AMERICAN JEWISH YEAR BOOK

A Record of Events and Trends in American and World Jewish Life

1963
AMERICAN JEWISH YEAR BOOK ADVISORY COMMITTEE

Oscar Handlin, *Chairman*
Salo W. Baron
Harry G. Friedman
Sidney Goldmann
Solomon Grayzel
Benjamin W. Huebsch
Edward C. Mack
Jacob R. Marcus
Nathan Reich
Preface

The feature article in this volume, Erich Rosenthal's "Studies of Jewish Intermarriage in the United States," continues the AMERICAN JEWISH YEAR BOOK's series of monographs of Jewish demography. The fortunate availability of two important sources of information made the present study possible: the 1956 Greater Washington Study, sponsored by the Jewish Community Council of Washington, D.C., the data from which are here reanalyzed for their information on Jewish intermarriage; and the data as to religion that appears on the marriage-license applications in Iowa. (Iowa is one of two states requesting such information, the other being Indiana.) Professor Rosenthal's "Jewish Fertility in the United States" appeared in AJYB, 1961 (Vol. 62).

This article is significant in a number of respects: it measures the full extent of Jewish intermarriage, instead of being limited to known Jews; it relates intermarriage with background variables such as education and distance from immigration; it utilizes direct information concerning religious affiliation rather than inferences from names, and it studies a state of the Union for the first time, and a large Jewish community for the first time since 1921.

Other demographic data are contained in the summary by Alvin Chenkin of eight recent Jewish community studies. In addition, important statistical data on other aspects of Jewish life appear in the articles on Jewish education by Uriah Z. Engelman and on Jewish communal services by S. P. Goldberg.

The second special article, Arnulf M. Pins' "Professional Personnel in the Social Services of the Jewish Community," examines one of the main problems facing Jewish social-service agencies today: the serious shortage of professional personnel and the inadequacy of their Jewish preparation. This study examines the background of the problem, staff requirements in Jewish social welfare, and such questions as the recruitment and the Jewish training of Jewish social workers. As the author states in his conclusion, "How well American Jewry can deal with its new problems and the kind of American Jewish life that will develop depend to a large degree on the adequacy of the supply and training of the staff of Jewish social services." The editors trust
that the publication of this article will contribute to a greater understanding of this problem.

We gratefully thank our colleagues for their devoted cooperation: Miss Claire Kelman for her editorial assistance and Mrs. Stella Ettlinger for her technical assistance, including the preparation of the index. Maurice Goldberg helped in editing and translating articles and Mrs. Ruth Gould in editing. Rabbi Naftoli Richter prepared the Jewish calendars. Mrs. Marjorie Rader read proof, Mrs. Lotte Zajac aided in checking references, and Miss Rose Grundstein helped in typing manuscripts.

THE EDITORS
Contributors

EDGAR BERNSTEIN; assistant editor, South African Jewish Times.

ALVIN CHENKIN; director, statistical unit, Council of Jewish Federations and Welfare Funds.

IVA COHEN; assistant librarian, Blaustein Library, American Jewish Committee.

NORMAN COHEN; honorary secretary, Mizrahi-Hapoel Hamizrachi Federation of Great Britain and Ireland.

GILBERT COHEN-TANUGI; an editor, Afrique-Action.

ILYA DIJOUR; director, research and statistics, United HIAS Service.

URIAH Z. ENGELMAN; head, department of research, American Association for Jewish Education.

S. P. GOLDBERG; director, budget research, Council of Jewish Federations and Welfare Funds.

FREDA IMREY; free-lance writer.

PHILIP JACOBSON; program coordinator, National Community Relations Advisory Council.

GEORGE KELLMAN; director, fact-finding division, American Jewish Committee.

JOSEPH KISSMAN; director of research, Jewish Labor Committee.

HANS LAMM; department head, Münchner Volkshochschule.

CHAIM LAZDEISKI; executive director, Comité Central Israelita de México.

THEODORE LESKES; director, legal division, American Jewish Committee.

MISHA LOUVISH; director of publications, Israel government press office.

VICTOR MALKA; editor-in-chief, La Voix des Communautés.

ARNOLD MANDEL; literary editor, L'Arche.

NAOMI MEYER; assistant editor, Ma'ashavot, Buenos Aires.

ABRAHAM MONK; director, Latin American division, American Jewish Committee.

NELSON PILOSO; in charge of culture and press, Israeli embassy, Uruguay.

ARNULF M. PINS; director, personnel and training, National Jewish Welfare Board.

GIORGIO ROMANO; foreign correspondent, Il Messaggero.

LOUIS ROSENBERG; research director, Canadian Jewish Congress.

ERICH ROSENTHAL; associate professor, department of anthropology-sociology, Queens College of the City University of New York.

GEORGE SALOMON; editor, publications division, American Jewish Committee.

BORIS SAPIR; director, research department, American Jewish Joint Distribution Committee.

LEONARD SEIDENMAN; director, Benelux countries, American Jewish Joint Distribution Committee.

LEON SHAPIRO; assistant director, department of cultural and educational reconstruction, Conference on Jewish Material Claims Against Germany.

LOUIS N. SHUB; director of library and lecturer on contemporary history, University of Judaism.
# Table of Contents

**PREFACE**  
v

**CONTRIBUTORS**  
vii

**STUDIES OF JEWISH INTERMARRIAGE IN THE UNITED STATES**  
Erich Rosenthal  
3

**UNITED STATES**

**DEMOGRAPHIC**

<table>
<thead>
<tr>
<th>Topic</th>
<th>Author</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jewish Population in the United States, 1962</td>
<td>Alvin Chenkin</td>
<td>57</td>
</tr>
<tr>
<td>Jewish Immigration to the United States</td>
<td>Ilya Dijour</td>
<td>77</td>
</tr>
</tbody>
</table>

**CIVIC AND POLITICAL**

<table>
<thead>
<tr>
<th>Topic</th>
<th>Author</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Civil Rights</td>
<td>Theodore Leskes</td>
<td>80</td>
</tr>
<tr>
<td>Church-State Issues</td>
<td>Philip Jacobson</td>
<td>104</td>
</tr>
<tr>
<td>Anti-Jewish Agitation</td>
<td>George Kellman</td>
<td>135</td>
</tr>
</tbody>
</table>

**COMMUNAL**

<table>
<thead>
<tr>
<th>Topic</th>
<th>Author</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religion</td>
<td>Freda Imrey</td>
<td>145</td>
</tr>
<tr>
<td>Jewish Education</td>
<td>Uriah Z. Engelman</td>
<td>151</td>
</tr>
<tr>
<td>Jewish Communal Services: Programs and Finances</td>
<td>S. P. Goldberg</td>
<td>166</td>
</tr>
<tr>
<td>Professional Personnel in the Social Services of the Jewish Community</td>
<td>Arnulf M. Pins</td>
<td>203</td>
</tr>
<tr>
<td>United States, Israel, and the Middle East</td>
<td>Louis Shub</td>
<td>235</td>
</tr>
<tr>
<td>The End of Eichmann: America’s Response</td>
<td>George Salomon</td>
<td>247</td>
</tr>
</tbody>
</table>

**OTHER COUNTRIES**

**CANADA**

<table>
<thead>
<tr>
<th>Topic</th>
<th>Author</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Louis Rosenberg</td>
<td>260</td>
<td></td>
</tr>
</tbody>
</table>

**LATIN AMERICA**

<table>
<thead>
<tr>
<th>Topic</th>
<th>Author</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Introduction</td>
<td>Maurice J. Goldbloom</td>
<td>271</td>
</tr>
<tr>
<td>Argentina</td>
<td>Naomi Meyer</td>
<td>275</td>
</tr>
<tr>
<td>Brazil</td>
<td>Abraham Monk</td>
<td>282</td>
</tr>
<tr>
<td>Uruguay</td>
<td>Nelson Pilosof</td>
<td>288</td>
</tr>
<tr>
<td>Mexico</td>
<td>Chaim Lazdeiski</td>
<td>292</td>
</tr>
</tbody>
</table>

ix
CONTENTS / xi

NECROLOGY: UNITED STATES 492

SUMMARY JEWISH CALENDAR, 5723-24 (Sept. 1962-Aug. 64) 501

CONDENSED MONTHLY CALENDAR, 1963-64 (5723-25) 502

REPORT OF JEWISH PUBLICATION SOCIETY OF AMERICA 519

INDEX 533
Studies of
Jewish Intermarriage
in the
United States
STUDIES OF JEWISH INTERMARRIAGE IN THE UNITED STATES

by Erich Rosenthal

Preface

The studies on Jewish intermarriage presented here are an outgrowth of the author's interest in the progress of assimilatory tendencies in the Jewish community in the United States.¹

Two sets of data which have recently become available present information on the religious identification of brides and grooms and husbands and wives, based on self-identification. Previous students had to deduce the religio-cultural background of their subjects from surnames of brides, grooms, witnesses, and officiants.²

When Iowa, in 1953, initiated the practice of collecting information about the religion of applicants for marriage licenses, the first official Jewish-intermarriage data for any state in the Union became available. The Greater Washington study ³ provided the first useful data for a large American community since Drachsler's study four decades ago. While a straightforward presentation of the Iowa and Washington data would by itself be of considerable interest, the author has thought it useful, in addition, to examine not only the underlying conditions—acculturation and community disorganization—but also the specific operation of the marriage market.

Work on these studies was begun in the summer of 1961 with an analysis of the Iowa marriage-record data, which were generously made available by Loren E. Chancellor, director of the Division of Vital Statistics, Iowa State

Department of Health. His unfailing assistance is gratefully acknowledged.*

The study of Jewish intermarriage in Greater Washington, initiated in the summer of 1962, was made possible by the generosity of Stanley Bigman, chief of the social-studies section, Division of Occupational Health, Department of Health, Education, and Welfare, who provided the writer with the original data. The re-analysis of the data presented here would not have been feasible or worth doing without Bigman's skill and energy in the design and execution of his survey.

The writer is also grateful to his colleague Paul M. Neurath, professor of anthropology and sociology at Queens College of the City University of New York, for his generous counsel about data analysis; Harry J. Jahoda, supervisor of the data-processing unit at Queens College, for his ready aid in the tabulation of the Washington data; Morris A. Gelfand, librarian of the Paul Klapper Library, for sheltering the project, and the library staff for its generous assistance.

It is with great pleasure that the writer also acknowledges the considerable editorial assistance rendered by Ruth Gould of the AJYB staff.

The early completion of these studies was made possible by the Hannah G. Solomon Fellowship of the National Council of Jewish Women, which was awarded the writer by the National Foundation for Jewish Culture, for which grateful acknowledgment is here tendered.

* As these studies were going to press, Chancellor's own comprehensive analysis of Protestant-Catholic intermarriages in Iowa was published: Lee G. Burchinal and Loren E. Chancellor, Factors Related to Interreligious Marriages in Iowa, 1953-57, Research Bulletin 510, Agricultural and Home Economics Experiment Station, Iowa State University, Ames, Iowa (November 1962).
Introduction

Intermarriage, religious or racial, is a continuous source of interest, curiosity, and anxiety in our society. We are curious to know why a man and a woman with disparate religious, racial, ethnic, or cultural backgrounds marry each other, and we are anxious about the success of a union in which man and wife are not "familiar" to each other. In recent years several books have appeared directed to the intermarried and to people considering religious intermarriage. An Episcopal bishop wrote one, and a sociologist specializing in the scientific study of the family wrote another. The Public Affairs Committee published a pamphlet, and several Protestant denominations and the Roman Catholic church have issued tracts. Among Jews, Reform rabbis, especially, have been much concerned. The (Reform) Central Conference of American Rabbis, at its 1960 annual meeting, had a seminar on the problem, for which a bibliography was prepared by Rabbi Bernard Kligerfield of Long Beach, N. Y. In February 1960 the Theodor Herzl Institute of New York City sponsored a "Conference on Intermarriage and Jewish Life." Psychologists and sociologists have viewed intermarriage not only as a social problem posing a possible threat to marital happiness, but also as a social process in an open, democratic society. Among historians of American Jewry, Marcus and Wolf and Whiteman have dealt with intermarriage in colonial times. A genealogical study of Jewish families in America before 1840 does not overlook intermarriage.

4 Intermarriage is used here to mean marriage between persons of different religions. Intermarriage refers to marriage between persons of the same religion.
8 George Sweeting, Mixed Marriages (Grand Rapids, Mich., 1957); John S. Banahan, Instructions for Mixed Marriages (Milwaukee, 1957); Daniel A. Lord, S.J., Don't Marry a Catholic (St. Louis, 1952).
The Sociological Framework

MATE SELECTION AND INTERMARRIAGE

More than in any other country of the Western world, the values of individualism and democracy govern the selection of marital partners in the United States. These values are fused into the romantic-love ideal, which tends to subordinate considerations of race, creed, cultural origin, or social class. In an urban milieu romantic love serves as a basis for mate selection because it facilitates and reinforces the immediate attraction of two comparative strangers.15

In reality, however, every person of marital age does not have an equal chance to get married to any marriageable person of the opposite sex. On the contrary, there are strong social pressures to select a marital partner from a given racial, religious, or cultural group. To insure their own survival, these groups often seek to control the marital choices of their members by circumscribing their social contacts as much as possible. In the manipulation of social controls, factors such as residential propinquity, religious fellowship, educational similarity, occupational affinity, and common recreational interests are very important.16 These controls are effective, for “a far greater number of marriages than could be expected by chance do occur among young people” who share one or more of these activities.17

The effectiveness of these largely indirect controls is directly related to the value that adults place upon the survival of their group. Within each religious and cultural group there are subgroups which differ in the strength of their desire for group survival. For example, among the European Jewish refugees of the 1930s, some chose to settle in the “ghetto”-like community of Williamsburg in Brooklyn, while others disappeared in rural areas in upstate New York.18 The weakening of group cohesion leads to the disorganization of the group’s marriage market, with a resulting increase in intermarriage.

It has been repeatedly suggested that the rate of intermarriage is the result of “density,” the proportion that a subgroup constitutes of the total population in a given locality.19 However, the factor of density becomes

significant only in the absence of group cohesion. This was observed a long time ago in Germany, where the Jewish intermarriage rate was highest in large cities, despite their relatively high concentration of Jews, and lowest in the hinterland, where a strict Orthodoxy served the thinly distributed Jewish families as a strong barrier against intermarriage.20

INTERMARRIAGE: DEFINITION AND MEASUREMENT

For most students of the subject, a person who professes a religion different from that of his fiancée or spouse is considered to intermarry or to be intermarried. This operational definition has two obvious limitations. One is that it fails to take into account persons who have changed their religion before marriage (or engagement) in order to conform to the religion of their betrothed.21 Another is that some proselytes later revert to their original faith, after discovering that a simple declaration of conversion does not alter their own deep and complex cultural conditioning. Rabbi D. M. Eichhorn observed that a few persons who had been converted to Judaism were “attending Christian churches and/or sending their children to Christian religious schools.” 22 Father Thomas noted that “once the honeymoon is over and routine replaces novelty in daily habits, the ‘conversion’ may appear in its true form, a meaningless, external ritual. . . . The final outcome may be a mixed marriage in reality though not in form.” 23 The operational definition of intermarriage is further limited by the fact that conversion to the spouse’s religion may take place any time after marriage. Consequently, the number of families which can be considered as intermarried is subject to change over time.

The extent of religious intermarriage can be measured in two different ways. One measurement is based on the information furnished by marriage licenses which require the groom and bride to state their religions. Such data reveal the formation of intermarriages. The other measurement is based on censuses, whether complete enumerations, sample surveys, or community studies. Such data inform us about the status of families and reveal the ratio of religiously mixed families to the total number of families.

It is of the utmost importance to distinguish between the formation of intermarried families and the ratio of such families to a total population. Let us assume the existence of a Jewish community of 100 families, each one composed of a Jewish husband and Jewish wife. Each family has two children who marry other Jews. Not only is the formation of intermarriage zero, but also the proportion of intermarried households enumerated in a survey

21 A survey of conversions to Judaism found that in over 90 per cent of the cases, marriage to a Jewish partner was the predominant motive: David M. Eichhorn, “Conversions to Judaism by Reform and Conservative Rabbis,” Jewish Social Studies, XVI (1954), 310.
22 Ibid., 312.
would be zero. Now let us assume that all of the 200 children intermarry, i.e., that intermarriage is 100 per cent. The number of intermarried households enumerated in a survey will be only 200 out of 300, or 67 per cent. Of course, a generation later, when the parents of the intermarried couples have died, the proportion of intermarried households will rise from 67 to 100 per cent. As can be seen from this example, any analysis of intermarriage data must make clear whether it deals with marriage formation or family status.

The intermarriage rate is computed by determining the ratio of intermarried families to the total number of families in which one or both partners to the marriage are Jewish. This is the procedure of the United States Bureau of the Census. It differs from the Canadian practice, which defines the rate as the ratio of the intermarried to all Jews who marry.

**INTERMARRIAGE IN THE LARGE JEWISH COMMUNITY**

Since American Jews are mostly of recent immigrant origin, they have participated in the so-called “race-relations cycle” to which all immigrant groups have been exposed. Intermarriage is the final stage in this process, which starts with competition and conflict among groups upon initial contact and which ends, after an intermediate phase of accommodation, in assimilation and amalgamation. This process occurs on three levels: (1) acculturation—shedding foreign language, customs, and work and leisure-time habits, and adopting new cultural traits, (2) a decrease in social distance between the immigrant group and other groups, and (3) changing feelings of belongingness and group identification.

The most significant phase in acculturation is the birth of each new generation—so that it can be said that each successive generation lives in a culture uniquely its own. The dimensions of these separate worlds have been systematically outlined by Warner and Srole:

The ethnic generation born abroad and migrant to this country [the parental or the P generation] is the one attached most strongly to the ancestral social system and its derivative, the ethnic community in Yankee City, and least to the Yankee City social system.

The offspring of these immigrants, the filial first or the $F^1$ generation, having been born, reared, and schooled in the United States, know nothing of the ancestral society of their parents except as it is partially represented in the ethnic group’s community organization. The members of the $F^1$ generation acquire wider external relations with the Yankee City society than their parents and

bring more elements of American culture into their internal group relations. The children of the $F_1$ generation, whom we label $F_2$, and the children of the $F_2$ generation, whom we label $F_3$, exhibit similar progressive shifts in social personality.\(^{27}\)

To the extent that educational attainment and class mobility are taken as indices of acculturation, American Jews can be said to be highly acculturated. However, they have not completed the “race-relations cycle.” On the contrary, resistance to assimilation and amalgamation is evident.

It is estimated that about half of all American Jews reside in the nation’s largest metropolitan area, New York, with another third resident in the next ten largest metropolitan centers.\(^{28}\) Within these metropolitan areas, however, the Jewish population is not randomly distributed. On the contrary, the desire for group cohesion, as well as discriminatory housing patterns of varying strengths, contribute to the heavy concentration of the Jewish population in specific neighborhoods at a given time.\(^{29}\) A set of institutions designed to meet the subculture’s needs for survival and for adaptation to the dominant culture give these neighborhoods the quality of self-conscious communities.\(^{30}\)

While it can be readily understood that first-generation immigrants would wish to duplicate their European culture, the strong desire of native-born American Jews to live in neighborhoods that are predominantly Jewish may be surprising.\(^{31}\) But this is precisely what recent studies have found them to want. In “Riverton” it was found that “if adult wishes were suddenly to become the sole deciding factor, Riverton Jews would live closer together than they actually do, with even fewer opportunities for neighborhood contact with non-Jews.” The primary purpose of this voluntary concentration was to strengthen the barriers against intermarriage in the face of a process of acculturation so effective as to threaten survival.\(^{32}\) In Chicago voluntary segregation in a high-status area, combined with a modicum of Jewish education, were thought to be devices which would forestall large-scale assimilation through intermarriage.\(^{33}\)

How effective has this been in fostering in-marriage among the native-born population? We do not know. There have been no studies of the effect of “residential propinquity” on dating, courtship, and marriage.

That about two-thirds of all Jewish high-school students, however, enroll at institutions of higher learning\(^{34}\) indicates the need for considering also (1)


\(^{30}\) Rosenthal, “This Was North Lawndale,” *Jewish Social Studies*, XXII (1960), 70–76.


the effectiveness of voluntary residential segregation upon group cohesion during the college years, (2) the dislocation of the marriage market when students move from local communities to college campuses, and (3) courtship at college.\textsuperscript{35}

Many Jewish students, of course, attend colleges or universities in their own metropolitan areas, and live at home.\textsuperscript{36}

Although there is a widespread popular belief that acculturation leads to intermarriage, there is no record of any systematic attempt at empirical verification of the supposition in the sociological literature.\textsuperscript{37} Drachsler, who analyzed New York City marriage licenses, viewed intermarriage as "perhaps the severest test of group cohesion,"\textsuperscript{38} but failed to establish empirically a relationship between cohesion and intermarriage. A recent study was made of the effects of acculturation upon successive generations in a Jewish community, but the investigators failed to extend their inquiry to intermarriage.\textsuperscript{39}

One exploratory study, however, having subjected Jewish intermarried men and women to a social and psychological analysis in depth, concluded that intermarriage is the product "of a general process of assimilation, weakening of Jewish identity, and development of desegregating orientation." In contrast to the "emancipated," who were eager to intermarry, the investigators also found a group of "reluctants," who intermarried despite their own principled objections. The Levinsons termed this type of marital choice "neurotic exogamy."\textsuperscript{40}

It may well be, then, that not acculturation but the desire to overcome the handicap of being a member of a minority is what propels some Jews into intermarriage. According to the literary critic Leslie A. Fiedler, such a theory of "active" assimilation was expressed in a number of novels dealing with Jewish life in the United States a generation ago. He observes that "the theme of intermarriage, with its ambiguous blending of the hope of assimilation and the threat of miscegenation," was "the obsessive theme of the American Jewish novel through the twenties."\textsuperscript{41}


\textsuperscript{38} Julius Drachsler, Democracy and Assimilation: The Blending of Immigrant Heritages in America (New York, 1920), p. 87.


The level of Jewish intermarriage is lower in the large Jewish community than in the small, where acculturation is accompanied by social disintegration and a consequent disorganization of the marriage market.

If residents of large Jewish communities feel impelled to draw closer together within given urban areas in order to insure group survival, how much more insecure must be the members of small Jewish communities! Awareness of the threat to Jewish survival in a small Jewish community has influenced many a Jew to maintain residence in a large community, even though it would be economically advantageous or physically more convenient for him to live in a town with few Jewish inhabitants.

The question arises how many individual Jews or Jewish families are needed for the proper functioning of Jewish communal and religious life. It has been answered that what matters is not numbers but the will to group survival (p. 12); but it has also been answered that a group of fewer than 1,000 individuals necessarily lack the *esprit de corps* essential for maintaining the communal institutions needed for group survival and a proper organization of the marriage market.42

In 1957 about 200,000 Jews, roughly 60,000 families, lived in rural areas—on farms or in villages of fewer than 2,500 inhabitants (not to be confused with suburban areas). In addition, 440,000 Jews, about 137,000 families, lived in urban places where the “urbanized area” (central city and its suburban fringe) had fewer than 250,000 residents.43 It is reasonable to assume that 250,000 to 500,000 Jews, or 5 to 10 per cent of the Jewish population in 1957, lived in small towns or were members of Jewish communities of fewer than 1,000. The largest of these communities would contain about 300 or 400 Jewish families.

One such community, in a southern town of 125,000, 40 per cent Negro, was examined by Freeman and Kassebaum. They found that although Jewish religious life is successfully sustained, there are difficulties in organizing the marriage market. Attendance at college and service in the armed forces intensifies the shortage of young men who would otherwise be the dating partners for girls several years their junior. While Jewish parents permit their sons to date non-Jewish girls, the daughters are expected to date only Jewish men. In addition, non-Jewish girls compete with Jewish girls for the attention of Jewish men, who because of their economic status, tend to have “high dating desirability.” According to the authors, “the number of male Jewish datables was so limited . . . that the maintenance of the pattern of ethnically


or religiously oriented dating behavior was possible only when the individual concerned was willing to make certain sacrifices.” Often, Jewish girls find their way out of this dilemma by moving to where there are better opportunities. “There is conscious parental pressure to select a college with a relatively sizable proportion of Jewish students.”

In a town in Maine with a total population of 9,000 and a Jewish population of 35 families, in 1949, the synagogue was used only during the High Holidays. There were no lectures, cultural activities, or discussion groups. With the exception of a fairly active Hadassah chapter, the annual meeting of the United Jewish Appeal was the only organized adult activity. The fading of the desire for group survival led to a lack of communal organization which was reflected not only in a large number of unmarried men and an even larger number of unmarried women, but also in widespread intermarriage. “Fully one-third of the children” attending Sunday School “were half Jewish.”

A comparative study of two small Jewish communities in two small Louisiana towns proves rather convincingly that the survival of the small Jewish community is dependent on the desire for group survival and the consequent organization of religious and social activities. In order to demonstrate this relationship Kaplan’s survey has been schematically presented in the following table. The Jewish community of Opelousas is in decay, while the Jewish community of New Iberia shows considerable vitality. Jewish settlers arrived in each town about the same time and founded congregations about the same time, but the size of the Jewish population in Opelousas has been declining while that of New Iberia has shown a small but steady increase. In Opelousas organized religious and social life had ceased by the early 40s, while it expanded in New Iberia. The disorganization of the social group and the marriage market in Opelousas is dramatized by the considerable number of men and women who never married and by the extent of intermarriage; of the 36 individuals, 11 are widowed and 13 never married. In New Iberia, out of a total of 76 persons only 11 are in those categories. In the 35 years before 1957, there were only 2 Jewish in-marriages but 16 intermarriages in Opelousas. By contrast, New Iberia experienced 4 intermarriages (in three families) during its entire history. While in Opelousas the intermarried no longer identify with the Jewish community, the intermarried in New Iberia participate in Jewish affairs. It is of particular significance that with one exception those Opelousas persons who in-married left the town, while in New Iberia all those who in-married stayed there.

Observers of social life in small Jewish communities have noted the operation of one factor, in particular, which appears to contribute to the disorganization of the marriage market—a kind of “exogamy” among the small number of Jewish families. Barron observes that “it is rare to find the individual Derby Jew marrying another Jew of the same community,” and

44 “Exogamous Dating in a Southern City,” loc. cit., pp. 55, 56, 60.
<table>
<thead>
<tr>
<th>Date of Jewish settlement</th>
<th>Opelousas</th>
<th>Page</th>
<th>New Iberia</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Founding fathers</td>
<td>In the 1850s.</td>
<td>91</td>
<td>Not stated.</td>
<td>116</td>
</tr>
<tr>
<td>National origin</td>
<td>French-speaking European Jews.</td>
<td>94</td>
<td>German, French, Polish, and Russian.</td>
<td>116</td>
</tr>
<tr>
<td>Early religious life</td>
<td>Mostly French and German.</td>
<td></td>
<td>Torah scroll acquired in 1875 and kept in Masonic Temple.</td>
<td>117</td>
</tr>
<tr>
<td>Congregation</td>
<td>Organized in 1877.</td>
<td>95</td>
<td>Organized in 1879 to build synagogue.</td>
<td>116</td>
</tr>
<tr>
<td>Synagogue</td>
<td>Temple building opened in 1929, closed in 1942; now used as a Christian Science church.</td>
<td>95</td>
<td>Synagogue opened in 1904; center building added in 1950.</td>
<td>117</td>
</tr>
<tr>
<td>Sisterhood</td>
<td>Organized in 1932, dissolved in 1942.</td>
<td></td>
<td>Ladies Aid Society, founded in 1898, functions as temple sisterhood.</td>
<td>116</td>
</tr>
<tr>
<td>Religious education</td>
<td>Sabbath school functioned until 1942.</td>
<td>101</td>
<td>Sabbath school functioning for 45 years.</td>
<td>117</td>
</tr>
<tr>
<td>Voluntary organization</td>
<td>B'nai B'rith lodge founded in 1920, defunct by 1940.</td>
<td>95</td>
<td>B'nai B'rith Lodge 1885–1920, 1937 to date.</td>
<td>117</td>
</tr>
<tr>
<td>Social life</td>
<td>“... many years since the Jews of Opelousas have met as a group.”</td>
<td>101</td>
<td>Organized around the synagogue center.</td>
<td>124-5</td>
</tr>
<tr>
<td>Population</td>
<td>1957: 16 Jewish families with 36 individuals.</td>
<td>99</td>
<td>1951: 37 Jewish families with 76 individuals: 36 males, 40 females.</td>
<td>118</td>
</tr>
<tr>
<td>Marital status</td>
<td>1 married couple, 10 widows, 1 widower, 6 bachelors, 7 spinsters.</td>
<td>99</td>
<td>21 married couples, 7 widows, and 4 unmarried persons (over 40 years old).</td>
<td>118</td>
</tr>
<tr>
<td>Nativity</td>
<td>8 foreign-born, 28 native-born.</td>
<td>99</td>
<td>Not stated.</td>
<td>118</td>
</tr>
<tr>
<td>Age distribution</td>
<td>10 are 55 years old and over.</td>
<td>99</td>
<td>8 couples (exclusive of 2 intermarried) under 40 years; 14 children under 19, 5 children 19 to 25.</td>
<td>118</td>
</tr>
<tr>
<td>Growth or decline</td>
<td>Out-migration of young people, no immigration. Except for one, all in-married couples out-migrated.</td>
<td>99</td>
<td>Greater in-migration than out-migration.</td>
<td>112</td>
</tr>
<tr>
<td>In-marriage</td>
<td>In the 35 years before 1957, two Jewish in-marriages, one ending in divorce.</td>
<td>96</td>
<td>From 24 families with 65 persons in 1940, to 37 families with 76 persons in 1951. All who in-married stayed.</td>
<td>119</td>
</tr>
<tr>
<td>Intermarriage</td>
<td>In the 35 years before 1957, 16 intermarriages. Intermarried no longer identify with Jewish group. Children brought up as Christians.</td>
<td>96</td>
<td>In the 25 years before 1951, 8 Jewish in-marriages.</td>
<td>118</td>
</tr>
<tr>
<td>Zionism</td>
<td>Zionist movement means “very little.”</td>
<td>101</td>
<td>Intermarriages in three families. In the 10 years before 1951, 2 out of 8 Jews (25 per cent) intermarried. Intermarried regard themselves as members of the Jewish group. Children brought up as Christians.</td>
<td>124</td>
</tr>
<tr>
<td>Reaction to Hitler</td>
<td>Stimulated short-lived interest in Jewish life, 1939–1942; ended with part-time rabbi's death.</td>
<td>103</td>
<td>Keen interest in Israel.</td>
<td>125</td>
</tr>
<tr>
<td>Esprit de corps</td>
<td>Although people miss Jewish companionship, association, and activities, there is “lack of motive on their part.” There is “no Jewish life in Opelousas, because the Jews here don't really want it.”</td>
<td>101</td>
<td>Not stated.</td>
<td>121</td>
</tr>
</tbody>
</table>

*Benjamin Kaplan, The Eternal Stranger, (New York, 1957).*
he attributes this to a "repulsion against marriage with members of the in-group with whom contact has been intimate and prolonged." 47 This kind of exogamy had previously been observed by Mandelbaum. 48 Shosteck found the same phenomenon in his survey:

Even in towns where there were a number of young men and women in the same age group, few marriages were expected within the group. As a number of parents put it, "Familiarity breeds contempt." These children had been brought up together and looked upon their Jewish playmates and chums more as brothers and sisters than as future spouses. 49

The combination of local exogamy and social disorganization brings about a situation in which intermarriage becomes an accepted tradition among small-town Jews. Rabbi David Kirshenbaum has given us a vivid picture of this situation:

... in many intermarriages the young people are absorbed in the Jewish community and treated as equals. ... We know of several towns wherein the president of the Community Council, the chairman of the Welfare Fund, the president of the B'nai B'rith Lodge, all have non-Jewish wives. Often these wives are active in Hadassah and the sisterhood and the Welfare Fund. The Jewish parents who at first were very antagonistic are now very proud of their non-Jewish daughters-in-law. They are seated at the head table of every important meeting. The Jewish youth is not blind; he sees and knows all. When a Jewish boy falls in love with a non-Jewess, the parents beseech the rabbi to speak to their son, to convince him not to take this step that will bring disaster and grief upon them. The first thing that the lad does, of course, is point to the president of the congregation, the president of B'nai B'rith, the president of the Jewish Community Council, all of whom have non-Jewish wives, all active and respected in the community. 50

50 David Kirshenbaum, Mixed Marriage and the Jewish Future (New York, 1958), pp. 82-83.
Jewish Intermarriage in Greater Washington

In 1956 the Jewish population of Greater Washington was 80,900, making its community the seventh largest in the United States, in the same class with Baltimore, Detroit, and Miami, whose Jewish populations are between 75,000 and 80,000. It is outranked only by New York, Los Angeles, Philadelphia, Chicago, and Boston, which have Jewish populations in excess of 100,000, and by Cleveland, with a Jewish population of 88,000. Washington’s Jewish population is among that 10 per cent of American Jews who live in Jewish communities of 50,000 to 100,000.

The Jewish community of Greater Washington experienced its greatest growth in recent decades through in-migration from other parts of the country. “Over half of the Jewish persons in the Washington area came here from elsewhere . . . since 1932.” One-fourth of the in-migrants came from New York City.

Within Greater Washington the Jewish community reveals a pattern of residential settlement that is typical of all large Jewish communities in the country, a tendency towards high concentration in one sector of the metropolitan area—near the city limits and in the adjacent suburbs. Most Washington Jews live in the northwest section near the district line and in the adjacent parts of suburban Montgomery county in Maryland. The build-up in Montgomery county is likely to continue, since of those Jewish families who have indicated their intention to move, almost all have expressed a preference for that area.

Nature of the Data

This study of Jewish intermarriage in Greater Washington is based on data collected in 1956 by Stanley K. Bigman, then with American University, for a “report on an interview survey of size, social characteristics, residential mobility, community participation, and observance of some traditional Jewish practices.” The report by the Jewish Community Council of Greater Washington was published in 1957 as The Jewish Population of Greater Washington in 1956.

Modern sampling techniques enabled the survey team to forego the complete enumeration of the population and, instead, to study a sample of that

51 Bigman, op. cit., p. 2.
52 AJYB, 1959 (Vol. 60), pp. 13-17.
53 Bigman, op. cit., pp. x, 51.
54 Ibid., p. 5.
55 Ibid., pp. 55-57.
population in depth. The design of the sample (see Appendix) greatly benefited from the fact that Washington is home to many highly competent sampling specialists, some of whom volunteered their services for the project.

The data used by Bigman for presenting the broad outlines of the social structure of the Jewish community of Greater Washington have been used by the author to focus on intermarriage. The survey was not designed for a study of intermarriage, and any data relevant to the subject were an unexpected by-product. If the survey had been designed to study intermarriage, additional background material would have been collected, including information on the social background of non-Jewish husbands and wives.

As this presentation unfolds, it will become evident that the data on intermarried Jewish women do not lend themselves to consistent analysis. In the absence of any comparative studies, one can only speculate about the reasons for this difficulty.

EXTENT OF JEWISH INTERMARRIAGE

In 1956 the Jews of Greater Washington constituted 4.7 per cent of the total population. The number of households with at least one Jew was 27,200. In 23,900 of these households, or 87.9 per cent, all members were Jews, while in 3,300 or 12.1 per cent, at least one non-Jewish relative was enumerated. For the purposes of our study, housekeeping units of bachelors, spinsters, and unrelated persons, as well as units that had lost their full family status through death, divorce, separation, or desertion, were not counted. This reduced the number of households under consideration to 23,313. Consequently, our measurement of intermarriage is limited to married couples and families with father and mother alive and living together. This procedure is in accord with the United States Bureau of the Census in its treatment of intermarriage data.

<table>
<thead>
<tr>
<th>Total</th>
<th>Husband Jewish</th>
<th>Wife Jewish</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>Percent</td>
</tr>
<tr>
<td>All intermarriages . . .</td>
<td>3,051</td>
<td>13.1</td>
</tr>
<tr>
<td>All in-marriages . . .</td>
<td>20,262</td>
<td>86.9</td>
</tr>
<tr>
<td>Total . . . . . .</td>
<td>23,313</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Table 1 shows that of all marriages in which at least one partner was a Jew, 86.9 per cent consisted of couples in which both husband and wife were Jewish, while 13.1 per cent had only one Jewish partner.

56 Ibid., pp. VII, 5, 15.
Table 1 also shows the differential participation of Jewish men and women in intermarriage. Of all couples with Jewish husbands, 9.4 per cent had non-Jewish wives. By contrast, of all couples with Jewish wives, only 4.5 per cent had non-Jewish husbands. That is to say, out of a total of 3,051 intermarriages, 2,094 or 68.6 per cent involved Jewish husbands, and 957 or 31.4 per cent Jewish wives. The proportions differed slightly from those found in Iowa (p. 37) where intermarried Jewish men constituted 75 per cent and Jewish women 25 per cent of all Jewish marriages. 58

The finding that 13.1 per cent of all Jewish couples were of a religiously mixed status is in sharp contrast with the findings of most previous surveys. 60 Surveys sponsored by local Jewish communal agencies had indicated the intermarriage rate to be about 6 or 7 per cent, as did one conducted by the Census Bureau in 1957, which put the figure at 7.2 per cent. Since this was the first time the bureau had ever included a question about intermarriage, however, and since the question was one among many, the figure is probably on the low side. The bureau itself appears to have had some reservations about it, as indicated in the introduction: “The enumerators were instructed not to assume that all members of a family have the same religion, but it is possible that this instruction may have been overlooked in some cases.” 61

Fortunately, we are spared the necessity of arbitrarily accepting either the 7-per-cent or the 13-per-cent level of Jewish intermarriage. The Bigman data make it very clear that the previously established 6- or 7-per-cent level was the result of an under-enumeration due to communal agencies’ reliance on master lists of Jewish families known to them. It was the application of a sampling technique which tapped a cross section of the total Washington population that yielded the 13-per-cent level of intermarriage.

Of the 15,500 Jewish families identified in samples from the list of Jews, [only] 5.2 per cent were mixed, compared to 19.9 per cent of the 11,700 Jewish families identified in the block sample. Or, in other words, 75.6 per cent of the 3,300 mixed families were found in the block sample, [only] 24.4 per cent of them in samples derived from the list. 62

That the 13-per-cent level of intermarriage is not an anomaly resulting from the unique character of Washington as the nation’s capital, with its concentration of professional and white-collar workers, will become evident with a more detailed analysis of the data. Since the Washington survey asked the respondents about their previous place of residence, the total intermarriage rate can be divided into three components of life-long residents of the area, of in-migrants from large cities, and of in-migrants from other

58 The tendency of Jewish men to out-marry to a far greater extent than Jewish women has been observed repeatedly in intermarriage studies in America and Europe. For a summary of the literature on this point see Simpson and Yinger, op. cit., pp. 552-53.
59 “Jewish couple” refers here to any marriage in which at least one partner is a Jew.
62 Bigman, op. cit., p. 140.
places. These differential rates for native-born Jewish husbands are presented in Table 2. It will be seen that the intermarriage rate is highest for the

TABLE 2. PREVIOUS RESIDENCE AND INTERMARRIAGE OF NATIVE-BORN JEWISH HUSBANDS, WASHINGTON, 1956

<table>
<thead>
<tr>
<th>Previous Residence City</th>
<th>Total</th>
<th>In-married</th>
<th>Intermarried</th>
<th>Number</th>
<th>Per cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Large city, other than</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Washington</td>
<td>11,049</td>
<td>9,759</td>
<td>1,290</td>
<td>11.7</td>
<td></td>
</tr>
<tr>
<td>Washington</td>
<td>2,842</td>
<td>2,419</td>
<td>423</td>
<td>14.9</td>
<td></td>
</tr>
<tr>
<td>Other</td>
<td>3,055</td>
<td>2,748</td>
<td>307</td>
<td>10.0</td>
<td></td>
</tr>
<tr>
<td>TOTAL</td>
<td>16,946</td>
<td>14,926</td>
<td>2,020</td>
<td>11.9</td>
<td></td>
</tr>
</tbody>
</table>

life-long residents of Greater Washington (14.9 per cent) and significantly lower for in-migrants from larger Jewish communities—mainly New York, Baltimore, Philadelphia, Boston, and Chicago—(11.7 per cent). This finding of an inverse relationship between the size of the Jewish community and the rate of intermarriage agrees with the findings of the Iowa study (p. 40). That in-migrants from other places (middle and small towns) had the lowest intermarriage rate is most likely due to the fact that the questionnaire ascertained only where the last previous residence was, not the size of community where the respondents had been brought up or entered the marriage market.

SOCIAL FACTORS IN INTERMARRIAGE

Nativity

If successive minority generations experience a significant decrease in cultural differences from the majority, a substantial weakening of identification with ethnic or religious particularity, and a sharp decline in social distance from members of other groups, then significant differences in intermarriage rates for successive generations should be observed. That is precisely what the Washington data show. For the first time—as far as this writer knows—it has become possible to demonstrate empirically the relationship between generation and intermarriage. Table 3 shows the progressive increase in intermarriage among Jewish men over the generations. The level of intermarriage in the first generation (the foreign-born) was 1.4 per cent, the

---

63 The writer is aware of the shortcomings inherent in equating all foreign-born persons with membership in the “first generation.” The category of first-generation foreign-born should be limited to those who immigrated to the United States after they were grown. Warner and Srole suggest 18 as the cut-off year (op. cit., p. 30), while a more recent study suggests the age of 12 years (C.A. Price and J. Zubrzycki, “The Use of Inter-marriage Statistics as an Index of Assimilation,” Population Studies, XVI [July 1962], 61). If the Washington data had been tabulated accordingly, it is likely that the intermarriage rate of the true first generation would be below 1 per cent.

second generation (native-born of foreign parentage) had a level of 10.2 per cent, and the native-born of native parentage (the third and subsequent generations) had a level of 17.9 per cent.

### TABLE 3. NATIVITY AND INTERMARRIAGE, WASHINGTON, 1956

<table>
<thead>
<tr>
<th>Nativity</th>
<th>Husbands</th>
<th>Wives</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total</td>
<td>In-married</td>
</tr>
<tr>
<td></td>
<td>Number</td>
<td>Number</td>
</tr>
<tr>
<td></td>
<td>Per cent</td>
<td>Per cent</td>
</tr>
<tr>
<td>Foreign-born</td>
<td>5,085</td>
<td>5,011</td>
</tr>
<tr>
<td>Native-born of foreign parentage</td>
<td>13,099</td>
<td>11,768</td>
</tr>
<tr>
<td>Parents' country of origin</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Russia</td>
<td>(7,055)</td>
<td>(6,342)</td>
</tr>
<tr>
<td>Poland</td>
<td>(2,208)</td>
<td>(2,175)</td>
</tr>
<tr>
<td>Other Eastern Europe</td>
<td>(1,262)</td>
<td>(1,189)</td>
</tr>
<tr>
<td>Central &amp; Western Europe</td>
<td>(1,876)</td>
<td>(1,464)</td>
</tr>
<tr>
<td>Europe, Unspecified</td>
<td>(698)</td>
<td>(598)</td>
</tr>
<tr>
<td>and all other places</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Native-born of native parentage</td>
<td>3,847</td>
<td>3,158</td>
</tr>
<tr>
<td>Native-born of parents of unknown nativity</td>
<td>293</td>
<td>293</td>
</tr>
<tr>
<td>Total a</td>
<td>22,324</td>
<td>20,230</td>
</tr>
</tbody>
</table>

* Does not include 32 in-married men and 30 in-married women of unknown nativity.

Similarly, it will be seen from Table 3 and Figure 1 that the intermarriage rate of Jewish women rose from 0.1 per cent for the foreign-born to 6.9 per cent for native-born women of foreign parentage. Figure 1 shows how the rise of the intermarriage rate of Jewish women paralleled that of Jewish men between the first and the second generation. However, for the third (and subsequent) generations the intermarriage rate for Jewish women dropped to 2.9 per cent, instead of rising. It can be assumed that there was indeed a rise, but that those women either were converted to Christianity or otherwise abandoned their identification with the Jewish group entirely.64

When Drachsler examined Jewish intermarriage in New York City he found that Jews born in Eastern Europe had the lowest and Jews born in Central and Western Europe the highest intermarriage rates.65 It will be seen from Table 3 that the country of origin continued to influence the intermarriage rate of the second generation. Native-born persons whose parents had come from Central and Western Europe had the highest level of intermarriage (22 per cent).66 Sons of parents who had come from Poland had the

64 A survey specifically addressed to the question of intermarriage would ascertain from each person the religion he was born into and his religious identification during adolescence (at the time of “confirmation”) and immediately before marriage.

65 Julius Drachsler, op. cit., Table F (Appendix).

66 To determine whether the differential tendency to intermarry prevails in the third generation, a future study of intermarriage would ascertain the grandparents' country of origin.
FIGURE 1. NATIVITY AND INTERMARRIAGE, WASHINGTON, 1956

Per Cent

18
16
14
12
10
8
6
4
2

Men Foreign-born

Women

Men Native-born of foreign parentage

Women

Men Native-born of native parentage

← actual
← expected
lowest level, 1.5 per cent. Sons of parents who had come from Russia 67 had a rate of 10.1 per cent. It will also be seen from Table 3 that the relationship between country of origin and level of intermarriage that was observed for husbands also generally held true for wives. 68

Secular Education

Secular education in the Western world has two major functions. One is the acquisition of basic knowledge and skills, as well as occupational training. The other is the freeing of the young adult from the ties of his immediate family and community, which are presumed to hinder the full development of mind and personality. 69 This second function is assigned to the liberal-arts college, which in its ideal form removes the high-school graduate from his locality and exposes him to new ideas and to contact with people of different races, cultures, religions, and social classes. The young are expected to respond to this exposure with a loss of intellectual rigidity, parochialism, and ethnocentrism—and therefore with a greater readiness for intermarriage. 70 It might therefore be expected that the level of intermarriage is likely to rise with increasing length of secular schooling.

Table 4 and Figure 2 show that the relationship between prolonged exposure to education and higher levels of intermarriage held true only for the foreign-born. Among the native-born of both foreign and native parentage a different pattern obtained. Jewish men who had only attended or been graduated from college had a higher intermarriage rate than those with graduate training. (This unexpected finding will be examined more closely below.) Among the native-born of foreign parentage 15.6 per cent of husbands who had not gone beyond college intermarried, compared with 11.4 per cent of those with graduate education. Among the third generation the differential effect of length of education was considerably larger: over one-third—37 per cent—of the men who only attended or graduated from college were intermarried, compared with 14.9 per cent of those with graduate education.

The 17.9 per-cent rate of intermarriage produced by the nativity factor

67 Although these constitute only about 54 per cent of the total second generation, their intermarriage rate is within .1 per cent of that for the whole generation. This finding is in line with previous observations that in the absence of census data for the entire Jewish population, data for the Russian-born are a usable substitute. See Erich Rosenthal, "The Jewish Population of Chicago, Illinois," The Chicago Finkas (Chicago, 1952), pp. 90–92; Ira Rosenswalke, "The Utilization of Census Tract Data in the Study of the American Jewish Population," Jewish Social Studies, XXV (1963), 46–48, and David M. Heer, "The Marital Status of Second-generation Americans," American Sociological Review, XVI (1961), 235.

68 This seems to indicate that the Washington survey succeeded in enumerating the second-generation wives rather adequately.


70 It has been found that this expected attitudinal change does take place among non-Jews, but not to the extent of readiness for intermarriage with Jews. See Charles H. Stember, Education and Attitude Change (New York, 1961), pp. 122–24. Comparable data for Jews appear to be lacking.
TABLE 4. SECULAR EDUCATION AND INTERMARRIAGE OF JEWISH HUSBANDS, WASHINGTON, 1956

<table>
<thead>
<tr>
<th>School years completed</th>
<th>Total</th>
<th>In-married</th>
<th>Number</th>
<th>Per cent</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Foreign-born</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12 years or less</td>
<td>2,875</td>
<td>2,857</td>
<td>18</td>
<td>0.6</td>
</tr>
<tr>
<td>13-16 years</td>
<td>725</td>
<td>718</td>
<td>7</td>
<td>1.0</td>
</tr>
<tr>
<td>17 or more years</td>
<td>1,188</td>
<td>1,139</td>
<td>49</td>
<td>4.1</td>
</tr>
<tr>
<td>Unknown</td>
<td>297</td>
<td>297</td>
<td>—</td>
<td>0.0</td>
</tr>
<tr>
<td>TOTAL</td>
<td>5,085</td>
<td>5,011</td>
<td>74</td>
<td>1.4</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>School years completed</th>
<th>Total</th>
<th>Native-born of foreign parentage</th>
<th>Number</th>
<th>Per cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>12 years or less</td>
<td>3,513</td>
<td>3,455</td>
<td>58</td>
<td>1.6</td>
</tr>
<tr>
<td>13-16 years</td>
<td>4,377</td>
<td>3,695</td>
<td>682</td>
<td>15.6</td>
</tr>
<tr>
<td>17 or more years</td>
<td>5,164</td>
<td>4,573</td>
<td>591</td>
<td>11.4</td>
</tr>
<tr>
<td>Unknown</td>
<td>45</td>
<td>45</td>
<td>—</td>
<td>0.0</td>
</tr>
<tr>
<td>TOTAL</td>
<td>13,099</td>
<td>11,768</td>
<td>1,331</td>
<td>10.2</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>School years completed</th>
<th>Total</th>
<th>Native-born of native parentage</th>
<th>Number</th>
<th>Per cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>12 years or less</td>
<td>778</td>
<td>754</td>
<td>24</td>
<td>3.1</td>
</tr>
<tr>
<td>13-16 years</td>
<td>1,077</td>
<td>678</td>
<td>399</td>
<td>37.0</td>
</tr>
<tr>
<td>17 or more years</td>
<td>1,788</td>
<td>1,522</td>
<td>266</td>
<td>14.9</td>
</tr>
<tr>
<td>Unknown</td>
<td>204</td>
<td>204</td>
<td>—</td>
<td>0.0</td>
</tr>
<tr>
<td>TOTAL</td>
<td>3,847</td>
<td>3,158</td>
<td>689</td>
<td>17.9</td>
</tr>
</tbody>
</table>

alone (Table 2) was more than doubled—to 37 per cent—by exposure to a college education.\(^71\)

The unexpected finding that among the native-born graduate study lowered the intermarriage level is supported by an analysis of data concerning the religious identification of this group. In Table 5 the level of education has been correlated not only with the rate of intermarriage but also with the religious identification of in-married Jewish men. It will be seen that native-born persons attain a maximum rate of intermarriage and a minimum degree of traditional identification at the college level, while at the graduate level their intermarriage rate declines and traditional identification rises. (Since practically none of the third generation identified themselves as Orthodox, Conservatism has been here regarded as their mode of traditionalism.) While the data at hand do not permit a fuller explanation of this unexpected relationship among graduate education, level of intermarriage, and degree of Jewish identification, in this writer's opinion the answer will most likely be

\(^71\) A future study of intermarriage would collect information on the participation of Jewish students in Jewish group activities and relationship of such participation to intermarriage.
FIGURE 2. SECULAR EDUCATION AND INTERMARRIAGE OF JEWISH HUSBANDS,
WASHINGTON, 1956

- High School or less (12 years and under)
- College (13–16 years)
- Graduate (17 or more years)
TABLE 5. INTERMARRIAGE AND RELIGIOUS IDENTIFICATION BY EDUCATIONAL LEVEL OF JEWISH HUSBANDS, WASHINGTON, 1956

<table>
<thead>
<tr>
<th>School years completed</th>
<th>Foreign-born</th>
<th>Native-born of foreign parentage</th>
<th>Native-born of native parentage</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Per cent inter-married</td>
<td>Per cent Orthodox among in-married</td>
<td>Per cent inter-married</td>
</tr>
<tr>
<td>12 years or less ....</td>
<td>0.6</td>
<td>28.9</td>
<td>1.6</td>
</tr>
<tr>
<td>13–16 years ...........</td>
<td>1.0</td>
<td>27.0</td>
<td>15.6</td>
</tr>
<tr>
<td>17 or more years ....</td>
<td>4.1</td>
<td>10.6</td>
<td>11.4</td>
</tr>
</tbody>
</table>

found in an examination of the relationship between group identification and occupational choice.

**Occupation**

Today the choice of occupation for American Jews frequently is the result of the convergence of a wide variety of opportunities with an individual's abilities and aspirations. In the past, occupational choice among Jews was much more determined by the limits imposed by discrimination, on the one hand, and the desire for group survival, on the other.\(^72\) One method of adaptation to these limits was through self-employment in business and the professions:

The independent operator of a business or a professional man could at any time move on with his capital and his skill. He was also not dependent upon being hired by someone who discriminated against Jews. More importantly, perhaps, in Orthodox Jewish life, an independent worker is able to arrange his working hours so that they correspond with the necessities of his religious life—with his thrice-daily prayers, with his Sabbath observance, and with his different food habits.\(^73\)

Another was through concentration in common occupations:

The desire for cohesion of a small minority is an essential condition for group survival to which occupational dispersion, at one time, provided a serious challenge. The economic concentration of Jewish immigrants strongly supported

\(^72\) At the present time it is mainly among hasidic sects that “economic activities are not only religiously oriented but explicitly determined by religion, so that economic activities reinforce hasidic norms” (Solomon Poll, *The Hasidic Community of Williamsburg* [New York, 1962], pp. 85–86). Another example of the dependence of group survival upon the inheritance of traditional occupations is seen among the Amish, “where the occupation of farming has become almost an informal prerequisite for church membership” (Elmer L. Smith, *The Amish People* [New York, 1958], p. 127).

TABLE 6. OCCUPATION OF JEWISH HUSBANDS AND INTERMARRIAGE, WASHINGTON, 1956

<table>
<thead>
<tr>
<th>Occupation</th>
<th>Total</th>
<th>In-married</th>
<th>Intermarried</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td></td>
<td>Per cent</td>
</tr>
<tr>
<td><strong>Foreign-born</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Professionals and technicians</td>
<td>1,300</td>
<td>1,244</td>
<td>56</td>
</tr>
<tr>
<td>Managers, officials, and proprietors</td>
<td>1,561</td>
<td>1,553</td>
<td>8</td>
</tr>
<tr>
<td>Clerical workers</td>
<td>490</td>
<td>490</td>
<td>0</td>
</tr>
<tr>
<td>Sales workers</td>
<td>491</td>
<td>491</td>
<td>0</td>
</tr>
<tr>
<td>Manual workers</td>
<td>497</td>
<td>487</td>
<td>10</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td>4,339</td>
<td>4,265</td>
<td>74</td>
</tr>
</tbody>
</table>

**Native-born of foreign parentage**

<table>
<thead>
<tr>
<th>Occupation</th>
<th>Total</th>
<th>In-married</th>
<th>Intermarried</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td></td>
<td>Per cent</td>
</tr>
<tr>
<td>Professionals and technicians</td>
<td>5,094</td>
<td>4,456</td>
<td>638</td>
</tr>
<tr>
<td>Managers, officials, and proprietors</td>
<td>3,071</td>
<td>3,040</td>
<td>31</td>
</tr>
<tr>
<td>Clerical workers</td>
<td>888</td>
<td>672</td>
<td>216</td>
</tr>
<tr>
<td>Sales workers</td>
<td>1,807</td>
<td>1,581</td>
<td>226</td>
</tr>
<tr>
<td>Manual workers</td>
<td>932</td>
<td>919</td>
<td>13</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td>11,792</td>
<td>10,668</td>
<td>1,124</td>
</tr>
</tbody>
</table>

**Native-born of native parentage**

<table>
<thead>
<tr>
<th>Occupation</th>
<th>Total</th>
<th>In-married</th>
<th>Intermarried</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td></td>
<td>Per cent</td>
</tr>
<tr>
<td>Professionals and technicians</td>
<td>1,634</td>
<td>1,293</td>
<td>321</td>
</tr>
<tr>
<td>Managers, officials, and proprietors</td>
<td>602</td>
<td>392</td>
<td>210</td>
</tr>
<tr>
<td>Clerical workers</td>
<td>93</td>
<td>93</td>
<td>0</td>
</tr>
<tr>
<td>Sales workers</td>
<td>642</td>
<td>522</td>
<td>120</td>
</tr>
<tr>
<td>Manual workers</td>
<td>264</td>
<td>252</td>
<td>12</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td>3,215</td>
<td>2,552</td>
<td>663</td>
</tr>
</tbody>
</table>

this cohesion requirement. Restrictions and discrimination helped considerably to reinforce the necessity for cohesion.74

There are some indications that the occupational pattern of the Jewish population is continuing to change, particularly in response to the growth of the modern business corporation.75

Occupational homogeneity, even if it is not as intense as among the Amish or Hasidim, is bound to strengthen the social fabric of a group in several ways. By minimizing class differences and bringing about similarity


in socio-economic aspirations, consumption, and leisure-time pursuits, it facilitates social contacts which lead to friendship, courtship, and marriage within the same group. Therefore, it can be expected that those Jewish grooms who adhere to traditional occupational and employment patterns are less likely to intermarry.

The Washington data indicate that these expectations are fulfilled. However, because of the extraordinary concentration of Jewish men in the categories of “professionals and technicians” and “managers, officials, and proprietors,” the relationship cannot be shown as clearly as in the Iowa data (p. 43). Table 6 shows that the intermarriage rate among managers, officials, and proprietors was lower than for any other occupational group in the cases of foreign-born and native-born of foreign parentage, 0.5 and 1.0 per cent, but higher than for any other occupational group in the case of the native-born of native parentage, 34.9 per cent.

There is some indication that this high level of intermarriage results from the grouping of officials in a single statistical category with managers and proprietors. First of all, Table 7 shows that among the third-generation self-employed—which would be the proprietors—the level of intermarriage is very low. (In fact, Table 7 shows it to be 0 per cent, which because of a possible sampling error is likely to overstate the case.) Secondly, the writer has noted within the data a high level of intermarriage for “lawyers and judges.” Since government officials frequently have a legal background, the conclusion appears justified that it is the subgroup of “officials” which is mostly responsible for the high intermarriage rate of the total category.

Turning now to intermarriage among “professionals and technicians,” we find that the foreign-born professionals have a considerably higher rate than the total foreign-born population. The second-generation group of professionals has a somewhat higher rate than the total second generation, while the third-generation professionals have just about the same level as their generation as a whole.

**Employment and Income**

If economic independence—i.e., self-employment—resulted only from the desire for group cohesion (and not also from discriminatory practices), becoming an employee might be considered as a defection from group norms which could be expected to result in a higher intermarriage level. The fact is, however, that there are certain industries which have traditionally attracted Jews in the role of employees—e.g., the diamond industry, which shifted to New York during the Second World War.76

As the nation’s industry is more and more organized in corporate form, the likelihood is that ever greater proportions of the Jewish labor force will work for large organizations. That this does not necessarily result in loss of Jewish identification is the major import of Table 7. Its most telling point is that among the native-born, the intermarriage rate for government workers

TABLE 7. JEWISH HUSBANDS' EMPLOYMENT STATUS AND INTERMARRIAGE, WASHINGTON, 1956

<table>
<thead>
<tr>
<th>Employment status</th>
<th>Total</th>
<th>In-married</th>
<th>Intermarried</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Foreign-born</td>
<td>Number</td>
</tr>
<tr>
<td>Self-employed</td>
<td>1,996</td>
<td>1,988</td>
<td>8</td>
</tr>
<tr>
<td>Employed</td>
<td>2,331</td>
<td>2,265</td>
<td>66</td>
</tr>
<tr>
<td>Government</td>
<td>(872)</td>
<td>(816)</td>
<td>(56)</td>
</tr>
<tr>
<td>Others</td>
<td>(1,459)</td>
<td>(1,449)</td>
<td>(10)</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td>4,327</td>
<td>4,253</td>
<td>74</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Employment status</th>
<th>Native-born of foreign parentage</th>
<th>Total</th>
<th>In-married</th>
<th>Intermarried</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Foreign-born</td>
<td>Number</td>
</tr>
<tr>
<td>Self-employed</td>
<td></td>
<td>3,198</td>
<td>2,980</td>
<td>218</td>
</tr>
<tr>
<td>Employed</td>
<td></td>
<td>9,143</td>
<td>8,230</td>
<td>913</td>
</tr>
<tr>
<td>Government</td>
<td></td>
<td>(5,251)</td>
<td>(4,783)</td>
<td>(468)</td>
</tr>
<tr>
<td>Others</td>
<td></td>
<td>(3,892)</td>
<td>(3,447)</td>
<td>(445)</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td></td>
<td>12,341</td>
<td>11,210</td>
<td>1,131</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Employment status</th>
<th>Native-born of native parentage</th>
<th>Total</th>
<th>In-married</th>
<th>Intermarried</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Foreign-born</td>
<td>Number</td>
</tr>
<tr>
<td>Self-employed</td>
<td></td>
<td>705</td>
<td>705</td>
<td>0</td>
</tr>
<tr>
<td>Employed</td>
<td></td>
<td>2,331</td>
<td>1,776</td>
<td>555</td>
</tr>
<tr>
<td>Government</td>
<td></td>
<td>(994)</td>
<td>(759)</td>
<td>(235)</td>
</tr>
<tr>
<td>Others</td>
<td></td>
<td>(1,337)</td>
<td>(1,017)</td>
<td>(320)</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td></td>
<td>3,036</td>
<td>2,481</td>
<td>555</td>
</tr>
</tbody>
</table>

is not larger than for any other group of employees. The general impression that government workers intermarry at a high rate may have been created by the foreign-born among them, for whom this is indeed so. The intermarriage rate for foreign-born government workers, 6.9 per cent, is four times as high as the rate for all foreign-born Jews, 1.7 per cent.

In examining the Washington income data we should bear in mind the words of one of the foremost experts on the subject of income reports: "If there is a substantial understatement in the amount of income reported in field surveys, there is no cheap and simple way of overcoming this difficulty. Moreover, there is no guarantee that expensive and complex methods can achieve this objective either." 77 In addition, the Washington survey suffers from the fact that varying but significantly large proportions of the sample population chose to withhold any information concerning family income.

The median family income for in-married and intermarried Jewish hus-

bands (Table 8) was about $8,000, except for intermarried Jewish husbands of the third generation, whose median family income was about $10,000. About 36 per cent of all gainfully employed Jewish men in Greater Washington worked for the government, which in 1960 paid an average salary of $8,951 to professionals and $5,591 to nonprofessionals.  

TABLE 8. MEDIAN FAMILY INCOME OF INTERMARRIED FAMILIES, WASHINGTON, 1956

<table>
<thead>
<tr>
<th>Foreign-born</th>
<th>Native-born of foreign parentage</th>
<th>Native-born of native parentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>In-married</td>
<td>Intermarried</td>
<td>Difference</td>
</tr>
<tr>
<td>Median income</td>
<td>Median income</td>
<td>Amount</td>
</tr>
<tr>
<td>$7,928 (21.1 per cent)</td>
<td>$8,163 (0.0 per cent)</td>
<td>+$235</td>
</tr>
<tr>
<td>8,029 (7.4 per cent)</td>
<td>8,325 (15.1 per cent)</td>
<td>+296</td>
</tr>
<tr>
<td>7,965 (16.5 per cent)</td>
<td>10,386 (5.8 per cent)</td>
<td>+2,421</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Intermarried Wives</th>
</tr>
</thead>
<tbody>
<tr>
<td>Difference from in-married husbands</td>
</tr>
<tr>
<td>Median income</td>
</tr>
<tr>
<td>Foreign-born</td>
</tr>
<tr>
<td>Native-born of foreign parentage</td>
</tr>
<tr>
<td>Native-born of native parentage</td>
</tr>
</tbody>
</table>

a Figures in parentheses refer to percentage of population category for whom income data were not available.

Table 8 also indicates that the family income of intermarried Jewish wives was significantly smaller than that of all Jewish husbands. This finding, too, is plausible in the light of sample surveys in the mid-fifties—about

79 The only exception is the anomalous group of intermarried native-born wives of native parentage.
the time of the Washington survey—which found that median Jewish incomes were higher than most others.80

Religious Education

There is a widespread belief that Jewish education, including a bar-mitzvah ceremony, helps to keep young men from marrying outside the Jewish group.81 The Washington data offer an opportunity to test the relationship between religious education and intermarriage. Variations in intensity of education and curriculum make our data ambiguous, and respondents may not always have been able to recall the precise extent of their Jewish education. Therefore, the Washington data have been presented in Table 9 in broad categories: no religious education, some religious education, and "don't know" or no answer. It will be seen from the table that the relationship between Jewish education and intermarriage differed significantly between the foreign-born and native-born men of foreign parentage, on the one hand, and native-born men of native parentage on the other. Among the foreign-born men the absence or presence of religious education was not, apparently, a significant factor in intermarriage. Among the native-born men of foreign parentage, those who were exposed to religious education were more likely to intermarry than those who were not. Only further research can reveal the reasons why for the second generation Jewish education has had negative results.82

For the third generation, however, Jewish education was apparently significant. Of the native-born men of native parentage who had had some religious education, 16.4 per cent were intermarried. By contrast, the intermarriage rate was nearly twice as high, 30.3 per cent, among men without religious education.

The unexpected finding that in the second generation those who had been exposed to religious schooling had a higher intermarriage rate than those who were not is supported, if only indirectly, by a recent study which investigated the strength of the religious bond on intermarriage.83 The tentative conclusion was that in the case of the Jews it may be the ethnic rather than the religious bond which prevents intermarriage.84 It appears that ethnic, cultural, and social bonds—expressed in a common language and through voluntary organizations rooted in the "old country" and dedicated to common values and ideals—are much stronger and broader than the purely religious ones. Since ethnic ties of the third generation have been virtually destroyed, a religious bond alone holds the members of the group together.85 This may help to explain the relationship between religious

82 That Jewish education may not leave a significant imprint on behavior and attitudes was found by Aaron Antonovsky, "Aspects of New Haven Jewry," Yivo Annual of Jewish Social Science, X (1955), p. 158.
84 Ibid., 54.
85 Judith R. Kramer and Seymour Leventman, op. cit., p. 163.
TABLE 9. RELIGIOUS EDUCATION AND INTERMARRIAGE OF JEWISH HUSBANDS, WASHINGTON, 1956

<table>
<thead>
<tr>
<th>Religious Education</th>
<th>Total</th>
<th>In-married</th>
<th>Number</th>
<th>Per cent</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Foreign-born</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No answer and &quot;don’t know&quot;</td>
<td>199</td>
<td>199</td>
<td></td>
<td></td>
</tr>
<tr>
<td>No religious education</td>
<td>397</td>
<td>390</td>
<td>7</td>
<td>1.8</td>
</tr>
<tr>
<td>Some religious education</td>
<td>4,489</td>
<td>4,422</td>
<td>67</td>
<td>1.5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>5,085</strong></td>
<td><strong>5,011</strong></td>
<td><strong>74</strong></td>
<td><strong>1.4</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Religious Education</th>
<th>Native-born of foreign parentage</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
</tr>
<tr>
<td>No answer and &quot;don’t know&quot;</td>
<td>468</td>
</tr>
<tr>
<td>No religious education</td>
<td>1,215</td>
</tr>
<tr>
<td>Some religious education</td>
<td>11,416</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>13,099</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Religious Education</th>
<th>Native-born of native parentage</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
</tr>
<tr>
<td>No answer and &quot;don’t know&quot;</td>
<td>154</td>
</tr>
<tr>
<td>No religious education</td>
<td>600</td>
</tr>
<tr>
<td>Some religious education</td>
<td>3,093</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,847</strong></td>
</tr>
</tbody>
</table>

Education and intermarriage in the third generation, for whom exposure to religious education cut the intermarriage rate in half. The Washington data thus confirm the popular belief that religious education—in the third generation at least—does serve to check intermarriage.

RELIGION OF CHILDREN OF INTERMARRIAGE

The Washington survey did not ask the intermarried about the religion of their children. However, the survey did enumerate all persons found in households containing at least one Jew and asked: “Which of these people are Jewish and which are not?” Table 10 analyzes the response. It should be noted that the figures refer to the number of intermarried families, not children. It can be seen that in at least 70 per cent of the families the children were not considered to be Jewish, and in 9.6 per cent some children were identified as Jewish and some as non-Jewish. In only 17.5 per cent of the families were they identified as Jews.

Thus, well over 70 per cent of the intermarried couples raised their children as non-Jews. Earlier investigators recorded the identical phenomenon. Fishberg states:
All statistical evidence on the subject shows that about 75 per cent of all the children born to Jews married to Christians are baptized immediately at birth, and only 25 per cent are raised as Jews. 86

Ruppin found that only 23 per cent of all children of mixed marriages were raised as Jews in Prussia in 1910. 87

### TABLE 10. RELIGION OF CHILDREN IN INTERMARRIED FAMILIES, WASHINGTON, 1956.

<table>
<thead>
<tr>
<th>Parent's identification of children</th>
<th>Intermarried Families</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>Per cent</td>
<td>Jewish husband</td>
<td>Jewish wife</td>
</tr>
<tr>
<td>Jewish</td>
<td>371</td>
<td>17.5</td>
<td>309</td>
<td>18.6</td>
</tr>
<tr>
<td>Jewish and non-Jewish</td>
<td>203</td>
<td>9.6</td>
<td>203</td>
<td>12.2</td>
</tr>
<tr>
<td>Non-Jewish</td>
<td>1,543</td>
<td>72.9</td>
<td>1,148</td>
<td>69.2</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td>2,117</td>
<td>100.0</td>
<td>1,660</td>
<td>100.0</td>
</tr>
<tr>
<td>No children at home.</td>
<td>934</td>
<td>-</td>
<td>434</td>
<td>-</td>
</tr>
</tbody>
</table>

The Washington data also indicate that intermarried families where the wife was Jewish were even less inclined to identify their children as Jews than families where the husband was Jewish. The relatively greater loss of identification of Jewish women who intermarry was also found in the survey of Prussia in 1910. 88

**SUMMARY**

The Washington data have advanced our knowledge of intermarriage in many significant ways. We now know that a survey of the extent of Jewish intermarriage must be so designed as to cast a net over the whole Jewish as well as non-Jewish population rather than simply those identified as members in or contributors to a Jewish organization. The survey found a rate of intermarriage of 13.1 per cent, more than twice the rate that would have been found if it had been based on a communal listing of Jewish families. The differential analysis of the Washington rate for life-long residents and immigrants from the largest Jewish communities provided substantial support for the validity of the Washington rate and for the inference that other Jewish communities of this size (50,000 to 100,000) have a similar level of intermarriage.

The Washington data also made it possible to study the effect of various social factors on the extent of Jewish intermarriage. Foremost among them

---

88 Ibid.
is distance from immigration, with the result that among the native-born of native parentage (the third and subsequent generations) the intermarriage rate was about 18 per cent. Attendance at and graduation from college also served to increase intermarriage, most significantly again for the third generation, where college attendance doubled the intermarriage rate—but where graduate study lowered the rate significantly. While for the foreign-born attendance at religious school had virtually no effect on the intermarriage rate, for the native-born of foreign parentage a negative correlation was found. However, in the third generation religious-school attendance contributed significantly to lowering the intermarriage level. Traditional Jewish economic activity was found to lower the chances for intermarriage: proprietors and managers had relatively low intermarriage levels.

Finally, the Washington data revealed that the children in at least 70 per cent of mixed families are lost to the Jewish group. This finding has considerable implication for the future growth of the Jewish population in the United States.

APPENDIX

Design of the Sample Survey

The major steps in the design of the sample survey of the Jewish population of Greater Washington have been outlined by Stanley K. Bigman (op. cit., pp. 160–61) as follows:

The survey was intended to cover the Jewish community of Greater Washington. This community, as we defined it, includes the permanent Jewish residents of the "urbanized," or built-up, part of the Metropolitan Area, except persons living in institutions or on military reservations, . . .

A complete census, or enumeration, of this Jewish population would have been extremely expensive. It was not necessary, however. As in a large proportion of the studies conducted by the U.S. Census Bureau and similar agencies, it was possible to accomplish our purpose by selecting a sample carefully designed to reproduce in miniature the whole population we wished to study. This sample had to be so designed as to permit two things:

1. It had to be representative of all people—Jewish and Gentile—in the area. From this sample we would then be able to determine the percentage of Jews in the total population; and, multiplying this percentage by the total, we could then find out how many Jews composed the community.

2. At the same time, the sample chosen had to contain a large enough number of Jews (we wanted about 2,000 families) so that we could make a fairly intensive analysis of their characteristics. Previous information indicated that Jews were about 5% of the total, however, which meant that we could not expect a reasonable-sized sample of the whole population to contain very many Jews.

What we did was to select two sets of samples, one to satisfy each of the above conditions; check them against one another to prevent duplication; and use appropriate statistical techniques to combine the two. For a representative sample of the whole population, we utilized a sample of all blocks in the area, and selected specified numbers of "dwelling units" (apartments and private
houses) on each block. The sample of blocks was available from a previous study conducted by the writer and Reuben Cohen at the Bureau of Social Science Research. In each of 154 blocks, from 16 to 40 dwelling units were selected so as to constitute 1 of each 100 dwelling units in the area. This was supplemented by a sample of dwelling units constructed between January 1, 1954 (as of when the block sample had been constructed) and June 30, 1955.

To obtain a large number of Jewish families, we made use of a "master list" of known Jewish persons made available through the kindness of the United Jewish Appeal. This list of 29,600 names and addresses we arranged in order geographically while simultaneously removing duplications, business firms and business addresses, incomplete addresses, addresses outside the survey area and on military reservations, etc. The remaining 15,500 addresses, arranged in nine geographical areas, were sampled at high rates where there were few Jews (for example, every other address in Fairfax County, Virginia) and at low rates where Jews were numerous (e.g., every 20th address in Northwest D.C.)

Special procedures were set up for handling apartment houses, for including small new constructions projects and alterations, and for cross-checking each part of the sample against the others (in the end there were six sub-samples to be cross-checked and combined). The sample selected came to 7,622 addresses; an additional 1,088 addresses were added during the study, following the procedures set up. In all, then, calls had to be made at 8,710 addresses.

Jewish Intermarriage in Iowa

Why single out Iowa for a study of Jewish intermarriage rather than a state along the Atlantic seaboard, such as New York, where a large proportion of the Jewish population is concentrated? The answer is simple. At present there are only two states, Indiana and Iowa, which collect data on the religious affiliation of brides and grooms. Indiana began the centralized collection of such data in 1959,90 Iowa in 1953.

JEWISH POPULATION OF IOWA

Census data on the Jewish population of Iowa are not available, but in 1960 it was estimated to be 9,100, or .33 per cent of the total population.90 This estimate finds support in the marriage statistics of the state, if one assumes that the marriage rate of the Jews resembles that of the total population. Between 1953 and 1959 Jewish grooms were .4 per cent and Jewish brides .3 per cent of all grooms and brides in the state.

The Jewish population of Iowa resembles the total Jewish population of the country in two important respects, urban residence and occupational distribution, but it differs in the important respect of size of Jewish settlement. We shall examine the Iowa Jewish population in the light of the fact that urban residence is “the most outstanding characteristic of the Jewish population and the one that distinguishes it most from the [other] major religious groups” and that “the second most distinctive sociological attribute of American Jews is their concentration in the white-collar occupations.”91

Table 11 shows that the residential distribution of the Jews of Iowa resembles that of the Jews of the country as a whole. About 72 per cent of the Iowa Jews live in the four largest cities, Des Moines, Cedar Rapids, Sioux City, and Davenport. (Actually, the state line cuts through several metropolitan areas. If Davenport, for example, is considered as a part of the tri-city metropolitan area which includes Rock Island and Moline, Ill., we see its Jewish population as part of a Jewish community of 3,375, rather than a tiny one of under a thousand. Similarly, the Jewish population of Council Bluffs, which numbers only 450, is in reality part of a metropolitan area which includes Omaha, Neb., and has a Jewish community of 7,715.) As Table 11 shows, about 88 per cent of the Jews of Iowa live in cities with populations greater than 25,000, as compared with 32 per cent of the total population.92

89 The author hopes to study Jewish intermarriage in Indiana soon.
90 AJYB, 1961 (Vol. 62), pp. 58, 63.
92 U.S. Census of Population, 1960: Number of Inhabitants, Iowa, (Final Report PC (1)-17A), p. 17-8, Table 3.
TABLE 11. JEWISH POPULATION OF SELECTED CITIES, IOWA, 1960

<table>
<thead>
<tr>
<th>City</th>
<th>Total Populationa</th>
<th>Estimated Jewish Populationb</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>Rank order Number</td>
</tr>
<tr>
<td>Des Moines</td>
<td>208,982</td>
<td>1</td>
</tr>
<tr>
<td>Cedar Rapids</td>
<td>92,035</td>
<td>2</td>
</tr>
<tr>
<td>Sioux City</td>
<td>89,159</td>
<td>3</td>
</tr>
<tr>
<td>Davenport</td>
<td>88,981</td>
<td>4</td>
</tr>
<tr>
<td>Waterloo</td>
<td>71,755</td>
<td>5</td>
</tr>
<tr>
<td>Dubuque</td>
<td>56,606</td>
<td>6</td>
</tr>
<tr>
<td>Council Bluffs</td>
<td>55,641</td>
<td>7</td>
</tr>
<tr>
<td>Ottumwa</td>
<td>33,871</td>
<td>8</td>
</tr>
<tr>
<td>Mason City</td>
<td>30,642</td>
<td>9</td>
</tr>
<tr>
<td>Fort Dodge</td>
<td>28,379</td>
<td>10</td>
</tr>
<tr>
<td>Marshalltown</td>
<td>22,521</td>
<td>11</td>
</tr>
<tr>
<td>Muscatine</td>
<td>20,997</td>
<td>12</td>
</tr>
<tr>
<td>All others</td>
<td>1,957,948</td>
<td></td>
</tr>
</tbody>
</table>


Since to a considerable degree the occupational distribution of a group follows from its preference for urban or rural residence, it should be expected that the occupational distribution of the Jewish population of Iowa will resemble that of the Jewish population of the country as a whole and will differ considerably from that of the total population of the United States generally, and of Iowa specifically. Table 12 bears this out. About 84 per cent of all Jewish bridegrooms in Iowa and 78.2 per cent of Jewish household heads in the United States were white-collar workers (professionals, managers, and clerical and sales workers). By contrast, 33.8 per cent of all heads of households in the United States and 41.0 per cent of male employed persons in the urban areas of Iowa were in white-collar occupations.

While 94.6 per cent of the Jews of the United States live in communities having at least 10,000 Jews, and of these, fully 74.5 per cent live in communities with a Jewish population of more than 100,000,93 the Jewish communities of Iowa are considerably smaller. Besides an unknown number of communities with fewer than 100 Jews, six communities have from 100 to 199 Jews and only two have a Jewish population of over 1,000 (Table 11). Only one city has a Jewish population of as many as 2,200.94

93 AJYB, 1959 (Vol. 60), pp. 13-17.
94 For a brief history of these communities see Jack Wolfe, A Century with Iowa Jewry (Des Moines, Iowa, 1941).
TABLE 12. OCCUPATIONAL DISTRIBUTION OF HOUSEHOLD HEADS, UNITED STATES, 1953-55; OF JEWISH BRIDEGROOMS, IOWA, 1953-59, AND OF MALE EMPLOYED CIVILIAN LABOR FORCE, IOWA, 1960

(Per cent)

<table>
<thead>
<tr>
<th>Occupation</th>
<th>United States Household Heads 1953-59</th>
<th>Jewish grooms Iowa 1953-59</th>
<th>Male employed persons Iowa, 1960</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>All religions</td>
<td>Jews</td>
<td>State</td>
</tr>
<tr>
<td>Professional, technical and kindred workers</td>
<td>10.0</td>
<td>17.6</td>
<td>41.8</td>
</tr>
<tr>
<td>Managers, officials, and proprietors, except farm</td>
<td>12.6</td>
<td>36.0</td>
<td>18.8</td>
</tr>
<tr>
<td>Clerical and kindred workers</td>
<td>6.4</td>
<td>9.6</td>
<td>3.3</td>
</tr>
<tr>
<td>Sales workers</td>
<td>4.8</td>
<td>15.0</td>
<td>20.3</td>
</tr>
<tr>
<td>Craftsmen, foremen, and kindred workers</td>
<td>19.4</td>
<td>7.2</td>
<td>6.7</td>
</tr>
<tr>
<td>Operatives and kindred workers</td>
<td>20.3</td>
<td>12.0</td>
<td>4.8</td>
</tr>
<tr>
<td>Service workers, including private households</td>
<td>7.6</td>
<td>-</td>
<td>1.9</td>
</tr>
<tr>
<td>Farmers and farm managers</td>
<td>10.8</td>
<td>1.3</td>
<td>0.5</td>
</tr>
<tr>
<td>Farm laborers</td>
<td>2.0</td>
<td>-</td>
<td>0.2</td>
</tr>
<tr>
<td>Laborers, except farm and mine workers</td>
<td>6.1</td>
<td>1.3</td>
<td>1.7</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100.0</strong></td>
<td><strong>100.0</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

a Donald J. Bogue, op. cit., p. 703.
b Iowa Department of Health, Division of Vital Statistics.

NATURE OF THE DATA

In 1952, an entry for “religious denomination” was included on Iowa marriage-record forms and since January 1, 1953, some of these data have been published. More detailed data on Jewish marriages between 1953 and 1959 than have been published were made available to the writer.

On the Iowa marriage-record form, bride and groom, two witnesses, and the officiant certify that the information furnished is correct to the best of their knowledge and belief. The form requires information on “usual residence,” “place and date of birth,” “color-race,” “usual occupation,” “business or industry,” “religious denomination,” “parents’ names,” and previous marital history.

The ascription of religious affiliation, then, is based partly on the in-
dividual’s self-definition and partly on the definitions furnished by his friends (the witnesses) and the community (the officiant). The method corresponds with that normally used to identify individuals as Jewish.\textsuperscript{96} In 1959 (as in other years), only .1 per cent of all Iowa brides and grooms failed to specify their religion.\textsuperscript{97}

\section*{Extent of Jewish Intermarriage}

Between 1953 and 1959 in Iowa, there were about 100 marriages annually in which at least one of the partners was a Jew.\textsuperscript{98} Table 13 shows that a maximum of 63.7 per cent (in 1953) and a minimum of 46.4 per cent (in 1959) were marriages where both partners were Jews. (This figure and all other figures referring to the extent of intermarriage in Iowa are based on formation data, not status data.) The proportion of intermarriages ranged from a minimum of 36.3 per cent to a maximum of 53.6 per cent. During the seven-year period, the average intermarriage level was 42.2 per cent.

\begin{table}[h]
\centering
\begin{tabular}{|c|c|c|c|c|c|}
\hline
Year & Total & In-marriages & Inter-marriages & Total & In-marriages & Inter-marriages \\
\hline
1953 & 91 & 58 & 33 & 100.0 & 63.7 & 36.3 \\
1954 & 84 & 52 & 32 & 100.0 & 61.9 & 38.1 \\
1955 & 103 & 57 & 46 & 100.0 & 55.3 & 44.7 \\
1956 & 99 & 59 & 40 & 100.0 & 59.6 & 40.4 \\
1957 & 107 & 59 & 48 & 100.0 & 55.1 & 44.9 \\
1958 & 108 & 67 & 41 & 100.0 & 62.0 & 38.0 \\
1959 & 84 & 39 & 45 & 100.0 & 46.4 & 53.6 \\
\hline
\textbf{Total} & \textbf{676} & \textbf{391} & \textbf{285} & \textbf{100.0} & \textbf{57.8} & \textbf{42.2} \\
\hline
\end{tabular}
\caption{Jewish Marriages, Iowa, 1953–59}
\end{table}

Source: Iowa Department of Health, Division of Vital Statistics.

Differential participation of Jewish men and women in intermarriage, which has been repeatedly observed for large Jewish communities (p. 17), is also a fact in the Jewish communities of Iowa. Of 285 intermarriages, 216 or 75.8 per cent involved Jewish men and 69 or 24.2 per cent involved Jewish women.

While most people would consider a 42.2-per-cent rate of intermarriage as high, it is far lower than random selection would produce. If Jews were

\textsuperscript{96} However, for Catholic grooms and brides conflicts about religious identification can arise, according to Burchinal, William F. Kenkel, and Chancellor, “Comparisons of State- and Diocese-Reported Marriage Data for Iowa, 1953–57,” American Catholic Sociological Review, XXIII (1962), 21–29.

\textsuperscript{97} Annual Report, 1959, p. 148.

\textsuperscript{98} All such marriages are here referred to as Jewish marriages.
to select their marital partners at random, the intermarriage rate in Iowa would be over 99 per cent. It must be assumed, therefore, that the Iowa rate is held to 42 per cent by factors that relate to the effects of group affiliation and background on the individual Jew.

How does the intermarriage rate of 42.2 per cent for 1953–59 compare with previous rates? Does it reflect a long-term trend upward or downward? Data of the quality and completeness of 1953–59 are not available for earlier years, and the seven-year period for which we do have data is too short to establish a trend. Figure 3, which shows Jewish intermarriages expressed as percentages of all Jewish marriages in Iowa, bears this out; it fails to indicate a clear trend.

There is some evidence that in Iowa a high level of intermarriage has been traditional. Rosenthal stresses "the frequent incidence of intermarriages involving Jewish and Christian partners" in Des Moines. The only rabbi in Des Moines willing to officiate at intermarriages, Eugene Mannheimer, "officiated at 310 ceremonies [between 1902 and 1949] of which 17 per cent were intermarriages." Rosenthal reports that between 1905 and 1915 "about ten intermarriages out of a total of forty weddings" were performed by this rabbi. The intermarriages reported by Rabbi Mannheimer, however, represented only a minimum number, since the great majority of such marriages are not solemnized in a religious ceremony, Jewish or Christian. Between 1953 and 1959, 65.6 per cent of Jewish intermarriages were solemnized in a civil ceremony, as compared with 20.5 per cent of Jewish in-marriages. We may rely upon Rosenthal's assertion that a high level of intermarriage is traditional in the state of Iowa.

SOCIAL FACTORS IN INTERMARRIAGE

Nativity

It will be recalled that nativity was found to have a strong influence on the level of intermarriage in the Jewish community of Greater Washington. Since the Iowa marriage form does not record nativity, we cannot measure its effect on intermarriage in that state. However, this factor has been noted by the historian Rosenthal, who attributes considerable weight to it:

The incidence of mixed marriages was particularly heavy among the second and third generation of American-born Jews and thus affected the older families more than those of more recent immigrants. . . . Since the time of World War I the rate of marriages uniting Jew and non-Jew, at least here in Iowa, has not decreased, though it now affects equally both the descendants of "German" and "East European" families.

101 Frank Rosenthal, op. cit., p. 201.
102 Ibid., p. 161.
Size of Place

If we wish to establish that intermarriage increases with the decreasing size of the Jewish community, we need information about the size of the community of origin of bride and groom. Yet the only data applicable to the purposes of this investigation and available to the writer were occurrence data, referring to the city or town where the marriage was solemnized. The usefulness of such data is limited by several considerations. Although we can assume that many if not most of these marriages were performed at either the bride’s or the groom’s place of usual residence, we must allow that some were performed at a third place that was the usual residence of neither, and that in at least a few instances couples came from out of state to get married. In addition, the threefold classification—rural areas, towns (population 2,500–9,999) and cities (10,000 and over)—precludes the possibility of distinguishing between the relatively large Jewish communities of Des Moines, Sioux City, and Davenport, and the smaller communities in the other cities. Iowa cities with a population of 10,000 and over include many places where there are fewer than 100 Jews.

Nevertheless, the data presented in Table 14 are of great significance.

**TABLE 14. JEWISH MARRIAGES BY SIZE OF PLACE OF MARRIAGE, IOWA, 1953–59**

<table>
<thead>
<tr>
<th>Type of Marriage</th>
<th>Total</th>
<th>Cities 10,000 and over</th>
<th>Towns 2,500–9,999</th>
<th>Rural areas</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Num-</td>
<td>Number</td>
<td>Per</td>
<td>Num-</td>
</tr>
<tr>
<td></td>
<td>per</td>
<td></td>
<td>cent</td>
<td></td>
</tr>
<tr>
<td>In-marriages</td>
<td>391</td>
<td>57.8</td>
<td></td>
<td>344</td>
</tr>
<tr>
<td>Intermarriages</td>
<td>285</td>
<td>42.2</td>
<td></td>
<td>179</td>
</tr>
<tr>
<td>All Jewish</td>
<td>676</td>
<td>100.0</td>
<td></td>
<td>523</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Source: Iowa Department of Health, Division of Vital Statistics.

First of all, 523 out of 676 or 77.4 per cent of all marriages were solemnized in cities of more than 10,000, where the intermarriage rate was 34.2 per cent, 8 points lower than for the state as a whole. In the 153 marriages—about 20 a year—performed in towns and rural areas during the seven-year period, the intermarriage rate was twice as high, 64.1 and 67 per cent respectively. These data tell a story of "The Disappearing Small-town Jew":

About twenty years ago I attended a family reunion of a group of my father’s cousins in a little town in the Middle West where I had lived as a child. The sons of a large family had come back from their widely scattered homes: Sam from his farm in Nebraska, Ludwig from the Black Hills, William from his clothing store in a small Iowa city. Even Frank had turned up, all the way from Texas, wearing a ten-gallon hat and wielding a cigarette-holder almost a foot long.
In the whole mishpocha, the only Jewish wife, besides my own, was Emil's—he kept a delicatessen store in St. Louis. The children of these mixed marriages were Lutherans, Methodists, Christian Scientists, according to the churches of their mothers. Frank from Texas boasted that his son [was] brought up by a pious Catholic mother.103

As was noted above (p. 11), there are at least 200,000 Jews, or 60,000 Jewish families, throughout the country who face a similar loss of identity.104

Remarriage

A person who upon termination of his first marriage through divorce or the death of his spouse wishes to remarry is confronted with a limited supply of eligible mates.105 Since the Jewish marriage market in general was found to be disorganized in small Jewish communities, with a resultant high intermarriage rate, it can be expected that the rate of intermarriage will be even higher for other marriages, where one or both partners has been previously married, than for first marriages, where both partners are being married for the first time.106

TABLE 15. JEWISH MARRIAGES, FIRST AND OTHER, IOWA, 1953-59

<table>
<thead>
<tr>
<th></th>
<th>All marriages</th>
<th>First marriages</th>
<th>Other marriages</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>Per cent</td>
<td>Number</td>
</tr>
<tr>
<td>In-marriages ..........</td>
<td>391</td>
<td>57.8</td>
<td>289</td>
</tr>
<tr>
<td>Intermarriages ........</td>
<td>285</td>
<td>42.2</td>
<td>165</td>
</tr>
<tr>
<td>All Jewish marriages</td>
<td>676</td>
<td>100.0</td>
<td>454</td>
</tr>
</tbody>
</table>

Source: Iowa Department of Health, Division of Vital Statistics.

Table 15 shows that this expectation is borne out. The intermarriage rate is 36.3 per cent for first marriages and rises to 54.1 per cent for other marriages, an increase of nearly 50 per cent. An analysis of the relationship of age to intermarriage (pp. 46-48) adduces additional evidence that the remarriage market is a separate entity and that persons desiring to remarry face even greater obstacles in finding a Jewish partner than previously unmarried persons.

It will be recalled (Table 14) that with decreasing size of place the intermarriage rate increases. Table 16 and Figure 4 show that remarriage affects the intermarriage rate most sharply in cities of 10,000 and more. There the intermarriage rate is a relatively low 28.4 per cent but rises to 47.5 per cent

104 The inverse relationship between size of Jewish community and intermarriage has also been observed for Canada: Louis Rosenberg, "The Demography of the Jewish Community in Canada," Jewish Journal of Sociology, I (1959), 226.
105 The chances of remarriage in general have been calculated by Paul H. Jacobson, American Marriages and Divorce (New York, 1959), pp. 82-87.
106 For a discussion of the differences between first marriages and other marriages, see Paul C. Glick, American Families (New York, 1957), pp. 103-129.
for remarriages, an increase of 66.5 per cent. However, the differential in the intermarriage rate between first and other marriages becomes smaller as one proceeds from city to town, and disappears entirely in the rural areas. This means that an aspirant for a first marriage in a town encounters nearly as much difficulty in finding a Jewish marriage partner as a previously married person, and a person in a rural area fully as much. In other words, the Jewish marriage market there is as disorganized for first marriages as it is for remarriages.107

TABLE 16. FIRST AND OTHER JEWISH MARRIAGES BY SIZE OF PLACE, IOWA, 1953–59

<table>
<thead>
<tr>
<th>Type of Marriage</th>
<th>Total</th>
<th>Cities</th>
<th>Rural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>Per cent</td>
<td>Number</td>
</tr>
<tr>
<td>All first Jewish</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>marriages</td>
<td>454</td>
<td>100.0</td>
<td>363</td>
</tr>
<tr>
<td>In-marriages</td>
<td>289</td>
<td>63.7</td>
<td>260</td>
</tr>
<tr>
<td>Intermarriages</td>
<td>165</td>
<td>36.3</td>
<td>103</td>
</tr>
<tr>
<td>All other Jewish</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>marriages</td>
<td>222</td>
<td>100.0</td>
<td>160</td>
</tr>
<tr>
<td>In-marriages</td>
<td>102</td>
<td>45.9</td>
<td>84</td>
</tr>
<tr>
<td>Intermarriages</td>
<td>120</td>
<td>54.1</td>
<td>76</td>
</tr>
</tbody>
</table>

Source: Iowa Department of Health, Division of Vital Statistics.

Occupation

That the choice of an occupation by an individual often reflects the values held by his group (p. 24) is borne out in Iowa both for first and for other marriages (Table 17). Among Jewish grooms in first marriages, 29.6 per cent were intermarried. The intermarriage rate is lowest among managers, officials, and proprietors (10.3 per cent), rises to 23.6 per cent for sales workers, and to 32.2 per cent—slightly above the level of the total group—for professionals. All white-collar groups combined have an intermarriage rate of 27.2 per cent. Blue-collar workers, by contrast, have a rate of 46.8 per cent.

As is to be expected, the intermarriage rate in remarriages is considerably higher, 47.9 per cent. Here the disparity between white-collar and blue-

107 A future study would seek to discover which of the partners to a remarriage is being married for the first time. About 23 per cent of Iowa brides in other marriages, and 25 per cent of grooms, enter marriage for the first time. Iowa Department of Public Health, Division of Vital Statistics, Annual Report, 1959, p. 147.
<table>
<thead>
<tr>
<th>Occupation</th>
<th>First marriages</th>
<th></th>
<th>Other marriages</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total</td>
<td>Number</td>
<td>Per cent</td>
<td>Total</td>
</tr>
<tr>
<td>Professional, technical, and kindred workers</td>
<td>202</td>
<td>137</td>
<td>65</td>
<td>32.2</td>
</tr>
<tr>
<td>Managers, officials, and proprietors, except</td>
<td>58</td>
<td>52</td>
<td>6</td>
<td>10.3</td>
</tr>
<tr>
<td>farm</td>
<td>Sales workers</td>
<td>72</td>
<td>55</td>
<td>17</td>
</tr>
<tr>
<td>Clerical and kindred workers</td>
<td>10</td>
<td>5</td>
<td>5</td>
<td>50.0</td>
</tr>
<tr>
<td>All white-collar</td>
<td>342</td>
<td>249</td>
<td>93</td>
<td>27.2</td>
</tr>
<tr>
<td>Craftsmen, foremen, and kindred workers</td>
<td>21</td>
<td>12</td>
<td>9</td>
<td>42.9</td>
</tr>
<tr>
<td>Operatives and kindred workers</td>
<td>17</td>
<td>10</td>
<td>7</td>
<td>41.2</td>
</tr>
<tr>
<td>Service workers, including private household</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>50.0</td>
</tr>
<tr>
<td>Laborers, except farm and mine</td>
<td>6</td>
<td>1</td>
<td>5</td>
<td>83.3</td>
</tr>
<tr>
<td>Farmers and farm managers</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>0.0</td>
</tr>
<tr>
<td>Farm laborers</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>All blue-collar</td>
<td>47</td>
<td>25</td>
<td>22</td>
<td>46.8</td>
</tr>
<tr>
<td>All occupations</td>
<td>389</td>
<td>274</td>
<td>115</td>
<td>29.6</td>
</tr>
<tr>
<td>Armed Services</td>
<td>20</td>
<td>15</td>
<td>5</td>
<td>25.0</td>
</tr>
<tr>
<td>Retired and Unknown</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td>410</td>
<td>289</td>
<td>121</td>
<td>29.5</td>
</tr>
</tbody>
</table>

Source: Iowa Department of Health, Division of Vital Statistics.
### TABLE 18. BRIDEGROOMS' OCCUPATIONS AND RELIGION, IOWA, 1953–59

<table>
<thead>
<tr>
<th>Occupations</th>
<th>Jewish marriages Grooms, 1953–59</th>
<th>All marriages All grooms, Iowa, 1953c</th>
<th>Other marriages Jewish marriages Grooms, 1953–59</th>
<th>All marriages All grooms, Iowa, 1953c</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Jewish</td>
<td>Non-Jewish</td>
<td>Jewish</td>
<td>Non-Jewish</td>
</tr>
<tr>
<td></td>
<td>Number Per cent</td>
<td>Number Per cent</td>
<td>Number Per cent</td>
<td>Number Per cent</td>
</tr>
<tr>
<td>White-collar*</td>
<td>342 87.9</td>
<td>23 59.0</td>
<td>147 76.6</td>
<td>14 39.1</td>
</tr>
<tr>
<td>All others*</td>
<td>47 12.1</td>
<td>16 41.0</td>
<td>45 23.4</td>
<td>14 60.9</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>389 100.0</strong></td>
<td><strong>39 100.0</strong></td>
<td><strong>192 100.0</strong></td>
<td><strong>23 100.0</strong></td>
</tr>
</tbody>
</table>

Source: Iowa Department of Health, Division of Vital Statistics.

* Professional, technical, and kindred workers; managers, officials, and proprietors, except farm; sales workers; clerical and kindred workers.

b Craftsmen, foremen, and kindred workers; operatives and kindred workers; service workers, including private household; laborers, except farm and mine; farmers and farm managers; farm laborers.

collar occupations is even greater than in first marriages, 39.5 per cent as compared with 75.5 per cent.

The data presented in Table 17, particularly for first marriages, support the thesis that the Jewish groom's occupation significantly affects his choice of bride. Do non-Jewish men who marry Jewish women share the occupational preferences of Jewish grooms? Are these non-Jewish grooms the partners and professional colleagues of the Jewish grooms? The data in Table 18 reveal, first of all, a considerable difference between first marriages and remarriages. In the latter, only 39.1 per cent of the non-Jewish grooms were white-collar workers, as compared with 76.6 per cent of Jewish grooms. However, in first marriages non-Jewish grooms of Jewish brides show a tendency to be in a white-collar occupation. To be sure, it is not as pronounced as it is for Jewish grooms—59 per cent, as compared with 87.9 per cent—but these non-Jewish grooms were nearly three times more likely to be in white-collar occupations than all Iowa grooms in 1953, the only year for which such data have been published.

Age

According to Jacobson,

the prospects of marriage have generally been very favorable in the United States. A large proportion of our men and women marry at an early age and, even for those who do not, the chances of eventual marriage are excellent. This situation is due in large measure to the advantageous economic conditions in our country.108

If only because they have to postpone full-time gainful employment, the well-educated generally enter a first marriage later than those with an average education. In 1950 the median age at first marriage in urban areas for men with four or more years of college was 26.1, for women 23.9.109

The propensity of Jewish men and women for white-collar occupations, accompanied as it is by longer-than-average formal education, delays marriage. The Washington data show (p. 22, Table 4) that about 75 per cent of all native-born Jewish men had 13 or more years of education and that the proportion of Jewish women who have graduated from college is almost double that for the total white female population.110 Glick found further that "among persons with recent first marriages the education of the husband tends to be about the same as the education of the wife." 111 These facts will help to explain the higher-than-average age of the brides—both Jewish and non-Jewish—of Jewish grooms in Iowa.

In first marriages Jewish grooms are on the average at least 2½ years

108 Jacobson, op. cit., p. 75.
109 Glick, op. cit., pp. 115–16. Glick also found that those with less-than-average education often postpone their first marriages, too, presumably because of the difficulties of obtaining permanent or well-paying jobs.
111 Glick, op. cit., p. 116.
older than all Iowa grooms of all religious backgrounds (Table 19). Their brides, Jewish as well as non-Jewish, are at least two years older than all Iowa brides. (The non-Jewish brides are older than the in-married Jewish brides. The reason for this is unclear.) The marriage-age pattern for non-Jewish grooms and their Jewish brides is distinctly different from the one described. These brides marry at a younger age, even younger than all Iowa brides—perhaps because, aware of the deficiencies of the Jewish marriage market, they prefer immediate marriage to non-Jewish partners to an uncertain search for Jewish husbands. The average age of their grooms is only slightly higher than that of all Iowa grooms, 22.7 compared with 22.1.

Table 19 also shows that the remarriage market is an entity separate and apart from the first-marriage market. The differences between the average ages at which first and other marriages occur are very considerable. They are most pronounced in in-marriages and in intermarriages between non-Jewish grooms and Jewish brides, where the minimum difference is 13 years, and less pronounced in intermarriages between Jewish grooms and non-Jewish brides, where it is at least 8 years. The median age for all grooms in remarriages is about 40, for Jewish brides about 35, and for non-Jewish brides over 30.112

The greater incidence of intermarriage in remarriages and the higher median age at remarriage suggests that intermarriage may be a function of age.

The age-graded features of the American mate-selection system limit the supply of previously unmarried marriage partners. Finding a previously unmarried

112 Similar age differences between first marriages and remarriages were observed by Glick, ibid., pp. 113–14.


## TABLE 20. AGE OF JEWISH GROOMS AND BRIDES, IOWA, 1953-59

### Jewish grooms

<table>
<thead>
<tr>
<th>Age</th>
<th>Total</th>
<th>In-married</th>
<th>Number</th>
<th>Per cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>15-19</td>
<td>15</td>
<td>11</td>
<td>4</td>
<td>26.7</td>
</tr>
<tr>
<td>20-24</td>
<td>199</td>
<td>138</td>
<td>61</td>
<td>30.6</td>
</tr>
<tr>
<td>25-29</td>
<td>132</td>
<td>97</td>
<td>35</td>
<td>26.5</td>
</tr>
<tr>
<td>30-34</td>
<td>38</td>
<td>29</td>
<td>9</td>
<td>23.6</td>
</tr>
<tr>
<td>15-34</td>
<td>(384)</td>
<td>(275)</td>
<td>(109)</td>
<td>(28.4)</td>
</tr>
<tr>
<td>35-54</td>
<td>26</td>
<td>14</td>
<td>12</td>
<td>46.1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>410</strong></td>
<td><strong>289</strong></td>
<td><strong>121</strong></td>
<td><strong>29.5</strong></td>
</tr>
</tbody>
</table>

### Other marriage

<table>
<thead>
<tr>
<th>Age</th>
<th>Total</th>
<th>In-married</th>
<th>Number</th>
<th>Per cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>15-19</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>100.0</td>
</tr>
<tr>
<td>20-24</td>
<td>18</td>
<td>13</td>
<td>5</td>
<td>27.8</td>
</tr>
<tr>
<td>25-29</td>
<td>(19)</td>
<td>(13)</td>
<td>(6)</td>
<td>(31.6)</td>
</tr>
<tr>
<td>30-34</td>
<td>30</td>
<td>16</td>
<td>14</td>
<td>46.7</td>
</tr>
<tr>
<td>35-39</td>
<td>28</td>
<td>15</td>
<td>13</td>
<td>46.4</td>
</tr>
<tr>
<td>40-44</td>
<td>33</td>
<td>14</td>
<td>19</td>
<td>57.6</td>
</tr>
<tr>
<td>45-49</td>
<td>18</td>
<td>8</td>
<td>10</td>
<td>55.5</td>
</tr>
<tr>
<td>50-79</td>
<td>(138)</td>
<td>(61)</td>
<td>(77)</td>
<td>(55.8)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>197</strong></td>
<td><strong>102</strong></td>
<td><strong>95</strong></td>
<td><strong>48.2</strong></td>
</tr>
</tbody>
</table>

### Jewish brides

<table>
<thead>
<tr>
<th>Age</th>
<th>Total</th>
<th>In-married</th>
<th>Number</th>
<th>Per cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>15-19</td>
<td>107</td>
<td>83</td>
<td>24</td>
<td>22.4</td>
</tr>
<tr>
<td>20-24</td>
<td>185</td>
<td>169</td>
<td>16</td>
<td>8.6</td>
</tr>
<tr>
<td>25-29</td>
<td>25</td>
<td>23</td>
<td>2</td>
<td>8.0</td>
</tr>
<tr>
<td>30-34</td>
<td>9</td>
<td>7</td>
<td>2</td>
<td>22.2</td>
</tr>
<tr>
<td>15-34</td>
<td>(326)</td>
<td>(282)</td>
<td>(44)</td>
<td>(13.5)</td>
</tr>
<tr>
<td>35-49</td>
<td>7</td>
<td>7</td>
<td>0</td>
<td>0.0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>333</strong></td>
<td><strong>289</strong></td>
<td><strong>44</strong></td>
<td><strong>13.2</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Age</th>
<th>Total</th>
<th>In-married</th>
<th>Number</th>
<th>Per cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>15-19</td>
<td>6</td>
<td>3</td>
<td>3</td>
<td>50.0</td>
</tr>
<tr>
<td>20-24</td>
<td>33</td>
<td>27</td>
<td>6</td>
<td>18.2</td>
</tr>
<tr>
<td>25-29</td>
<td>9</td>
<td>8</td>
<td>1</td>
<td>11.1</td>
</tr>
<tr>
<td>30-34</td>
<td>13</td>
<td>12</td>
<td>1</td>
<td>7.7</td>
</tr>
<tr>
<td>35-39</td>
<td>24</td>
<td>18</td>
<td>6</td>
<td>25.0</td>
</tr>
<tr>
<td>40-44</td>
<td>12</td>
<td>6</td>
<td>6</td>
<td>50.0</td>
</tr>
<tr>
<td>15-44</td>
<td>(97)</td>
<td>(74)</td>
<td>(23)</td>
<td>(23.7)</td>
</tr>
<tr>
<td>45-74</td>
<td>30</td>
<td>28</td>
<td>2</td>
<td>6.6</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>127</strong></td>
<td><strong>102</strong></td>
<td><strong>25</strong></td>
<td><strong>19.7</strong></td>
</tr>
</tbody>
</table>

Source: Iowa Department of Health, Division of Vital Statistics
mate of one's own religious faith who meets other personal criteria is more
difficult for the unmarried persons who are in their late twenties or older. For
these reasons ... religious endogamy is expected to be lower among [them].

This aspect of the marriage market is examined in Table 20. In first mar-
rriages, among grooms there is no clear-cut relation between age and inter-
marriage. Among the younger, the highest level of intermarriage occurs
between the ages of 20 and 24, and the lowest between 30 and 34. Taking
the 15-to-34-year-old grooms as one group, however, and the 35-to-54-year-
old grooms as another, we observe the expected relationship. The inter-
marriage rate for the first group is 28.4 per cent and for the second 46.1
per cent. (But there are only 26 cases in the older group.)

The expected relationship does not emerge for Jewish brides in first
marriages. While 13.5 per cent of Jewish brides under 35 are intermarried,
one older than that are. The highest percentage of intermarriage occurs
between 15 and 19 and between 30 and 34.

The relation between age and intermarriage of grooms in other marriages
is different from that of grooms in first marriages. While the intermarriage
rate for grooms in other marriages is 48.2 per cent, it is only 31.6 per cent
for grooms between 15 and 24, rises to 55.8 per cent for those 25 to 49
years old, and then drops back to 30.0 per cent.

The low intermarriage rate for the youngest age group is probably due
to the fact that most of these grooms are entering marriage for the first
time, and it is their brides who are remarrying.

**RELIGION OF NON-JEWISH BRIDES AND GROOMS**

Have Jewish men and women who intermarry a preference for spouses of a
particular denomination? Table 21 shows that 80.3 per cent of the
non-Jewish brides and 75.8 per cent of the non-Jewish grooms in Jewish in-
termariages are Protestants. The preponderance of Protestant marriage part-
ners is not the result of any preference on the part of Jewish men and
women, but rather reflects the religious composition of the population of
Iowa.

Most Iowans are Protestant. Roman Catholics were 15.8 per cent of
the population of the state in 1958. This figure reflects “recognized mem-
bership rather than claimed membership.” It is likely that many who are
not officially members of the church, in response to the Iowa marriage-form
question about religious belief or background, nevertheless identify them-

---

113 Burchinal and Chancellor, “Ages at Marriage, Occupations of Grooms and Interreligious
114 p. 43, note 107.
115 National Council of the Churches of Christ in the U.S.A., Churches and Church
Membership in the United States, Series A, No. 1, p. 4 (New York, 1958). “General Sum-
mary Table,” p. 2. (New York, 1958), ff p. 1231.
117 Ibid., p. ii.
TABLE 21. RELIGIONS OF NON-JEWISH BRIDES AND GROOMS IN JEWISH INTERMARRIAGES, IOWA, 1953–59

<table>
<thead>
<tr>
<th>Religion</th>
<th>Non-Jewish brides</th>
<th></th>
<th>Non-Jewish grooms</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>Per cent</td>
<td>Number</td>
<td>Per cent</td>
</tr>
<tr>
<td>Roman Catholic</td>
<td>39</td>
<td>19.2</td>
<td>15</td>
<td>24.2</td>
</tr>
<tr>
<td>Protestant</td>
<td>163</td>
<td>80.3</td>
<td>47</td>
<td>75.8</td>
</tr>
<tr>
<td>Other</td>
<td>1</td>
<td>0.5</td>
<td>0</td>
<td>0.0</td>
</tr>
<tr>
<td>Total specified</td>
<td>203</td>
<td>100.0</td>
<td>62</td>
<td>100.0</td>
</tr>
<tr>
<td>Not specified</td>
<td>1</td>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>None</td>
<td>12</td>
<td></td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>216</td>
<td></td>
<td>69</td>
<td></td>
</tr>
</tbody>
</table>

Source: Iowa Department of Health, Division of Vital Statistics.

selves as Catholics. It can therefore be assumed that the 15.8 per-cent figure is a minimum. This figure, in the context of available evidence which indicates that the Catholic population of the state is most heavily concentrated in the five largest cities containing the heaviest concentrations of the Jewish population, makes it possible to conclude that the ratio of Catholic brides to all non-Jewish brides of Jewish grooms is a fairly accurate reflection of their distribution in the state.

118 Churches and Church Membership, Series E, No. 2, Table 141, part 1.

TABLE 22. DENOMINATIONS OF PROTESTANT BRIDES OF JEWISH GROOMS, IOWA, 1953–59

<table>
<thead>
<tr>
<th>Denomination</th>
<th>Brides</th>
<th>Protestant Populationa</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>Rank order</td>
</tr>
<tr>
<td>Lutheran</td>
<td>44</td>
<td>1</td>
</tr>
<tr>
<td>Methodist</td>
<td>26</td>
<td>2</td>
</tr>
<tr>
<td>Presbyterian</td>
<td>11</td>
<td>3</td>
</tr>
<tr>
<td>Baptist</td>
<td>10</td>
<td>4</td>
</tr>
<tr>
<td>Episcopal</td>
<td>9</td>
<td>5</td>
</tr>
<tr>
<td>Other</td>
<td>17</td>
<td></td>
</tr>
<tr>
<td>Total specified</td>
<td>117</td>
<td>(71.8 per cent)</td>
</tr>
<tr>
<td>Not Specified</td>
<td>46</td>
<td>(28.2 per cent)</td>
</tr>
<tr>
<td>Total</td>
<td>163</td>
<td>(100.0 per cent)</td>
</tr>
</tbody>
</table>

Source: Iowa Department of Health, Division of Vital Statistics.

An analysis of the denominational affiliation of Protestant brides (Table 22) yields further evidence of the absence of any preference on the part of Jewish men for brides of a particular religious background. Lutheran, Methodist, and Presbyterian, in that order, are the most frequently affirmed denominations of Protestant brides. These denominations, in the same order, are also the largest in the state. It is likely that if the brides who did not specify their denominational background had done so, the two rank orders in Table 22 would have corresponded even more closely. It is clear that Jews who intermarry have no preference for one religion or denomination over another.

A tabulation of the relevant data—not presented here—indicates that the denominational backgrounds of non-Jewish partners is virtually the same in first marriages and in remarriages.

**SUMMARY**

With the introduction of religious-background information on the Iowa marriage-record form, it became possible for the first time to determine the extent of Jewish intermarriage in one state of the Union, and to relate it to size of place, remarriage, occupation, age at marriage, and religious background of non-Jewish partner.

While the Jews of Iowa share with all American Jews a preference for urban life, they differ in one important respect: they live in relatively small Jewish communities. Therefore, the Iowa findings can be projected only to areas where similar settlement patterns prevail.

It was found that for the seven-year period 1953–59 the intermarriage rate fluctuated between 36.3 and 53.6 per cent and averaged 42.2 per cent. This high level does not come as a surprise to students of Iowa Jewish communities, who have observed that a high level of Jewish intermarriage is traditional in the state. A high correlation was found between the size of town or city where marriages were performed and the proportion of intermarriage. While in cities of 10,000 or more, the intermarriage rate was 34.2 per cent, it was almost twice as high in towns and rural areas.

The occupation of Jewish grooms was found to be the second most important factor bearing on intermarriage. In first marriages, grooms in white-collar occupations had an intermarriage level of 27.2 per cent, as compared with 46.8 per cent among blue-collar workers. In other marriages, the disparity between the two occupational groups was even higher. It should be noted that the distribution of white-collar workers is related to urban residence.

Our understanding of the adequacy of the functioning of the marriage market in the Iowa communities was considerably enhanced by studying the combined effects of residence and remarriage on intermarriage. It was found that in rural areas the marriage market was so poorly organized that
the chances of intermarriage were as high in a first marriage as in a re-
marriage. In cities of more than 10,000, the marriage market for first mar-
riages was relatively well organized, the intermarriage rate being held to
28.4 per cent. However, in remarriages the intermarriage level was 47.5.

The assumption that age has a significant effect upon intermarriage was
tested, with the following results: For Jewish grooms in first marriages a
correlation is observed only if all age brackets are consolidated into younger
(15-34) and older (35-49) groups. (However, the total number of grooms
in the latter group was very small.) For grooms in other marriages, the
level of intermarriage drops for the highest age group. The data for the
Jewish brides tend to indicate an inverse relationship between age and
intermarriage.

Finally, the Iowa data allowed us to determine whether Jewish men and
women who intermarry prefer members of one Christian religion or de-
nomination rather than another. The evidence strongly suggests that such
preferences do not exist, since the religious backgrounds of non-Jewish
grooms and brides correspond closely to the known religious distribution of
the total population.

Conclusion

' IMPLICATIONS OF JEWISH INTERMARRIAGE
FOR GROUP COHESION

The studies presented here were undertaken in order to determine
whether the Jewish community in the United States has moved or is likely
to move from the stage of acculturation into the last phase of the so-called
race-relations cycle, assimilation and amalgamation.

The data for Greater Washington as well as for Iowa have shown that the
Jewish community has begun to be affected by it. The Washington findings
emphasize the process of acculturation prevalent in our large Jewish com-
Mmunities while the Iowa data expose the dysfunction of the marriage market
in small communities and among small-town Jews.

The analysis of the Washington data has revealed that the intermarriage
rate rises from about 1 per cent among the first generation—the foreign-
born immigrants—to 10.2 per cent for the native-born of foreign parentage
and to 17.9 per cent for the native-born of native parentage (third and
subsequent generations). The considerable differentials that were observed
in the intermarriage rates among the first, second, and third generations
have a threefold significance:

1. They show that the Jewish community of the United States is subject
to the processes of assimilation and amalgamation in such a manner that
the ethnic and religious bonds that welded the immigrant generation
into a highly organized community are becoming progressively weaker.

2. They cast doubt on the doctrine of the persistence of religious endogamy in American life and on the idea of the "return of the third generation." 119

3. They reveal that a total intermarriage rate is not very meaningful. Since intermarriage is virtually completely absent among the first-generation immigrants, the gross rate hides the process of assimilation that is at work among subsequent generations.

The studies presented here reveal the effect of the size of the Jewish community upon the rate of intermarriage. Again, the gross intermarriage rate conceals the fact that with decreasing size of the Jewish community the level of intermarriage is likely to increase. For the Jewish community of the size found in Greater Washington (about 80,000 persons), the intermarriage rate was 13.1 per cent. However, the intermarriage rate of in-migrants from larger communities, particularly from the one centered in and around New York City, was significantly lower. The analysis of the marriage-formation data for Iowa also showed that with decreasing size of the Jewish community the intermarriage rate increases sharply.

That intermarriage usually spells the end of belonging to the Jewish group is demonstrated by the fact that in at least 70 per cent of the mixed families in Greater Washington the children were not identified with the Jewish group. This finding, which repeats earlier European experiences, takes on special significance if viewed against the fact that the fertility of the Jewish population in the United States is barely sufficient to maintain its present size. 120 In the absence of large-scale immigration, it may well be that intermarriage is going to be of ever increasing significance in the future demographic balance of the Jewish population in the United States.


Review of the Year

UNITED STATES

OTHER COUNTRIES
Jewish Population in the United States, 1962*

There were approximately 5,585,000 Jews in the United States in 1962, an increase of about 1.4 per cent over 1961, compared with a general population increase of about 1.5 per cent. This estimate of Jewish population, like previous AJYB estimates, is based not upon analysis of birth and death rates or of migration, but upon estimates of individual communities, some recent and some of long standing. Some of those estimates rest upon careful scientific studies, while others were probably arrived at "intuitively" by community leaders. Changes in a given community's Jewish population from one year to the next as reflected in Year Book tables are often the product of revised statistical methods rather than of substantive changes in population. Due caution should consequently be exercised in comparing the figures of any two issues of the Year Book.

Figures for Appendix Table 1 were obtained in a manner consistent with past procedures (AJYB, 1962 [Vol. 63], p. 135). For the sake of brevity the table does not include cities with populations of fewer than 100 Jews. State totals in Appendix Table 2 were derived by adding to the estimates in Appendix Table 1 estimates for communities with fewer than 100 Jews and for communities of unknown Jewish populations (generally arbitrary figures, twice the total number of Jews in communities with fewer than 100 Jews). The state totals were then adjusted to take account of metropolitan areas crossing state lines.

NEW YORK CITY AND SUBURBS

As the Jewish population of New York City and suburban Nassau, Suffolk, and Westchester counties constitutes almost 45 per cent of the total Jewish population in the United States, the absence of current reliable estimates for that area seriously affects the validity of any national estimate. The 1962 figures show no change in the Jewish population of New York City and only moderate growth in the three suburban counties.

* For meaning of abbreviations, see p. 433.
Data from the 1960 New York City census on Puerto Rican population in New York City, which became available only after publication of Volume 63 of the Year Book, put the Puerto Rican population at 612,000 rather than 690,000, as estimated in Volume 63. Consequently the 1960 estimate of the white non-Puerto Rican population, used as a base for estimating the Jewish population (AJYB, 1962 [Vol. 63], p. 136), was lower than it should have been. Employment of the revised data indicates a Jewish population of 1,860,000 in New York City in 1960, rather than the 1,836,000 previously given.

Unofficial estimates of the 1962 white population (exclusive of Puerto Ricans) assume a drop from 1960 of about 100,000. Given the revised estimate of the 1960 non-Puerto Rican white population, the estimated decrease leaves the 1960 figure unaltered in 1962, about 5,951,000, and the estimated Jewish population likewise unchanged at 1,836,000. Since no estimates were available on possible interborough shifts of the white population, no new estimates were constructed for the Jewish populations of the individual boroughs.

Estimates of population changes in the three suburban counties, Westchester, Nassau, and Suffolk, between July 1, 1960, and July 1, 1962, prepared by the New York State Department of Health, were applied to the March 1, 1960, census figures for white populations to estimate the respective white populations in 1962.

TABLE 1. ESTIMATED NET WHITE IN-MIGRATION TO NASSAU, SUFFOLK, AND WESTCHESTER COUNTIES, 1960 TO 1962 (in thousands)

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Westchester</td>
<td>746</td>
<td>4.7</td>
<td>781</td>
<td>35</td>
<td>15</td>
<td>20</td>
</tr>
<tr>
<td>Nassau</td>
<td>1,258</td>
<td>5.9</td>
<td>1,332</td>
<td>74</td>
<td>25</td>
<td>49</td>
</tr>
<tr>
<td>Suffolk</td>
<td>632</td>
<td>13.6</td>
<td>718</td>
<td>86</td>
<td>13</td>
<td>73</td>
</tr>
<tr>
<td>TOTAL</td>
<td>2,636</td>
<td>7.4</td>
<td>2,831</td>
<td>195</td>
<td>53</td>
<td>142</td>
</tr>
</tbody>
</table>

a Based upon New York State Department of Health estimates for total population growth. It was assumed that possible differences in the rate of growth between white and non-white populations should not bias estimates significantly because of the relatively small proportion of non-whites in the total population.

b Assumes conservative rate of one per cent per year.

On the assumption that the great bulk of in-migration to these counties came from New York City, the ratio of Jewish to total white non-Puerto Rican population developed for the city in 1960 is applied here.

1 1960 U.S. Census of Population and Housing: Census Tracts, Final Report PHC (1)—104 Part 1, New York, Table P-1.
TABLE 2. ESTIMATED JEWISH POPULATION OF NASSAU, SUFFOLK, AND WESTCHESTER COUNTIES, 1962 (in thousands)

Estimated In-migration,
1960-62

<table>
<thead>
<tr>
<th>County</th>
<th>Total White(a) Number</th>
<th>Jewish Per Cent(b)</th>
<th>Estimated(c) Natural Increase of Jewish Population 1960-62</th>
<th>Estimated Jewish Population 1960</th>
<th>1962</th>
</tr>
</thead>
<tbody>
<tr>
<td>Westchester</td>
<td>20</td>
<td>31</td>
<td>2</td>
<td>121</td>
<td>129</td>
</tr>
<tr>
<td>Nassau</td>
<td>49</td>
<td>31</td>
<td>7</td>
<td>345</td>
<td>367</td>
</tr>
<tr>
<td>Suffolk</td>
<td>73</td>
<td>31</td>
<td>1</td>
<td>37</td>
<td>61</td>
</tr>
<tr>
<td>TOTAL</td>
<td>142</td>
<td>44</td>
<td>10</td>
<td>503(d)</td>
<td>557</td>
</tr>
</tbody>
</table>

a Table 1.
c Assumes conservative rate of one per cent per year.

While absolute accuracy cannot be claimed for these estimates, the author feels that they are consonant with the direction of population movement.

BERGEN COUNTY, NEW JERSEY

Accurate estimates of the Jewish population in Bergen County, N.J., have been difficult to arrive at in the past because of the large number of separate communities and the rapid growth in Jewish population. In 1962 the Bergen county YMHA initiated a study directed in part to the preparation of population estimates for the various communities in the county. Although the study was not yet completed at the time of writing, its sponsors allowed the author to review the data regarding the number of Jewish households in the county. Since the method used to collect the data (collation of membership lists) suggested an understatement of the facts, the author increased the YMHA figures by ten per cent and multiplied the revised total by 3.6,\(^4\) the average number of persons per household, to arrive at an estimate of 62,000 Jews in Bergen county.

RECENT JEWISH COMMUNITY STUDIES

Jewish population studies conducted in eight communities (Rochester, N.Y.; Trenton, N.J.; South Bend, Ind.; Los Angeles and San Francisco, Calif.; New Orleans, La.; Minneapolis, Minn., and Worcester, Mass.) between 1957 and 1961 continued the trend towards the use of more rigorous methods than those employed by similar studies in the 1930s and 1940s. Unfortunately,

\(^4\) A preliminary analysis of the YMHA study suggests wide variations in household size between one community and another. Individual community estimates in Bergen County will therefore be further reviewed and reported upon in Volume 65 of AJYB.
<table>
<thead>
<tr>
<th>Age Group</th>
<th>Rochester</th>
<th>Trenton</th>
<th>South Bend</th>
<th>1961</th>
<th>Los Angeles</th>
<th>San Francisco</th>
<th>New Orleans</th>
<th>Minneapolis</th>
<th>Worcester</th>
<th>1960 Total White Urban</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-4</td>
<td>6.9</td>
<td>5.8</td>
<td>7.2</td>
<td>10.0</td>
<td>6.3</td>
<td>11.1</td>
<td>11.7</td>
<td>8.1</td>
<td></td>
<td>10.8</td>
</tr>
<tr>
<td>5-9</td>
<td>8.0</td>
<td>9.4</td>
<td>10.0</td>
<td>10.4</td>
<td>17.2</td>
<td>11.4</td>
<td>9.9</td>
<td>9.8</td>
<td></td>
<td>8.7</td>
</tr>
<tr>
<td>10-14</td>
<td>10.2</td>
<td>12.6</td>
<td>12.8</td>
<td>8.7</td>
<td>7.9</td>
<td>11.4</td>
<td>29.9</td>
<td>9.1</td>
<td>6.8</td>
<td>7.0</td>
</tr>
<tr>
<td>15-19</td>
<td>7.3</td>
<td>7.8</td>
<td>8.4</td>
<td>6.4</td>
<td>4.9</td>
<td>5.7</td>
<td>3.1</td>
<td>4.3</td>
<td>6.1</td>
<td></td>
</tr>
<tr>
<td>20-24</td>
<td>4.1</td>
<td>3.8</td>
<td>3.8</td>
<td>3.5</td>
<td>5.9</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>25-29</td>
<td>4.0</td>
<td>6.8</td>
<td>3.5</td>
<td>5.0</td>
<td>5.4</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>30-34</td>
<td>5.0</td>
<td>4.9</td>
<td>8.0</td>
<td>7.5</td>
<td>19.6</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>35-39</td>
<td>6.3</td>
<td>18.3</td>
<td>7.2</td>
<td>8.6</td>
<td>21.8</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>40-44</td>
<td>8.1</td>
<td>8.1</td>
<td>8.1</td>
<td>7.8</td>
<td>7.8</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>45-49</td>
<td>7.6</td>
<td>8.4</td>
<td>7.0</td>
<td>6.1</td>
<td>7.9</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>50-54</td>
<td>7.5</td>
<td>6.1</td>
<td>6.5</td>
<td>6.5</td>
<td>5.5</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>55-59</td>
<td>6.4</td>
<td>8.3</td>
<td>5.4</td>
<td>5.2</td>
<td>4.7</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>60-64</td>
<td>4.8</td>
<td>4.6</td>
<td>4.4</td>
<td>4.4</td>
<td>4.4</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>65-69</td>
<td>5.5</td>
<td>4.2</td>
<td>3.5</td>
<td>3.4</td>
<td>3.4</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>70-74</td>
<td>3.6</td>
<td>2.8</td>
<td>2.5</td>
<td>2.1</td>
<td>2.4</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>75-79</td>
<td>2.5</td>
<td>1.0</td>
<td>1.1</td>
<td>13.3</td>
<td>11.9</td>
<td>1.4</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>80-84</td>
<td>1.1</td>
<td></td>
<td>2.2</td>
<td>0.2</td>
<td>4.0</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>3.1</td>
</tr>
<tr>
<td>85-89</td>
<td>0.1</td>
<td></td>
<td>1.0</td>
<td>0.1</td>
<td>0.1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>90-94</td>
<td>0.2</td>
<td></td>
<td>1.0</td>
<td>0.1</td>
<td>0.1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>95 and Over</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Unknown</td>
<td>1.0</td>
<td>0.2</td>
<td>1.4</td>
<td>0.6</td>
<td>1.8</td>
<td>0.1</td>
<td>0.5</td>
<td>1.6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td>100.1</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>

Median Age: 38.2 37.0 34.7 33.6 40.2 34.6 31.2 35.4 31.0

a P. 61, n. 5.
b 1960 U.S. Census of Population: General Social and Economic Characteristics, United States Summary, Final Report PC (1)-1c Table 65.
c Excludes unknowns.
d Accuracy of computation reduced by merging of age groups.
a comparative analysis of the studies reveals that each of the communities continued to be, in so far as Jewish demography is concerned, “in business for itself.” An attempt has been made in Tables 3 through 10 to abstract pertinent data from these studies for purposes of comparison and generalization. A detailed explanation of the methods of classification and bases for the inclusion of data in each of the studies lies beyond the scope of this article but most of the studies are available to the interested reader.5

**Age Distribution**

An analysis of the age distribution of the Jewish populations in the eight cities studied (Table 3) shows that the proportion of the Jewish population in the several five-year age-groups between 40 and 64 is consistently higher than that of the total white urban population. It can therefore be assumed that within 10 or 15 years there will be an increase in the proportion of Jewish aged well in excess of the anticipated increase for the population as a whole. Such a development has broad implications for Jewish community planning.

Another interesting development is revealed by the figures for the three studies which were conducted in 1961. These show that while the 10-to-14-year age-group is the largest of the five-year age-groups, the 5-to-9-year group is smaller and the youngest group, children 4 and under, is even smaller. Table 4 presents the age distribution of child population in three standard metropolitan areas.


### TABLE 4. AGE DISTRIBUTION OF CHILD POPULATION IN THREE STANDARD METROPOLITAN AREAS

<table>
<thead>
<tr>
<th>Age-Group</th>
<th>Rochester</th>
<th>South Benda</th>
<th>Trenton</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Jewishb Total Whitec</td>
<td>Jewishb Total Whitec</td>
<td>Jewishb Total Whitec</td>
</tr>
<tr>
<td>0– 4</td>
<td>6.9</td>
<td>10.7</td>
<td>7.2</td>
</tr>
<tr>
<td>5– 9</td>
<td>8.0</td>
<td>9.7</td>
<td>10.0</td>
</tr>
<tr>
<td>10–14</td>
<td>10.0</td>
<td>8.7</td>
<td>12.8</td>
</tr>
</tbody>
</table>

a Age-groups 0–5, 6–10, 11–15.
b Table 3, p. 00.
c *1960 U.S. Census of Population: Detailed Characteristics*, New York, Final Report PC (1)–34D, Table 96; Indiana, Final Report PC (1)–16D, Table 96; New Jersey, Final Report PC (1)–32D, Table 96.
<table>
<thead>
<tr>
<th>Study and Year</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9+</th>
<th>Average Size</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rochester—1961</td>
<td>9.1</td>
<td>28.7</td>
<td>19.2</td>
<td>24.6</td>
<td>13.3</td>
<td>3.9</td>
<td>0.9</td>
<td>—</td>
<td>0.2</td>
<td>3.2</td>
</tr>
<tr>
<td>South Bend—1961</td>
<td>11.5</td>
<td>24.7</td>
<td>15.5</td>
<td>25.8</td>
<td>15.5</td>
<td>5.9</td>
<td>1.0</td>
<td>—0.1</td>
<td>3.3</td>
<td></td>
</tr>
<tr>
<td>Los Angeles—1959</td>
<td>6.1</td>
<td>28.2</td>
<td>19.7</td>
<td>28.3</td>
<td>13.7</td>
<td>3.8</td>
<td>—</td>
<td>—0.4</td>
<td>3.2</td>
<td></td>
</tr>
<tr>
<td>San Francisco—1958</td>
<td>17.7</td>
<td>31.2</td>
<td>18.3</td>
<td>20.6</td>
<td>9.8</td>
<td>1.1</td>
<td>1.2</td>
<td>—0.2</td>
<td>2.8</td>
<td></td>
</tr>
<tr>
<td>New Orleans—1958</td>
<td>14.2</td>
<td>22.4</td>
<td>19.5</td>
<td>22.8</td>
<td>17.1</td>
<td>2.8</td>
<td>1.2</td>
<td>—0.0</td>
<td>3.2</td>
<td></td>
</tr>
<tr>
<td>Worcester—1957</td>
<td>12.5</td>
<td>26.0</td>
<td>19.4</td>
<td>26.0</td>
<td>11.8</td>
<td>3.4</td>
<td>0.7</td>
<td>0.2</td>
<td>a</td>
<td></td>
</tr>
<tr>
<td>All Households in</td>
<td>15.4</td>
<td>27.3</td>
<td>18.4</td>
<td>17.5</td>
<td>11.2</td>
<td>5.4</td>
<td>—</td>
<td>4.7</td>
<td>3.2</td>
<td></td>
</tr>
</tbody>
</table>

| the United Statesb     |     |       |       |       |       |       |       |       |      |              |

a Less than 0.5 of one per cent.
smaller. The earlier studies had hinted at this development, and the 1961 studies, if they can be generalized for the total Jewish population, strongly suggest that the increase in the birth rate which occurred immediately after World War II has subsided and that no substantial increase in the number of children per Jewish family can now be foreseen.

By contrast in the total white urban population (Table 3) and in the general white population of the standard metropolitan areas of Trenton, Rochester, and South Bend (Table 4), those ratios are reversed, and there are more younger than older children.

**Size of Household**

Table 5 shows the average number of persons in each household in the six communities which collected such information. The data are not completely comparable, since the definition of a household appears to vary somewhat. The data from the census approach which seemed closest in concept to that of most Jewish-population studies, have been included for comparative purposes. These census figures are based on the number of persons related to a household head and do not include servants or boarders. In general, the average household size reported for urban and rural non-farm areas in 1960 by the United States Census falls within the upper and lower ranges reported by the Jewish studies here reviewed. The census data, however, show proportionately more one-person households and more households of more than six than do the Jewish-population studies. The first difference can perhaps be attributed to differences in definition, but the second seems to be consonant with the differences in age distribution shown in Table 3.

**Fertility**

Lacking specific information on Jewish fertility, previous studies of Jewish population have substituted a ratio based on the proportion of children under five years of age to women aged 20 to 44. Table 6 presents such ratios for five of the eight communities for which they could be computed and contrasts them with the fertility ratios of the total white urban population of the United States as well as with those of the white populations of three urban areas roughly comparable with three of the communities in which Jewish-population studies were conducted. The Jewish fertility ratio in each of the three communities is found to be far lower than the comparable total-white ratio. In all five communities it is lower than the total-white urban ratio for the United States.

**Foreign-born**

Previous studies concluded (AJYB, 1958 [Vol. 59], p. 14) that the American Jewish community was tending to become almost completely

---

### TABLE 6. JEWISH FERTILITY RATIOS\(^a\) CONTRASTED WITH TOTAL WHITE URBAN FERTILITY RATIOS\(^b\)

<table>
<thead>
<tr>
<th>Study and Year</th>
<th>Jewish</th>
<th>White Population (1960)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rochester—1961</td>
<td>489</td>
<td>645(^c)</td>
</tr>
<tr>
<td>South Bend—1961</td>
<td>494</td>
<td>635(^d)</td>
</tr>
<tr>
<td>Los Angeles—1959</td>
<td>560</td>
<td>599 (^e)</td>
</tr>
<tr>
<td>New Orleans—1958</td>
<td>510</td>
<td></td>
</tr>
<tr>
<td>Worcester—1957</td>
<td>525</td>
<td></td>
</tr>
<tr>
<td>Total White Urban—1960</td>
<td></td>
<td>635(^f)</td>
</tr>
</tbody>
</table>

\(^a\) Ratio of number of children under five years of age to every thousand Jewish women aged 20 through 44.

\(^b\) Ratio of white children under five years of age to every thousand white women in total urban population aged 20 through 44.

\(^c\) 1960 U.S. Census of Population: Detailed Characteristics, New York, Final Report PC (1)–34D, Table 96 (Standard Metropolitan Statistical Area).

\(^d\) The Jewish Population of South Bend, 1961. Table H.

\(^e\) 1960 U.S. Census of Population: Detailed Characteristics, California, Final Report PC (1)–6D, Table 96 (Los Angeles County).


Native-born. Table 7 indicates the proportion of foreign-born to total Jewish population in five communities which collected these data. With the exception of Rochester, the foreign-born proportion ranged from a low of 15 per cent in Trenton to a high of 25 per cent in Los Angeles. More significant perhaps was the data available for two of the communities, Rochester and South Bend. Rochester reported that 33 per cent of its total population was foreign-born, compared with 62 per cent of its population over 65. Twenty per cent of South Bend’s total Jewish population was foreign-born, compared

### TABLE 7. PER CENT OF FOREIGN-BORN IN JEWISH POPULATION

<table>
<thead>
<tr>
<th>Study and Year</th>
<th>Jewish</th>
<th>Total White(^a)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>All Ages</td>
<td>65 plus</td>
</tr>
<tr>
<td>Rochester—1961</td>
<td>32.8(^b)</td>
<td>61.7(^b)</td>
</tr>
<tr>
<td>Trenton—1961</td>
<td>15.0</td>
<td></td>
</tr>
<tr>
<td>South Bend—1961</td>
<td>20.3</td>
<td>82.1(^d)</td>
</tr>
<tr>
<td>Los Angeles—1959</td>
<td>24.8</td>
<td></td>
</tr>
<tr>
<td>San Francisco—1958</td>
<td>22.8</td>
<td></td>
</tr>
</tbody>
</table>

\(^a\) 1960 U.S. Census of Population: Detailed Characteristics, New York, Final Report PC (1)–34D, Table 96; New Jersey, Final Report PC (1)–32D, Table 96; Indiana, Final Report PC (1)–16C, Table 96; California, Final Report PC (1)–6D, Table 96. Areas covered are Standard Metropolitan Statistical Areas except for Los Angeles where Los Angeles county data was used.

\(^b\) Head of household only.

\(^c\) No information available.

\(^d\) 66 plus.
TABLE 8. EDUCATIONAL LEVELS ATTAINED BY JEWISH AND TOTAL WHITE URBAN POPULATIONS
Per Cent of Population Over Twenty-Five

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Elementary-school graduation or less</td>
<td>21.1</td>
<td>33.0</td>
<td>14.3</td>
<td>39.3</td>
<td>17.1</td>
<td>33.4</td>
<td>25.2</td>
<td>25.5</td>
<td>24.8</td>
<td>12.3</td>
<td>33.8</td>
<td></td>
</tr>
<tr>
<td>High-school attendance</td>
<td>11.9</td>
<td>22.8</td>
<td>7.4</td>
<td>19.0</td>
<td>7.8</td>
<td>21.6</td>
<td>20.5</td>
<td>19.2</td>
<td>21.6</td>
<td>19.7</td>
<td>26.8</td>
<td></td>
</tr>
<tr>
<td>High-school graduation</td>
<td>29.8</td>
<td>25.3</td>
<td>32.1</td>
<td>22.9</td>
<td>33.9</td>
<td>29.4</td>
<td>33.6</td>
<td>29.2</td>
<td>33.0</td>
<td>19.0</td>
<td>24.0</td>
<td></td>
</tr>
<tr>
<td>College attendance</td>
<td>14.3</td>
<td>9.2</td>
<td>19.3</td>
<td>8.7</td>
<td>18.6</td>
<td>7.6</td>
<td>14.6</td>
<td>10.9</td>
<td>10.9</td>
<td>10.2</td>
<td>10.2</td>
<td></td>
</tr>
<tr>
<td>College graduation or higher</td>
<td>22.8</td>
<td>9.7</td>
<td>26.8</td>
<td>10.1</td>
<td>22.6</td>
<td>8.0</td>
<td>23.4</td>
<td>10.1</td>
<td>30.5</td>
<td>33.0</td>
<td>9.4</td>
<td></td>
</tr>
</tbody>
</table>

b 1960 U.S. Census of Population: General Social and Economic Characteristics, United States Summary, Final Report PC (1)–1C, Table 76.
c Applies to persons 26 and over.
e 1960 U.S. Census of Population: Detailed Characteristics, California, Final Report PC (1)–6D, Table 103 (Los Angeles County).
f Applies to heads of households only.
g Applies to heads of households and spouses where present.
with 82 per cent of those over 66. It is therefore reasonable to expect that within two decades the Jewish population of the United States (outside of New York City) will approach a level of 85 per cent native-born. More detailed information about the characteristics of the Jewish population in New York are required for an estimate for the whole country. It is probable that about two-thirds of the Jewish foreign-born at that time will be 65 or older.

Educational Attainment

Table 8 shows that in six of the eight communities providing relevant data, well over a third of the respondents had either attended college, been graduated from college, or done graduate work. Indeed, with the exception of Rochester, a minimum of 40 per cent of the respondents had completed more than 12 years of schooling. The relatively high level of education achieved by the Jewish population is seen in a comparison (Table 8) with that of the total white urban population. Here too, we would have to know more about the Jews of New York before generalizing safely about American Jewry.

Since the data available for most of the communities enumerated in Table 8 do not make it possible to correlate the age-level of the respondents with the number of years of schooling they completed, the reason for the surprisingly high proportion of Jewish respondents with an elementary-school education or less is not there made clear. Previous studies\(^7\) have indicated that this category is composed largely of older, and presumably foreign-born persons. The two studies which did relate education to age, in South Bend and San Francisco, illuminate this point. Table 9, derived from the South Bend community study, shows that 60 per cent of the Jewish population in the 31-to-45 year age-group attended college.

The data for San Francisco (city only) are not in comparable form but bears out the trend. Forty-seven per cent of San Francisco’s Jewish men

---

\(^7\) See, for example, Alvin Chenkin and Ben B. Goldman, *The Jewish Population of New Orleans*, 1953, Table XX.
between 30 and 44, graduated from college, compared with about 23 per cent of those 45 to 64 and five per cent of those 65 and over. Sixteen per cent of Jewish women between 30 and 44 were college graduates compared with 12 per cent of those aged 45 to 49 and 6.3 per cent of those aged 60 to 64. It should be noted that about 30 per cent of the respondents were 20 to 29 years, including students who had not yet been but would eventually be graduated from college.

**Occupational Distribution**

Table 10 shows the occupational distribution of the Jewish population in six of the eight communities under consideration. Despite the lack of uniformity of the data collected for the several studies, it can be seen that the proportion of professional and semi-professional workers is exceeded only by that of managers and self-employed persons. There are relatively few Jewish skilled and semi-skilled workers and virtually no Jews in the unskilled, personal-service, and protective-service labor forces. Where separate data are available for males and females, differences based on sex become apparent, particularly in managers and self-employed. The trend toward professional occupation may be expected to continue in the future. Previous studies have shown that the ratio of professionals to managers and self-employed is higher among younger men. In part this is because the older men include more of the foreign-born, with less education and fewer opportunities than the native-born.

Data such as those contained in Table 10 are sometimes cited to demonstrate the extent to which American Jews have become part of the economic life of this country. It would be of interest in future studies to correlate professional occupations with industrial groupings and self-employment. Such correlation might show how far Jews have moved away from professions in which self-employment is the rule.

The difference between the occupational distribution of the total white urban population in 1960 and that of the Jewish populations in the enumerated communities confirms the findings of earlier studies. On the whole, all of the studies have shown the Jewish population to be represented in moderately larger proportions in the professional and semi-professional classifications than the total white urban population, and in substantially larger proportions in the category of managers and self-employed.

The proportion of Jews in the clerical-and-sales category varies somewhat from one Jewish community to another; sometimes it is higher and sometimes lower than the corresponding figures for the total white urban population. The remaining categories have far fewer Jews proportionately than the general population.

The three smallest communities (Trenton, South Bend, and New Orleans) show much larger proportions in the category of managers and self-employed.

---


9 See, for example, Alvin Chenkin and Ben B. Goldman, *op. cit.*
**TABLE 10. OCCUPATIONAL CLASSIFICATION OF JEWISH**

<table>
<thead>
<tr>
<th>Occupational Classifications</th>
<th>Jewish, 1961&lt;sup&gt;b&lt;/sup&gt;</th>
<th>White 1960&lt;sup&gt;c&lt;/sup&gt;</th>
<th>Jewish 1961&lt;sup&gt;b&lt;/sup&gt;</th>
<th>White 1960&lt;sup&gt;d&lt;/sup&gt;</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>Professional and semi-</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>professional</td>
<td>26.7</td>
<td>17.8</td>
<td>15.4</td>
<td>14.4</td>
</tr>
<tr>
<td>Managers and self-employed</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Clerical and sales</td>
<td>29.5</td>
<td>7.1</td>
<td>11.0</td>
<td>2.7</td>
</tr>
<tr>
<td>Skilled and semi-skilled</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Unskilled, personal</td>
<td>24.2</td>
<td>55.5</td>
<td>16.8</td>
<td>43.0</td>
</tr>
<tr>
<td>service, and protective</td>
<td>16.6</td>
<td>16.6</td>
<td>46.3</td>
<td>26.3</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
</tr>
</tbody>
</table>

<sup>a</sup> Comparison of Jewish studies with their respective communities' 1960 Census data is limited to those whose studies were conducted within one year of the Census. Respondents not reporting occupations are excluded from percentage columns in all cases.

<sup>b</sup> Based on employed persons.

<sup>c</sup> *1960 U.S. Census of Population: Detailed Characteristics, New York, Final Report PC (1)—34D. "Occupation of the Experienced Civilian Labor Force . . . ," Table 122 (Standard Metropolitan Statistical Area).*

<sup>d</sup> *1960 U.S. Census of Population: Detailed Characteristics, New Jersey, Final Report PC (1)—32D. "Occupation of the Experienced Civilian Labor Force . . . ," Table 122 (Standard Metropolitan Statistical Area).*

<sup>*</sup> Based on employed and unemployed persons.

than the larger communities (Los Angeles, San Francisco, and Rochester). The absence of data for New York City makes it difficult to generalize about the occupational distribution of the total Jewish population in the United States.

**Interrmarriage**

Investigation of the intermarriage rates in the eight communities here studied is greatly handicapped by the lack of adequate and comparable data. Only four of the studies elicited any information at all on the subject, and of these only the Rochester study considered it in some detail. According to the Rochester data, 5.3 per cent of Jewish household heads were intermarried in 1961. In an additional 2.7 per cent of households containing at least one Jewish-born partner, either the husband or wife had married a Jew and had been converted to Judaism.

Since the study was naturally limited to those who would participate in it, it yielded no information about how many Jews have married non-

---

### Jewish Population in the United States, 1962 / 69

**AND TOTAL WHITE POPULATIONS IN SELECTED COMMUNITIES**

<table>
<thead>
<tr>
<th>South Bend</th>
<th>Los Angeles</th>
<th>San Francisco</th>
<th>New Orleans</th>
<th>United States Total Urban</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Jewish 1961</strong></td>
<td><strong>1960</strong></td>
<td><strong>1959</strong></td>
<td><strong>White 1960</strong></td>
<td><strong>1960</strong></td>
</tr>
<tr>
<td>Total</td>
<td>Male</td>
<td>Female</td>
<td>Total</td>
<td>Male</td>
</tr>
<tr>
<td>17.5</td>
<td>17.6</td>
<td>17.2</td>
<td>13.7</td>
<td>13.3</td>
</tr>
<tr>
<td>48.4</td>
<td>56.5</td>
<td>24.1</td>
<td>9.1</td>
<td>11.6</td>
</tr>
<tr>
<td>24.2</td>
<td>15.3</td>
<td>51.1</td>
<td>24.9</td>
<td>15.6</td>
</tr>
<tr>
<td>7.2</td>
<td>8.0</td>
<td>4.7</td>
<td>38.7</td>
<td>48.5</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.6</td>
<td>3.0</td>
</tr>
<tr>
<td>100.0</td>
<td>100.0</td>
</tr>
</tbody>
</table>

| Based on employed heads of households. |
| **White 1960** | **1960** | **1959** | **1958** | **1958** | **White 1960** |
| Total | Male | Female | Total | Male | Female | Total | Male | Female | Total | Male | Female |
| 100.0 | 100.0 | 100.0 | 100.0 | 100.0 | 100.0 | 100.0 | 100.0 | 100.0 | 100.0 | 100.0 |

| Based on male heads of households. |

| Semi-skilled included in unskilled and service. |

Jews and been converted from Judaism. It should be noted that if the Rochester rate had been based on the number of individuals married, rather than on the number of couples married, the 5.3 per cent figure here given would be cut in half. The Trenton Jewish Population Study found 3.7 per cent of all responding Jewish household heads to be intermarried, while the figure for Los Angeles, based on married couples in which at least one partner was Jewish, was 6.3 per cent. The San Francisco study of 1958 showed an intermarriage rate far higher than did other contemporary or older studies, 17.2 per cent of married couples having at least one Jewish partner in the city of San Francisco proper, 20.0 per cent in the peninsula section, and 37.0 per cent of the married couples among the Jewish population of Marin county.

### ACKNOWLEDGMENTS

The author gratefully acknowledges the cooperation of Elmer Louis, executive director of the Rochester United Jewish Welfare Fund, and Richard N. Rosett, study consultant, in making available to him preliminary tables from the forthcoming Rochester study; and the cooperation of Milton Feinberg,
executive director of the Trenton Jewish Federation in making available data from the Trenton study before it was officially released. Thanks are also extended to Marvin D. Roth of the Administrator's Office of the City of New York for his helpful suggestions concerning estimates for New York City.

Alvin Chenkin

APPENDIX

TABLE 1. COMMUNITIES WITH JEWISH POPULATIONS OF 100°1 OR MORE, 1962 (ESTIMATED)

<table>
<thead>
<tr>
<th>State and City</th>
<th>Jewish Population</th>
<th>State and City</th>
<th>Jewish Population</th>
<th>State and City</th>
<th>Jewish Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>ALABAMA</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Anniston</td>
<td>195</td>
<td>Blytheville</td>
<td>100</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Birmingham</td>
<td>4,165</td>
<td>Ft. Smith</td>
<td>210</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dothan</td>
<td>190</td>
<td>Helena</td>
<td>175</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gadsden</td>
<td>185</td>
<td>Hot Springs</td>
<td>350</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Huntsville</td>
<td>355</td>
<td>Little Rock</td>
<td>1,200</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jasper</td>
<td>105</td>
<td>Pine Bluff</td>
<td>455</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mobile</td>
<td>1,500</td>
<td>Southeast Ark.</td>
<td>180</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Montgomery</td>
<td>1,800</td>
<td>Wynne-Forest C</td>
<td>110</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Selma</td>
<td>295</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tri-Cities</td>
<td>140</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tuscaloosa</td>
<td>315</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ALASKA</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Anchorage</td>
<td>100</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ARIZONA</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Phoenix</td>
<td>10,000</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tucson</td>
<td>6,500</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1 All figures have been rounded to the nearest zero or five.
2 Estimate covers an area extending in whole or part over two or more counties.
3 Estimate covers county in which place name is located.
4 Estimate covers area smaller than county in which place name is located.
### TABLE 1. COMMUNITIES WITH JEWISH POPULATIONS OF 100\(^1\) OR MORE, 1962 (ESTIMATED) (Cont'd)

<table>
<thead>
<tr>
<th>State and City</th>
<th>Jewish Population</th>
<th>State and City</th>
<th>Jewish Population</th>
<th>State and City</th>
<th>Jewish Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>San Jose(^a)</td>
<td>4,800</td>
<td>Daytona Beach</td>
<td>950</td>
<td>Indiana</td>
<td>Anderson</td>
</tr>
<tr>
<td>San Pedro</td>
<td>500</td>
<td>Fort Lauderdale</td>
<td>1,925</td>
<td>Elkhart</td>
<td>265</td>
</tr>
<tr>
<td>Santa Ana</td>
<td>655</td>
<td>Ft. Meyers</td>
<td>440</td>
<td>Evansville(^a)</td>
<td>1,225</td>
</tr>
<tr>
<td>Santa Barbara</td>
<td>715</td>
<td>Ft. Pierce</td>
<td>270</td>
<td>Ft. Wayne(^a)</td>
<td>1,225</td>
</tr>
<tr>
<td>Santa Cruz</td>
<td>105</td>
<td>Gainesville</td>
<td>210</td>
<td>Gary(^a)</td>
<td>5,500</td>
</tr>
<tr>
<td>Santa Maria</td>
<td>175</td>
<td>Hollywood</td>
<td>4,900</td>
<td>Indianapolis(^a)</td>
<td>8,500</td>
</tr>
<tr>
<td>Santa Rosa</td>
<td>150</td>
<td>Jacksonville</td>
<td>5,500</td>
<td>Kokomo</td>
<td>125</td>
</tr>
<tr>
<td>Stockton</td>
<td>1,300</td>
<td>Key West</td>
<td>315</td>
<td>Lafayette(^a)</td>
<td>400</td>
</tr>
<tr>
<td>Tulare and Kings county</td>
<td>185</td>
<td>Lakeland</td>
<td>700</td>
<td>Marion</td>
<td>210</td>
</tr>
<tr>
<td>Vallejo</td>
<td>400</td>
<td>Miami(^a)</td>
<td>85,000</td>
<td>Michigan City</td>
<td>500</td>
</tr>
<tr>
<td>Ventura county</td>
<td>410</td>
<td>Orlando</td>
<td>2,500</td>
<td>Muncie</td>
<td>210</td>
</tr>
<tr>
<td>COLORADO</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Colorado Springs</td>
<td>400</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Denver(^a)</td>
<td>20,000</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pueblo</td>
<td>375</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CONNECTICUT</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bridgeport(^a)</td>
<td>13,500</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bristol</td>
<td>250</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Colchester</td>
<td>525</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Danbury</td>
<td>1,500</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Danielson</td>
<td>175</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Greenwich</td>
<td>1,050</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hartford(^a)</td>
<td>26,000</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lebanon</td>
<td>175</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lower Middlesex county(^a)</td>
<td>125</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Manchester</td>
<td>735</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Meriden</td>
<td>1,315</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Middletown</td>
<td>1,275</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Milford</td>
<td>525</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Moodus</td>
<td>350</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>New Britain(^a)</td>
<td>3,075</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>New Haven(^a)</td>
<td>20,000</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>New London</td>
<td>4,000</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Newton</td>
<td>285</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Norwalk(^a)</td>
<td>5,550</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Norwich</td>
<td>2,500</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Putnam</td>
<td>125</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rockville</td>
<td>525</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Stamford(^a)</td>
<td>8,000</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Torrington</td>
<td>265</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Valley Area(^a)</td>
<td>770</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wallingford</td>
<td>420</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Waterbury(^a)</td>
<td>4,000</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Westport</td>
<td>2,450</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Willimantic</td>
<td>525</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Winsted</td>
<td>110</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>DELAWARE</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wilmington (incl. rest of state)(^a)</td>
<td>8,700</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>DISTRICT OF COLUMBIA</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Greater Washington(^a)</td>
<td>80,900</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>FLORIDA</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Brevard county</td>
<td>350</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Clearwater</td>
<td>700</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

\(^1\) Estimated

\(^a\) Estimate includes entire state.
**TABLE 1. COMMUNITIES WITH JEWISH POPULATIONS OF 100¹ OR MORE, 1962**

(ESTIMATED)

<table>
<thead>
<tr>
<th>State and City</th>
<th>Jewish Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lewiston-Auburn</td>
<td>1,400</td>
</tr>
<tr>
<td>Portland¹</td>
<td>3,500</td>
</tr>
<tr>
<td>Waterville</td>
<td>210</td>
</tr>
</tbody>
</table>

**MARYLAND**

<table>
<thead>
<tr>
<th>State and City</th>
<th>Jewish Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Annapolis</td>
<td>1,000</td>
</tr>
<tr>
<td>Baltimore³</td>
<td>80,000</td>
</tr>
<tr>
<td>Cumberland</td>
<td>500</td>
</tr>
<tr>
<td>Easton Area¹</td>
<td>140</td>
</tr>
<tr>
<td>Frederick</td>
<td>400</td>
</tr>
<tr>
<td>Hagerstown</td>
<td>350</td>
</tr>
<tr>
<td>Harford county</td>
<td>490</td>
</tr>
<tr>
<td>Montgomery county</td>
<td>25,500</td>
</tr>
<tr>
<td>Prince Georges county</td>
<td>8,700</td>
</tr>
<tr>
<td>Salisbury</td>
<td>315</td>
</tr>
</tbody>
</table>

**MASSACHUSETTS**

<table>
<thead>
<tr>
<th>State and City</th>
<th>Jewish Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amherst</td>
<td>175</td>
</tr>
<tr>
<td>Athol</td>
<td>230</td>
</tr>
<tr>
<td>Attleboro</td>
<td>265</td>
</tr>
<tr>
<td>Beverly</td>
<td>1,050</td>
</tr>
<tr>
<td>Boston²</td>
<td>160,000</td>
</tr>
<tr>
<td>Brockton¹</td>
<td>3,750</td>
</tr>
<tr>
<td>Fall River²</td>
<td>3,000</td>
</tr>
<tr>
<td>Fitchburg¹</td>
<td>800</td>
</tr>
<tr>
<td>Framingham</td>
<td>4,900</td>
</tr>
<tr>
<td>Gardner</td>
<td>125</td>
</tr>
<tr>
<td>Gloucester</td>
<td>210</td>
</tr>
<tr>
<td>Great Barrington</td>
<td>105</td>
</tr>
<tr>
<td>Greenfield</td>
<td>325</td>
</tr>
<tr>
<td>Haverhill</td>
<td>2,500</td>
</tr>
<tr>
<td>Holyoke²</td>
<td>1,280</td>
</tr>
<tr>
<td>Hyannis</td>
<td>245</td>
</tr>
<tr>
<td>Lawrence</td>
<td>2,300</td>
</tr>
<tr>
<td>Leominster</td>
<td>525</td>
</tr>
<tr>
<td>Lowell</td>
<td>2,000</td>
</tr>
<tr>
<td>Lynn¹</td>
<td>12,500</td>
</tr>
<tr>
<td>Medford</td>
<td>175</td>
</tr>
<tr>
<td>Milford</td>
<td>245</td>
</tr>
<tr>
<td>Millis</td>
<td>105</td>
</tr>
<tr>
<td>New Bedford</td>
<td>3,600</td>
</tr>
<tr>
<td>Newburyport</td>
<td>300</td>
</tr>
<tr>
<td>North Adams</td>
<td>610</td>
</tr>
<tr>
<td>Northampton</td>
<td>350</td>
</tr>
<tr>
<td>Peabody</td>
<td>2,600</td>
</tr>
<tr>
<td>Pittsfield¹</td>
<td>2,055</td>
</tr>
<tr>
<td>Plymouth</td>
<td>210</td>
</tr>
<tr>
<td>Salem</td>
<td>1,050</td>
</tr>
<tr>
<td>Southbridge</td>
<td>140</td>
</tr>
<tr>
<td>Springfield¹</td>
<td>12,000</td>
</tr>
<tr>
<td>Taunton</td>
<td>1,200</td>
</tr>
<tr>
<td>Ware</td>
<td>105</td>
</tr>
<tr>
<td>Webster</td>
<td>265</td>
</tr>
<tr>
<td>Worcester¹</td>
<td>10,000</td>
</tr>
</tbody>
</table>

**MICHIGAN**

<table>
<thead>
<tr>
<th>State and City</th>
<th>Jewish Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ann Arbor</td>
<td>1,150</td>
</tr>
<tr>
<td>Battle Creek</td>
<td>245</td>
</tr>
<tr>
<td>Bay City</td>
<td>700</td>
</tr>
<tr>
<td>Benton Harbor</td>
<td>880</td>
</tr>
</tbody>
</table>

**MICHIGAN**

<table>
<thead>
<tr>
<th>State and City</th>
<th>Jewish Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Detroit²</td>
<td>89,000</td>
</tr>
<tr>
<td>Flint³</td>
<td>3,000</td>
</tr>
<tr>
<td>Grand Rapids</td>
<td>1,300</td>
</tr>
<tr>
<td>Iron County</td>
<td>160</td>
</tr>
<tr>
<td>Iron Mountain</td>
<td>105</td>
</tr>
<tr>
<td>Jackson</td>
<td>200</td>
</tr>
<tr>
<td>Kalamazoo</td>
<td>700</td>
</tr>
<tr>
<td>Lansing</td>
<td>700</td>
</tr>
<tr>
<td>Marquette county</td>
<td>175</td>
</tr>
<tr>
<td>Mt. Clemens</td>
<td>420</td>
</tr>
<tr>
<td>Muskegon</td>
<td>525</td>
</tr>
<tr>
<td>Saginaw</td>
<td>560</td>
</tr>
<tr>
<td>South Haven</td>
<td>315</td>
</tr>
</tbody>
</table>

**MINNESOTA**

<table>
<thead>
<tr>
<th>State and City</th>
<th>Jewish Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Austin</td>
<td>125</td>
</tr>
<tr>
<td>Duluth¹</td>
<td>2,400</td>
</tr>
<tr>
<td>Hibbing</td>
<td>155</td>
</tr>
<tr>
<td>Mankato</td>
<td>120</td>
</tr>
<tr>
<td>Minneapolis²</td>
<td>22,000</td>
</tr>
<tr>
<td>Rochester</td>
<td>105</td>
</tr>
<tr>
<td>St. Paul³</td>
<td>10,000</td>
</tr>
<tr>
<td>Virginia</td>
<td>175</td>
</tr>
</tbody>
</table>

**MISSISSIPPI**

<table>
<thead>
<tr>
<th>State and City</th>
<th>Jewish Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Biloxi-Gulfport</td>
<td>165</td>
</tr>
<tr>
<td>Clarksdale</td>
<td>350</td>
</tr>
<tr>
<td>Cleveland</td>
<td>280</td>
</tr>
<tr>
<td>Greenville</td>
<td>700</td>
</tr>
<tr>
<td>Greenwood</td>
<td>175</td>
</tr>
<tr>
<td>Hattiesburg</td>
<td>180</td>
</tr>
<tr>
<td>Jackson</td>
<td>420</td>
</tr>
<tr>
<td>Meridian</td>
<td>385</td>
</tr>
<tr>
<td>Natchez</td>
<td>140</td>
</tr>
<tr>
<td>Tupelo</td>
<td>120</td>
</tr>
<tr>
<td>Vicksburg</td>
<td>305</td>
</tr>
</tbody>
</table>

**MISSOURI**

<table>
<thead>
<tr>
<th>State and City</th>
<th>Jewish Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Joplin</td>
<td>300</td>
</tr>
<tr>
<td>Kansas City³</td>
<td>22,000</td>
</tr>
<tr>
<td>Kennett</td>
<td>175</td>
</tr>
<tr>
<td>Springfield</td>
<td>245</td>
</tr>
<tr>
<td>St. Joseph²</td>
<td>800</td>
</tr>
<tr>
<td>St. Louis³</td>
<td>57,500</td>
</tr>
</tbody>
</table>

**MONTANA**

<table>
<thead>
<tr>
<th>State and City</th>
<th>Jewish Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Billings</td>
<td>100</td>
</tr>
<tr>
<td>Butte</td>
<td>205</td>
</tr>
</tbody>
</table>

**NEBRASKA**

<table>
<thead>
<tr>
<th>State and City</th>
<th>Jewish Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lincoln²</td>
<td>950</td>
</tr>
<tr>
<td>Omaha</td>
<td>6,970</td>
</tr>
</tbody>
</table>

**NEVADA**

<table>
<thead>
<tr>
<th>State and City</th>
<th>Jewish Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Las Vegas</td>
<td>2,000</td>
</tr>
<tr>
<td>Reno</td>
<td>325</td>
</tr>
</tbody>
</table>

**NEW HAMPSHIRE**

<table>
<thead>
<tr>
<th>State and City</th>
<th>Jewish Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Claremont</td>
<td>285</td>
</tr>
<tr>
<td>Concord</td>
<td>260</td>
</tr>
<tr>
<td>Dover</td>
<td>335</td>
</tr>
<tr>
<td>Keene</td>
<td>105</td>
</tr>
</tbody>
</table>

**NEW JERSEY**

<table>
<thead>
<tr>
<th>State and City</th>
<th>Jewish Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alliance</td>
<td>450</td>
</tr>
<tr>
<td>Asbury Park</td>
<td>3,000</td>
</tr>
<tr>
<td>Atlantic City³</td>
<td>10,000</td>
</tr>
<tr>
<td>Bayonne</td>
<td>8,500</td>
</tr>
<tr>
<td>Belmar</td>
<td>770</td>
</tr>
<tr>
<td>Bergen county¹</td>
<td>62,000</td>
</tr>
<tr>
<td>Boonton</td>
<td>160</td>
</tr>
<tr>
<td>Bound Brook</td>
<td>460</td>
</tr>
<tr>
<td>Bradley Beach</td>
<td>1,400</td>
</tr>
<tr>
<td>Bridgeton</td>
<td>600</td>
</tr>
<tr>
<td>Burlington</td>
<td>250</td>
</tr>
<tr>
<td>Camden²</td>
<td>14,190</td>
</tr>
<tr>
<td>Carteret</td>
<td>700</td>
</tr>
<tr>
<td>Clayton</td>
<td>490</td>
</tr>
<tr>
<td>Cranford</td>
<td>1,750</td>
</tr>
<tr>
<td>Deal</td>
<td>300</td>
</tr>
<tr>
<td>Dover</td>
<td>840</td>
</tr>
<tr>
<td>Elizabeth</td>
<td>16,500</td>
</tr>
<tr>
<td>Englishtown</td>
<td>260</td>
</tr>
<tr>
<td>Essex county³</td>
<td>100,000</td>
</tr>
<tr>
<td>Farmingdale</td>
<td>1,140</td>
</tr>
<tr>
<td>Flemington</td>
<td>1,050</td>
</tr>
<tr>
<td>Freehold</td>
<td>1,400</td>
</tr>
<tr>
<td>Hightstown</td>
<td>1,575</td>
</tr>
<tr>
<td>Hoboken</td>
<td>875</td>
</tr>
<tr>
<td>Jackson Township</td>
<td>300</td>
</tr>
<tr>
<td>Jersey City³</td>
<td>13,000</td>
</tr>
<tr>
<td>Keyport</td>
<td>1,050</td>
</tr>
<tr>
<td>Lake Hiawatha</td>
<td>875</td>
</tr>
<tr>
<td>Lakewood</td>
<td>2,100</td>
</tr>
<tr>
<td>Levittown</td>
<td>1,300</td>
</tr>
<tr>
<td>Linden</td>
<td>4,200</td>
</tr>
<tr>
<td>Long Branch</td>
<td>4,200</td>
</tr>
<tr>
<td>Metuchen</td>
<td>2,275</td>
</tr>
<tr>
<td>Millville</td>
<td>265</td>
</tr>
<tr>
<td>Morristown</td>
<td>1,000</td>
</tr>
<tr>
<td>Mt. Freedom</td>
<td>260</td>
</tr>
<tr>
<td>Mt. Holly</td>
<td>175</td>
</tr>
<tr>
<td>Newark (incl. in Essex county)</td>
<td>8,500</td>
</tr>
<tr>
<td>New Brunswick⁴</td>
<td>8,500</td>
</tr>
<tr>
<td>Newton</td>
<td>260</td>
</tr>
<tr>
<td>North Hudson county*</td>
<td>9,100</td>
</tr>
<tr>
<td>Passaic</td>
<td>12,000</td>
</tr>
<tr>
<td>Paterson²</td>
<td>16,000</td>
</tr>
<tr>
<td>Paulsboro</td>
<td>165</td>
</tr>
<tr>
<td>Perrineville</td>
<td>230</td>
</tr>
<tr>
<td>Perth Amboy</td>
<td>3,600</td>
</tr>
<tr>
<td>Penns Grove</td>
<td>315</td>
</tr>
<tr>
<td>Pine Brook</td>
<td>140</td>
</tr>
<tr>
<td>Plainfield</td>
<td>6,000</td>
</tr>
<tr>
<td>Princeton</td>
<td>1,050</td>
</tr>
<tr>
<td>Rahway</td>
<td>960</td>
</tr>
<tr>
<td>Red Bank</td>
<td>3,500</td>
</tr>
<tr>
<td>Riverside</td>
<td>125</td>
</tr>
</tbody>
</table>
### TABLE 1. COMMUNITIES WITH JEWISH POPULATIONS OF 1001 OR MORE, 1962 (ESTIMATED) (Cont'd)

<table>
<thead>
<tr>
<th>State and City</th>
<th>Jewish Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Calais</td>
<td>135</td>
</tr>
<tr>
<td>Salem</td>
<td>260</td>
</tr>
<tr>
<td>Somerville</td>
<td>1,870</td>
</tr>
<tr>
<td>South River</td>
<td>800</td>
</tr>
<tr>
<td>Stetlton</td>
<td>140</td>
</tr>
<tr>
<td>Summit</td>
<td>1,875</td>
</tr>
<tr>
<td>Toms River</td>
<td>1,575</td>
</tr>
<tr>
<td>Trenton</td>
<td>8,410</td>
</tr>
<tr>
<td>Vineland</td>
<td>2,450</td>
</tr>
<tr>
<td>Westfield</td>
<td>2,450</td>
</tr>
<tr>
<td>Woodbridge</td>
<td>980</td>
</tr>
<tr>
<td>Woodbury</td>
<td>350</td>
</tr>
</tbody>
</table>

**NEW MEXICO**

<table>
<thead>
<tr>
<th>State and City</th>
<th>Jewish Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Albuquerque</td>
<td>2,000</td>
</tr>
<tr>
<td>Los Alamos</td>
<td>105</td>
</tr>
<tr>
<td>Santa Fe</td>
<td>135</td>
</tr>
</tbody>
</table>

**NEW YORK**

<table>
<thead>
<tr>
<th>State and City</th>
<th>Jewish Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Albany</td>
<td>11,000</td>
</tr>
<tr>
<td>Amenia</td>
<td>140</td>
</tr>
<tr>
<td>Amsterdam</td>
<td>595</td>
</tr>
<tr>
<td>Auburn</td>
<td>435</td>
</tr>
<tr>
<td>Auburn</td>
<td>435</td>
</tr>
<tr>
<td>Binghamton (incl. all)</td>
<td>4,100</td>
</tr>
<tr>
<td>Brewster</td>
<td>175</td>
</tr>
<tr>
<td>Buffalo</td>
<td>25,900</td>
</tr>
<tr>
<td>Canandaigua</td>
<td>300</td>
</tr>
<tr>
<td>Catskill</td>
<td>290</td>
</tr>
<tr>
<td>Cohoes</td>
<td>105</td>
</tr>
<tr>
<td>Corning</td>
<td>105</td>
</tr>
<tr>
<td>Cortland</td>
<td>175</td>
</tr>
<tr>
<td>Dunkirk</td>
<td>175</td>
</tr>
<tr>
<td>Elmira</td>
<td>1,255</td>
</tr>
<tr>
<td>Geneva</td>
<td>300</td>
</tr>
<tr>
<td>Glen Falls</td>
<td>750</td>
</tr>
<tr>
<td>Gloversville</td>
<td>1,400</td>
</tr>
<tr>
<td>Haverson</td>
<td>480</td>
</tr>
<tr>
<td>Herkimer</td>
<td>500</td>
</tr>
<tr>
<td>Highland Falls</td>
<td>105</td>
</tr>
<tr>
<td>Hornell</td>
<td>100</td>
</tr>
<tr>
<td>Hudson</td>
<td>770</td>
</tr>
<tr>
<td>Ithaca</td>
<td>700</td>
</tr>
<tr>
<td>Jamestown</td>
<td>325</td>
</tr>
<tr>
<td>Kerhonkonson</td>
<td>350</td>
</tr>
<tr>
<td>Kingston</td>
<td>2,800</td>
</tr>
<tr>
<td>Liberty</td>
<td>2,100</td>
</tr>
<tr>
<td>Little Falls</td>
<td>105</td>
</tr>
<tr>
<td>Livingston Manor</td>
<td>125</td>
</tr>
<tr>
<td>Loch Sheldrake-</td>
<td>750</td>
</tr>
<tr>
<td>Hurleyville</td>
<td>750</td>
</tr>
<tr>
<td>Massena</td>
<td>140</td>
</tr>
<tr>
<td>Middletown</td>
<td>1,920</td>
</tr>
<tr>
<td>Monroe</td>
<td>475</td>
</tr>
<tr>
<td>Monticello</td>
<td>2,400</td>
</tr>
<tr>
<td>Mountafdale</td>
<td>150</td>
</tr>
</tbody>
</table>

**OHIO**

<table>
<thead>
<tr>
<th>State and City</th>
<th>Jewish Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Akron</td>
<td>6,500</td>
</tr>
<tr>
<td>Ashtabula</td>
<td>225</td>
</tr>
<tr>
<td>Bellaire</td>
<td>120</td>
</tr>
<tr>
<td>Canton</td>
<td>2,875</td>
</tr>
<tr>
<td>Cincinnati</td>
<td>27,000</td>
</tr>
<tr>
<td>Cleveland</td>
<td>85,000</td>
</tr>
<tr>
<td>Columbus</td>
<td>10,000</td>
</tr>
<tr>
<td>Dayton</td>
<td>7,400</td>
</tr>
<tr>
<td>East Liverpool</td>
<td>280</td>
</tr>
<tr>
<td>Elyria</td>
<td>595</td>
</tr>
<tr>
<td>Hamilton</td>
<td>500</td>
</tr>
<tr>
<td>Lima</td>
<td>410</td>
</tr>
<tr>
<td>Lorain</td>
<td>1,050</td>
</tr>
<tr>
<td>Mansfield</td>
<td>615</td>
</tr>
<tr>
<td>Marion</td>
<td>210</td>
</tr>
<tr>
<td>Middletown</td>
<td>370</td>
</tr>
<tr>
<td>New Philadelphia</td>
<td>140</td>
</tr>
<tr>
<td>Newark</td>
<td>105</td>
</tr>
<tr>
<td>Piqua</td>
<td>175</td>
</tr>
<tr>
<td>Portsmouth</td>
<td>210</td>
</tr>
<tr>
<td>Sandusky</td>
<td>140</td>
</tr>
<tr>
<td>Springfield</td>
<td>560</td>
</tr>
<tr>
<td>Steubenville</td>
<td>875</td>
</tr>
<tr>
<td>Toledo</td>
<td>7,100</td>
</tr>
<tr>
<td>Warren</td>
<td>800</td>
</tr>
<tr>
<td>Wooster</td>
<td>500</td>
</tr>
<tr>
<td>Youngstown</td>
<td>5,500</td>
</tr>
<tr>
<td>Zanesville</td>
<td>350</td>
</tr>
</tbody>
</table>

**OKLAHOMA**

<table>
<thead>
<tr>
<th>State and City</th>
<th>Jewish Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ardmore</td>
<td>175</td>
</tr>
<tr>
<td>Muskogee</td>
<td>120</td>
</tr>
<tr>
<td>Oklahoma City</td>
<td>1,800</td>
</tr>
<tr>
<td>Oklahoma City Zone</td>
<td>190</td>
</tr>
<tr>
<td>Tulsa</td>
<td>2,500</td>
</tr>
</tbody>
</table>

**OREGON**

<table>
<thead>
<tr>
<th>State and City</th>
<th>Jewish Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eugene</td>
<td>230</td>
</tr>
<tr>
<td>Portland</td>
<td>7,900</td>
</tr>
<tr>
<td>Salem</td>
<td>185</td>
</tr>
</tbody>
</table>

**PENNSYLVANIA**

<table>
<thead>
<tr>
<th>State and City</th>
<th>Jewish Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aliquippa</td>
<td>400</td>
</tr>
<tr>
<td>Allentown</td>
<td>3,800</td>
</tr>
<tr>
<td>Altoona</td>
<td>1,500</td>
</tr>
<tr>
<td>Ambridge</td>
<td>300</td>
</tr>
<tr>
<td>Beaver</td>
<td>125</td>
</tr>
<tr>
<td>Beaver Falls</td>
<td>690</td>
</tr>
<tr>
<td>Berwick</td>
<td>200</td>
</tr>
<tr>
<td>Bethlehem</td>
<td>1,400</td>
</tr>
<tr>
<td>Bloomsburg</td>
<td>100</td>
</tr>
<tr>
<td>Braddock</td>
<td>760</td>
</tr>
<tr>
<td>Bradford</td>
<td>250</td>
</tr>
<tr>
<td>Brownsville</td>
<td>225</td>
</tr>
<tr>
<td>Butler</td>
<td>475</td>
</tr>
<tr>
<td>Carbon county</td>
<td>125</td>
</tr>
<tr>
<td>Carbondale</td>
<td>115</td>
</tr>
<tr>
<td>Carnegie</td>
<td>280</td>
</tr>
<tr>
<td>Chambersburg</td>
<td>260</td>
</tr>
</tbody>
</table>
### TABLE 1. COMMUNITIES WITH JEWISH POPULATIONS OF 100¹ OR MORE, 1962 (ESTIMATED) (Cont’d)

<table>
<thead>
<tr>
<th>State and City</th>
<th>Jewish Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Charleroi</td>
<td>140</td>
</tr>
<tr>
<td>Chester</td>
<td>2,100</td>
</tr>
<tr>
<td>Clairton</td>
<td>100</td>
</tr>
<tr>
<td>Coatesville</td>
<td>305</td>
</tr>
<tr>
<td>Connellsville</td>
<td>160</td>
</tr>
<tr>
<td>Coraopolis</td>
<td>115</td>
</tr>
<tr>
<td>Donora</td>
<td>140</td>
</tr>
<tr>
<td>DuBois</td>
<td>145</td>
</tr>
<tr>
<td>Duquesne</td>
<td>250</td>
</tr>
<tr>
<td>Easton</td>
<td>1,675</td>
</tr>
<tr>
<td>Ellwood City</td>
<td>140</td>
</tr>
<tr>
<td>Erie</td>
<td>1,800</td>
</tr>
<tr>
<td>Farrell</td>
<td>300</td>
</tr>
<tr>
<td>Greensburg</td>
<td>440</td>
</tr>
<tr>
<td>Hanover</td>
<td>145</td>
</tr>
<tr>
<td>Harrisburg</td>
<td>5,500</td>
</tr>
<tr>
<td>Hazleton</td>
<td>1,400</td>
</tr>
<tr>
<td>Homestead</td>
<td>600</td>
</tr>
<tr>
<td>Indiana</td>
<td>120</td>
</tr>
<tr>
<td>Irwin</td>
<td>105</td>
</tr>
<tr>
<td>Jeannette</td>
<td>200</td>
</tr>
<tr>
<td>Johnstown</td>
<td>400</td>
</tr>
<tr>
<td>Kittanning</td>
<td>185</td>
</tr>
<tr>
<td>Lancaster</td>
<td>2,000</td>
</tr>
<tr>
<td>Latrobe</td>
<td>115</td>
</tr>
<tr>
<td>Lebanon</td>
<td>650</td>
</tr>
<tr>
<td>Lewistown</td>
<td>225</td>
</tr>
<tr>
<td>Lock Haven</td>
<td>350</td>
</tr>
<tr>
<td>Lower Bucks</td>
<td>10,500</td>
</tr>
<tr>
<td>Mahonoy City</td>
<td>105</td>
</tr>
<tr>
<td>McKeesport</td>
<td>2,150</td>
</tr>
<tr>
<td>McKees Rocks</td>
<td>100</td>
</tr>
<tr>
<td>Meadville</td>
<td>120</td>
</tr>
<tr>
<td>Monessen</td>
<td>250</td>
</tr>
<tr>
<td>Mt. Carmel</td>
<td>105</td>
</tr>
<tr>
<td>New Castle</td>
<td>800</td>
</tr>
<tr>
<td>New Kensington</td>
<td>560</td>
</tr>
<tr>
<td>Norristown</td>
<td>1,500</td>
</tr>
<tr>
<td>North Penn</td>
<td>200</td>
</tr>
<tr>
<td>Oil City</td>
<td>360</td>
</tr>
<tr>
<td>Oxford-Kennett Square</td>
<td>135</td>
</tr>
<tr>
<td>Philadelphia Metropolitan Area</td>
<td>330,000</td>
</tr>
<tr>
<td>Philadelphia</td>
<td>135</td>
</tr>
<tr>
<td>Pittsburgh</td>
<td>47,000</td>
</tr>
<tr>
<td>Pottstown</td>
<td>680</td>
</tr>
<tr>
<td>Pottsville</td>
<td>850</td>
</tr>
<tr>
<td>Punxsutawney</td>
<td>100</td>
</tr>
<tr>
<td>Reading</td>
<td>2,800</td>
</tr>
<tr>
<td>Sayre</td>
<td>100</td>
</tr>
<tr>
<td>Scranton</td>
<td>5,270</td>
</tr>
<tr>
<td>Shamokin</td>
<td>230</td>
</tr>
<tr>
<td>Sharon</td>
<td>650</td>
</tr>
<tr>
<td>Shenandoah</td>
<td>280</td>
</tr>
<tr>
<td>State College</td>
<td>450</td>
</tr>
<tr>
<td>Stroudsburg</td>
<td>350</td>
</tr>
<tr>
<td>Sunbury</td>
<td>160</td>
</tr>
<tr>
<td>Tarentum</td>
<td>105</td>
</tr>
<tr>
<td>Titusville</td>
<td>120</td>
</tr>
<tr>
<td>Uniontown</td>
<td>650</td>
</tr>
<tr>
<td>Vandergrift-Leachburg</td>
<td>120</td>
</tr>
<tr>
<td>Warren</td>
<td>120</td>
</tr>
<tr>
<td>Washington</td>
<td>500</td>
</tr>
<tr>
<td>Wayne county</td>
<td>210</td>
</tr>
<tr>
<td>West Chester</td>
<td>300</td>
</tr>
<tr>
<td>Wilkes-Barre</td>
<td>5,300</td>
</tr>
<tr>
<td>Williamsport</td>
<td>770</td>
</tr>
<tr>
<td>York</td>
<td>1,475</td>
</tr>
<tr>
<td>Aiken-Barnwell</td>
<td>175</td>
</tr>
<tr>
<td>Beaufort</td>
<td>105</td>
</tr>
<tr>
<td>Charleston</td>
<td>2,450</td>
</tr>
<tr>
<td>Columbia</td>
<td>1,225</td>
</tr>
<tr>
<td>Florence</td>
<td>160</td>
</tr>
<tr>
<td>Greenville</td>
<td>600</td>
</tr>
<tr>
<td>Kingstree-Lake City</td>
<td>130</td>
</tr>
<tr>
<td>Orangeburg county</td>
<td>105</td>
</tr>
<tr>
<td>Spartanburg</td>
<td>220</td>
</tr>
<tr>
<td>Sumter</td>
<td>190</td>
</tr>
<tr>
<td>Sioux Falls</td>
<td>280</td>
</tr>
<tr>
<td>Athens</td>
<td>135</td>
</tr>
<tr>
<td>Amarillo</td>
<td>455</td>
</tr>
<tr>
<td>Austin</td>
<td>1,000</td>
</tr>
<tr>
<td>Baytown</td>
<td>160</td>
</tr>
<tr>
<td>Beaumont</td>
<td>950</td>
</tr>
<tr>
<td>Breckenridge</td>
<td>110</td>
</tr>
<tr>
<td>Brownsville</td>
<td>210</td>
</tr>
<tr>
<td>Corpus Christi</td>
<td>1,010</td>
</tr>
<tr>
<td>Corpusica</td>
<td>210</td>
</tr>
<tr>
<td>Dallas</td>
<td>18,500</td>
</tr>
<tr>
<td>El Paso</td>
<td>2,700</td>
</tr>
<tr>
<td>Ft. Worth</td>
<td>2,800</td>
</tr>
<tr>
<td>Galveston</td>
<td>2,000</td>
</tr>
<tr>
<td>Harlingen</td>
<td>140</td>
</tr>
<tr>
<td>Houston</td>
<td>17,500</td>
</tr>
<tr>
<td>Kilgore</td>
<td>130</td>
</tr>
<tr>
<td>Laredo</td>
<td>315</td>
</tr>
<tr>
<td>Longview</td>
<td>150</td>
</tr>
<tr>
<td>Lubbock</td>
<td>230</td>
</tr>
<tr>
<td>McAllen</td>
<td>280</td>
</tr>
<tr>
<td>Marshall</td>
<td>105</td>
</tr>
<tr>
<td>North Texas Zone</td>
<td>175</td>
</tr>
<tr>
<td>Odessa</td>
<td>210</td>
</tr>
<tr>
<td>Port Arthur</td>
<td>260</td>
</tr>
<tr>
<td>Rosenberg</td>
<td>105</td>
</tr>
<tr>
<td>San Angelo</td>
<td>125</td>
</tr>
<tr>
<td>San Antonio</td>
<td>6,100</td>
</tr>
<tr>
<td>Texarcana</td>
<td>110</td>
</tr>
<tr>
<td>Tri-County</td>
<td>150</td>
</tr>
<tr>
<td>Tyler</td>
<td>500</td>
</tr>
<tr>
<td>Victoria</td>
<td>125</td>
</tr>
<tr>
<td>Waco</td>
<td>1,225</td>
</tr>
<tr>
<td>Wharton</td>
<td>350</td>
</tr>
<tr>
<td>Wichita Falls</td>
<td>260</td>
</tr>
<tr>
<td>Ogden</td>
<td>100</td>
</tr>
<tr>
<td>Salt Lake City (incl. rest of state)</td>
<td>1,500</td>
</tr>
<tr>
<td>Alexandria (incl. Falls Church, Arlington county and urbanized Fairfax county)*</td>
<td>6,400</td>
</tr>
<tr>
<td>Arlington (incl. in Alexandria)</td>
<td>140</td>
</tr>
<tr>
<td>Charlottesville</td>
<td>140</td>
</tr>
<tr>
<td>Danville</td>
<td>245</td>
</tr>
<tr>
<td>Fredericksburg</td>
<td>140</td>
</tr>
<tr>
<td>Hampton</td>
<td>525</td>
</tr>
<tr>
<td>Harrisonburg</td>
<td>120</td>
</tr>
<tr>
<td>Hopewell</td>
<td>140</td>
</tr>
<tr>
<td>Lynchburg</td>
<td>350</td>
</tr>
<tr>
<td>Martinsville</td>
<td>125</td>
</tr>
<tr>
<td>New Port News</td>
<td>2,000</td>
</tr>
<tr>
<td>Norfolk²</td>
<td>7,750</td>
</tr>
<tr>
<td>Petersburg</td>
<td>610</td>
</tr>
<tr>
<td>Portsmouth</td>
<td>1,930</td>
</tr>
<tr>
<td>Richmond</td>
<td>9,000</td>
</tr>
<tr>
<td>Roanoke</td>
<td>800</td>
</tr>
<tr>
<td>Staunton</td>
<td>110</td>
</tr>
<tr>
<td>Suffolk</td>
<td>130</td>
</tr>
<tr>
<td>Winchester</td>
<td>140</td>
</tr>
<tr>
<td>Bremerton</td>
<td>180</td>
</tr>
<tr>
<td>Seattle²</td>
<td>10,500</td>
</tr>
<tr>
<td>Spokane²</td>
<td>750</td>
</tr>
<tr>
<td>Tacoma</td>
<td>600</td>
</tr>
<tr>
<td>Beckley</td>
<td>135</td>
</tr>
<tr>
<td>Bluefield-Princeton</td>
<td>375</td>
</tr>
<tr>
<td>Charleston²</td>
<td>1,600</td>
</tr>
</tbody>
</table>

¹ The Jewish population is estimated from the 1960 census. ² Estimated from local data. ³ The Jewish population is estimated from the 1961 census.
### TABLE 1. COMMUNITIES WITH JEWISH POPULATIONS OF 100\(^1\) OR MORE, 1962 (ESTIMATED) (Cont'd)

<table>
<thead>
<tr>
<th>State and City</th>
<th>Jewish Population</th>
<th>State and City</th>
<th>Jewish Population</th>
<th>State and City</th>
<th>Jewish Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Clarksburg</td>
<td>.225</td>
<td>WISCONSIN</td>
<td>Appleton</td>
<td>.575</td>
<td>Milwaukee(^a)</td>
</tr>
<tr>
<td>Fairmont</td>
<td>.140</td>
<td></td>
<td>Beloit</td>
<td>.105</td>
<td>Oshkosh</td>
</tr>
<tr>
<td>Huntington(^b)</td>
<td>.735</td>
<td></td>
<td>Eau Claire</td>
<td>.120</td>
<td>Racine</td>
</tr>
<tr>
<td>Martinsburg</td>
<td>.105</td>
<td></td>
<td>Fond du Lac</td>
<td>.125</td>
<td>Sheboygan</td>
</tr>
<tr>
<td>Morgantown</td>
<td>.130</td>
<td></td>
<td></td>
<td></td>
<td>Superior</td>
</tr>
<tr>
<td>Parkersburg</td>
<td>.140</td>
<td></td>
<td>Green Bay</td>
<td>.500</td>
<td>Waukesha</td>
</tr>
<tr>
<td>Weirton</td>
<td>.265</td>
<td></td>
<td>Kenosha</td>
<td>.600</td>
<td>Wausau</td>
</tr>
<tr>
<td>Welch</td>
<td>.100</td>
<td></td>
<td>Madison(^c)</td>
<td>.2,200</td>
<td></td>
</tr>
<tr>
<td>Wheeling</td>
<td>.700</td>
<td></td>
<td>Manitowoc</td>
<td>.175</td>
<td></td>
</tr>
<tr>
<td>Williamson</td>
<td>.100</td>
<td></td>
<td>Marinette</td>
<td>.170</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

\(^a\) Florence, Sheffield, Tuscumbia.

\(^b\) Towns in Chicot, Desha, Drew counties.

\(^c\) Centerbrook, Chester, Clinton, Deep River, Essex Killingworth, Old Lyme, Old Saybrook, Saybrook, Westbrook.

\(^d\) Ansonia, Derby-Shelton, Seymour.

\(^e\) Greater Washington includes urbanized portions of Montgomery and Prince Georges counties, Md.; Arlington county, Fairfax county (urbanized portion); Falls Church; Alexandria, Va.


\(^g\) Includes Lake county and portions of Porter county, Ind., and Cook county, Ill.

\(^h\) Towns in Bell, Harlan, Knox, Letcher, Perry, Whitley counties; Jellico, Johnson City, La Follette, Tazewell, Tenn.; and Appalachia, Big Stone Gap, Norton, Pennington Gap, St. Charles, Va.

\(^i\) Towns in Caroline, Kent, Queen Annes, Talbot counties.

\(^j\) See p. 59.

\(^k\) Guttenberg, North Bergen, Secaucus, Union City, Weehawken, West New York.


\(^m\) Burgaw, Clinton, Dunn, Elizabethtown, Fairmont, Jacksonville, Lumberton, Tabor City, Wallace, Warsaw; and Dillon, Loris, Marion, Mullins, S.C.

\(^n\) South Carolina.

\(^o\) Towns in Alfalfa, Beckham, Cadell, Canadian, Cleveland, Custer, Jackson, Kingfisher, Kiowa, Lincoln, Logan, Oklahoma, Payne, Roger Mills, Tillman, Washita counties.

\(^p\) Bensalem Township, Bristol, Langhorne, Levittown, New Hope, Newtown, Penndel, Warrington, Yardley.

\(^q\) Denison, Gainesville, Greenville, Paris, Sherman.

\(^r\) Includes communities in Colorado, De Witt, Fayette, Gonzales and La Vaca counties.

### TABLE 2. JEWISH POPULATION IN THE UNITED STATES BY STATES, 1962

<table>
<thead>
<tr>
<th>State</th>
<th>Estimated Jewish Population(^a)</th>
<th>Total Population(^b)</th>
<th>Estimated Jewish Per Cent of Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alabama</td>
<td>9,865</td>
<td>3,358,000</td>
<td>0.29</td>
</tr>
<tr>
<td>Alaska</td>
<td>190</td>
<td>246,000</td>
<td>0.08</td>
</tr>
<tr>
<td>Arizona</td>
<td>16,855</td>
<td>1,509,000</td>
<td>1.12</td>
</tr>
<tr>
<td>Arkansas</td>
<td>3,335</td>
<td>1,823,000</td>
<td>0.18</td>
</tr>
</tbody>
</table>

\(^a\) See p. 57.

\(^b\) These data are for July 1, 1962. The figures include persons in the armed forces stationed in each state and exclude members of the armed forces abroad. On July 1, 1962, there were an estimated 770,000 members of the armed forces stationed overseas. The comparison with the estimates of Jewish population by states is therefore not entirely justifiable as most estimates of Jewish population include persons in the armed forces by civilian residence rather than by military residence.

<table>
<thead>
<tr>
<th>State</th>
<th>Estimated Jewish Population&lt;sup&gt;a&lt;/sup&gt;</th>
<th>Total Population&lt;sup&gt;b&lt;/sup&gt;</th>
<th>Estimated Jewish Per Cent of Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>California</td>
<td>568,755</td>
<td>16,970,000</td>
<td>3.35</td>
</tr>
<tr>
<td>Colorado</td>
<td>21,310</td>
<td>1,907,000</td>
<td>1.12</td>
</tr>
<tr>
<td>Connecticut</td>
<td>100,190</td>
<td>2,597,000</td>
<td>3.86</td>
</tr>
<tr>
<td>Delaware</td>
<td>8,700</td>
<td>469,000</td>
<td>1.86</td>
</tr>
<tr>
<td>District of Columbia</td>
<td>40,300</td>
<td>784,000</td>
<td>5.14</td>
</tr>
<tr>
<td>Florida</td>
<td>119,585</td>
<td>5,459,000</td>
<td>2.19</td>
</tr>
<tr>
<td>Georgia</td>
<td>24,680</td>
<td>4,100,000</td>
<td>0.60</td>
</tr>
<tr>
<td>Hawaii</td>
<td>700</td>
<td>693,000</td>
<td>0.10</td>
</tr>
<tr>
<td>Idaho</td>
<td>580</td>
<td>698,000</td>
<td>0.08</td>
</tr>
<tr>
<td>Illinois</td>
<td>300,305</td>
<td>10,146,000</td>
<td>2.96</td>
</tr>
<tr>
<td>Indiana</td>
<td>23,305</td>
<td>4,715,000</td>
<td>0.49</td>
</tr>
<tr>
<td>Iowa</td>
<td>8,675</td>
<td>2,777,000</td>
<td>0.31</td>
</tr>
<tr>
<td>Kansas</td>
<td>3,360</td>
<td>2,219,000</td>
<td>0.15</td>
</tr>
<tr>
<td>Kentucky</td>
<td>11,005</td>
<td>3,082,000</td>
<td>0.36</td>
</tr>
<tr>
<td>Louisiana</td>
<td>16,195</td>
<td>3,330,000</td>
<td>0.49</td>
</tr>
<tr>
<td>Maine</td>
<td>8,385</td>
<td>999,000</td>
<td>0.84</td>
</tr>
<tr>
<td>Maryland</td>
<td>117,860</td>
<td>3,191,000</td>
<td>3.69</td>
</tr>
<tr>
<td>Massachusetts</td>
<td>234,790</td>
<td>5,161,000</td>
<td>4.55</td>
</tr>
<tr>
<td>Michigan</td>
<td>102,345</td>
<td>7,991,000</td>
<td>1.28</td>
</tr>
<tr>
<td>Minnesota</td>
<td>36,060</td>
<td>3,475,000</td>
<td>1.04</td>
</tr>
<tr>
<td>Mississippi</td>
<td>4,265</td>
<td>2,248,000</td>
<td>0.19</td>
</tr>
<tr>
<td>Missouri</td>
<td>80,695</td>
<td>4,346,000</td>
<td>1.86</td>
</tr>
<tr>
<td>Montana</td>
<td>650</td>
<td>709,000</td>
<td>0.09</td>
</tr>
<tr>
<td>Nebraska</td>
<td>8,535</td>
<td>1,484,000</td>
<td>0.58</td>
</tr>
<tr>
<td>Nevada</td>
<td>2,325</td>
<td>335,000</td>
<td>0.69</td>
</tr>
<tr>
<td>New Hampshire</td>
<td>5,520</td>
<td>632,000</td>
<td>0.87</td>
</tr>
<tr>
<td>New Jersey</td>
<td>343,900</td>
<td>6,245,000</td>
<td>5.51</td>
</tr>
<tr>
<td>New Mexico</td>
<td>2,795</td>
<td>1,020,000</td>
<td>0.27</td>
</tr>
<tr>
<td>New York</td>
<td>2,517,150</td>
<td>17,402,000</td>
<td>14.37</td>
</tr>
<tr>
<td>North Carolina</td>
<td>8,100</td>
<td>4,731,000</td>
<td>0.17</td>
</tr>
<tr>
<td>North Dakota</td>
<td>1,340</td>
<td>642,000</td>
<td>0.21</td>
</tr>
<tr>
<td>Ohio</td>
<td>161,110</td>
<td>10,097,000</td>
<td>1.60</td>
</tr>
<tr>
<td>Oklahoma</td>
<td>6,355</td>
<td>2,448,000</td>
<td>0.26</td>
</tr>
<tr>
<td>Oregon</td>
<td>8,845</td>
<td>1,864,000</td>
<td>0.47</td>
</tr>
<tr>
<td>Pennsylvania</td>
<td>451,920</td>
<td>11,376,000</td>
<td>3.97</td>
</tr>
<tr>
<td>Rhode Island</td>
<td>27,700</td>
<td>865,000</td>
<td>3.20</td>
</tr>
<tr>
<td>South Carolina</td>
<td>6,795</td>
<td>2,436,000</td>
<td>0.28</td>
</tr>
<tr>
<td>South Dakota</td>
<td>580</td>
<td>721,000</td>
<td>0.80</td>
</tr>
<tr>
<td>Tennessee</td>
<td>17,950</td>
<td>3,634,000</td>
<td>0.49</td>
</tr>
<tr>
<td>Texas</td>
<td>60,350</td>
<td>10,116,000</td>
<td>0.60</td>
</tr>
<tr>
<td>Utah</td>
<td>1,600</td>
<td>967,000</td>
<td>0.17</td>
</tr>
<tr>
<td>Vermont</td>
<td>2,285</td>
<td>390,000</td>
<td>0.59</td>
</tr>
<tr>
<td>Virginia</td>
<td>31,760</td>
<td>4,177,000</td>
<td>0.76</td>
</tr>
<tr>
<td>Washington</td>
<td>13,120</td>
<td>3,006,000</td>
<td>0.44</td>
</tr>
<tr>
<td>West Virginia</td>
<td>4,930</td>
<td>1,773,000</td>
<td>0.28</td>
</tr>
<tr>
<td>Wisconsin</td>
<td>37,930</td>
<td>4,092,000</td>
<td>0.93</td>
</tr>
<tr>
<td>Wyoming</td>
<td>720</td>
<td>365,000</td>
<td>0.20</td>
</tr>
<tr>
<td><strong>Total United States</strong></td>
<td><strong>5,586,560</strong></td>
<td><strong>185,822,000</strong></td>
<td><strong>3.00</strong></td>
</tr>
</tbody>
</table>
Jewish Immigration to the United States

During the fiscal year ending June 30, 1961, there were 7,102 Jewish immigrants admitted into the United States, 480 more than in the fiscal year ending June 30, 1960—an increase of 7 per cent. Immigration from countries other than Israel rose from 2,144 in 1960 to 3,328 in 1961—an increase of 55 per cent. Immigration from Israel dropped from 4,478 in 1960 to 3,774 in 1961—a decline of 16 per cent.

<table>
<thead>
<tr>
<th>Area of Last Residence</th>
<th>1960a</th>
<th>1961a</th>
</tr>
</thead>
<tbody>
<tr>
<td>Europe</td>
<td>1,210</td>
<td>1,316</td>
</tr>
<tr>
<td>Canada</td>
<td>300</td>
<td>500</td>
</tr>
<tr>
<td>Latin America</td>
<td>500</td>
<td>1,400</td>
</tr>
<tr>
<td>North Africa</td>
<td>82</td>
<td>71</td>
</tr>
<tr>
<td>Asia (except Israel)</td>
<td>52</td>
<td>41</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>2,144</strong></td>
<td><strong>3,328</strong></td>
</tr>
<tr>
<td>Israel</td>
<td>4,478c</td>
<td>3,774c</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>6,622</strong></td>
<td><strong>7,102</strong></td>
</tr>
</tbody>
</table>

* For meaning of abbreviations, see p. 433.
Table 3 shows the distribution of quota and nonquota immigrants from Israel.

Table 2. Jewish Refugees Admitted to the United States Under Public Law 86-648, July 1, 1960, to June 30, 1961

<table>
<thead>
<tr>
<th>Country of Departure</th>
<th>Applications to Immigration and Naturalization</th>
<th>Admitted</th>
</tr>
</thead>
<tbody>
<tr>
<td>France</td>
<td>996</td>
<td>389</td>
</tr>
<tr>
<td>Austria</td>
<td>187</td>
<td>77</td>
</tr>
<tr>
<td>Italy</td>
<td>93</td>
<td>65</td>
</tr>
<tr>
<td>Other</td>
<td>125</td>
<td>15</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>1,401</strong></td>
<td><strong>546</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Origin</th>
<th>Applications to Immigration and Naturalization</th>
<th>Admitted</th>
</tr>
</thead>
<tbody>
<tr>
<td>Egypt</td>
<td>725</td>
<td>325</td>
</tr>
<tr>
<td>Eastern Europe</td>
<td>624</td>
<td>209</td>
</tr>
<tr>
<td>Postwar refugees</td>
<td>52</td>
<td>12</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>1,401</strong></td>
<td><strong>546</strong></td>
</tr>
</tbody>
</table>

Source: UHS.

Table 3. Immigration from Israel, July 1, 1960, to June 30, 1961

<table>
<thead>
<tr>
<th>Quota</th>
<th>1960</th>
<th>1961</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wives of U. S. citizens</td>
<td>224</td>
<td>158</td>
</tr>
<tr>
<td>Husbands of U. S. citizens</td>
<td>139</td>
<td>143</td>
</tr>
<tr>
<td>Children of U. S. citizens</td>
<td>42</td>
<td>23</td>
</tr>
<tr>
<td>Natives of Western Hemisphere</td>
<td>14</td>
<td>19</td>
</tr>
<tr>
<td>Spouses and children of natives of Western Hemisphere</td>
<td>9</td>
<td>21</td>
</tr>
<tr>
<td>Ministers, spouses, and children</td>
<td>30</td>
<td>9</td>
</tr>
<tr>
<td>Act of Sept. 11, 1957</td>
<td>27</td>
<td>3</td>
</tr>
<tr>
<td>Act of Sept. 22, 1959</td>
<td>75</td>
<td>56</td>
</tr>
<tr>
<td>Other</td>
<td>9</td>
<td>2</td>
</tr>
<tr>
<td><strong>Total nonquota</strong></td>
<td><strong>569</strong></td>
<td><strong>434</strong></td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>4,478</strong></td>
<td><strong>3,774</strong></td>
</tr>
</tbody>
</table>


Of the 3,328 Jewish immigrants admitted in 1961 from countries other than Israel, 2,355 were assisted by UHS in their initial resettlement. Their distribution throughout the country is shown in Table 4.
TABLE 4. INITIAL SETTLEMENT OF UHS-ASSISTED IMMIGRANTS IN THE UNITED STATES, JULY 1, 1960, TO JUNE 30, 1961

<table>
<thead>
<tr>
<th>State</th>
<th>Immigrants from Overseas</th>
<th>Refugees from Cuba</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>California</td>
<td>116</td>
<td>8</td>
<td>124</td>
</tr>
<tr>
<td>Colorado</td>
<td>17</td>
<td>1</td>
<td>18</td>
</tr>
<tr>
<td>Connecticut</td>
<td>12</td>
<td>2</td>
<td>14</td>
</tr>
<tr>
<td>Delaware</td>
<td>5</td>
<td>—</td>
<td>5</td>
</tr>
<tr>
<td>District of Columbia</td>
<td>19</td>
<td>5</td>
<td>24</td>
</tr>
<tr>
<td>Florida</td>
<td>22</td>
<td>328</td>
<td>350</td>
</tr>
<tr>
<td>Georgia</td>
<td>6</td>
<td>7</td>
<td>13</td>
</tr>
<tr>
<td>Illinois</td>
<td>91</td>
<td>15</td>
<td>106</td>
</tr>
<tr>
<td>Indiana</td>
<td>2</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>Kentucky</td>
<td>2</td>
<td>—</td>
<td>2</td>
</tr>
<tr>
<td>Louisiana</td>
<td>3</td>
<td>2</td>
<td>5</td>
</tr>
<tr>
<td>Maryland</td>
<td>38</td>
<td>4</td>
<td>42</td>
</tr>
<tr>
<td>Massachusetts</td>
<td>84</td>
<td>9</td>
<td>93</td>
</tr>
<tr>
<td>Michigan</td>
<td>11</td>
<td>5</td>
<td>16</td>
</tr>
<tr>
<td>Minnesota</td>
<td>17</td>
<td>—</td>
<td>17</td>
</tr>
<tr>
<td>Missouri</td>
<td>25</td>
<td>1</td>
<td>26</td>
</tr>
<tr>
<td>New Jersey</td>
<td>79</td>
<td>18</td>
<td>97</td>
</tr>
<tr>
<td>New York</td>
<td>796</td>
<td>395</td>
<td>1,191</td>
</tr>
<tr>
<td>North Carolina</td>
<td>—</td>
<td>8</td>
<td>8</td>
</tr>
<tr>
<td>Ohio</td>
<td>39</td>
<td>2</td>
<td>41</td>
</tr>
<tr>
<td>Pennsylvania</td>
<td>65</td>
<td>18</td>
<td>83</td>
</tr>
<tr>
<td>Rhode Island</td>
<td>13</td>
<td>6</td>
<td>19</td>
</tr>
<tr>
<td>Tennessee</td>
<td>5</td>
<td>—</td>
<td>5</td>
</tr>
<tr>
<td>Texas</td>
<td>10</td>
<td>15</td>
<td>25</td>
</tr>
<tr>
<td>Virginia</td>
<td>9</td>
<td>—</td>
<td>9</td>
</tr>
<tr>
<td>Washington</td>
<td>12</td>
<td>—</td>
<td>12</td>
</tr>
<tr>
<td>Wisconsin</td>
<td>5</td>
<td>1</td>
<td>6</td>
</tr>
<tr>
<td>Puerto Rico</td>
<td>—</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,503</strong></td>
<td><strong>852</strong></td>
<td><strong>2,355</strong></td>
</tr>
</tbody>
</table>

Of the total number of immigrants assisted by UHS, 852, or 36 per cent, were refugees from Cuba. From the beginning of the massive flow of Jewish refugees from Cuba in October 1960 to June 30, 1962, UHS assisted 2,941 in their resettlement throughout the United States.

Ilya Dijour
During the period under review (October 1, 1961, to September 30, 1962), the United States faced a major constitutional crisis when the governor of Mississippi challenged Federal court orders directing the admission of a Negro to the state university. There were other major developments. Desegregation of public schools in the South was extended, although the process was painfully slow. Southern church-related schools further indicated recognition of their moral responsibility to eliminate race as an admission criterion. The troublesome problem of de facto racial segregation in northern metropolitan communities assumed greater dimension. There was continued emphasis on housing as the new frontier of the civil-rights struggle. In addition, there were numerous significant activities (and failures to act) in the civil-rights field by the executive, judicial, and legislative arms of the Federal government.

The Meredith Case

A 16-month legal struggle on the part of James H. Meredith, with the help of the National Association for the Advancement of Colored People (NAACP), to win admission to the University of Mississippi reached a climax as the reporting period drew to a close.

On September 10, 1962, United States Supreme Court Justice Hugo L. Black vacated a stay entered by Federal District Court Judge Ben F. Cameron against a United States Court of Appeals mandate directing the University of Mississippi to admit Meredith.¹ A final injunction was entered on Septem-

¹ Meredith v. Fair, 83 S. Ct. 10 (1962). For a detailed summary of the prior legal proceedings, see 7 Race Rel. Law Rep. 739-745.
ber 13 by Federal District Court Judge Sidney C. Mize directing university officials to admit Meredith. On the same day Mississippi Governor Ross R. Barnett invoked the discredited doctrine of "interposition" in an effort to interpose the state sovereignty "between the people of the State and any body-politic seeking to usurp" the power of the "duly elected and appointed officials of the State" of Mississippi to operate the public schools, universities, and colleges of the state. Governor Barnett publicly boasted that he would go to jail before he would permit the enrolment of a Negro at the University of Mississippi.

The United States government formally entered the case as amicus curiae on September 18 and two days later Meredith made his first attempt to register at the registrar's office on the campus at Oxford, Miss. Governor Barnett, in whom the university board of trustees had in the meantime vested their authority over the "registration or non-registration, admission or non-admission and/or attendance of James H. Meredith at the University of Mississippi," personally blocked Meredith's path although neither side resorted to physical force. Judge Mize thereupon ordered the chancellor, the dean, and the registrar of the university to show cause why they should not be held in contempt of court. The following day, September 21, Judge Mize found the university officials not guilty of contempt and dismissed the action against them. The United States Court of Appeals for the fifth circuit, in the meantime, ordered the university board of trustees and the three top officials to show cause why they should not be held in contempt of the Court of Appeals mandate. On September 24, the Court of Appeals held the board and the chancellor, the dean, and the registrar in contempt. When the university authorities agreed the next day to obey the court order and register Meredith, the Court of Appeals withheld imposition of penalty. All further responsibility for obstructing the Federal court orders now rested squarely on the shoulders of Governor Barnett. The same day the Court of Appeals issued a sweeping restraining order, addressed to the governor and to all district attorneys, sheriffs, and other state law-enforcement officials, directing them not to interfere with the lawful registration and admission of Meredith at the University of Mississippi.

On September 25, Meredith tried for a second time to matriculate by presenting himself at the offices of the board of trustees in Jackson, but he again found his way physically blocked by the person of Governor Barnett. Less than five hours later, the governor was cited for contempt by the United States Court of Appeals and ordered to appear on September 28 to "show cause, if any he has, why he should not be held in civil contempt." The following day, September 26, Chief United States Marshal James P.

3 Governor's Proclamation, September 13, 1962, 7 Race Rel. Law Rep. 748.
4 The series of Federal district and Court of Appeals orders appears in 7 Race Rel. Law Rep. 748-757.
5 Meredith v. Fair, 7 Race Rel. Law Rep. 759.
McShane and John Doar, first assistant in the civil-rights division of the Department of Justice, accompanied Meredith to the gates of the university in a third attempt to get him registered. They were met there by Lieutenant Governor Paul B. Johnson and a force of some 20 unarmed highway patrolmen. There was some pushing and shoving, but no real show of force by either group, and the Meredith party withdrew. The Court of Appeals, which by this time had assumed full jurisdiction over the various legal steps, immediately ordered Lieutenant Governor Johnson to show cause why he should not be punished for contempt.

On September 27, the Justice Department, to avoid violence and bloodshed, abandoned a fourth attempt to get Meredith registered when it appeared that "hundreds of state policemen, sheriffs, and students had gathered at the university in Oxford to resist any attempt" on the part of Meredith to enter. As tension mounted in what was generally characterized as the most severe Federal-state crisis since the Civil War, the Justice Department ordered many hundreds of Federal marshals to the area and Attorney General Robert F. Kennedy made plans with army officials for the movement of troops to protect the Federal marshals.

On September 28 the Court of Appeals found Governor Barnett guilty of civil contempt and ordered him to purge himself by 11 AM, October 2, 1962, or face arrest and a fine of $10,000 a day for each day thereafter that such contempt continued. The governor continued to defy the court.

After three telephone conversations with Governor Barnett on September 30, President John F. Kennedy called the Mississippi National Guard into Federal service, thus effectively removing the force from the jurisdiction of the governor, and ordered a substantial number of United States Army troops to stand by in case of need at a staging area in Memphis, Tenn. The President simultaneously issued a proclamation calling on the government and the people of Mississippi to "cease and desist" all their obstructive actions and to "disperse and retire peaceably forthwith." In the meantime, the Court of Appeals had found Lieutenant Governor Johnson in contempt of court and ordered him to pay a fine of $5,000 per day unless he complied with the court's order by October 2, 1962.

On Sunday afternoon, September 30, 300 Federal marshals under the direction of Chief Marshal McShane surrounded the Lyceum building in which Meredith would present himself the next morning to register. In the meantime, Meredith arrived by plane at the Oxford airport and was accompanied by Federal marshals to Baxter Hall on the edge of the campus where he was put up for the night and guarded by 24 marshals. At nightfall, after having cooperated with the Federal officials to maintain peace and order on the campus, the state police were unexpectedly withdrawn by the state authorities and the entire burden of coping with the gathering

---

8 7 Race Rel. Law Rep. 674.
mob fell on the shoulders of the Federal officials. Some 2,500 students and racist troublemakers gathered on the campus, shouting insults, taunts, and rebel yells at the marshals. As the evening wore on the rioters attacked newsmen and automobiles, and finally the mob pressed forward against the line of Federal officials surrounding the Lyceum. Bricks were hurled, a fire hose was turned on, cars were overturned, a bulldozer was even used as a tank to lead an attack on the marshals, and finally the mob resorted to gunfire and fire bombs. The Federal officials used only their clubs and tear-gas bombs to break up the mob and protect themselves, but many were injured in the rioting.

Meanwhile, in Washington, President Kennedy addressed the nation over radio and television. He reported to the American people that James Meredith was then on the campus at the University of Mississippi under the protection of Federal marshals who were there to assure implementation of the Federal court mandates. He stressed the supremacy of Federal law and the determination of his administration to do everything necessary to protect it. He said:

If this country should ever reach the point where any man or group of men, by force or threat of force, could long deny the commands of our court and Constitution, then no law would stand free from doubt, no judge would be sure of his writ, and no citizen would be safe from his neighbors.

The President emphasized that other southern states had been faced with the same issue of school desegregation and had found it possible to adjust to the change without violence.

At Oxford, as the evening wore on, conditions grew worse and the marshals were in danger of being overcome by the mob. A call went out for assistance from the regular army units gathered in Memphis, and at 3 AM October 1, Federal troops began moving onto the campus at Oxford. By 5 AM the rioting was over; the troops were mopping up; 93 prisoners had been taken; two men were dead and hundreds of people had been injured.

Life magazine described the scene the next morning as follows: 9

The scene is staggering. The front steps of the Lyceum are covered with ankle-twisting bricks and thousands of empty gas cartridges. Bullet holes form a triangle on the wooden door jamb. In front of the Fine Arts Center three twisted, charred hunks of metal that were cars a few hours before squat crazily in the street, smoking. Chunks of brick and green glass from a thousand pop bottles litter the pavement of University Circle. In low places the tear gas still eddies, causing a sudden smarting of the throat and nose and copious weeping. On a road behind the Lyceum stand the remains of a partial barricade—a stone loveseat, wood, some dormitory furniture.

It is chilly. The marshals are up from their fitful sleep, eating C rations. The Army is in control. FBI agents are beginning to interrogate the 93 prisoners—only a handful are Ole Miss students—and cataloguing their weapons; a .22 auto-

matic rifle, a Swedish Mauser, an eight-inch auger, and a 30-inch length of rubber hose. The prisoners are marched into the interrogation room with their hands clasped behind their heads. Most of them are young, rough-looking punks.

Meredith is in Registrar Ellis' office being registered. Next he leaves the office. When TV lights hit him and he sees the horde of newsmen outside he seems to lose composure. For a moment he looks very small. . . .

Thus, the period under review came to a close with the Federal government victorious, as it had to be, in a major constitutional test of strength with the state of Mississippi. The hope was expressed in many quarters that the lesson of Mississippi would be clear in Alabama and South Carolina, the last two remaining states of the old Confederacy which still maintained rigid racial segregation in all of their educational institutions.

DESEGREGATION OF SCHOOLS

Desegregation issues in connection with education arose in the North as well as in the South, and in the parochial as well as in the public schools.

South

In the fall of 1962, when schools reopened, the 17 southern and border states that had required racial segregation in their public schools before May 17, 1954, 10 presented substantially the same varied picture as the year before—from Maryland, Missouri, and West Virginia, where desegregation was generally considered complete, to Alabama, Mississippi, and South Carolina, where it had not yet begun. Of the 3,041 public-school districts in the regions known to have both white and Negro students, 957 had completed or made a start toward segregation. This represented an increase during 1961-62 of but 49 public-school districts. For the first time since 1960, the extension of desegregation in the public schools was marked by violence. Bomb hoaxes, gun shots, jeering crowds, and threats accompanied school openings in September 1962 in New Orleans, La.; Pensacola, Fla.; and Chattanooga, Tenn. Several youths were arrested for disorderly conduct and resisting arrest at an Atlanta, Ga., school.

Except for the extension of desegregation to a significant number of Roman Catholic parochial schools, 1962 was another year in which total progress toward school desegregation in the South was scant.

**STATUS OF DESEGREGATION IN THE 17 SOUTHERN AND BORDER STATES IN SEPTEMBER 1962**

<table>
<thead>
<tr>
<th>State</th>
<th>Status of Desegregation</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Alabama</strong></td>
<td>No desegregation.</td>
</tr>
<tr>
<td><strong>Arkansas</strong></td>
<td>With the admission of 12 Negro students to a formerly white school in Gosnell and 14 Negro students to formerly white elementary and secondary schools in Mansfield, those districts became the eleventh and twelfth school districts in the state to desegregate. The total number of Negro students in biracial schools was estimated to be 253, against 152 a year earlier. Little Rock had 78 Negroes, 33 more than last year, attending classes with whites in the senior high schools and in the eighth grade of the elementary schools.</td>
</tr>
<tr>
<td><strong>Delaware</strong></td>
<td>All 92 school districts were considered desegregated by virtue of a Federal court order, but Negro children attended schools with whites in only 32 districts. Laurel and Lincoln counties, segregated in fact until 1962, each admitted approximately 22 Negroes to formerly white schools.</td>
</tr>
<tr>
<td><strong>Florida</strong></td>
<td>It was estimated that 1,300 Negroes were in schools with whites throughout the state. More Negro students than a year earlier were attending formerly white schools in Broward, Dade, Hillsborough, Palm Beach, and Volusia counties. In addition, Escambia, Monroe, Orange, Pinellas, and Sarasota counties desegregated schools in September 1962.</td>
</tr>
<tr>
<td><strong>Georgia</strong></td>
<td>Atlanta entered its second year of school desegregation with some 44 Negro students attending tenth- and eleventh-grade classes in ten formerly white schools. Attempts by Negro students to enter white schools in Albany and in De Kalb county, a suburb of Atlanta, were unsuccessful. On September 14, 1962, the Georgia Supreme Court ruled that a private university could not be deprived of its tax-exempt status because it admitted a Negro.</td>
</tr>
<tr>
<td><strong>Kentucky</strong></td>
<td>All but 21 of the 206 school districts in the state had adopted desegregation plans as schools reopened in September. About 350 Negro students were registered in biracial classes for the first time in Ballard, Lyon, Ohio, and Trigg counties and in the city of Scottsville.</td>
</tr>
<tr>
<td><strong>Louisiana</strong></td>
<td>New Orleans began its third year of desegregated public schools with about 100 Negroes attending the first three grades in 20 formerly white schools. Six trade schools in Crowley, Lake Charles, Natchitoches, Greenburg, Opelousas, and Shreveport were directed by the state board of education to accept Negro applicants. The action was taken by the board under threat of a contempt citation by a Federal district court.</td>
</tr>
<tr>
<td><strong>Maryland</strong></td>
<td>All 25 of the state’s school districts were deemed by school authorities to be desegregated in policy. Negro students attended classes with whites for the first time in Calvert, Carolina, Dorchester, Queen Anne’s, and Wicomico counties, bringing the number of actually desegregated counties to 20.</td>
</tr>
</tbody>
</table>

---

11 Based on September and October 1962 issues of *Southern School News*, published by the Southern Educational Reporting Service, Nashville, Tenn.
<table>
<thead>
<tr>
<th>State</th>
<th>Status and Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mississippi</td>
<td>No desegregation at the elementary- or secondary-school level (p. 80).</td>
</tr>
<tr>
<td>Missouri</td>
<td>Records had not been kept since 1955 of the race of children attending public schools. Despite virtually complete legal desegregation, the large majority of Negro children, because of residential patterns, continued to attend segregated schools. In that respect, Missouri was faced with the same problem of de facto school segregation as some northern and western states.</td>
</tr>
<tr>
<td>North Carolina</td>
<td>Only 16 of the state’s 173 biracial school districts were desegregated, five more than in 1961. Over 650 Negroes were attending schools with white students.</td>
</tr>
<tr>
<td>Oklahoma</td>
<td>Desegregation was in effect in 195 of the state’s 240 biracial school districts—an increase of five from September 1960. Approximately 10,000 of the state’s 40,000 Negro students were attending public schools with white pupils.</td>
</tr>
<tr>
<td>South Carolina</td>
<td>No desegregation.</td>
</tr>
<tr>
<td>Tennessee</td>
<td>Desegregation was in effect in 23 of the state’s 143 biracial districts—ten more than a year earlier. It was estimated that more than 1,200 Negroes, as against one-half that number a year earlier, were attending desegregated schools. Among the newly desegregated school systems were those in the cities of Bristol, Chattanooga, Dickson, Franklin, and Paris and in the counties of Hamilton, Henry, and Obion.</td>
</tr>
<tr>
<td>Texas</td>
<td>Twelve new districts desegregated their school systems in the fall of 1962, although Negro students did not apply for admission to formerly white schools in all those districts. It was unofficially estimated that more than two per cent of the state’s 305,000 Negro students actually attended public schools with whites. Fort Worth, the largest segregated school system in the state, was under a Federal district court order to begin desegregation. The order was being appealed to the United States Court of Appeals at New Orleans.</td>
</tr>
<tr>
<td>Virginia</td>
<td>Thirty of the state’s 129 biracial school districts—11 more than a year earlier—had made a start toward desegregation. The newly desegregated school districts were in Fredericksburg, Portsmouth, and Winchester and in Amherst, Augusta, King George, Loudon, Princess Anne, Shenandoah, and York counties. Public schools remained closed for the fourth year in Prince Edward county.</td>
</tr>
<tr>
<td>West Virginia</td>
<td>Desegregation was the official policy at all levels. All 55 biracial school districts had agreed to the state’s desegregation policy, and 44 of those districts were desegregated in fact.</td>
</tr>
</tbody>
</table>

**Catholic Schools**

On March 27, 1962, Archbishop Joseph Francis Rummel announced that racial segregation in the Catholic school system of his archdiocese would end with the September 1962 registration of students. The archdiocese embraced New Orleans and all or part of ten other southeast Louisiana parishes (counties); the parochial school system had some 75,000 pupils. All grades and all schools were included in the directive. Segregation leaders reacted quickly and violently to the announcement. At a meeting of the Citizens Council of Greater New Orleans on March 30, 1962, Leander H. Perez, Sr.,
urged the audience to withhold financial support from the Catholic church and parents to take their children out of the parochial schools in protest against the archbishop's directive. Perez, together with Jackson G. Ricau and Mrs. B. J. Gaillot, Jr., who joined him in seeking to incite Catholics to rebel against the desegregation order, were excommunicated on April 16, 1962.

Advance registration, conducted in the 162 Roman Catholic schools of the archdiocese in April, indicated no appreciable decline in pupil enrolment. In September 136 Negro students entered 22 formerly white Catholic elementary schools and 18 Negro high-school students entered four formerly white Catholic secondary schools in New Orleans. Nine Catholic elementary schools outside of New Orleans enrolled a total of 37 Negroes in classes with whites. By September 17, total enrolment in the desegregated Catholic schools was reported as normal.

Archbishop Paul J. Hallinan of Atlanta announced on June 10, 1962, that the Catholic schools in his archdiocese would be desegregated as of September. On September 4, 17 Negro students were quietly admitted to six formerly white parochial elementary and secondary schools in Athens, Atlanta, and Marietta.

Parochial schools in several North Carolina cities opened peacefully in September 1962 on a desegregated basis. At least 40 Negroes enrolled in a formerly white Catholic elementary school in New Bern. In Southern Pines, 12 Negroes were among 110 students attending Our Lady of Victory school, desegregated in 1961. Twenty Negroes attended the new Cardinal Gibbons high school in Raleigh with 128 white students. The Bishop McGuinnes high school in Winston-Salem was also desegregated.

According to a May 30, 1962, report of the Southern Regional Council, Negro students were attending Catholic schools with whites in the dioceses of Little Rock (Little Rock and Fort Smith), Ark.; Miami, Fla.; Charleston (Rock Hill), S. C.; Nashville (Nashville, Jackson, and Knoxville), Tenn.; San Antonio, Dallas-Fort Worth, and Galveston-Houston, Tex., and Richmond, Va. There had been no desegregation as of May 1962 in the dioceses of Mobile-Birmingham, Ala.; Savannah, Ga.; St. Augustine and West Florida, Fla.; Lafayette and Alexandria, La.; Natchez-Jackson, Miss., or Amarillo, Austin, Corpus Christi, and El Paso, Tex. Catholic schools in the cities of Memphis and Chattanooga, Tenn., also remained segregated.

North

Protests and lawsuits against racial segregation in public schools in northern and western states mounted in number and vehemence after the decision in the New Rochelle case. There was little doubt that racial segregation prevailed in the public schools of many northern and western communities. It was not always clear whether such segregation was the product of segre-
gated neighborhoods, or of gerrymandering of school-district lines, site-selection and transfer policies, and other school-board practices. Whatever the case might be, the successful outcome of the New Rochelle litigation stimulated Negro citizens from coast to coast to protest the segregation of their children in public schools. Studies, petitions, protests or lawsuits were undertaken in 55 cities or towns in 14 states during the period under review.

### DESEGREGATION ACTIVITIES IN NORTHERN AND WESTERN STATES

<table>
<thead>
<tr>
<th>State</th>
<th>City or Locality</th>
<th>Type of Community Action</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arizona</td>
<td>Eloy</td>
<td>School authorities desegregated the elementary school in response to NAACP petition.</td>
</tr>
<tr>
<td>California</td>
<td>Berkeley</td>
<td>NAACP and Congress of Racial Equality (CORE) requested necessary steps to eliminate existing segregation.</td>
</tr>
<tr>
<td></td>
<td>Oakland</td>
<td>The local NAACP planned a lawsuit challenging city-wide practices and zoning which resulted in segregated schools.</td>
</tr>
<tr>
<td></td>
<td>Pasadena</td>
<td>An NAACP-sponsored lawsuit was filed in the state court charging illegal segregation.</td>
</tr>
<tr>
<td></td>
<td>San Francisco</td>
<td>NAACP, CORE, and Bay Area Human Relations Council cooperated to prevent the opening of a junior high school which would have been predominantly Negro. Protests, picketing, sit-ins, and boycott threats were used. A lawsuit was filed by a biracial group of parents. The board of education in August 1962 reversed its policy before court adjudication. A policy statement was deferred by the board on September 19, 1962, until after a further half-year study.</td>
</tr>
<tr>
<td>Colorado</td>
<td>Denver</td>
<td>The NAACP branch initiated a survey and study of racial practices in the public schools.</td>
</tr>
<tr>
<td>Connecticut</td>
<td>Stamford</td>
<td>To avoid having two predominantly segregated high schools, the board of education adopted the Princeton Plan in September 1962, under which all students in the ninth and tenth years attended one school and all students in the eleventh and twelfth years attended the other.</td>
</tr>
<tr>
<td>Illinois</td>
<td>Cairo</td>
<td>The local NAACP demanded &quot;equalization of educational opportunity for all children.&quot;</td>
</tr>
<tr>
<td></td>
<td>Centreville</td>
<td>An NAACP-sponsored lawsuit was brought in the Federal district court charging racial segregation of teachers and students. The district court dismissed the case on the ground that the petitioners had failed to exhaust their administrative remedies. The United States Court of Appeals affirmed on July 5, 1962.</td>
</tr>
</tbody>
</table>
|             | Chicago          | An NAACP-sponsored lawsuit was brought in the Federal district court to have the "neighborhood-school policy" declared unconstitutional. Judge
<table>
<thead>
<tr>
<th>State</th>
<th>City or Locality</th>
<th>Type of Community Action</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>INDIANA</strong></td>
<td>Fairmont Park, Joliet, Maywood, and Robbins Mount Vernon</td>
<td>Julius J. Hoffman dismissed the suit on August 1, 1962, because the petitioners had not exhausted their administrative remedies, but he found that the public schools of Chicago were in fact racially segregated. Petitions for a change in policy in assigning children to public schools were presented by a group of Negro parents to the school officials.</td>
</tr>
<tr>
<td><strong>KANSAS</strong></td>
<td>Coffeyville, Topeka, and Wichita Kansas City</td>
<td>The board of education announced a change in its policy of assigning children and teachers to the segregated Washington elementary school as of September 1962 as a result of an NAACP protest. An NAACP-sponsored lawsuit, filed on June 14, 1962, sought an injunction against the building of an addition to a segregated high school and against the operation by the school board of racially segregated schools. During the hearing on September 10, 1962, Federal District Judge George N. Beamer raised the question of the affirmative duty of the school superintendent to change boundary lines that had existed for traditional reasons of residence, in order to improve racial integration. Local NAACP branches were studying school policies to determine the extent of racial segregation.</td>
</tr>
<tr>
<td><strong>MICHIGAN</strong></td>
<td>Detroit</td>
<td>Segregated schools were the subject of a two-year study by a special citizens' committee. Protests were filed by Negro organizations and two Federal lawsuits were instituted. One, filed January 22, 1962, charged the board of education with pursuing a transfer policy which buttressed a pattern of racially segregated schools. An NAACP-sponsored lawsuit charging discriminatory practices against Negro students was instituted against the board of education.</td>
</tr>
<tr>
<td><strong>MINNESOTA</strong></td>
<td>St. Paul</td>
<td>NAACP was studying school policies and practices to determine whether there were grounds for complaint.</td>
</tr>
<tr>
<td><strong>NEW JERSEY</strong></td>
<td>Bridgeton</td>
<td>NAACP filed a petition with the commissioner of education on August 15, 1962, charging the local school authorities with maintaining racial segregation in elementary schools. On July 9, 1962, Federal District Court Judge Anthony T. Aguelli dismissed a suit charging racial segregation in the city's schools because the petitioners had failed to exhaust their administrative remedies. Mayor Austin N. Volk circulated a questionnaire in August to all residents, asking how to deal with the racial imbalance in the public schools.</td>
</tr>
<tr>
<td></td>
<td>Englewood</td>
<td></td>
</tr>
<tr>
<td>Location</td>
<td>Description</td>
<td></td>
</tr>
<tr>
<td>------------</td>
<td>-------------</td>
<td></td>
</tr>
<tr>
<td>Jersey City</td>
<td>In September 1962 the board of education adopted an open enrolment program as a result of NAACP protests against the extent of school segregation. Public protest meetings were held in August and September 1962. A boycott of the predominantly Negro Lincoln school was sponsored by the school's Parent-Teacher Association, CORE, and the Englewood Movement when schools opened on September 5. After three days, attendance returned to normal.</td>
<td></td>
</tr>
<tr>
<td>Montclair</td>
<td>A suit by ten white parents, charging the board of education with closing a predominantly Negro high school in September 1962 for the purpose of encouraging racial integration, was dismissed by a Federal district court on the ground that the petitioners had failed to exhaust their administrative remedies.</td>
<td></td>
</tr>
<tr>
<td>Morristown</td>
<td>The board of education reorganized its school system, by converting an elementary school into a junior high school for the entire city, after the school board attorney expressed his opinion that the Lafayette school was &quot;racially segregated within the prohibition of law.&quot;</td>
<td></td>
</tr>
<tr>
<td>Newark</td>
<td>The school board agreed to adopt a limited policy of open enrolment beginning September 1962 after an NAACP-sponsored lawsuit was filed. The suit was thereupon dismissed.</td>
<td></td>
</tr>
<tr>
<td>Orange</td>
<td>An NAACP-sponsored lawsuit, filed on March 5, 1962, in the Federal district court, charged &quot;deliberate&quot; and <em>de facto</em> segregation and requested a &quot;complete reorganization&quot; of the public-school system. The case was dismissed for failure of the petitioners to exhaust their administrative remedies.</td>
<td></td>
</tr>
<tr>
<td>Plainfield</td>
<td>The board of education adopted an open enrolment policy to satisfy NAACP complaints of racial segregation. The plan, however, was rejected as &quot;completely unacceptable&quot; and a formal complaint was being readied for the state commissioner of education. Only 16 of a total of 102 applications by Negro children for transfer from their neighborhood schools were granted by the superintendent of schools in September 1962.</td>
<td></td>
</tr>
<tr>
<td>Union</td>
<td>The board of education agreed to study a complaint that racial segregation existed in the Jefferson school, located in a predominantly Negro neighborhood.</td>
<td></td>
</tr>
</tbody>
</table>
| New York Amityville | On March 21, 1962, an NAACP-sponsored lawsuit on behalf of 22 Negro children asked for a desegregation plan for the entire school system. The dispute originally arose in 1955 when the organization challenged the local board’s site selections for two
<table>
<thead>
<tr>
<th>State</th>
<th>City or Locality</th>
<th>Type of Community Action</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Albany, Buffalo, Mt. Vernon, Troy, and Wyandanch Glen Cove and Malverne Hempstead Manhasset New York City Nyack Rochester</td>
<td>elementary schools. An appeal to the state commissioner of education was unsuccessful, although grade assignments were modified. NAACP branches were studying the school system and educational policies to determine the extent of racial segregation. NAACP announced during the summer of 1962 that it planned to file complaints with James E. Allen, state education commissioner, charging the two school districts with <em>de facto</em> segregation. In 1951 NAACP had charged the local public-school board with gerrymandering school boundary lines to maintain racially segregated elementary schools. In February 1962 a suit was filed to enjoin a $1-million bond issue on the ground that the building plans of the board would encourage further racial segregation in the school system. The case was mooted by Commissioner Allen when he halted the scheduled referendum. NAACP charged that a predominantly Negro elementary school was under-used (while one of the predominantly white schools was overcrowded) to preserve racial segregation. The Princeton Plan was proposed here. On March 21, 1962, an action was commenced on behalf of 14 Negro children, and others similarly situated, requesting a desegregation plan and policy. Despite its established policy of encouraging racial integration in schools by a liberal transfer policy and careful zoning criteria, the New York City board of education became a major target in the expanded campaign against <em>de facto</em> racial segregation. Groups of Negro parents in Brooklyn and Harlem kept their children out of schools for varying periods in September 1962 in protest against public schools which they claimed were inferior and racially segregated. The boycotts ended when school officials agreed to permit the children to transfer to under-used schools in other sections of the city. A lawsuit was filed on behalf of a 15-year-old Negro who claimed that the city board of education had a “racial quota” policy for its high schools. The local NAACP charged the school board with a policy of discriminating against Negro teachers and would-be teachers. An NAACP-sponsored lawsuit, in which white parents joined Negroes as petitioners, was filed in</td>
</tr>
</tbody>
</table>
the Federal district court on May 28, 1962, charging the local school board with establishing and maintaining racial segregation in its school system. The local chapter of CORE picketed the offices of the board of education over the issue of de facto segregation in the schools.

Westbury

An NAACP-sponsored lawsuit in the Federal district court charged de facto segregation in the public schools. The action survived a motion to dismiss for failure to state a cause of action.

Ohio

The local branch of NAACP was conducting a study of zoning regulations and educational standards at predominantly Negro schools.

Columbus

NAACP reported that it was studying the public-school system to determine whether segregation existed in fact.

Portsmouth

A group of Negro parents petitioned the local public-school board to desegregate students and faculty at the Washington elementary school.

Pennsylvania

Chester

NAACP was considering institution of a lawsuit after public-school officials rejected a request to permit Negro students to transfer from an overcrowded, predominantly Negro junior high school to an under-used biracial school.

Coatesville

The school authorities agreed on January 16, 1962, to adopt the Princeton Plan as submitted by the local NAACP branch to reduce racial segregation in the school system. All elementary schools and their faculties were affected by the program, which went into effect in September 1962.

Philadelphia

An NAACP-sponsored lawsuit in the Federal district court charged the public-school board with maintaining de facto racial segregation and discriminatory educational practices.

Washington

Tacoma

When the school district refused in April 1962 to take action to prevent one of its schools from becoming all Negro, the local NAACP threatened to take the matter to court.

The United States Commission on Civil Rights reported: 13

The charges made against school officials in the cities of the North and West are various. They include gerrymandering of school zone lines, transfer policies and practices, discriminatory feeder pattern of elementary to secondary schools, overcrowding of predominantly Negro schools and underutilization of schools attended by whites; site selection to create or perpetuate segregation, discrimination in vocational and distributive education programs and in the employment and assignment of Negro teachers.

The staff report included a series of studies of conflict over racial segregation


NAACP at its July 1962 convention in Atlanta (p. 136) adopted a resolution calling upon its branches to put an end to school "segregation northern style by all means available." The resolution said, in part:

All forms of segregation and other discriminatory policies and practices in public schools outside the South must be vigorously challenged and eliminated wherever found. . . . Nor is there a choice either in the cities or the suburbs between eliminating segregation and improving the quality of education. Raising educational standards, however, without eliminating existing segregation is simply "separate-but-equal," a doctrine declared unconstitutional on May 17, 1954. Segregated education in any form can never provide equal education.

The American Jewish Committee, at its administrative-board meeting on April 3, 1962, adopted a guide for community activity on integration in northern school systems. It said, in part:

It has long been recognized that the public schools' purpose is not only to teach skills and to transmit the cultural heritage, but also to educate for civic competence. In a multi-group democratic society like the United States, and in the world of our time and the probable future, civic competence requires the ability to understand, work with and live with people of diverse religions, races and ethnic origins. The school should therefore provide intergroup education and, as much as possible, the actual experience of being a part of a heterogeneous student body.

Frequently, the absence of diversity is the result of general social causes such as the pattern of housing, economic differences, and language barriers. A board of education alone cannot correct these patterns, but neither can it hold itself free of the obligation to make the school system and educational arrangements as democratic as possible. This obligation is intensified where schools in which there is a concentration of students belonging to disadvantaged racial or ethnic groups are inferior in facilities, standards and achievement. The children attending them are doubly deprived, since to their poverty and lack of nurturing environment is added the burden of poor education. It is the clear duty of boards of education to raise the level of such schools in order to provide a good education for all children.

Since an essential element of sound educational policy and practice is integration in schools, school officials have a responsibility to develop plans and procedures to bring about school integration.

AJCongress submitted a statement on "School Segregation, Northern Style" to the House Committee on Education and Labor on March 29, 1962. The following are excerpts from that statement:

Negroes in our northern metropolises are herded together in black ghettos. . . . [They] attend . . . schools . . . in their neighborhoods. . . . Such schools [are] predominantly Negro. . . . For all practical purposes, [they are] segregated, although the segregation is de facto, rather than [by] government policy. In addition, some local school boards have . . . contrived to bring about or maintain a segregated system.
School boards in northern cities thus had two alternatives after the decision in the *School Segregation cases*. They could . . . [refuse] to assume any responsibility for school segregation arising from residential patterns. Or they could . . . [recognize] . . . that . . . segregated schools are educationally undesirable. . . .

Desegregation is only one part of a school board's task. . . . Negro and Puerto Rican children, living in slums, with little or no parental supervision, moving frequently in the middle of school terms, with poor motivation and low educational aspirations and occasionally speaking English poorly, will require more than attendance at a theoretically integrated school to overcome such handicaps. Physical facilities, expenditures per pupil, size of classes, overcrowding, caliber and experience of teachers and curriculum must also be equalized.

**HOUSING**

Racial and religious discrimination in housing continued to be one of the major areas of concern of civil-rights organizations during the period under review. The causal relationship between segregation in housing and segregation in education was noted in many of the court decisions dealing with *de facto* segregation in public schools in northern and western states. Lawsuits instituted by the real-estate industry resulted in several state-court decisions on the constitutionality of fair-housing laws. The highest courts of several states upheld the power of the legislatures to prohibit racial and religious discrimination in housing. One court ruled that such a state statute was unconstitutional. Although the long-expected executive order prohibiting discrimination or segregation in Federally-aided housing was not forthcoming during the reporting period, several measures were enacted by states and municipalities.

**Litigation**

**WASHINGTON**

On September 29, 1961, the Supreme Court of Washington held the 1957 fair-housing law unconstitutional.\(^{14}\) The act prohibited discrimination in the sale or rental of publicly-assisted housing and five members of the court agreed that the limitation to government-aided housing was an arbitrary classification which violated the state and Federal constitutions. In a vigorous dissenting opinion, the four members of the minority argued that the state legislature had wide discretion in the exercise of the police power to deal with conditions affecting public health, safety, morals, or general welfare. They reasoned that in order to correct a specific evil, the state legislature “need not correct all of the evil at once, but may proceed step by step.” In dealing with the argument that the state statute deprived real-estate owners of their freedom to contract with persons of their own choice, the dissenters said that property generally was held and must be used “subject to reasonable regulations under the police power.”

\(^{14}\) *O'Meara v. Washington State Board Against Discrimination*, 58 Wash. 2d 793.
Since the decision was based upon the limited application of the antidiscrimination act to government-aided housing, it did not necessarily rule out the passage of a fair-housing law which would cover all housing or all persons engaged in the business of selling or renting houses.

The National Committee Against Discrimination in Housing, with which the American Jewish Committee, AJCongress, and ADL were associated, participated in the case by filing a brief as *amicus curiae* in the Supreme Court of Washington. The United States Supreme Court refused to review the decision.\(^{15}\)

**CALIFORNIA**

In a series of four unanimous decisions dated March 26, 1962, the Supreme Court of California upheld the constitutionality of that state's Unruh Civil Rights Act and the Hawkins Act of 1959 to broaden the laws against racial, religious, and ethnic discrimination in places of public accommodation and in publicly-assisted housing.\(^{16}\) In *Burks v. Poppy Construction Company*,\(^{17}\) the highest court of California upheld that state's fair-housing law notwithstanding its limitation to publicly-assisted housing. The opinion noted the decision of the Supreme Court of Washington in the *O'Meara* case and commented that the majority opinion in that case was not "persuasive authority here." The California court expressed a preference for the reasoning and conclusions of the dissenting opinion in the *O'Meara* case.

In *Lee v. O'Hara*,\(^{18}\) the Supreme Court of California held that the office which a real-estate broker was required by law to maintain at a specific location where his license must be displayed, and from which his business must be transacted, was a "business establishment" within the meaning of the public-accommodations law and hence was prohibited from denying service to anyone because of race, religion, or ethnic origin. This ruling had the effect of making all transactions conducted by real-estate brokers and agents, including those involving private housing, subject to the nondiscrimination requirements of the California Civil Rights Law.

The housing decisions in *Vargus v. Hampson*\(^{19}\) and *Hudson v. Nixon*,\(^{20}\) decided the same day, involved technical questions of pleading and agency and did not materially add to the civil-rights significance of the first two opinions.

**MASSACHUSETTS**

On May 16, 1962, the Supreme Judicial Court of Massachusetts upheld the constitutionality of the state law prohibiting discrimination in private housing in a five-to-one decision. In an opinion written by Chief Justice Ray-

---

17 20 Cal. 609.
18 20 Cal. 617.
19 20 Cal. 618.
20 20 Cal. 620.
mond Sanger Wilkins, the court held that the legislature had the right, in the exercise of the police power, to enact a fair-housing law prohibiting discrimination in the sale or rental of residential housing if the law was reasonably designed to accomplish a socially desirable objective, notwithstanding the fact that such a law might interfere with an owner's private-property rights or with his liberty to contract, both protected by the Massachusetts constitution. Although the legislature had failed to specify social need for the law, the court listed the following as possible justification:

1. Discrimination in multiple dwelling and contiguously located housing might tend to restrict Negroes to a relatively small area and thus to encourage slum conditions through density of population.

2. Housing discrimination could impede the relocation of families affected by urban-redevelopment programs.

3. In the event of a housing shortage, Negroes might suffer more than other groups.

The court also held that the statutory prohibition against discrimination in the sale or rental of housing did not deprive the owner of his property without due process of law, as guaranteed by the Fourteenth Amendment to the Federal Constitution. The Massachusetts court quoted the United States Supreme Court as endorsing the principle that neither property nor contract rights are absolute; for the government cannot exist if the citizen may at will use his property or exercise his freedom of contract to the detriment of his fellows. It found that equally fundamental with the private right is that of the public to regulate it in the common interest. The court struck from the cease-and-desist order of the Massachusetts Commission Against Discrimination (MCAD) a clause directing the respondent to grant the complainant the same privileges, services, and concessions accorded "the most favored tenant or tenants." For the rest, it upheld the order, including the requirement that the respondent offer the complainant an apartment comparable to the one he was denied on the ground of race, at terms and conditions substantially similar to those available to tenants of other apartments in the building.

Justice Jacob P. Spiegel agreed with the majority opinion in so far as it upheld the constitutionality of the law; he disagreed with that part of the court's opinion which restricted MCAD's order.

Justice Paul G. Kirk, in his dissenting opinion, agreed that the "banishment of discrimination because of race, creed, color, or national origin is a wholly desirable moral and social objective." He welcomed efforts by voluntary associations, including religious groups, working towards that objective. But he was of the opinion that the "deep invasion of rights in purely privately owned property for residential purposes," effected by the fair-housing law, was in conflict with the "natural, essential, and unalienable rights . . . of acquiring, possessing, and protecting property" guaranteed by the Declaration of Rights of the Massachusetts constitution. He further believed that the fair-housing law, as applied by MCAD, amounted to an unconstitutional
appropriation of the owner's private property, without his consent and without compensation.

Thus, the first decision of the highest court of a state on the constitutionality of a fair-housing law which prohibited discrimination in purely private housing vindicated the statute. A group of eight civic organizations, including the New England regional office of AJCongress, the Jewish Community Council of Metropolitan Boston, the Boston branch of NAACP, the Civil Liberties Union of Massachusetts, and the Archdiocesan Council of Catholic Men of Boston, participated in the litigation as amici curiae, supporting MCAD and the complainant.

NEW JERSEY

In Jones v. Haridor Realty Corp., the Supreme Court of New Jersey on May 21, 1962, unanimously upheld the constitutionality of that state's fair-housing law as applied to the sale of one-family homes whose mortgages were guaranteed by the Federal Housing Administration. The court rejected attacks on the statute based on the due-process and equal-protection clauses of both the state and Federal constitutions. It cited with approval the decision of the Supreme Court of California (see above) in Burks v. Poppy Construction Company and rejected the reasoning of the Supreme Court of Washington (see above) in the O'Meara case. It said: "Like the California Supreme Court, we do not find the reasoning of the Washington majority persuasive."

The court reviewed briefly several studies, reports, and cases describing the evils of racial discrimination in housing and concluded that the legislature was justified in trying to combat such discrimination.

It held that the statute enacted by the legislature "need not be a perfect and all-encompassing remedy so long as it represents a reasonable approach toward solution of the problem"; and that the legislature's decision to use a "step-by-step approach" (prohibiting discrimination in public housing, then in publicly aided housing, then in housing financed by government-insured mortgage loans, and finally in private housing) did not violate due process:

Weighing the competing interests involved here, i.e., the private-property right and the need for correction of the social and economic detriment to the public welfare resulting from discriminatory exercise of that right through refusal to sell privately owned but publicly assisted housing to Negroes, it cannot be said that the abridgement of the private right to the limited extent imposed by the present antidiscrimination act constitutes an unreasonable taking of property without due process.

COLORADO

Pending at the time of writing was an appeal to the Supreme Court of Colorado in the case of Colorado Anti-Discrimination Commission v. J. L. Case. On June 2, 1961, State District Court Judge David W. Enoch had held

certain enforcement sections of the state's fair-housing law unconstitutional because of vagueness and because it delegated legislative power to an administrative agency. A joint amici curiae brief was filed on December 26, 1961, by ADL and the American Jewish Committee with the Supreme Court of Colorado urging reversal of the district-court decision.

**Michigan**

Also pending was an appeal to the Supreme Court of Michigan to reverse a decision of Ingham County Circuit Court Judge Sam Street Hughes rendered on June 4, 1962. The lower court had held that the Michigan Corporation and Securities Commission had exceeded its lawful authority in promulgating a regulation, Rule 9 as it was popularly known, prohibiting racial and religious discrimination by licensed real-estate brokers and agents. Rule 9 was issued following exposure of the use of a "point system" by the real-estate fraternity of fashionable Grosse Pointe to rate prospective home buyers according to race, religion, name, accent, complexion, friends, and style of dress. The commission's regulation sought to terminate those discriminatory practices by threat of suspension or revocation of brokers' licenses. The American Jewish Committee and ADL submitted a joint brief as amici curiae to the Supreme Court of Michigan in support of Rule 9.

**Legislation**

On April 3, 1962, Governor William A. Egan of Alaska signed into law an amendment to the existing statute against discrimination in places of public accommodation. The amendment extended the law to motels, trailer parks, resorts, camp grounds, swimming pools, golf courses, housing accommodations, and all public amusement and business establishments.

By adding "housing accommodation," Alaska became the tenth state to prohibit racial or religious discrimination in private as well as in public housing. While most of the other nine states exempted some types of housing (usually one- and two-family houses) from the ban on discrimination, the Alaska law applied to all housing accommodations regardless of the size or type. The amendment to the Alaska statute also increased the maximum fine for conviction from $250 to $500.

During the 1962 legislative session, the New York state legislature strengthened that state's civil-rights laws in several respects. New York, by enacting Chapter 646 of the Laws of 1962, joined Minnesota and California in declaring racial restrictive covenants null and void and contrary to public policy. Conveyances made to religious associations or corporations, for religious purposes, were excepted from the coverage of the law.

The name of the New York state commission administering the various

---

22 The other states prohibiting discrimination in the sale or rental of private housing are: Colorado, Connecticut, Massachusetts, Minnesota, New Hampshire, New Jersey, New York, Oregon, and Pennsylvania.
laws against discrimination was changed from State Commission Against Discrimination to State Commission for Human Rights.

The New York City Council amended its 1957 Sharkey-Brown-Isaacs ordinance by simplifying and streamlining the hearing and enforcement procedures and changing the name of the administrative agency from the Commission on Intergroup Relations to the Commission on Human Rights. In addition, the amendment authorized the commission to apply, while a case was pending before it, for a court order restraining a respondent from conduct which might tend to frustrate any ultimate commission or court decision. Finally, the ordinance was amended to permit the commission to publish the details of a case upon conclusion of conciliation proceedings. Previously, proceedings before the commission had been classified as confidential and remained so even after conciliation proceedings were concluded.

The City Council of Kansas City, Mo., passed an ordinance on May 25, 1962, prohibiting real-estate salesmen or brokers from stimulating "panic selling" in neighborhoods which were in the process of racial change. The novel ordinance read as follows:

No real-estate broker or real-estate salesman shall solicit the sale, lease or the listing for sale or lease, of residential property on the ground of loss of value due to the present or prospective entry into the neighborhood of a person or persons of another race, religion or ethnic origin, nor shall he distribute or cause to be distributed material or make statements designed to induce a residential property owner to sell or lease his property due to such change in neighborhood.

Conviction of any violation of the provisions of this ordinance shall be deemed a misdemeanor punishable by a fine of not less than $100 and not more than $500 for each offense.

**District of Columbia**

In April 1962 the United States Civil Rights Commission held hearings on discrimination in housing in the District of Columbia. Substantial testimony described the extent of racial discrimination and segregation in housing in Washington, D. C., and the surrounding suburbs, and pointed out the social, economic, and educational problems which were their consequence. Irving M. Engel, honorary president of the American Jewish Committee, testified about discrimination against Jews in some dozen neighborhoods of Washington and its suburbs which he identified. Engel suggested invoking the Sherman Anti-Trust Act against the housing and finance industries in the District of Columbia on the ground that they were engaged in a concerted refusal to deal with certain people and that such conduct amounted to an illegal restraint on trade or business.

The commission report, issued on September 27, 1962, found that discrimination was prevalent throughout the housing industry in the District of Columbia and its surrounding suburbs, and was practiced by real-estate brokers, builders, and mortgage-lending institutions. Generally, new housing was not available for sale or lease to the 24.3 per cent of the metropolitan
area's population which was classified as non-white. Only 2.2 per cent of the area's new housing had been sold to non-whites in 1950-60.

The Civil Rights Commission called for issuance and effective implementation of an anti-bias regulation covering the sale, rental, and financing of housing in the District, and providing for revoking the licenses of offending real-estate brokers. It renewed its 1959 and 1961 recommendations for an executive order on housing, emphasizing that a District regulation would be largely ineffective unless suburban barriers were also penetrated by such an order. Finally, the commission accepted the American Jewish Committee's suggestion that it recommend a Justice Department investigation of possible anti-trust law violations on the part of the Washington housing and finance industries.

FEDERAL CIVIL RIGHTS ACTIVITIES

The legislative, executive, and judicial branches of the Federal government, in varying degrees, concerned themselves with civil rights.

Congress

Only two civil-rights measures were seriously considered during the second session of the 87th Congress. The first was a bill called up by the administration spokesman in the Senate, Majority Leader Mike Mansfield, on April 25, 1962. It provided that any person who had completed six years of formal education should be deemed literate and therefore eligible to vote in states demanding literacy as a qualification for voting in Federal elections. The purpose of the proposal, which had been recommended by the Civil Rights Commission, was to circumvent the use of arbitrary literacy tests to prevent Negroes from voting. After a desultory three weeks of debate, characterized by the New York Times as "an armchair filibuster," a motion by Senator Mansfield on May 9, 1962, to close debate and vote on the measure was defeated 43 to 53. The vote was 42 in favor and 52 against five days later when a second cloture vote was taken. The bill was then abandoned.

The 87th Congress did, however, pass a resolution to amend the Constitution to prohibit states from imposing poll taxes as a prerequisite for voting in Federal elections. Since only five states still had such taxes, this measure was not deemed of great significance for the improvement of the status of Negroes.

Executive Branch

The tempo of executive action to protect and expand the civil rights of Negroes continued to increase, and several novel approaches were tried in the field of litigation.

Some 30 voting cases, instituted by the Department of Justice, were pend-
ing or had been won in 25 southern counties under the Federal Civil Rights Acts of 1957 and 1960. About 70 additional investigations were under way at the end of September 1962. The first Federal suit challenging the use of segregated voting machines was filed in Macon, Ga., on May 16, 1962. The complaint charged that Bibb County officials had established racially segregated voting places for the county's Democratic primary elections.

On May 8, 1962, the Department of Justice intervened on behalf of the plaintiffs in an NAACP-sponsored lawsuit in Greensboro N. C., to outlaw racial segregation in hospitals built with Federal aid under the Hill-Burton Act of 1946.

On June 19, 1962, the Department of Justice filed suit in the Federal district court in Birmingham, Ala., to desegregate the Birmingham airport restaurant. The suit charged that the city ordinance requiring segregation was an unconstitutional burden on interstate commerce.

The Department of Justice also participated, as amicus curiae, in a series of seven United States Supreme Court cases involving arrests and convictions of sit-in students during the 1960 demonstrations against segregation in variety, drug, and department stores (see below)."24

On September 17, 1962, the Justice Department filed a significant lawsuit in the Federal district court in Richmond, Va., to end racial segregation in public schools in Prince George county. The county was the site of a major army base at Fort Lee and had received Federal assistance funds for public education in "impacted areas"—areas whose school needs were increased by the presence of military bases. If the Department of Justice succeeded in winning that suit, the legal theory on which it was based could have broad consequences for the NAACP struggle to implement the school desegregation decision of the United States Supreme Court. The financial burden of instituting and prosecuting civil-rights cases involving school desegregation could be largely shifted from private plaintiffs to the United States government in those sections of the South which had benefited from the "impacted areas" legislation. It was estimated that about one-quarter of the more than $300 million annually spent on the "impacted areas" program went to southern states which maintained racial segregation in their public schools.

The President's Committee on Equal Employment Opportunity 25 was much more aggressive than its predecessor under the Eisenhower Administration. In a letter to the New York Times of June 20, 1962, Vice President Lyndon B. Johnson, chairman of the committee, summarized the committee's activities as follows:

1. In the first place, we operate a compliance program which requires strict observance of the unswerving policy of this Government that Federal employment and work related to Federal contracts be made available on the basis of equal opportunity regardless of race, creed, color, or national origin.

2. Then we operate a voluntary program which seeks to enlist employers in positive, affirmative steps to broaden the portals of equal opportunity. (It should be emphasized that these voluntary programs do not relieve employers of their obligation to comply with the Executive Order.)

3. Next, we are actively negotiating with America's trade unions (which can be reached only indirectly by the Executive Order) agreements to take affirmative steps to promote non-discrimination.

4. Finally, we are seeking to persuade people in the local communities to tackle one of the most important forms of discrimination—denial of access to the training that qualifies a man to compete for a job on a basis of equality with his fellow man.

In October 1962 the committee announced that 85 defense contractors and 87 international unions had signed long-range "plans for progress" agreements with the committee. Those programs were designed to give Negro workers fair access to jobs and promotions in the firms and industries involved.

On March 27, 1962, the committee invoked its enforcement sanction for the first time by publishing the names of two companies which, because of discriminatory employment practices, would no longer be eligible to receive government contracts. Five weeks later, on May 3, one of the two companies redeemed its eligibility to receive government contracts.

In March 1962 Abraham A. Ribicoff, then Secretary of Health, Education and Welfare, announced a policy of refusing "impacted areas" aid to segregated public schools serving the children of personnel living on military bases. The secretary said that his department would, if necessary, set up schools on the bases and then terminate "impacted areas" aid to the local public-school districts.

The Urban Renewal Administration announced on April 7, 1962, that builders would thereafter be required to comply with the provisions of state and local laws prohibiting discrimination in the sale or rental of homes because of race, color, religion or national origin.

**Supreme Court**

On December 11, 1961, the United States Supreme Court decided the first case to reach it following the large number of arrests and convictions of students participating in sit-in demonstrations in southern variety, drug, and department stores in 1960. In *Garner v. Louisiana*, it reviewed the conviction of 16 Negroes arrested and convicted of disturbing the peace after they had refused to move from lunch counters normally reserved for white patrons of a cafe in Baton Rouge. The court held that there was no evidence in the record "to support a finding that [the students] disturbed the peace, either by outwardly boisterous conduct or by passive conduct likely to cause a public disturbance." The convictions were therefore reversed on the ground that they violated the students' rights to due process of law guaranteed them by the Fourteenth Amendment to the United States Constitution.

---

In *Bailey v. Patterson*,\(^{27}\) the court ruled on February 26, 1962, that it had "settled beyond question that no State may require racial segregation in interstate or intrastate transportation facilities." It added "The question is no longer open; it is foreclosed as a litigable issue."

On March 27, 1962, the court ruled in *Turner v. City of Memphis*\(^{28}\) that a restaurant located at a municipal airport was required by the equal-protection clause of the Fourteenth Amendment to serve all patrons on an unsegregated basis and that any state statute, local ordinance, or lease agreement which sought to impose an obligation on such a restaurant to maintain racial segregation was unconstitutional.

The second sit-in case to reach the Supreme Court also resulted in a reversal of convictions, for lack of evidence. In *Taylor v. Louisiana*,\(^ {29}\) the court on June 4, 1962, reversed the convictions of four Negroes who had been charged with breach of the peace for entering the white waiting room in the Shreveport bus terminal. Also reversed was the conviction of two other Negroes who had accompanied them to the terminal, but waited outside in a parked automobile. The latter conviction was based on a charge that the defendants had "counseled and procured the others to commit the crime" of breach of the peace. As in *Garner v. Louisiana* (see above), the reversal was based on the absence of any evidence, other than that the Negroes were violating a local custom or tradition, that they had precipitated or were likely to precipitate a breach of the peace.

On March 26, 1962, the Supreme Court decided a case which over an extended period was likely to have as significant an impact on civil rights as the school-desegregation decision of 1954. For years the court had ruled that complaints of legislative malapportionment raised political and not judicial questions and hence should be addressed to the legislature and not to the courts. In *Baker v. Carr*,\(^ {30}\) the court held that a group of qualified voters of certain counties of Tennessee had a legal right to challenge the constitutionality of the state's apportionment statute under which a single vote in a rural county was equivalent to 19 votes in an urban county. The court held that the Federal courts had jurisdiction of the subject matter where a voters' suit charges that a state apportionment statute deprives them of the equal protection of the laws in violation of the Fourteenth Amendment. Finally, the court held that a claimed violation of the equal protection clause presented a justiciable issue as distinct from a claim predicated upon the constitutional guarantee of a republican form of government, which was a "political question." The case was remanded to the Federal district court, without guidance as to the kind of relief to provide the petitioners if their allegations were substantiated. Dissenting opinions were written by Justices Felix Frankfurter and John Marshall Harlan. The Department of Justice

---

\(^{27}\) 369 U.S. 31 (1962).

\(^{28}\) 369 U.S. 350 (1962).

\(^{29}\) 370 U.S. 154 (1962).

\(^{30}\) 369 U.S. 186 (1962).
participated as amicus curiae and urged that legislative malapportionment was subject to judicial review.

Unrepresentative state legislatures, in which the less populated rural counties out-vote the more populous urban areas, had become the traditional pattern in the United States. Thirty per cent of the population of Mississippi controlled the state legislature. In Vermont, 11.6 per cent of the people controlled the lower house. In Missouri, 20.3 per cent controlled the lower chamber. In Kansas, the figure was 18.5 per cent. In New Jersey, 19 per cent of the voters controlled the state senate. In Georgia, before reapportionment in 1962 (as a result of the Supreme Court’s decision in Baker v. Carr), it was 5.5 per cent.

The long-range effect of Baker v. Carr would be to prod the state legislatures to give the urban and suburban voters a more equal voice. Since 70 per cent of the American people were estimated to live in urban and suburban areas, the court’s decision in the Tennessee reapportionment case was expected to strengthen the rule of state legislatures by the majority instead of rule by a strategically placed minority.

At the time of writing, 55 reapportionment suits had been filed challenging the constitutionality of legislative representation in 35 states. In addition, the issue of reapportionment was expected to be a matter of concern in a majority of the state legislatures, 47 of which would be in session in 1963.

THEODORE LESKES

Church-State Issues *

THE MOST dramatic event during the period under review (July 1, 1961, to June 30, 1962) was the United States Supreme Court decision in the Regents’ Prayer case. Few judicial decisions have produced more violent controversy.

In the courts and out, there were also conflicts over Bible reading and Christmas observances in the public schools, and over bus transportation, secular textbooks, and school lunches for children in parochial schools.

Federal aid to education continued to raise religious issues. President Kennedy staunchly maintained his opposition to Federal subsidies for elementary and secondary parochial schools. His program of aid to higher education suffered defeat partly because of the inclusion of church-related schools.

In a new approach to the Sunday closing-law controversy, two states enacted so-called weekend statutes, giving merchants a choice of keeping their stores open on either Saturday or Sunday without regard to religious affiliation.

* For meaning of abbreviations, see p. 433.
While a final solution was not in sight for the problem of the restraint of conscious animals in preparation for shehitah—the traditional Jewish method of slaughtering food animals—the approval of a device for larger animals only by the United States Department of Agriculture was a significant step forward. The mechanism also has the approval of leading halakhic authorities and the humane societies.

Church-state issues were raised in the foreign field when Church World Service announced its withdrawal, because of irregularities, from the "family feeding" program in Taiwan, and the director of the Peace Corps announced that no project agreements would be entered into with churches and missionary societies.

REGENTS' PRAYER CASE

On June 25, 1962, the United States Supreme Court held 6-1 that the 22-word prayer adopted by the New York State Board of Regents in 1951 (AJYB, 1962 [Vol. 63], pp. 183-84), was "wholly inconsistent with the Establishment Clause" of the First Amendment. The prayer read: "Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessing upon us, our parents, our teachers and our country."

In recommending that "this act of reverence" be joined with the Pledge of Allegiance, the Regents declared that the children would thus be "constantly confronted with the basic truth of their existence and inspired by the example of their ancestors," and their studies "brought into focus and accord." They would also learn "respect for lawful authority and obedience to law . . . and each of them [would] be properly prepared to follow the faith of his or her father. . . ."

The practice was challenged by five parents of children attending school in New Hyde Park, Long Island, N. Y.; two of the families were Jewish, one Unitarian, one Ethical Culture, and one agnostic.

Writing for the majority, Justice Hugo L. Black found that

New York's program of daily classroom invocation of God's blessings as prescribed in the Regents' prayer is a religious activity . . . a solemn avowal of divine faith and supplication for the blessings of the Almighty. The nature of such a prayer has always been religious [and] none of the respondents has denied this. . . . The First Amendment was added to the Constitution . . . as a guarantee that neither the power nor the prestige of the Federal Government would be used to control, support or influence the kinds of prayer the American people can say. . . . It is no part of the business of government to compose official prayers for any group . . . to recite as part of a religious program carried on by the government. . . . Neither the fact that the prayer may be denominationally neutral, nor . . . that its observance . . . is voluntary can serve to free it from the limitations of the Establishment Clause . . . [which]

1 Justice Felix Frankfurter did not participate in the decision because of illness. Justice Byron R. White, who was appointed to the court after the oral argument, participated in neither the deliberations nor the decision.

2 Engel v. Vitale, 370 U.S. 421. For text of the Supreme Court's interpretation of the Establishment Clause as quoted by the majority in four previous decisions, see p. 123.
does not depend upon any showing of direct governmental compulsion and
is violated by the enactment of laws which establish an official religion
whether those laws operate directly to coerce nonobserving individuals or
not. . . . It is neither sacrilegious nor antireligious to say that each separate
government in this country should stay out of the business of writing or san-
tioning official prayers and leave that purely religious function to the people
themselves and to those the people choose to look to for religious guidance.

The Black opinion remarked in a footnote that:

There is of course nothing in the decision . . . that is inconsistent with the fact
that school children and others are officially encouraged to express love for our
country by reciting historical documents such as the Declaration of Independ-
ence which contains references to the Deity or by singing officially espoused
anthems which include the composer's professions of faith in a Supreme Being,
or with the fact there are many manifestations in our public life of belief in
God. Such patriotic or ceremonial occasions bear no true resemblance to the
unquestioned religious exercise that the State of New York has sponsored in
this instance.

Justice Potter Stewart, the lone dissenter, called attention to the third
stanza of "The Star-Spangled Banner," adopted as our national anthem by
Congress in 1931, which ended with the motto "In God is our Trust." He
noted, too, that in 1954 Congress had added the phrase "under God" to the
Pledge of Allegiance to the Flag, making it read "one Nation under
God. . . ." He also recalled that in 1952 Congress enacted legislation calling
upon the President each year to proclaim a national day of prayer, and that
since 1865 "In God We Trust" has been impressed on our coins.

He concluded that "the Court has misapplied a great constitutional prin-
ciple." "I cannot see," he wrote, "how an 'official religion' is established by
letting those who want to say a prayer say it. On the contrary, I think that
to deny the wish of these school children to join in reciting this prayer is to
deny them the opportunity of sharing in the spiritual heritage of our Na-
tion."

Concurring with the majority in a separate opinion, Justice William O.
Douglas questioned the constitutionality of such practices as those referred
to by Justice Stewart. "The point for decision," he said, "is whether the
Government can constitutionally finance a religious exercise. Our system at
the federal and state levels is presently honeycombed with such financing." He
cited such "aids" to religion as the provision of chaplains in Congress
and in the armed services; compulsory chapel attendance at the service
academies; the furnishing of religious services in Federal hospitals and
prisons; the issuance of Presidential "religious proclamations"; the use of
the Bible for the administration of oaths; government payment of "GI" funds
to denominational schools; the inclusion of private-school students in the
benefits of the National School Lunch Act; the use of the "slogan," "In God
We Trust"; the addition of "under God" to the Pledge of Allegiance, and
tax benefits to religious organizations.

Justice Stewart had referred in his dissent to Justice Douglas's statement
in Zorach v. Clauson\(^3\) that "We are a religious people whose institutions presuppose a Supreme Being." Justice Douglas explained what he had intended by those words: \(^4\)

Under our Bill of Rights free play is given for making religion an active force in our lives. . . . The First Amendment leaves the government in a position not of hostility to religion but of neutrality. The philosophy is that the atheist or agnostic—the nonbeliever—is entitled to go his own way [and] that if government interferes in matters spiritual, it will be a divisive force. The First Amendment teaches that a government neutral in the field of religion better serves all religious interests.

Finally, Justice Douglas gave some indication that he had revised his views on the bus-transportation issue:

My problem today would be uncomplicated but for Everson v. Board of Education, 330 U.S. 1, 17, which allowed taxpayers' money to be used to pay "the bus fares of parochial school pupils." . . . The Everson case seems in retrospect to be out of line with the First Amendment. . . .

**Reaction in Government**

Reaction to the decision was sometimes bitter—even violent.

Former President Herbert Hoover was among those calling for an amendment to the Constitution which, he urged, would establish "the right to religious devotion in all governmental agencies—national, state or local."

While most members of Congress did not express themselves officially on the decision, a substantial majority of those who did either condemned it or proposed similar constitutional changes. Congressman George Andrews (Dem., Ala.) said, "They put the Negroes in the schools, and now they’ve kicked God out." Congressman Lucius M. Rivers (Dem., S. C.) said that "The Court has now officially stated its disbelief in God Almighty." Congressman Donald Bruce (Rep., Ind.) called the decision "outrageous." Senator Samuel J. Ervin, Jr. (Dem., N. C.) thought the Court had "made God unconstitutional." Senator Harry Byrd (Dem., Va.) thought that "Somebody is tampering with America's soul," and asked: "Can it be that we, too, are ready to embrace the foul concept of atheism?" Congressman Robert Sikes (Dem., Fla.) said that "if the Supreme Court were openly in league with the cause of Communism, they would scarcely advance it more than they are doing now."

Among Congressional supporters of the decision were Congressman Emanuel Celler (Dem., N. Y.), Congressman William F. Ryan (Dem., N. Y.), Senator Edward Long (Dem., Mo.), and Congressman John W. Davis (Dem., Ga.). Davis thought the decision was "in accord with the highest and best American traditions" and "ventured the guess" that the ruling "would have been greeted with wild enthusiasm in the days of Paul Revere."

---

\(^3\) Zorach v. Clauson, 343 U.S. 306, 313, 1952.

\(^4\) A similar explanation appears in McGowan v. Maryland, 366 U.S. 420, 563.
Governor Orval Faubus of Arkansas was probably more typical of Southern politicians when he declared "I say here and now, . . . our children may continue to pray in our public schools, and the pictures of Our Lord will not be removed from the walls of the classrooms in Arkansas."

At a press conference on June 27, 1962, President Kennedy stated:

The Supreme Court has made its judgment. Some will disagree and others will agree. . . . To maintain our Constitutional principles, we will have to abide by what the Supreme Court says. We have a very easy remedy here, and that is to pray ourselves. We can pray a good deal more at home and attend our churches with fidelity and emphasize the true meaning of prayer in the lives of our children. I hope, as a result of that decision, all Americans will give prayer a greater emphasis.

Assistant Attorney General Burke Marshall was among those who joined in the defense of the Court, saying its decision "reflected deep religious convictions."

**Catholic Opinion**

Most Catholic spokesmen condemned the decision. Francis Cardinal Spellman declared that it "strikes at the very heart of the Godly tradition in which America's children have for so long been raised." Cardinal Richard J. Cushing of Boston considered it "fuel for Communist propaganda." Archbishop John J. Krol of Philadelphia warned that the Supreme Court "is actually establishing secularism as a state religion." Bishop Walter W. Curtis of Bridgeport, Conn., directed that at all Masses a prayer be said in "reparation to God . . . for this public offense and to assure Him that they will pray and sacrifice and work until not only this improper decision is reversed but until God is assured again of His proper place in the public affairs of our country."

The Jesuit magazine *America* called the decision "quite literally, a stupid decision . . . doctrinaire . . . unrealistic . . . that spits in the face of our . . . heritage . . ." and blamed a "well-organized and litigious minority" for enforcing their views on the majority (July 7, 1962). The Boston Archdiocesan newspaper, *Pilot*, thought it had been "forced by small cliques of minorities—Ethical Culturists, Humanists, Atheists and Agnostics, assisted by certain secularist Jews and Unitarians" (June 30, 1962).

*Church World*, newsweekly of the Roman Catholic Diocese of Portland, Me., was an exception to the general trend of Catholic opinion. It thought the Regents Prayer was a "civil usurpation of a function outside its own proper sphere" and a "blatant violation of the First Amendment."

Another Catholic supporter of the Court was Robert Hoyt, who stated in the Kansas City diocesan weekly, *The Catholic Reporter* (June 29), that " . . . government is banned from . . . coercing the citizen in matters of belief, from teaching any doctrine on the meaning of life. Above all, it is not among the prerogatives of government in this country to determine whether or how its citizens shall practice religion."
Protestant Opinion

Protestant opinion was sharply divided.

Episcopal Bishop James A. Pike charged that the Supreme Court had "deconsecrated the nation"; he called for a "restating of the First Amendment so that the Supreme Court will never be able to misread the Establishment Clause again." Evangelist Billy Graham called the decision "another step toward secularism . . . a most dangerous trend . . ." Reinhold Neibuhr charged that it "practically suppresses religion, especially in the public schools." "To exclude the Regents Prayer," he said, "is to insist that the schools be absolutely secular in every respect, which is not what the First Amendment intended. The First Amendment was not opposed to or in favor of religion, but simply prohibited the establishment or suppression of it." Ralph W. Sockman charged "that the underlying purpose of this suit was a dislike of organized religion and especially of the Christian churches." Union Theological Seminary Dean John Bennett predicted in Christianity and Crisis (August 6, 1962) that there would be a proliferation of parochial schools if the Supreme Court excluded all religious expression and teaching in the public schools. Methodist Bishop Fred Pierce Corson of Philadelphia, president of the World Methodist Council, held that the court "had made secularism the national religion." The Methodist Board of Missions monthly, World Outlook (August 1962), criticized the Court for reaching a position of secularism in its search for a position of neutrality.

J. Irwin Miller, president, and Roy G. Ross, general secretary of the NCC, issued a statement, declaring:

The Supreme Court bears the responsibility for interpreting the laws of our country. However, this does not relieve the churches, the schools, and individual citizens from the imperative for finding, within the letter and the spirit of the laws of the land, ways to recognize the importance of religion to a healthful culture and to emphasize the strong religious convictions which have been the foundation of our nation. The principle of separation of church and state must be observed and the rights of minorities respected, but this principle and these rights need not and must not prevent forms of public school recognition of the role of religion as viewed by the vast majority of parents and other American citizens.

But Dean M. Kelley, a Methodist, director of the Department of Religious Liberty of the National Council of Churches, speaking in his personal capacity, welcomed the decision. He felt it "guards against the development of 'public-school religion,' which is neither Christianity or Judaism but something less than either." And another Methodist leader, Thomas J. Van Loon, said that the development of a pluralist society "means the concern for the rights of all groups."

The Lutheran response was also mixed. Some decried the decision as "godless"; others, like Robert Van Deusen, in the Lutheran (July 25), said that in using a common-denominator prayer in the public school "we run the risk of substituting a formal official observance for a vital personal experience of the presence of God."
Most Baptist spokesmen applauded the Court. Herschel H. Hobbs, president of the Southern Baptist Convention, declared that the Supreme Court had "struck one of the most powerful blows... for the freedom of religion. . . ." C. Emanuel Carlson, executive secretary of the Baptist Joint Committee on Public Affairs, commended the Court for outlawing "legislative prayer." Baptist publications—the Baptist Standard, the Maryland Baptist, the Illinois Baptist—uniformly agreed that the decision was not only in the mainstream of American political tradition, but of Baptist philosophy as well. The Standard noted, however, that it was very likely opposed by most "church members."

Martin Luther King, noted integration leader and pastor of the Ebenezer Baptist Church of Atlanta, said in July that the Court's decision was "sound and good, reaffirming something basic in the Nation's life, the separation of church and state."

Ray J. Harmelink, associate general secretary of the Presbyterian Board of Christian Education, agreed with the decision: "Any religious organization is vulnerable if it attempts to use the public schools for religious purpose."

Most Unitarian and Congregationalist spokesmen supported the Court. So did the Christian Science Church; the Christian Science Monitor declared that "both religion and government are stronger when each stands on its own feet. This is the basis of the doctrine of separation of church and state, which has served Americans well" (June 27, 1962).

The Christian Century, a leading Protestant interdenominational weekly, held that the Supreme Court "has rendered a service of the greatest importance to true religion as well as to the integrity of a democratic state. It has placed one more obstacle in the way of those who desire eventually to use the power of the state to enforce conformity to religious or political ideas" (July 4, 1962). And on July 18 it published a statement, endorsed by 31 prominent Protestant leaders representing 12 denominations, hailing the decision as a protection of "the integrity of the religious conscience."

Jewish Opinion

All of the agencies represented in the Joint Advisory Committee of SCA and NCRAC had joined in submitting an amici curiae brief to the Supreme Court in opposition to the Regents Prayer. They included the rabbinical and congregational bodies of Orthodox, Conservative, and Reform Judaism; AJCongress, Jewish War Veterans, and the Jewish Labor Committee, as well as 61 local Jewish community councils throughout the country. The American Jewish Committee and ADL had also filed a joint brief in opposition to the prayer. The decision was hailed by most American Jewish groups as an affirmation of the position they had long espoused.

But Moses Feuerstein, president of UOJCA, one of the agencies that had joined in the amici curiae brief, in September called for a reexamination of the question of prayer and other religious practices in the schools. And some Orthodox rabbis were extremely critical of the decision.
General Press

Editorial opinion in the nation's press was, on the whole, restrained in tone. While more papers opposed the decision than supported it, the balance was not an overwhelming one, and many of the nation's most influential papers backed the court.

Several themes were expressed in support of the court's holding:
2. The constitutional principle was properly applied (Louisville Courier Journal).
3. The decision would strengthen religion by removing any tendency to lean on the schools; and would protect religion by keeping government strictly within its own secular sphere (New York Times, St. Louis Post-Dispatch, Chicago Sun-Times, Christian Science Monitor, Atlanta Constitution, and many others).

Unfavorable editorials stressed the "logical consequences" of the decision. Thus, the Cincinnati Enquirer asked whether Christmas and Thanksgiving observances would be banned and tax exemption for church properties withdrawn.

Other grounds for newspaper opposition were:
1. The Court was guilty of hair splitting (Indianapolis Times, and San Francisco News-Call Bulletin).
2. The Court had allowed a perfectly innocuous prayer to be blown up into a national issue (Kansas City Star).
3. God had been banished from public life (St. Louis Globe-Democrat, Tulsa World, and Peoria Journal Star).
4. A small minority had imposed its will on the majority (Richmond Times-Dispatch and Spokane Spokesman-Review).

Many of the unfavorable letters expressed "shock", "disgust", "horror", "disbelief." Writers denounced the decision as an aid to Communism and argued that Christian teachings were essential to United States survival. Many interpreted the First Amendment to mean that only a state church was barred. Many letters revealed an undercurrent of fear that we were losing our national spiritual heritage; that Almighty God "has been given his walking papers."

Favorable letters urged: "This mild prayer was a camel's nose in the tent"; "You will never find a prayer acceptable to all"; "It is undemocratic to force prayers in the schools"; "What makes people think a prayer must be said out loud to be effective?"; "How could believers in Christ accept this prayer?"; "It was a triumph for liberty."

Relatively few letters were from clergymen. And only a very small number appeared to have been written by Jews.
Strong support for the Supreme Court decision came from the Negro community. The National Association for the Advancement of Colored People (NAACP), at its annual convention in July, adopted a resolution supporting the ruling and opposing proposals to amend the Constitution for the purpose of overruling it, and requested an opportunity to testify at Congressional hearings. Leading Negro newspapers, including the *Amsterdam News*, the *Chicago Defender*, and the *Pittsburgh Courier*, also defended the decision. This was the first time NAACP had taken a public position on any issue in the church-state field.

**Interpretation**

The National Education Association, at its convention in July, decided to study the decision and declared that the Court's holding "does not diminish in the least freedom of religion or the right of prayer in public schools." Proposals by state delegations from New York, Oregon, and South Dakota to commend the Supreme Court decision were rejected.

Much of the support for the decision was premised on a narrow interpretation of its scope. Baptist leader Hobbs thought the ruling applied to government-sponsored prayer only. He said if he were invited to any public school he would have no hesitancy in leading them in prayer—"and I would pray in Jesus' name, or I would not pray at all." He also said he did not believe the decision should be applied to Bible reading and he would be disappointed if it did. The National Association of Evangelicals commended the Court for its decision, but upheld "voluntary, nonsectarian religious observances in the schools." In fact, it warned that if the Supreme Court banned Bible reading it would give its support to "remedial legislation." *Presbyterian Life*, official organ of the United Presbyterian Church (August 13), said the Supreme Court had merely outlawed government-prescribed prayers, "and until we learn that the decision means something more and more menacing, we are keeping our shirt on." Although it considered the decision regrettable, the (Cleveland) *Catholic Universe Bulletin* (July 13) observed that much of the criticism gave "little evidence that the critics [had] studied, or even read, the record. . . ." It thought the case too unimportant for Supreme Court review, but said, "It is supported by logical argumentation, is carefully limited in scope and is devoid of the kind of extravagant rhetoric in which the court indulged in the Champaign released-time case. . . ."

On the other hand, ACLU, which had sponsored the litigation, viewed the decision as a historic landmark, "a milestone to development of the guarantee of separation of church and state." In the light of the decision it called upon its 33 local affiliates across the country to "review religious practices in public schools . . . confident that when other more sectarian religious practices are brought to the Court's attention they likewise will be declared unconstitutional." William J. Butler and Stanley Geller, members of ACLU's legal panel, had represented the five New Hyde Park parents.

In July, United Press International asked Philip B. Kurland, professor of constitutional law at the University of Chicago; Father Charles M. Whelan,
professor of law at Georgetown University, and Leo Pfeffer, AJCongress counsel, for their interpretations of the ruling. All three agreed that the Court had not made it "a crime for school children to pray of their own volition"; that it had not barred "mention of the Deity in national ceremonies and patriotic oaths"; that it had not "repudiated" America's religious heritage or banished God from public life, and that it had not decreed that "government in this country must henceforth be atheistic." "The truth is" said Kurland, "that nothing very drastic happened in this particular ruling." Professor Whelan said it was "actually a very narrow decision," and would not make unconstitutional the mere recital of a prayer in a public-school classroom, the majority having laid great stress on the fact that the prayer in question was composed by state officials. (He thought, however, that if public school recitation of the Lord's Prayer were specifically challenged the existing Court would probably hold it unconstitutional.) Pfeffer thought the majority opinion, by "clear implication," spelled the death knell of all religious practices in public schools, including devotional Bible reading, the recitation of the Lord's Prayer, all other officially prescribed prayers, and religious holiday observances. Kurland agreed with Pfeffer that the Court intended "that the machinery of government cannot be used to require or encourage the saying of any prayer in a public school." He also believed that Bible reading would be found unconstitutional in cases then reaching the Court from Pennsylvania and Maryland. But he shared Whelan's view that the Court had deliberately refrained from deciding any more than it did in the Regents Prayer case.

In an analysis of the decision published early in July, Theodore Leskes, director of the legal division of the American Jewish Committee, held that the case had implications far beyond the factual situation litigated. He believed the Court intended to outlaw the recitation of the Lord's Prayer in formal exercises, as well as devotional Bible reading in the public schools.

On August 3 Justice Tom C. Clark, who had joined in the majority opinion, declared in a speech at the Commonwealth Club in San Francisco that it was a misinterpretation of the decision to say that it barred all religious observance in public schools or other public places. The Court did not decide, he said, "that there could be no official recognition of a Divine Being or . . . public acknowledgement that we are a religious nation. . . . The Constitution says that the Government shall take no part in the establishment of religion. No means no." He noted that the decision had brought the heaviest mail response he could recall in his 13 years on the tribunal, and, he added, "my brothers tell me it was the most poignant." Early "misunderstanding," he said, had been due mainly to inadequate news stories, and this in turn was due to the pressure on reporters resulting from the court's own procedure of handing down decisions, sometimes as many as 12 at a time, at noon on Monday. Frequently the documents were long and technical. Within minutes reporters had to flash digests of the principal facts to their offices to meet afternoon deadlines.
Constitutional Amendment

Forty-nine congressmen sponsored a number of proposed constitutional amendments in the House and Senate. Most sought to legalize nondenominational, noncompulsory prayers, thereby reversing the Court's decision in the Regents' Prayer case. Some were designed to permit Bible reading as well. But others went beyond the issue of church-state relationships. One, introduced by Congressman Walter Rogers (Dem., Tex.), would have enabled Congress to override Supreme Court decision by a two-thirds vote. Another, introduced by Senator James O. Eastland (Dem., Miss.), and cosponsored by Senators Olin Johnston (Dem., S. C), John McClellan (Dem., Ark.), and Herman Talmadge (Dem., Ga.), in addition to permitting prayer and Bible reading, would have asserted the right of each state "... to decide on the basis of its own public policy the question of decency and morality, and to enact legislation with respect thereto. ..." The intent was, of course, to use the prayer question as a segregation weapon.

Early in July the Governors' Conference unanimously called on Congress "to permit the free and voluntary participation in prayers in our public schools." Only Governor Nelson Rockefeller of New York abstained, suggesting "the fullest possible study ... before the Governors [offered] an opinion."

Vigorous opposition to a constitutional amendment came from C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs. On July 20, in a statement entitled, "Dare To Be A Baptist," he said: "No item in [the American Constitution] has done more to make the United States the world's leading free nation than the First Amendment ... which has prevented politicians and churchmen from utilizing the powers of government for the regimentation of the souls of the American people."

On July 26 the Senate Judiciary Committee, under the chairmanship of Senator Eastland, held its first hearing on proposed constitutional amendments. Witnesses were Senators Kenneth B. Keating (Rep., N. Y.), John C. Stennis (Dem., Miss.), A. Willis Robertson (Dem., Va.), Vance Hartke (Dem., Ind.), James G. Beall (Rep., Md.), and Strom Thurmond (Dem., S. C.). All favored revision of the Bill of Rights, and expressed fear that the decision threatened irreparable damage to "the American way of life." Senator Keating said that in the one month since the decision, 7,203 people had written him to protest it, whereas only 256 had expressed themselves in favor. (On the whole, congressional mail on the issue was not particularly heavy.) He said he had also received petitions in support of an amendment from the Young Americans for Freedom, signed by 12,350 Westchester county residents, and from Mayor Milton Gibbons of Tuckahoe, with 2,473 signatures.

At the committee's second hearing, on August 2, the witnesses were Bishop Pike and Congressmen Frank J. Becker (Rep., N. Y.) and John Dowdy (Dem., Tex.). Bishop Pike argued that the founding fathers, through the Establishment Clause in the First Amendment, sought only to avoid the
setting up of a given denomination as the established church, and that through its interpretations of the First Amendment, particularly in the McCollum case, the Court was stretching the word "establishment" to bar cooperation between church and state. He recommended elimination from the amendment of the words "the establishment of religion," and the substitution of the words, "the recognition as an established church of any denomination, sect, or organized religious association." Thus, the Supreme Court would "never be able to misread the establishment clause again."

The taking of testimony having been concluded with the second hearing, opponents of a constitutional amendment were not afforded an opportunity to testify. However, many did file statements of opposition with the Committee. Among them were a number of Jewish organizations, including the American Jewish Committee, AJCongress, ADL, UAHC, the United Synagogue of America, and several Jewish community councils. A statement in opposition was also filed by 132 deans and professors of law and political science at American universities.

**Application**

At the time of writing, it was too early to judge the effects of the decision on current school practices. But some officials had indicated the courses they planned to follow. In July Governor Richard Hughes of New Jersey rejected a demand by the New Jersey chapter of ACLU that the recitation of the Lord's Prayer and readings from the Bible be eliminated from the public schools. Saying he was "fully cognizant" of the Regents' Prayer decision, the governor refused "to take the responsibility for routing this little, innocuous recognition of a Supreme Being out of our school system."

In August New York Commissioner of Education James E. Allen vacated a resolution (on June 29, 1962) of the Hicksville, N. Y., board of education to adopt a portion of the fourth stanza of "The Star Spangled Banner" as a prayer. The board defended its action on the ground that the recommended prayer was written by Francis Scott Key and not by it, claiming that the illegality "impressed upon the Regents' Prayer by the United States Supreme Court is thereby removed." Commissioner Allen found that "irrespective of the source from which the language . . . in the prayer is derived, the adoption thereof by the board, which of course is an official body governing a political subdivision of the state, makes the prayer an official prayer."

In September Charles A. Brind, counsel to the New York State Education Department, interpreted the Engel decision to mean that no prayers of any kind could be recited aloud in the public schools, and that Bible reading was not permissible when intended for spiritual rather than objective instructional purposes. He thought Christmas decorations were permissible in the


6 This portion reads: Blest with victory and peace, / May the heav'n-rescued land / Praise the Power that hath made and preserved us a nation. / Then conquer we must, / When our cause it is just / And this be our motto: / "In God is our trust." / And the star-spangled banner in triumph shall wave / O'er the land of the free and the home of the brave!
schools, since they could be found everywhere during the holiday season, but suggested that if he were a board member faced with protests over the singing of certain Christmas hymns, he would "cut out" the singing of the hymns.

In August the school board of Lockland, O., a suburb of Cincinnati, directed that the Lord's Prayer be led by teachers in each classroom. When questioned about a possible violation of the Supreme Court decision in the Regents' Prayer case, Superintendent Richard Dallmer explained that participation would not be compulsory. He said that the board's action had been planned before the Supreme Court ruling.

**Editorial in America**

On September 1 an editorial in the Catholic magazine *America*, addressed "To Our Jewish Friends," warned Jews that their support of the Supreme Court ruling might lead to an outbreak of antisemitism and that there had been "disturbing hints of heightened antisemitic feelings" since the decision came down. It exonerated the Jewish community as a whole, but blamed AJCongress and its counsel, Leo Pfeffer; UAHC (Reform), and CCAR (Reform) for the efforts to remove religious practices from the public schools. "We wonder," said the editorial, whether it is not time for provident leaders of American Judaism to ask their more militant colleagues whether what is gained through the courts by such victories is worth the breakdown of community relations. . . . What will have been accomplished if our Jewish friends win all the legal immunities they seek, but thereby paint themselves into a corner of social and cultural alienation?

*America* wondered, further, what "bargain" the Jewish community was "willing to strike as one of the minorities in a pluralistic society" and what it conceived to be its "final objective."

The editorial was greeted with a storm of indignation. AJCongress President Joachim Prinz said: "It is a sorry day for religious liberty in the United States when an effort to protect the guarantees of the First Amendment should evoke thinly veiled threats of antisemitism from so respectable a journal of opinion as *America.*" UAHC and CCAR, in a joint statement, charged that the editorial was "threatening and patronizing." "In the guise of a kindly warning," they said,

*America* is encouraging the very evil it claims to be trying to avert. . . . Has *America* forgotten that Roman Catholics have, throughout the years, gone to court to challenge religious practices in the public schools? Is it *America*'s contention that Jews have no right to press a position which they hold dear while those of other faiths are at liberty to use [all their resources] to press for . . . federal aid to parochial schools, particular divorce legislation, anti-birth control statutes?

In a letter to *America* (September 8) the American Jewish Committee wrote: "We believe, and we have always been under the impression that *America* believed, that pluralism involves the right of every American group
to express its viewpoint and press its position through the impartial judicial process which our democratic state has established for such purposes. Is this a matter for ‘bargaining’?" Asserting that it found America’s editorial concern over increasing antisemitism "disconcerting," the Committee urged that the magazine warn its own readers against this evil, rather than the Jews.

The Joint Advisory Committee of SCA and NCRAC, ADL, and the National Council of Jewish Women all condemned the editorial.

At least two Catholic magazines took issue with America. Commonweal (September 7) found the editorial "curious" on several counts: "We were not aware . . . that the . . . decision has provoked any increased antisemitism. Certainly none has come to our attention." But, if it has, said Commonweal, "it is Catholics who ought to be warned. Indeed, ‘warned’ is too mild a word: they ought to be told as sharply as possible of the sin of any form of antisemitism." Moreover, declared Commonweal, America’s editorial suggests the need of a refresher course on the nature of our political system. . . . Our whole system would become meaningless if the various minority groups were made to fear any resort to the courts. . . ." The Register (September 9), official newspaper of the Diocese of Peoria, saw “no signs of antisemitism that can be traced to the prayers-in-school controversy.” While it did not think America’s editorial was a “veiled threat,” it found that “somehow, that’s the way it comes through. If you think not, try substituting . . . Catholic for Jew, and Federal Aid to Education for religious observances in public schools. How does it sound now?”

Protestants, too, publicly dissented. Episcopalian Bishop Richard S. Emrich of Michigan thought America’s editorial was a “mistake.” He said: “As soon as a minority (and we are all minorities) is warned not to say certain things because it may be punished by a majority, the whole argument changes. The issue is no longer the separation of Church and State; it is freedom of speech.” The Christian Century (September 5) thought the purpose of the editorial was “to frighten Jews into deserting Protestants . . . who support the Supreme Court’s ruling,” and charged America with attempting to bully American Jewry.

On September 22 America replied “to the tidal wave of mimeograph ink.” Terming the charge of antisemitism “palpably ridiculous,” it once again warned:

If, as they are now bending every effort to do, Leo Pfeffer and his fellow campaigners succeed in winning Supreme Court decisions that strike down the Lord’s Prayer and Bible reading . . . , there will be once again . . . an intensely unfavorable public reaction. . . . Jews in general will be unfairly blamed for what in fact will have been accomplished by a mere handful of militants, allied with an assortment of humanist groups, ethical culturists, Unitarians, secularists and atheists.

Citing editorials in the Pilot, the Hartford Catholic Transcript, the Baltimore Catholic Review, and the Pittsburgh Catholic in support of its position, America concluded by denying any intent to issue a “veiled threat” to “Our Jewish Friends”: “A person doesn’t ‘veil’ the warning he addresses to a
friend who is about to step into the path of an oncoming ten-ton truck. On such occasions you shout a bit... because you want him to hear, and, when you do, it is rather disconcerting to have your friend turn on you and accuse you of driving the truck."

**BIBLE IN THE SCHOOLS**

On February 1, 1962, a three-judge Federal district court held that a Pennsylvania statute requiring the reading of ten verses of the "Holy Bible" as part of the daily opening exercise of the public schools was unconstitutional. The same court had so held on September 17, 1959, but the case had been remanded by the United States Supreme Court on October 24, 1960, for such further proceedings as might be appropriate in the light of an amendment passed by the legislature, which became effective on December 17, 1959. The amended statute provided that "any child shall be excused from such Bible reading, or attending such Bible reading, upon the written request of his parent or guardian." (It also removed a provision for penalizing teachers who failed to obey the mandate of the unamended statute.) The case had originally been brought on February 14, 1958, by Edward and Sidney Schempp, Unitarians, whose children attended the public schools (AJYB, 1962 [Vol. 63], pp. 188-89). They were represented by ACLU counsel Henry Sawyer, 3rd.

Asked why he had not taken advantage of the amended statute to request that his children be excused from the Bible-reading ceremonies, Edward Schempp testified that they would be "labeled as 'oddballs'" and that their classmates were likely to "lump all particular religious differences or... objections together as atheism," often associated with atheistic Communism, with overtones of possible immorality. He also said that if his children were excused they would have to stand outside their home rooms, a practice which carried with it the imputation of punishment for bad conduct.

The court unanimously held the amended statute unconstitutional as an establishment of religion in violation of the First Amendment; under the Establishment Clause, it ruled, the right of a child to absent himself from the exercise "cannot aid the defendants' argument that the doctrine of abstention is applicable. . . ."

Reading the verses, "even without comment," said the court,

possesses a devotional and religious character and constitutes, in effect, a religious observance... made all the more apparent by the fact that the Bible reading is followed immediately by a recital in unison by the pupils of the Lord's Prayer. The fact that... pupils... might be excused from attendance... does not mitigate the obligatory nature of the ceremony, for [it] unequivocally requires the exercises to be held every school day in every school in the Commonwealth... under the authority of the local school authorities and during school sessions. Since the statute requires the reading of the "Holy Bible."

---

a Christian document, the practice . . . prefers the Christian religion. The record demonstrates that it was the intention of the General Assembly of the Commonwealth of Pennsylvania to introduce a religious ceremony into the public schools of the Commonwealth.

However, the court noted, nothing in its ruling was to "be construed as interfering with or prohibiting the use of any books or works as educational, source or reference material."

On April 6, 1962, Maryland's Court of Appeals, in a 4-3 decision, upheld a regulation of the Baltimore board of education, adopted in 1905, requiring that each school day open with Bible reading and/or the recitation of the Lord's Prayer. Like the amended Pennsylvania statute, the Baltimore school-board regulation had a noncompulsory provision added in November 1960.

The plaintiff, Mrs. Madalyn Murray, an avowed atheist, contended that her child was entitled to attend school without being discriminated against by other students because of his lack of belief.

Maryland's highest court disagreed sharply over whether the school-board regulation constituted an establishment of religion. The majority held that because there was no compulsion to attend the Bible-reading exercises there was no conflict with the Constitution. "As we see it," they said, "neither the First nor the Fourteenth Amendment was intended to stifle all rapport between religion and government." They added that the use of school time and public funds in the conduct of the school exercises was negligible, and in the same category as the opening-prayer ceremonies in the legislature, the Congress, and public meetings and conventions. The minority held that the exercises were Christian in nature and thus discriminated "against other religions and against nonbelievers." This was "directly contrary to the prohibition against any 'law respecting an establishment of religion,' contained in the First Amendment, as that provision has been interpreted by the Supreme Court."

The appellants in both the Schempp and Murray cases indicated that they would ask the United States Supreme Court for review.

Bible Distribution

In February Mr. and Mrs. Norman E. Polster, Quaker parents, with the help of ACLU, initiated legal action to halt distribution of Gideon Bibles in the schools of the Centennial joint school district of Bucks County, Pa. In response to the objections, the Gideons requested the return of their 3,000 Bibles, "in the spirit of Christian grace and to avoid harmful controversy. . . ." The school board rejected the request, as well as a suggestion by several Protestant ministers that the books be distributed through their churches, preferring to make a court test. The board also disregarded a 1956 ruling by the state's attorney general that the distribution of Gideon Bibles in the public schools would unconstitutionally aid religion. It did, however, agree to stay the distribution while the suit was pending.

8 Murray v. Curlett, 228 Md., 239, 179, Atlantic 2d, 698.
On April 20, 1962, the attorney general of the state of Washington ruled that the state constitution prohibited the distribution of Gideon Bibles on public-school premises either by school employees or by representatives of the Gideon Society. Referring to several decisions by the courts of his state, the attorney general concluded that the Washington constitution was more stringent in respect to the separation of church and state than the Federal Constitution. He also cited decisions of New Jersey and Florida courts against the distribution of Gideon Bibles in the public schools, and opinions of attorneys general of Colorado, California, and Arizona.

**RELIGIOUS HOLIDAYS**

As in previous years, there were clashes in a number of communities over the observance of Christmas in the public schools.

One such incident occurred in Hamden, Conn., a prosperous suburb of New Haven. On November 10, the New Haven Jewish Community Council sent a letter and accompanying resolution to several school systems in the Greater New Haven area, including Hamden, saying it was “concerned about the form that religious celebrations of Christmas and Hanukkah frequently take in the public schools.” It noted that it had been invited to “share in joint religious exercises, including joint celebrations of sacred holidays,” but while “deeply appreciative of the good will and fraternal motivations which prompt such invitations, our concern over basic principles . . . dictates that we should not participate.” The resolution expressed the hope that all “concerned with the upbringing of our children . . . will . . . join us in abjuring any form of public sponsorship of religious exercises, celebrations and festivals within America's public schools.”

Only the Hamden superintendent of schools, David Wyllie, acted on the council’s letter. On November 15, he issued a directive asking the staff “to refrain as much as possible from the use of religious motifs and confine . . . observances primarily to the holiday aspects.” Obviously referring to the council’s letter, he said, “I strongly request that the desires of the religious communities be respected and that our programs be maintained in terms of high-quality music . . . although [of] ecclesiastical origins.”

Superintendent Wyllie’s order was reported in the New Haven Journal-Courier on December 4. That evening Msgr. William J. Daly, pastor of St. Rita’s church in Hamden, read his parishioners an editorial from the December issue of Columbia, official organ of the Knights of Columbus. The editorial suggested that the council’s resolution might well be interpreted “as an offer to trade off two festivals—a suggestion that, if you will be so kind and un-monolithic as to forget all about Christmas, we will reciprocate and forget Hanukkah.” The editorial concluded:

We are confident that the majority and, surely, the more thoughtful of our Jewish brethren appreciate [that Christmas is] not a small matter to many millions of our people [and have] no desire to diminish its observance—even the circumspect observance that occurs in many, if not most, public schools. The Republic
has survived more potent threats than any represented in pinning up some children's drawings of the Mother and Child, with attending angels. The danger of having a state-imposed religion fastened upon us does not grow from such seed.

On the same day, a local Protestant minister issued a statement to the press, asserting that “culturally the United States is Christian” and that “when any people become so divisive that they refuse to listen to the prayers and songs and traditions of another's faith then God is becoming a distant reality.” He accused the council of being “unreasonable” in its “request to keep religion out of human life.”

Even before the school board met on the evening of December 5, school and town officials were inundated with letters and phone calls. First Selectman John DeNicola said that he was “swamped by calls and letters . . . many of them . . . nasty. They have sickened me.” By DeNicola’s orders, six policemen were on hand to control the angry, yelling crowd that jammed the auditorium of Sleeping Giant junior high school, to which the meeting was transferred. Some 20 minutes after the meeting started, the school board withdrew in executive session. It returned to announce through its chairman, Bingham J. Humphrey, that Superintendent Wyllie’s directive had been rescinded, and that “Christmas will be observed in the schools as it always has been.”

A former president of Congregation Beth Sholom of Hamden observed that the meeting was comparable to a mob in Munich under Hitler.9

The emotions which ran riot at the school board meeting spilled over into other forms of resentment. It was reported that Jewish merchants received threats of boycott, swastikas were painted on and in the high school, placards displayed at the school equated Jews and Communists, and blackboards warned, “What Eichmann started, we’ll finish.”

The Christian clergy decried the “mob hysteria.” Msgr. Daly said: “We value our Jewish friends very highly and we don’t want ill will to continue. We want to live in peace with our neighbors.” He prepared a statement to be read in all Catholic churches in the diocese urging “boys and girls . . . to have a high regard for themselves, their teachers and their classmates. A lack of Christian charity . . . towards other boys and girls or teaching authority would be anything but Catholic. . . .” Eight Protestant clergymen issued a statement deploiring the “lack of respect demonstrated for the . . . school board and the superintendent.” They urged that “this matter of Christmas celebration in public schools be discussed within each faith group and between responsible members of these groups and the Board of Education. . . .”

The Hamden Chronicle (December 7) was “shocked and outraged at the scattered evidence of antisemitism,” and called upon “the vast majority of decent Hamden residents [to] stop bigotry in its tracks whenever a member of the small, misguided minority attempts to do otherwise.” The New Haven

---

9 “Community Conflict—Christmas Observance in the Public Schools,” Background Report, published by NCCJ (June 1962).
Register (December 10) in “the wake of the public tempest,” called for “thoughtful consultation among community leaders and the clergy, a patient attempt to better understanding all around. . . . Christmas touched off this furor. . . . But . . . can cure it as well. . . .”

In a published comment on the NCCJ report (October 1962), the Jewish Community Council explained that over a period of years, it had sought through informal discussions with school officials and Protestant and Catholic clergy in the Greater New Haven area to effect revisions of religious observances in the schools, but in each case had been politely rebuffed.

The Jewish Community Council of Greater Washington precipitated a dispute when it mailed identical letters to seven school boards on January 5, 1962, asking that they “promulgate a policy that clearly prohibits the conduct of religious holiday observances and other religious practices under public-school auspices, whether optional or compulsory.” The council charged the schools with making use of religious scenes, symbols, hymns, prayers, texts, stories, dramatizations, vestments, rituals, ceremonies, and religious films, accomplishing thereby only a “watered-down, anemic, empty kind of religiosity.”

The letter received wide coverage in press, radio, and TV, and a widespread public response. Letters to the editor ran heavily against the council. About 40 Protestant ministers wrote to the council, in varying degrees of agreement and disagreement. Some were bitterly hostile, one saying: “Your letter . . . brought to mind an event over 1900 years ago in which the Jews cried ‘Crucify Him, crucify Him.’” Some regretted that the issue had been raised publicly on the ground that it was bound to create prejudice and interreligious hostility. Catholic clergy, including the auxiliary bishop of the archdiocese, took a strong stand against the council position.

In a memorandum to his board dated April 18, 1962, Superintendent Carl F. Hansen of the District of Columbia schools advised against any revision of policy. It was his opinion that “deliberate prohibition . . . of the singing of songs pertaining to Christmas or the presentation of pageants dealing with the birth of Christ would limit the freedom of choice of principals, teachers and students . . . would create an artificial separation between events within and outside the school . . . difficult to reconcile with the purposes of education.”

The Washington Post was sharply critical of Superintendent Hansen’s position, asking whether “true piety is prompted by a compelled ceremony” (April 24). But the Star took the opposite side.

In a summary of the results of its action (September 1962), the Jewish Community Council of Greater Washington reported that “an enormous amount of discussion, study and examination of the issues involved has taken place [within] Protestant church groups”; thousands of pieces of literature were requested by these groups and the general public; numerous invitations were extended to the council to provide speakers for religious and civic group meetings, including several PTAs, and numerous discussions took place among public-school faculties.
Miami Case

In June 1962 the Florida Supreme Court unanimously affirmed in all respects the decision of Circuit Court Judge J. Fritz Gordon banning Christmas and Easter programs depicting the Nativity and the crucifixion of Jesus, the exhibition of films with a religious content, and the use of school premises for afternoon religious classes by religious groups. At the same time, the state's high court upheld Judge Gordon's refusal to ban daily Bible reading and the recitation of the Lord's Prayer, the display of religious symbols, baccalaureate programs, and the singing of religious songs and hymns. The court's action was based on a rejection of the United States Supreme Court's interpretation of the Establishment Clause:

Neither a state nor the Federal Government can set up a church. Neither can pass laws which aid one religion, aid all religions, or prefer one religion over another. Neither can force or influence a person to go to or remain away from church against his will or force him to profess a belief or disbelief in any religion. No person can be punished for entertaining or professing religious beliefs, or disbeliefs, for church attendance or non-attendance. No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called or whatever form they may adopt to teach or practice religion. Neither a state nor the Federal Government can, openly or secretly, participate in the affairs of any religious organizations or groups and vice versa. In the words of Jefferson, the clause against establishment of religion by law was intended to erect "a wall of separation between Church and State."  

Instead the Florida court chose to accept the view of the eminent constitutional authority Thomas M. Cooley:

By establishment of religion is meant the setting up or the recognition of a state church, or at least the conferring upon one church of special favors and advantages which are denied to others. It was never intended by the Constitution that the government should be prohibited from recognizing religion . . . where it might be done without drawing any invidious distinctions between different religious beliefs, organizations or sects.

The court further rejected the contention that the children of the plaintiffs have suffered or will suffer any measurable psychological trauma as a consequence of the reading of the Bible, either in or out of their presence. Rather, it seems that this is just another case in which the tender sensibilities of certain minorities are sought to be protected against the allegedly harsh laws and customs enacted and established by the more rugged pioneers of the Nation. . . . The plaintiffs assume, inferentially at least, that minorities enjoy a peculiar susceptibility to psychological and emotional trauma.
trauma and compulsions and are entitled to some peculiar and fatherly protection against the strange ways of the ordinary American citizen... such is not the case. . . .

The opinion concluded that it would “approach the ridiculous” to deny the vast majority of public-school students the right of hearing the Bible read, or observing “the magnificent painting of the Last Supper, or of listening to Caruso’s recording of Adeste Fidelis, because a minority might suffer some imagined and nebulous confusion. . . .”

ACLU and AJCongress, which had provided counsel for the plaintiffs, announced that adverse parts of the decision would be appealed to the United States Supreme Court.

STATE AID TO EDUCATION

Textbooks

On November 15, the Oregon Supreme Court held 6–1 that a state law under which school districts provided free textbooks for parochial-school children was unconstitutional.13 The textbooks were identical with those used in the public schools and the school district retained title to them, although that was of “little practical significance” since the books were not ordinarily repossessed by the district. The court found that the statute violated the Oregon constitution’s ban on the use of state funds “for the benefit of any religious or theological institutions.”

The trial judge had dismissed the action on the basis of the “child benefit” theory in Everson, holding that he was bound by United States Supreme Court decisions (AJYB, 1961 [Vol. 62], p. 93).

Oregon’s high court found “difficulty” with the child-benefit theory because “unless it is qualified in some way it can be used to justify the expenditure of public funds for every educational purpose.” Moreover, the court pointed out, in the Everson case the expenditure for the transportation of parochial-school pupils was upheld on the theory that the state could provide for the protection of all school children from traffic hazards irrespective of the schools they attended. But this reason was not applicable to textbooks, which, the court found, are “clearly identified with the educational process.” In answer to defense arguments, the court said: “The state may not further compliance [with the law compelling all children to attend school] through the device of furnishing aid to religious schools if that aid is in violation of the Constitution. Moreover, the state does not compel pupils to attend parochial schools.” Noting the secular nature of the textbooks, the court said it could not distinguish between the “furnishing of textbooks and the furnishing of... other equipment clearly necessary to the operation of the school.” The books were “an integral part of the educational process... and the teaching of the precepts of Catholicism is an

inseparable part of the educational process" in the parochial school in ques-
tion. "We are not unmindful," said the court,

of the fact that parents who send their children to Catholic schools must bear
the double burden of supporting not only their own parochial schools but the
public schools as well. But the added burden is self-imposed; instruction in the
public school is available to all. Catholic schools operate only because Catholic
parents feel that the precepts of their faith should be integrated into the teach-
ing of secular subjects. Those who do not share in this faith need not share in
the cost of nurturing it.

The dissenting opinion held that *Everson* was controlling, and that the
statute should be upheld as an exercise of the state's power to help in the
education of children. "It is clearly evident," said the minority,

that the legislature . . . wished to improve the quality of the denominational
schools. . . . The act in question clearly can be deemed an educational act . . .
to bring to the avail of the pupils in denominational institutions textbooks which
the legislature favored.

Although the majority based its decision entirely on the Oregon constitu-
tion, the defendants sought review by the United States Supreme Court. Re-
view was denied.

**Bus Transportation**

In June 1962 the Supreme Court of Wisconsin in a 4–2 decision voided a
law which provided that private-school children could ride on public-school
buses without charge to the point on the bus route nearest their private
school. The court held this to be "in direct violation of that portion of the
state constitution which prohibits the expenditure of any public funds for
the benefit of religious societies or theological seminaries." 14 The action was
brought specifically for the purpose of testing its constitutionality, ranging
the state attorney general against the commissioner of the state department
of administration.

Attorney General John W. Reynolds argued that parochial schools already
benefited indirectly from services such as police and fire protection, and that
bus transportation was just as constitutional. The majority held that "all of
these public services . . . are provided to the public or to property generally
on a basis whereby no classification is made as to religious organizations or
schools. It is this which distinguishes these benefits from those sought to be
conferred by the [school bus] act."

The majority rejected the view that shared time, under which parochial-
school pupils in Wisconsin attended some classes in the public schools, was
indistinguishable in principle from the provision of bus transportation. Ass-
suming without deciding, said the court, that shared time was constitutional,
"riding school buses is not an educational objective of the state in itself, but
merely an instrumentality to bring the pupils to the public schools where
they will secure a public education . . . . Parochial school children are not to

14 *Reynolds v. Nusbaum*, 17 Wis. 2d, 148.
be transported to the public schools for the purpose of receiving any public school instruction; rather, such transportation is merely a convenience to assist them in attending a parochial school.”

The minority denied that the bus-transportation law would create a special class of benefits for parochial schools. In passing the law, the minority argued, the legislature told parents: “If you choose to [have your children] attend a parochial school, we will furnish you the identical transportation service to the same place that we provide your neighbor who attends the public school, no more, no less.” It held that shared time could not be distinguished in principle from the type of bus transportation provided in the statute, and that the transportation of parochial-school children was “not identical to, but . . . had some similarity to the advantage flowing incidentally by reason of the paving of good highways providing access to a parochial school or church.” Finally, said the minority, bus transportation is merely an implementation and protection of the child’s and his family’s religious freedom.

The attorney general announced there would be no appeal.

In December, New York State Education Commissioner James E. Allen ruled that a Suffolk County public-school board was obligated to pay for the transportation of a child to a parochial school on a route that included two ferry rides as well as a trip by land across Shelter Island. The school board had contended that it would cost as much as $5,000 a year to provide the transportation, which would mean a tax increase of eight cents on every $1,000 of assessed valuation in the district. Dr. Allen’s ruling was made pursuant to a provision in the education law which requires a school district to provide transportation to nonpublic-school children up to ten miles away when parents request the service: It was pointed out that the parochial school was more than fifty miles from the child’s home by a land route, but Dr. Allen held that a ferry route is deemed a highway under court decisions.

School Lunches

In September, in response to a request from Oliver Hodge, state superintendent of public instruction, the attorney general of Oklahoma ruled that “a school district operating a cafeteria under the National School Lunch Act for children attending its schools cannot legally provide school lunches to children attending a parochial school.” The opinion held that such a procedure would violate the Constitution in that it would benefit a church organization.15

Tuition Grants

In 1961 Georgia enacted an Education Grants Act providing that every school child, in lieu of attending public school, should be entitled to a grant

---

15 The ruling was made on a complaint by a Protestant minister in respect to a cafeteria then under construction in Cushing, Okla., even though its board of education had never given the matter formal consideration.
of public funds "for the purpose of attending a nonsectarian private school."

On October 17, 1961, Carla C. Aikens filed a petition for mandamus directing the Atlanta board of education to help finance her continued attendance at Arlington Schools of Atlanta, the board having declined to do so on the ground, among others, that it was a sectarian institution. According to a brochure published by the school, one of its "educational missions" was "to serve . . . as an educational institution where Christian faith and living are without apology reflected in policy, practices and persons." Other evidence showed that "religious instruction" in the Christian faith was "part of the regular curriculum of the school." Asked at the trial whether Arlington was a "Christian educational institution," the headmaster replied, "Without apology." He also affirmed that the Christianity taught was "that rule of life or living that molds itself after Jesus Christ"; other officials added that the instruction "in the Christian faith" was in the "Judeo-Christian tradition," and was not directed towards indoctrination in any particular religion or religious denomination.

In December 1961 Superior Court Judge Durwood T. Pye held that Arlington Schools was a nonsectarian institution, and that Miss Aikens was therefore entitled to a tuition grant from the Atlanta board of education. The board appealed. An amici curiae brief directed solely to the question whether the school was, in fact, a nonsectarian institution was filed by the Atlanta chapter of the American Jewish Committee, the executive board of the Georgia Council of Churches, the southeastern region of ADL, the executive committee of the United Church Women of Georgia, the Episcopal diocese of Atlanta, and the Atlanta Jewish Community Council.

On May 28 the Georgia Supreme Court unanimously reversed Judge Pye, but failed to reach the substantive question, holding that the petitioner had failed to exhaust her administrative remedies.

**USE OF SCHOOL PREMISES FOR RELIGIOUS PURPOSES**

In June 1961 the attorney general of Wisconsin ruled, in response to an inquiry by the state assembly, that a legislative proposal to authorize school boards to lease space in public-school buildings to churches for religious worship and meetings at times when such use would not interfere with the public-school use of the facilities, and on the further condition that such use would be temporary—only until a given church group erected its own building—was in violation of the state and Federal constitutions.

**Baccalaureate Services**

On April 20 the attorney general of the state of Washington held that public-school authorities were prohibited from participating in the planning, promotion, or execution of baccalaureate exercises that were religious in nature. He noted that the commissioner of education of the state of New
York had restrained a local school board in 1951 from holding baccalaureate services on public-school premises.

**THE ST. JOHN'S UNIVERSITY CASE**

In May 1962 three Catholic students at (Roman Catholic) St. John's University in Brooklyn, N. Y., were expelled for participating in a civil-marriage ceremony: two of the students, Howard Glenn Carr and Greta Schmidt Carr, because they were thus married in violation of ecclesiastical law; the third, Jean Catto, because she witnessed the marriage. The penalty was imposed even though the students subsequently remarried before a priest, in the presence of the same witnesses.

Suit was instituted to compel reinstatement, the students being represented by ACLU. The university asserted that expulsion was justified on the basis of a university bulletin notice that “in conformity with the ideals of Christian education and conduct, the university reserves the right to dismiss a student at any time on whatever grounds the university judges advisable.” In June New York Supreme Court Justice George Eilperin ordered the petitioners reinstated.

In July the appellate division of New York's Supreme Court, in a 3–2 decision, reversed Judge Eilperin. The majority held that the university had acted “not arbitrarily but in the exercise of an honest discretion, based on facts within its knowledge,” so that its action was not subject to judicial review. The minority maintained that as a “public institution, chartered by the state, open to persons of all religious faiths, and engaged in providing secular learning leading to a general academic degree, [the] university may not enforce against the student an ecclesiastical law, the breach of which is not immoral according to the standards of society in general, or which it does not enforce equally against all students at the university, whether Catholic or non-Catholic.”

The Court of Appeals upheld the majority.

**FEDERAL AID TO EDUCATION**

In his State of the Union message in January 1962, President Kennedy once again called for across-the-board aid for public elementary and secondary schools, saying that this was “the maximum scope permitted by our Constitution.” Thus the President reiterated his opposition to Federal aid for pre-college parochial schools (AJYB, 1962 [Vol. 63], pp. 176–180). But legislation made no headway.

*America* (January 13) was sharply critical of the President for his continued exclusion of parochial schools from his Federal aid program. It promised to “press the reasons why . . . Federal aid to the nation's schools should not be allotted in a way calculated to put harsh economic sanctions on millions of parents who, in the exercise of their religious liberty, choose to educate their children in parochial schools. . . .”
Some hope for a more favorable atmosphere for Federal aid to education legislation came from a statement by Richard Cardinal Cushing in October urging that Catholics "not use their political influence in Congress" to block all school aid if they "do not get their own way." This did not mean, he said, that Roman Catholics should give up trying to prove their right to Federal aid for parochial schools.

Msgr. Francis J. Lally, editor of the *Pilot*, in which the cardinal's statement appeared, was asked in a telephone interview whether the cardinal's views were not in conflict with a pronouncement of the bishops in March 1961 that "in the event that a Federal aid program is enacted which excludes the children in private schools, these children will be the victims of discriminatory legislation. There will be no alternative but to oppose such discrimination." Msgr. Lally answered that the pronouncement was "somewhat ambiguous," that Cardinal Cushing had pointed out that the "bishops were careful not to say that they would oppose this [Federal aid] legislation, but oppose this discrimination."

In November the Catholic bishops reaffirmed their opposition to any program of Federal aid to education that failed to help parochial schools, and Francis Cardinal Spellman said that if the Administration bill were adopted it would mean "the end of our schools ... it would be a dagger threatening our very existence. . . ."

In December the legal department of the National Catholic Welfare Conference (NCWC) published a study which denied that there was any constitutional bar to Federal aid to education in church-related schools "in a degree proportionate to the value of the public function it performs. . . ." In other words, public aid could be limited to the nonreligious functions of the parochial school. A "meaningful financial division . . . between those costs properly attributable to the secular aspects of education and those properly attributable to the religious aspects . . . is properly the task of the art of accounting, as informed by the basic legal and educational principles applicable in this area," said the report. The report disclaimed any desire to specify the forms that public aid to the nonreligious functions of the parochial school should take, but mentioned among the possibilities matching grants, long-term loans, scholarships, tuition payments, and tax benefits, adding that other forms of aid "doubtless will be conceived."

In May the (Protestant) National Council of Churches issued a report which challenged the basic argument of the NCWC legal study. The report, prepared by George R. LaNoue, demonstrated that parochial-school textbooks in science, mathematics, and foreign languages were permeated with religious teaching. In making his investigation, LaNoue addressed himself to the implied assumption in the National Defense Education Act (NDEA) that there was no teaching of religion in such secular subjects (AJYB, 1962 [Vol. 63], p. 180).

Thus the study quoted a science textbook: "What does a scientist look for? He looks for facts. A fact is anything that is true. But facts are of many kinds. Julius Caesar was a Roman emperor. Pope Pius XII became Pope in 1939. The human soul is immortal. . . . Columbus discovered America in
1492. This is a fact of the Christian revelation: There are three Persons in God."  

According to a mathematics textbook "the Mass is an act of worship by which we offer to God our adoration, our gratitude, our sorrow for sin, and by which we beg for His blessings. Throughout the world there are a million Masses said each day. A million is a number that contains seven figures. In figures it is written 1,000,000."  

The Rev. Dean M. Kelley, director of the National Council's department of religious liberty, said the study did "not criticize the objectives or methods of parochial education—quite the contrary. Christians must respect the dedication and zeal that have gone into the effort to integrate religion completely in the teaching of all 'secular' subjects. It is an admirable effort, but one which we insist must be financed on a strictly voluntary basis by the adherents of the religion taught."

In an editorial the Pilot (May 19) called LaNoue's study "the biggest piece of tomfoolery we have seen for many a moon." The Government "is much wiser than the [National] Council [of Churches] on this topic. They understand exactly what they are doing; they are supporting the teaching of secular subjects even though the context of teaching is religious."

In January Rep. Cleveland M. Bailey (Dem., W. Va.), chairman of the general-education subcommittee of the House Committee on Education and Labor, introduced a "new approach" to Federal aid to elementary and secondary education (HR 10,180). It would provide for a Federal contribution to each state of two per cent of the state's public-school expenditures. An equalization formula would increase the allocation to states with a lower-than-national average personal income. Allocations would be reduced where states lowered their public-school expenditures in hope of Federal contributions. The funds would be given directly to the state departments of education, and distributed according to state formulas for the allocation of aid to public schools. Edgar Fuller, executive secretary of the Council of Chief State School Officers, testified that this was the first Federal aid-to-education bill to receive the full endorsement of the council. Landon Gerald Dowdey, a Washington attorney, opposed the bill on behalf of Citizens for Educational Freedom, because it provided aid for public schools only. Congressman Bailey had been confident that his bill would escape the religious controversy since the Federal funds were to go directly to the states to be channeled through "the local school districts for whatever specific purposes were required at that level," and thus would be "unidentifiable."

In February Federal aid to education was injected prominently into a special Congressional election in New York City's sixth district in Queens county. In the 1960 election, the Democratic candidate had received 66 per cent of the 237,000 votes cast. In the special election, with only 36,087 votes cast.

17 Quoted by LaNoue from Sister M. Paulita Campbell, Progress in Arithmetic, Grade 6 (New York, William H. Sadler Co., 1957).
cast, Benjamin S. Rosenthal (Dem.) won by the scant margin of 193 votes over Thomas F. Galvin (Rep.), who had declared himself in favor of Federal aid to parochial schools. Leading the fight for Galvin was Citizens for Educational Freedom, with headquarters in St. Louis.

The parochial-school issue also played a major role in the contest between Representatives William Fitts Ryan and Herbert Zelenko for the Democratic nomination for Congress in the new 20th district of Manhattan's upper west side. In April 1961 Zelenko had introduced in Congress an amendment to the NDEA which would have provided an expanded program of assistance to private schools for the purchase of equipment and the construction of facilities in which science, mathematics, and foreign languages were to be taught. He was congratulated at the time by Cardinal Spellman for a "sound legislative proposal" (AJYB, 1962 [Vol. 63], p. 180). Ryan, who opposed aid to parochial schools, won the Democratic nomination handily.

**Higher Education**

On January 30, 1962, the House of Representatives passed a five-year $1.5-billion college-aid bill, 319-79. On February 6 the Senate passed another version, with a provision for scholarships which was opposed by the House. Both bills made grants and loans available to public and private (including church-related) institutions for the construction of academic facilities—classrooms, libraries, laboratories. But none of the funds were to be spent for facilities to be used for sectarian instruction or religious worship, or primarily in connection with any part of the program of a divinity school. An amendment to exclude private colleges from the construction-loan program was offered by Senator Sam J. Ervin, Jr. (Dem., N. C.), but was defeated, 72-15.

In September a House-Senate conference committee agreed on a compromise version, but the House rejected it, 214-86. John D. Morris of the New York Times (September 20) reported that the religious issue had decided the outcome. House members received telegrams from Executive Secretary William G. Carr of the National Education Association and Executive Director C. Emanuel Carlson of the Baptist Joint Committee on Public Affairs, opposing the bill because it included aid to church-related institutions. Supporters of the bill unsuccessfully sought to counter the attack by pointing out that existing programs of Federal assistance to higher education made no distinction between church-related and other institutions.

**Religious Studies Under NDEA**

In January U. S. Commissioner of Education Sterling M. McMurrin issued administrative regulations eliminating graduate programs and fellowships in the field of religion under the National Defense Education Act (AJYB, 1961 [Vol. 62], pp. 100, 101). Typical of the fellowships eliminated were Theology at Union Theological Seminary; Old Testament Studies at Emory University; Comparative Religion at Dropsie College; Church Music at Eastman School of Music, Rochester, N. Y.; Theology of the Protestant
Reformation and Other Biblical Studies at Claremont Graduate School, California; Christian Social Ethics and Church History at Duke University; and Buddhism at the University of Wisconsin. Under NDEA a fellowship student could receive a scholarship of from $2,000 to $2,400, plus $400 for each dependent, and the school up to $2,500 a year per student.

CLOSING LAWS

A new approach to the conflict over the Sunday-closing laws was initiated in Texas. On November 6, 1961, legislation went into effect prohibiting merchants, with certain exceptions, from remaining open on consecutive Saturdays and Sundays. A merchant thus had the choice of closing his store on either day of the weekend without reference to religious affiliation.

In May 1962, Michigan adopted a closing law patterned on that of Texas. In February the Kentucky Court of Appeals upheld the constitutionality of a blanket exemption for those observing the Sabbath on a day other than Sunday. The exemption had been challenged as an affirmative preference for one religion over another. The United States Supreme Court had pointed to the states providing exemptions for Sabbath observers as having found perhaps "the wiser solution to the problem." It followed, said Kentucky's high court, that the Supreme Court had by implication upheld the validity of such an exemption (AJYB, 1962 [Vol. 63], pp. 189-192).

As an aftermath of the Supreme Court decision upholding the Sunday-closing laws in May 1961, the Lord's Day Law in Massachusetts was so strictly enforced that resort and home-building interests clamored for relief. Governor John A. Volpe appointed a study committee of 20 which divided closely in its findings. A small majority recommended against liberalizing the law; nine members, including the committee's chairman, Professor Arthur E. Sutherland of Harvard Law School, urged enactment of a relaxed Sunday-leisure law. A modified law providing exemption for Saturday observers was defeated in the House by a vote of 122 to 99, but accepted by the Senate, 21-14.

On June 9 the archdiocesan newspaper, the Pilot, assailed the Senate for a "shocking assault" on the day-of-rest statute, saying that "the Senators responded to pressures that will destroy the Sunday observance in favor of those—principally Jews and Adventists—who worship on Saturday. . . We will leave it to others to say how a carefully organized minority had done its work to destroy the Sunday." The editorial called attention to "the opposite page," where we print, "for the interest of our readers, the names of those Senators who so unwisely supported the bill. We hope they will reconsider" (emphasis in the Pilot). Immediately afterwards, the Senate did reconsider, and defeated the exemption by a vote of 23-7.

On June 16 the Pilot commended the "prompt and intelligent action,"

adding, "Just as last week we published... the names of those who voted in favor of the ill-fated amendment, this week for similar reader interest we are pleased to publish the names of those who voted in favor of keeping Sunday as a day of rest."

On June 18 the Boston Jewish Community Council noted that the legislature had made "Sunday Day of Rest exemptions for baseball players, hotel employees, bartenders, bus drivers, newspaper editors, radio announcers, real-estate men, florists, truck farmers, and scores of others," thus establishing a precedent "for making exemptions for those who in their deep belief in God and in the pursuit of religious liberty, scrupulously observe a day of rest other than Sunday." The council observed that the "majority of the Massachusetts Senators were convinced of the reasonableness and logic of this appeal a few days ago," but under "strong pressures" many of them reversed their vote. It expressed confidence that eventually Massachusetts lawmakers would vote an exemption for non-Sunday Sabbatarians.

Rabbi Samuel J. Fox, chairman of the Social Actions Commission of the Massachusetts Council of Rabbis, an Orthodox group, accused the Pilot of "striking panic in the hearts of the legislators, with the most vicious results still being felt on Beacon Hill. To this day, Senators are receiving threatening letters and anti-Sabbatarian insults from those who were stirred up by this propaganda." Calling the editorial "anti-religious," Rabbi Fox said he could not "believe this is... the honest opinion of our Catholic brethren, both clergy and laity, many of whom have come forth to disclaim responsibility for this act." The rabbinical group called for a full legislative investigation of the ecclesiastical pressure tactics of the Pilot.

Vermont passed a new Sunday-closing law, effective August 1, 1961, providing exemption for Saturday observers.

BIRTH CONTROL

In June 1961 the United States Supreme Court declined to consider suits against enforcement of Connecticut's anti-birth-control law unless and until there were prosecutions of those who operated birth-control clinics (AJYB, 1962 [Vol. 63], p. 193).

In January 1962 two officials of a Planned Parenthood center in Connecticut were convicted of violating the state's 83-year-old birth-control law; 19 they were Dr. Charles Lee Buxton, professor of obstetrics at the Yale Medical school, and Mrs. Richard W. Griswold, director of the clinic. It thus appeared probable that Connecticut's birth-control law would be reviewed by the United States Supreme Court.

OVERSEAS ISSUES

In May Church World Service, the overseas relief arm of the National Council of Churches, announced that it would gradually discontinue its "family

feeding” program in Taiwan. Its decision, it said, was the result of a council survey that showed inequities in the furnishing of ration cards by the Nationalist Chinese government, and black-market operations in the resale of supplies both by the recipients and some local Protestant and Catholic churches. The program was conducted with United States government surplus commodities, which had been regularly distributed to more than 1.5 million persons on the island as dietary supplements.

Among the criticisms of the feeding program reported by Everett C. Parker of the United Church of Christ was the charge that “some churches, both Protestant and Roman Catholic, have used the food for proselytizing, making church attendance a requirement for receipt of food.”

Reporting the decision of Church World Service, the New York Times (May 9) disclosed “that there is a difference of opinion within Protestant church groups, and within the Agency for International Development, the Federal agency that handles foreign aid, as to whether religious groups should be involved in the government surplus operations in any way. One of the problems involved is the question of church and state. . . .”

On May 10 the New York Times reported that federal authorities were concerned that the Protestant withdrawal might cause some local Catholic missionaries to “succumb to the temptation to brand the Protestants as a church not interested in the welfare of the people. This could result in continuing friction, embarrassment to the United States government, and the hastening of an undesirable image of the United States, since the missionaries and the program are identified as American.”

Peace Corps

In January Peace Corps Director R. Sargent Shriver told a meeting of representatives of voluntary agencies in Washington: “We have not signed, nor do we have plans to sign” any project agreements with the service arms of churches in the United States (AJYB, 1962 [Vol. 63], p. 194). He said he was aware that these agencies were engaged in programs with the Agency for International Development, but pointed out that whereas AID arranged for their distribution of surplus food and other materials, the Peace Corps “provides people.” Granting that it was a “difficult line to draw” between the two types of service, Shriver nevertheless felt that “we shouldn’t stop trying to draw it.”

The New York Times (January 5) reported a spokesman for Catholic Relief Services as saying that his agency felt “disappointment, regret and even resentment” over the announced change in policy.

The Rev. C. Frederick Stoerker, director of the Peace Corps office of the National Council of Churches, agreed with Shriver that “the American concept of separation of church and state seems to preclude any denomination’s entering directly into a Peace Corps contract,” but thought there could be informal cooperation with the corps. He noted that Protestant corps members might find it difficult to practice their religion in some overwhelmingly Catholic countries, and said permission would be sought to conduct “briefing
sessions" for Peace Corps trainees on the religious atmosphere in their project countries, "since religion is just as much a reality as the economic, social and political life of a country."

HUMANE SLAUGHTER

In December the United States Department of Agriculture approved, as meeting its sanitary requirements, a restraining device permitting ritual slaughter of large meat animals (*shehitah*) without shackling and hoisting. The device also had the approval of halakhic authorities and the humane societies. The mechanism was perfected by Cross Brothers Meat Packers, Inc., of Philadelphia. No comparable device was available for small animals, such as calves and sheep.

In May the Michigan legislature adopted a humane-slaughter law containing the "Case Amendment" exemption for kosher slaughter, and a requirement that animals "not previously rendered insensible, and to be slaughtered in accordance" with ritual requirements be "slaughtered immediately following total suspension from the floor." Michigan was the only state to adopt a humane-slaughter law during the period of this report.

PHILIP JACOBSON

Anti-Jewish Agitation*

Against a background of domestic and world tensions, the impact of antisemitic agitation on the public's consciousness increased during the period under review (January 1, 1962, to December 31, 1962). The tone of hate literature, especially that produced by the activist segments of the antisemitic movement, was worse than it had ever been. "Shock themes" suggestive of violence were promoted, "Jewish ritual murder" canards were revived, and picket lines and other stunts were employed in attempts to stir up mass demonstrations. The widespread use of Nazi-style themes coincided with mounting evidences of a drive by racist elements in various parts of the world to effect a coalition, or, at the least, a closer coordination of international activity.

Hatemongers continued to exploit topical issues. Jews were accused of participating in Soviet and Communist plots; manipulating the courts; "mongrelizing" the nation by furthering desegregation; controlling the wealth of the nation and the world; dominating the press, television, radio, and other

* For meaning of abbreviations, see p. 433.
mass media; and furthering social-welfare legislation, unionism, the Federal Reserve system, Federal centralization, and even mental-health plans to tighten their grip on the nation and its destiny. The United Nations was characterized as a "Jewish-Zionist-Communist front."

In addition, such staples as the forged Protocols of the Elders of Zion and "Talmud exposés" continued to circulate.

**SOUTHERN TENSIONS**

It was in the South, especially, that desegregation tensions were exploited by charges of a Jewish-Communist-Zionist plot to mongrelize the region and the nation. Most of that literature originated outside of the South, although a sharp rise in the products of Southern bigots was noted. Klan elements, the National States Rights party, and kindred groups disseminated the material.

**Ku Klux Klan**

Despite continual schisms, with regional and local groups splintering off from parent bodies, the Ku Klux Klan continued as an active movement of racism and bigotry, particularly in Alabama, Georgia, and Florida. Estimates of total Klan membership ranged between 20,000 and 50,000, although actual strength fluctuated sharply in given areas in reaction to desegregation moves.

During the week of July 2-9 the Klan sponsored counter-demonstrations near Atlanta, Ga., where the National Association for the Advancement of Colored People was holding its convention. On September 1 more than a dozen crosses burned in as many localities in Louisiana in a Klan show of strength in opposition to school desegregation. Fire trucks were required to douse the cross at the state capitol. About 3,000 Klansmen attended a rally when a meeting of the Albany (Ga.) Desegregation Movement was held on September 3. Grand Dragon Robert M. Shelton (Alabama Klans) and Imperial Wizard Calvin Craig (United Klans, with headquarters in Atlanta) delivered the featured tirades. Many new membership applications were received. Craig had tried for a place on the ballot for a seat in the state senate, but his petition was rejected for insufficiency of signatures.

On February 12 Klansmen distributed leaflets at the state capitol in Atlanta calling for "action" against "the Jews."

In November 1962 DeKalb county (Ga.) police thwarted a plot to dynamite a five-story cable-car structure being erected on Stone Mountain. Two admitted Klansmen were convicted for stealing the dynamite that was to have been used: Ronald Farmer, 19, received a three- to seven-year sentence and Donald Harrison, 21, a term of two to five years. Both had denied membership in "Nacirema," an underground offshoot of the Klan.

As in previous years, an effort was made by Klan leaders to unify their fragmenting units. A "strategy conference" was held at Tuscaloosa, Ala., on September 15 and 16, with no discernible result other than a meeting in the same city on September 29 at which 150 were allegedly initiated.
National States Rights Party

Though claiming units in many parts of the country, the National States Rights party (NSRP) concentrated its operations in the South, largely from its headquarters at Birmingham, Ala. Sparked by J. B. Stoner, long active as a Klan organizer, and Ed Fields, editor of NSRP's monthly Thunderbolt, the racist group registered considerable growth during 1962. Through merger, it acquired the National White Americans party (NWAP) along with the latter's headquarters in Atlanta. NWAP's leader Robert Bowling became NSRP's national coordinator. Bowling was one of several indicted in connection with the Atlanta Temple bombing in 1958 (AJYB, 1959 [Vol. 60], pp. 45-46); the indictment, however, was dismissed early in 1959. An NSRP School of Racial Studies and Leadership Training was started in a house in Montgomery, Ala., with Emory Burke as director. Although recently inactive, Burke had been the leader of the Columbians, an Atlanta paramilitary group of the forties, and had served a three-year prison term for his activities. Other recruits to NSRP were Gordon Winrod, son of the late Gerald Winrod, who made an extensive speaking tour for the group in his capacity as NSRP chaplain, and James K. Warner, author of an exposé of his former leader George Lincoln Rockwell, who became associate editor of the Thunderbolt. (Burke and Winrod left NSRP toward the end of 1962, each continuing his own activities.)

NSRP's convention in September 1962 in Montgomery, Ala., was addressed by Admiral John G. Crommelin (USN, ret.), perennial candidate for office on an all-out antisemitic platform; Wally Butterworth, a former Atlanta radio announcer and an inciter to antisemitic boycotts, and Robert DePugh of Norborne, Mo., leader of the extremist Minutemen, who called on the delegates to fight an unspecified "enemy."

Crommelin, with NSRP backing, ran in the Alabama primaries on May 1 against incumbent Senator Lister Hill; although he ran last in a three-man race, he took 11 per cent of the vote. One of Crommelin's campaign charges was that "the satanic plot to mix the blood of the white man with the Negro is financed and directed by the Communist-Jewish conspiracy," and he urged the voters to "reject the two Kosher candidates" opposing him.

NSRP suffered a setback in Arkansas, where it had polled 7 per cent of the statewide vote in the 1960 presidential elections. At the April 13 meeting of the state organization, State Chairman Pat R. Crawford and Secretary-Treasurer Theodore C. Baldwin resigned, the former claiming lack of support, the latter because of disagreement with NSRP's tactics.

NSRP stepped up its production and distribution of hate literature, including the products of other bigots. It launched a revival of a blood-libel canard and, with its September issue, expanded the Thunderbolt from eight to twelve pages. The publication progressively coarsened in tone, featuring a profusion of anti-Negro and antisemitic pictures and caricatures, attacks against the president and his administration, and such headlines as "Every Soviet Premier Has Been Married To A Jewess."
The Defensive Legion of Registered Americans

Organized in April 1962, the Defensive Legion of Registered Americans (DLRA) made its initial bid for publicity in a series of 15-minute daily broadcasts by Wally Butterworth, one of its leaders, over an Atlanta radio station. The program was dropped in May when Butterworth's Klan associations came to light. Starting as an anti-desegregation movement, DLRA in September expanded its activities by launching an "anti-kosher" boycott campaign against nationally advertised products bearing "U" and "K" symbols. The vehicle for this campaign was DLRA's front group, Christian Voters and Buyers League. Under the signature of DLRA President James R. Venable, an Atlanta attorney, the group sent letters to advertising agencies announcing its institution of a "listing" service. Phonograph records of Butterworth's views on shehitah and "the Jewish conspiracy" were advertised in the letter.

White Citizens Councils

In the White Citizens Councils (or "Citizens Councils") loosely affiliated autonomous groups throughout the South, membership fluctuated with the rise and fall of local desegregation tensions. In character they ranged from those seeking to preserve segregation "by all legal means" to those committed to outright hatemongering. The Mississippi Citizens Councils continued as the most prominent in the movement, confining itself to the promotion of legalistic, ultraconservative, and "scientific" themes dovetailing with segregationist concepts.

In March 1962 Louisiana council leader Leander H. Perez, Sr. (AJYB, 1962 [Vol. 63], p. 200) called for defiance of an order by Archbishop Joseph F. Rummel of New Orleans to integrate parochial schools, even urging Catholics to "cut off the water" of the archbishop by not contributing to the church. On April 16 he was excommunicated by decree of the archbishop; he was one of three so disciplined.

American Nazi Party and George Lincoln Rockwell

George Lincoln Rockwell, "commander" of the American Nazi party (ANP), with headquarters at Arlington, Va., continued to be the most blatant and peripatetic exploiter of the "shock technique," which he promoted mainly by flaunting the swastika, declaring that "the Jews are through in '72" and that he would institute the gas chamber for "traitors" upon attaining power. By such techniques he won considerable publicity in the United States and, sometimes, abroad. His publicity strategy had been set forth in his autobiography, This Time the World, published in January 1962.

All at once I had the answer! By being an open, arrogant, all-out Nazi, not a sneaky Nazi—with the swastika, storm-troopers and open declaration of our intention to gas the Jew traitors (after investigations, trials and convictions)—
I would . . . make an end of this filthy silent treatment, for they could never ignore Nazis with swastika armbands and talk of gas chambers. . . .

Rockwell achieved a high point in international notoriety when he entered England illegally on July 29, 1962, to attend a camp meeting of Colin Jordan’s British National Socialist movement in a rural retreat in the Cotswolds. With the participation of “delegates” from several European groups, Rockwell and Jordan organized the World Union of National Socialists (WUNS), with Jordan as leader and Rockwell as his deputy; its aims and structure were set forth in the so-called “Cotswold Agreement.” The document called for “a just and final settlement of the Jewish problem”; all-out efforts for “dramatic world-wide demonstrations at least once a month, and the holding of a World Nazi Congress” in 1963.1

The Nazi conclave angered the townspeople and farmers of the area and they raided the camp and ousted its tenants. The action attracted extensive publicity, which mounted when Rockwell was apprehended by the London authorities and deported on August 9, accompanied by front-page notices in the world press.

In the wake of this publicity, Rockwell caused a minor public commotion by suddenly appearing on August 28 in Montreal, where he used the press to publicize his approval of the pro-Hitler and Mussolini sentiments of Real Caouette, Quebec Social Credit party leader.

On February 25, 1962, Rockwell was a guest at the Chicago convention of Elijah Muhammad’s “black supremacy” movement, Temple of Islam. Heiling an audience of 5,000, Rockwell praised Muhammad as “the Adolph Hitler of the black man. . . . Elijah Muhammad is a leader who is trying what I am trying to do.” Sharing the platform was Joseph Beauharnais, leader of Chicago’s racist White Circle League. What white and black supremacists had in common was a belief in segregation.

Acting on a United States Supreme Court decision affirming his right to hold public rallies (AJYB, 1962 [Vol. 63], p. 201), in January 1962 Rockwell applied for permission to hold a rally in Union Square in New York City on April 20, Hitler’s birthday, which was also Good Friday and the second day of Passover. An alternative location was offered him, which Rockwell refused, thereafter continuing his publicity exploitation of demands upon the city. The meeting did not take place.

Having reaped a harvest of publicity, Rockwell was invited to address the Student Forum of Hunter College (Bronx division) in New York City on April 11. He accepted the invitation but changed his mind as he was about to cross the city limits and sent his henchman “Captain” Seth David Ryan to address an audience of 500. Over a thousand pickets protested outside the college hall.

The Student Forum of Bucknell University invited Rockwell to speak on

1 In a letter addressed to a Buenos Aires Nazi group, dated October 3, 1962, Rockwell asked for information about Tacuara (see p. 281) and enquired as to the possibilities of holding a world Nazi congress in that city in 1963.
January 31, 1962, and then canceled its invitation in the face of widespread local protests. A few days later, on February 2, he appeared in nearby Lewisburg, Pa., with a uniformed retinue of stormtroopers to harangue a jeering crowd. On March 8 he was struck by an enraged student while speaking on the campus of San Diego State College. On October 9 he delivered a racist tirade at a student-sponsored meeting at Carleton College, Northfield, Minn. (In a variation on this theme, a student-senate committee of the New York State University at Buffalo imported British Fascist leader Oswald Mosley at its own expense to speak on September 26. He addressed an audience of 1,500. Protest demonstrations preceded his appearance.)

On October 12 ANP conducted a picketing foray against the city of Philadelphia. Previously, it announced its intention to picket a local hotel where Communist leader Gus Hall was scheduled to speak and petitioned the United States district court for Federal protection for its pickets, claiming inadequate police protection and comparing its situation to that of James Meredith at the University of Mississippi (see p. 80). The petition, though denied, won Rockwell the publicity he wanted. Disorder broke out upon the appearance of five uniformed ANP pickets in front of the hotel, as many broke through heavy police lines to attack them. Stormtroopers Bernard Cook, Bernard Davids, Edward Kester, Robert Sharp, and Paul Uhrig, all of Arlington, Va., were arrested. They were convicted of disorderly conduct on October 19 and jailed for 30 days in default of payment of fine. At the time of writing they were awaiting trial on charges of incitement to riot and conspiracy.

Other Rockwell followers involved in legal proceedings during 1962 were:

Roy James, 24, of Arlington, Va., who struck the Reverend Martin Luther King in the face on September 28, as the latter addressed a Birmingham, Ala., convention of the Southern Christian Leadership Conference; James was given a 30-day sentence.

Roger Foss, 34, and Gene Shalander, 23, who were convicted of vagrancy and inciting to riot when their picketing on July 3 of a building in Miami caused a crowd to collect.

Robert F. Garber, who, after serving a one-year term in Virginia for assaulting a 13-year-old boy, was extradited to Los Angeles and on May 18 was convicted of unlawful possession of a submachine gun.

In April an act of the Virginia Assembly, canceling the ANP's corporate charter, became effective. On September 18, however, a charter was issued for the George Lincoln Rockwell party, whose corporate title omitted the proscribed words “National Socialist.”

**OTHER AGITATORS**

The American National party, formed in New York City during 1961 and composed of disaffected Rockwell stormtroopers, adopted a uniform of black trousers, white shirts, and armbands, and picketed a series of events. On August 18 they picketed an integration rally in Englewood, N. J., at which their leader John Patler was arrested and later convicted of disorderly con-
duct. Patler spent his ten-day jail sentence on a hunger strike in a fruitless effort to achieve publicity. At the demonstration the pickets distributed the American National party's pocket-size magazine *KILL!*, the back cover of which displayed a dangling noose and a bold-type caption, "Impeach the Traitor John F. Kennedy for Giving Aid and Comfort to the Enemies of the U.S.A." Its editor Dan Burros had contributed an editorial on "The Importance of Killing" for this issue. On November 10 Patler was given a 90-day sentence at Hyde Park, N.Y., for attempting to demonstrate at Mrs. Eleanor Roosevelt's funeral.

The National Renaissance party, openly neo-Nazi, continued active under the leadership of James H. Madole. It held meetings in New York City and published the *National Renaissance Bulletin*, the October 1962 issue of which carried a cartoon of a Jewish stereotype giving James Meredith a bottle of "Blood of Slain Miss. Patriots" with which to write his lessons.

Gerald L. K. Smith confined the meetings of his Christian Nationalist Crusade to the West Coast. His long-time collaborator the Rev. Wesley T. Swift operated in the same area, except for a speaking trip to Florida, where he addressed several National States Rights party units.

**ARAB AND PRO-ARAB PROPAGANDA**

Agitators promoted the pro-Arab line largely by using the terms "Zionist," "Jew," and "Communist" interchangeably in their lurid depictions of sinister schemes to subvert the nation and the world. Some publications (e.g., those of Conde McGinley and James H. Madole) advertised and distributed literature directly emanating from Arab sources. McGinley also promoted the sale of records and tapes of his supporter Benjamin H. Freedman's "Third World War," which he billed as "the most shocking speech you ever heard."

The principal sources of Arab propaganda in the United States continued to be the Arab League's Arab Information Office (AIC), with branches in several cities; the Organization of Arab Students, whose approximately 4,000 members were active in many American colleges, and the embassies and UN delegations of the Arab countries. While Arab propaganda was for the most part limited to attacks against the "Zionists," Saudi Arabian representative to the United Nations Ahmad Shukairy, in a General Assembly debate on November 30, lapsed into a vituperative speech in which he saluted the antisemitic terrorist Tacuara movement in Argentina (p. 281). He expressed the hope that Tacuara would spread throughout Latin America and that its principles would be adopted by the United Nations. Shukairy's remarks evoked strenuous objections from the Argentine delegate, among others.

**ANTISEMITES AND THE FAR RIGHT**

Antisemites increased their efforts to infiltrate the ultraconservative movements, seeking accreditation by espousing far-rightist positions on welfare legislation, the United Nations, "Federal control", "states' rights," the in-
come-tax amendment, and foreign aid. Despite right-wing denunciations of racial and religious prejudice, the bigots were unremitting in their efforts to gain influence in rightist quarters. In December the Boston-area coordinator of the John Birch Society (JBS) announced the opening of a "Joe McCarthy bookstore" and recommended it for JBS support. On December 13 the Boston Herald revealed the store's owner to be Speros Lagoulis, an ardent supporter of George Lincoln Rockwell. JBS leader Robert Welch thereupon repudiated any connection with the store or its owner, explaining in a letter to the newspaper on December 20, 1962, that "investigation reveals that Lagoulis had been carefully cultivating the confidence of our enthusiastic young coordinator in this area for nearly a year..."

SWASTIKAS, HOODLUMISM, BOMBS

Though the worldwide "swastika furor" of 1960 had long since abated, there were continuing evidences that a pattern for vandalism had been set, as indicated by more than a few incidents in 1962. Five synagogues in Minneapolis were daubed with swastikas during January. On August 27 a Catholic church in Old Lyme, Conn., was smeared with swastikas, Stars of David, and antisemitic epithets; two teenagers were taken into custody. Swastikas and obscenities were carved into the wrecked furniture of a Jewish fraternity house at Syracuse University in October. A synagogue and six nearby houses in San Francisco were defaced in November, and a 14-year-old boy was apprehended for similar acts against a junior high school and adjoining homes at about the same time.

In July 1962 Harold Fahy and William Arnold were given 60-day sentences for desecrating a Norwalk, Conn., synagogue in 1960; their appeals had been denied.

Five youths received jail terms in January for perpetrating a year-long reign of terror and vandalism in San Francisco against Mr. and Mrs. William Bowman, a Jewish couple. In November the arrest and confession of Robert Keenan, 27, brought to light that he had made 2,000 terrorizing phone calls to the same couple during the year. Denying antisemitism and claiming depression, Keenan said he had picked on the Bowmans because he "heard about them last year."

In Englewood, N. J., 18-year-old Frank Sweeney unsuccessfully tried to hold up a bank in order to get money for Nazi activities.

Two boys, 12 and 14, were seized in January while on their way to blow up a synagogue in Fort Worth, Tex. Their equipment consisted of large firecrackers, gunpowder, liquid heat, fuses, and a swastika armband. Denying antisemitic motives, they said that the idea came to them from reading about the Eichmann trial.

While two ministers—a Unitarian and a Lutheran—were participating in a panel discussion on February 1 at Temple Sinai in Los Angeles, their homes were bombed, their families narrowly escaping injury. At the same time the
grounds of the temple were strewn with leaflets bearing crude drawings of the UN emblem, the Star of David, and the hammer and sickle.

A plot to bomb Temple Anshe Emes in Miami, Fla., was thwarted on April 28 through skillful police undercover operations. Donald Branch, leader of a small activist group, was convicted for his part in the plot, and later convicted for transporting explosives; he received six-year prison sentences on each conviction. At the time of writing he faced trial on an additional charge of having placed explosives in the home of a Miami editor in February.

**ANTISEMITIC PRESS**

Of the antisemitic press, Conde McGinley’s semimonthly *Common Sense* (Union, N. J.), claimed the largest volume of circulation, 91,000 on October 1; John G. Crommelin, Jr., Montgomery, Ala., racist, was one of the owning corporation’s stockholders. Gerald L. K. Smith’s monthly *The Cross and the Flag* (Los Angeles, Calif.), reported 25,000 subscribers on September 26. Smith’s well-produced magazine, composed for the most part of short “editorial” items, frequently sounded topical themes for the use of other hatemongers here and abroad. Kenneth Goff’s monthly *Pilgrim Torch* (Englewood, Colo.), exploited Bible themes for its hate campaigns, while the monthly *Truth-Seeker* (New York City), an atheist publication, mixed racist and antisemitic venom with its attacks on religion. James H. Madole’s bi-monthly *National Renaissance Bulletin* (New York City) pandered to activist elements by highlighting group frictions in the city. Elizabeth Dilhng’s *Bulletin* (Chicago) featured vicious “interpretations” of the Talmud and the Jewish liturgy. James A. Lovell’s *Kingdom Digest* (Dallas, Tex.) insisted that the Jews had usurped the title “Israel”; it also published more topical forms of bigotry. These and other periodicals ranged from well-printed publications to mimeographed screeds, such as Gordon Winrod’s *Winrod Letter* (Little Rock, Ark.). Besides its monthly *KILL!*, the American National party started a newsletter, unambiguously titled *The Nazi Fascist*. Adept at typography, layout, and art work, George Lincoln Rockwell converted his bimonthly *Stormtrooper* into a pocket-sized magazine printed in several colors, replete with scareheads, lurid cartoons, self-popularization, and antisemitic canards. His semimonthly newsletter *Rockwell Report* was similarly “improved.”

Publishers like Gerald L. K. Smith, McGinley, and the National States Rights party circulated the products of other hatemongers as well as their own, maintaining large stocks of pamphlets, books, old publications, and reprints. Among Smith’s offerings were *Iron Curtain Over America*, an antisemitic diatribe by the late Professor John O. Beaty, first published in 1951; *The International Jew* (1920), another long-repudiated canard, and a series of small pamphlets and tracts. McGinley’s “patriotic” booklet, among many items, offered *World Hoax*, by pro-Nazi propagandist Ernst Elmhurst, first published in 1938 by Silver Shirt leader William Dudley Pelley, who was
subsequently convicted of sedition by an Indiana court. (Elmhurst was sentenced to a six-month prison term in 1946 for his participation in a New York City street meeting at which blood-libel literature was distributed.) Other "patriotic" offerings were Benjamin H. Freedman's attack on the Talmud, Facts Are Facts, first issued in 1954, and Know Your Enemy (1951), by pamphleteer Robert H. Williams.

"World Conquerors," a compendium of virtually every antisemitic smear, written by Hungarian fascist Lajos Marschalko and translated into English in London, was widely circulated in the United States. On May 16 the West German ministry of the interior reported the extensive circulation of Rockwell's literature in West Germany. In Oberammergau, Germany, Widar publishing house printed 36,000 copies of Conde McGinley's illustrated broadside Coming Red Dictatorship, translating "Jews" as Sataniden ("satanic beings"). An example of the material offered on the international exchange was a three-page leaflet issued by the National States Rights party, over the signature of Ed Fields. The circular announced the publication of a reprint of Jewish Ritual Murder, by the late British fascist Arnold Leese, first published in England in 1938. An exhaustive discussion of the book's subject matter, the announcement itself was as inflammatory and scurrilous as the ages-old canard about the Jewish use of human blood for festival purposes with which the book dealt. When the book appeared at the end of 1962, it was found to feature hideous illustrations not contained in the reprint distributed at the New York street meeting of 1946, at which Elmhurst and two others were arrested. The publication of Jewish Ritual Murder pointed up the growing tendency of the extremist hatemongers to utilize gruesome "shock themes." The trend was further exemplified by the items offered for sale in the November issue of Rockwell's Stormtrooper. Among these were: "(9) Nazi Stickers. Bright little hellraisers which do a wonder of good . . ." and "(11) ANN FRANK SOAP WRAPPERS . . . Put it on regular cakes and delight your friends. . . ."

George Kellman
Communal

Religion*

During the Hebrew calendar year 5722, that is, from September 11, 1961, to September 28, 1962, press, periodicals, institutional bulletins and other literature continued to report on the flourishing state of the American Jewish community's religious bodies. Attention was drawn to increased congregational memberships, newly established congregations, higher enrollments in Sunday, part-time, and all-day religious schools, and the growing number of adult study groups and student programs.

It was an open question, often raised but never settled, whether this state of affairs could be ascribed to the continued power of tradition or to the pressures of contemporary mores, or perhaps to a mixture of both. What was abundantly clear, however, even to the casual observer, was that more and more American Jews were seeking some manner of Jewish identification and insisting that their children be educated to their Jewish heritage.

Stepped-up building schedules throughout the Orthodox, Conservative, and Reform branches, and record numbers of students at the various rabbinical seminaries did not begin to meet the demand for physical facilities and religious leadership. The Jewish day schools were in the most acute difficulty, and their needs brought into the open divergent opinions within the Jewish community on Federal aid to religious education.

All the religious communities in America complained of insufficient numbers of youths attracted to religious vocations. The shortage of personnel and the poor prospects of relieving this shortage in the near future were documented in a survey by the American Association of Theological Schools in November 1961. In February 1962 the B'nai B'rith Vocational Service announced there were at least 3,000 unfilled positions in the American rabbinate and in Jewish community work.

In every section of the Jewish community the feeling was prevalent that what was needed was Jewish education, which would help youth to "utilize their religious faith, ethical standards, and traditional insights of Judaism in meeting their personal problems" (Curriculum for the Jewish Religious School, UAHC, Commission on Jewish Education) and give them "perspec-

* For meaning of abbreviations, see p. 483.

At the November convention of the (Conservative) United Synagogue of America, the keynote speaker, Rabbi Ralph Simon, warned: "Our young intellectuals are going elsewhere to espouse causes which are in the very fabric of Judaism: social justice, racial equality, economic altruism, and international peace." Earlier, in an address written for the (Conservative) World Council of Synagogues meeting in Paris in July 1961, Abraham J. Heschel, professor of Jewish ethics and mysticism at the (Conservative) JTS had declared: "Our task is to place Jewish education in a system of reference to the fundamental problems of existence."

**POLICIES AND ATTITUDES**

**Conservative**

Because the game of bingo "is the very antithesis of the sacredness we expect to find in the synagogue" the United Synagogue of America in January 1962 asked New York State to repeal the laws permitting such games in houses of religious worship, even for the purpose of raising funds. And in a sharp break with tradition the United Synagogue appointed two women to the previously all-male SCA, in which the three branches of Judaism were represented.

**Reform**

The Emily R. and Kivie Kaplan Center for Religious Action was opened in Washington, D.C., in December 1961, despite some opposition grounded in a fear lest the center come to be regarded as the spokesman for all Reform Jews on civic questions.

A survey by the UAHC Commission on Social Action was published in August 1962 in a book *A Tale of Ten Cities*, by Rabbi Eugene J. Lipman and Albert Vorspan. In ten representative cities they found self-segregation and interreligious tensions among the three major faiths in the United States—even while the legal walls of racial and religious segregation were being broken down. At the same time the authors bore in mind that:

America is and will be a pluralistic society in which, ideally, different races, creeds, national, ethnic and cultural groups try to persuade their adherents to retain their characteristic values generation after generation, even while all Americans try to live together and work together, combining competition and cooperation in a creative and healthy way.

**Orthodox**

In July 1962 RCA pressed for a strong civil-rights program in the United States Congress. Young Israel, celebrating its 50th anniversary in June 1962, charged that AJCongress had turned into "a civil-liberties union" and with-
drew after an affiliation of 15 years because of "stands which are opposed to Orthodox philosophies."

Among the hasidim, the Lubavitch (Habad) sect, led by Rabbi Menahem Mendel Schneerson, followed up three successive annual exhibits of educational literature at the United States World Trade Fair in New York with one at the Chicago International Trade Fair in the summer of 1962. At the same time, another hasidic sect won approval from the courts to establish a homogeneous, self-contained community for 1,200 families on a 500-acre tract in Mount Olive township near Flanders, N.J. (June 1962).

In February 1962 President Kennedy signed a proclamation permitting importation of five tons of shemurah flour from Israel for baking Passover matzot "because all the wheat-growing areas of the nation had rain during the harvest season." And the first kosher kitchen in a non-Jewish hospital was installed in the period under review in St. Joseph's Catholic Hospital in Reading, Pa. (April 1962).

Rabbi Schneerson publicly asserted his support of Federal aid to religious schools (November 1961) and his opposition to the United States Supreme Court's decision in the New York State's Regents' Prayer case (p. 105). In the Fall 1962 issue of Tradition, published by RCA, Professor Michael Wyschogrod of Hunter College in New York, wrote:

... as Orthodox Jews, we have a right to guide our thinking on these matters by considerations of self-interest. ... Orthodox Jewry knows that the survival of Torah Judaism in this country is inextricably tied to the fate of the day-school movement. Just like the Catholic community, we realize that to educate a generation true to its faith, we cannot supplement the child's public school education with afternoon instruction and expect to produce someone conversant with his tradition and loyal to it. ... Here is an issue, then, on which the standpoint of the Orthodox community should not coincide with that of those segments of the Jewish community that have traditionally and militantly opposed state aid to private schools.

COMMUNITY-WIDE ACTIVITIES

The Association of Jewish Publishers, the first organization of its kind, was formed during the period under review, representing the three religious groupings as well as secular and commercial interests. They were brought together by the spectacular rise in demand for Jewish books in recent years. With Arthur T. Jacobs, UAHC administrative secretary, as president, the association comprised Behrman House, Inc.; Bloch Publishing Co.; Jewish Education Committee of New York; Ktav Publishing Co., Inc.; UAHC, and the United Synagogue of America.

In July 1962 the centenary of Abraham Lincoln's signing of an Act of Congress which permitted ordained ministers of any faith—and no longer, as formerly, of any Christian denomination—to serve as army chaplains, was observed throughout the Jewish religious community. In the fall of 1962 Chaplain Morris Sandhaus, a member of the Veterans Administration chaplaincy staff since 1946, was appointed director of the VA Chaplains Service,
the first rabbi to occupy this Federal post. A year earlier, according to the (Orthodox) Rabbinical Council Record, there were 69 Jewish chaplains in military service: 27 Orthodox, 25 Reform, and 17 Conservative.

**INSTITUTIONAL ACTIVITIES**

**Reform**

HUC-JIR enrolment was reported at a record high of 819, with 211 students in the rabbinical departments in Cincinnati, New York, and Los Angeles in February 1962.

In June 1962 Rabbi Herbert Weiner was appointed administrator of the HUC-JIR school for the study of biblical archaeology and related fields, to open in Jerusalem in 1963. The building was to house a chapel for the regular exercise of Reform services.

CCAR, with 850 members in the United States and Canada, continued to pledge "fullest moral and material assistance to Israel's people," pointing out that while American and Israeli Jews "must not speak for each other," it was "their duty to speak to each other continually in mutual concern and genuine love." At the 73rd annual convention of CCAR, in Minneapolis, Minn., in June 1962, the Reform rabbis also scored the UN Security Council for "condemning Israel for her defense against Syrian military attacks on Israeli ships in the Sea of Galilee (p. 239)."

When 12 members disassociated themselves from a CCAR plea for commutation of Adolf Eichmann's sentence (AJYB, 1962 [Vol. 63], p. 104) the convention affirmed for the record that the officers "were fully authorized" in their action in view of CCAR's recorded official opposition to capital punishment. The president and vice president of CCAR had wired the plea to Israel President Itzhak Ben-Zvi.

Domestically, CCAR continued to press for legislation for medical care and other programs for the aging and maintained its traditional commitment to the separation of church and state.

At the 46th biennial assembly, in November 1961, UAHC President Maurice N. Eisendrath warned against Federal aid to parochial schools, lest it make the "national treasury an open trough where contending creeds compete for government handouts."

In March 1962 UAHC asked the United States government to request the USSR to permit Soviet Jews to emigrate to Israel.

In August 1962 UAHC had a membership of 640 congregations in the United States, Canada, Panama, and the Dutch West Indies, representing an estimated 1,000,000 congregants. There were two active congregations in Israel, one in Jerusalem with 300 members and the other in Nazareth with 200 congregants.

**Conservative**

JTS initiated an internship program to give senior students practical experience in the field with the assignment of 18 students to rabbis with con-
gregations in the metropolitan New York area. Not only congregational duties, but also "obligations to the general community" were to be covered in the sessions between students and rabbis, which began in January 1962.

Arthur Katz, formerly dean of the Graduate School of Social Work at Adelphi College, was appointed executive vice president of JTS in December 1961.

At graduation ceremonies in June 1962, JTS ordained 49 rabbis, 18 students were graduated from the Teachers Institute-Seminary College of Jewish Studies as teachers, and 6 were graduated from Cantors Institute-Seminary College of Jewish Music.

At the Rabbinical Assembly's 62nd annual convention in May 1962, emphasis was on the teaching of religious values as the primary aim of Jewish education. There was outspoken difference of opinion regarding Federal aid to religious education, but the final resolution upheld RA's "traditional opposition" to such aid. At the same time, stronger support for Jewish all-day schools was urged from welfare funds and federations.

The relationship between synagogue and Jewish center had been the subject of a symposium in the Winter-Spring 1962 issue of Conservative Judaism in which RA held the center to be "a 'Jewish' but non-religious institution [which] tends to ghettoize Jewish adults and children for non-Jewish activities." The convention passed a resolution asking that representatives of community centers and rabbinical bodies together discuss the goals of Jewish centers and work for closer cooperation between centers and synagogues.

Rabbi Theodore Friedman, who was elected president, announced a special RA fund to enable members to serve congregations in Israel and other parts of the world. Several Israeli congregations had recently joined the World Council of Synagogues, the international association of Conservative congregations.

Delegates also heard that a subcommittee of SCA, representing all three branches of Judaism, had met in April with officials of the Soviet Embassy in Washington, "the upshot of which was a pro forma denial of a 'Jewish problem' in the Soviet Union."

The United Synagogue of America, with a membership of 736 congregations in the United States and Canada, served about 1.5 million congregants. At its biennial assembly in November 1961, at Kiamesha Lake, N.Y., the organization resolved to set standards of knowledge and commitment for lay leaders of Conservative congregations. The Reconstructionist (December 15, 1961) commented: "... those in whose hands the destinies of the congregations lie should be spiritually equipped to cope with the problems that arise, in a spirit other than that of the accountant and the tax expert."

Orthodox

Yeshiva University celebrated the 75th anniversary of its founding with special activities throughout 1961-62, culminating with the commencement exercises in June 1962. A record enrolment of 5,075 was reported in October
1961, including 2,915 undergraduates, with 630 at Yeshiva College and 300 at Stern College for Women, and 2,100 in nine graduate divisions.

In September 1962 a West Coast Institute for Jewish Studies was opened in Los Angeles, with Leon D. Stitskin, Yeshiva University director of community relations and professor of philosophy, named acting director.

RCA, at its annual midwinter conference, protested the United States Supreme Court's decision (AJYB, 1962 [Vol. 63], p. 189) that states may legislate against Sunday business, and established a legislative commission to seek liberalization of Sunday closing laws. The conference heard that members had conducted 30 “Torah Tours”—lectures and discussions at major colleges and universities—to spread the basic tenets and ideals of Orthodox Judaism and to combat the “increasing secularization” of campus life in institutions of higher learning. A resolution asked for the release from prison of Jewish religious leaders in the Soviet Union.

In a resolution passed by the 26th annual convention meeting in Miami Beach, Fla., in July 1962, RCA warned against the “improper” participation of Jewish secular groups in the Roman Catholic ecumenical council taking place in Rome, since it was purely religious in nature and concerned primarily with Christian doctrines.

RCA reported a membership of 800. Other Orthodox rabbinical bodies sometimes cooperating with RCA on statements of public policy were the Rabbinical Alliance of America and the Union of Orthodox Rabbis of the United States and Canada. In October 1962 they issued a joint statement appealing to American Jewish communities for support of religious education to assure “the progress and stability of Jewish life” and for more all-day schools and rabbinical academies.

UOJCA claimed a membership of 3,900 congregations in the United States and Canada. At a meeting of UOJCA’s women’s branch, Rabbi Immanuel Jakobovitz of New York, formerly chief rabbi of Ireland, cited the Association of Orthodox Jewish Scientists and the Yavneh student groups at universities as evidence that intellectuals were no longer finding the gap between science and orthodoxy as “terrifying” as before.

During the period under review two state supreme courts, in Louisiana (November 1961) and Massachusetts (June 1962) ruled that courts have no authority to intervene in deciding interpretation of religious dogma. Both cases involved bringing mixed or “family seating” into Orthodox congregations. The United States Supreme Court refused to hear an appeal from the Louisiana ruling.

Freda Imrey
Jewish Education*

ENROLMENT

Distribution

In the spring of 1962, 588,955 \(^1\) children were enrolled throughout the country in all types of Jewish schools: congregational and noncongregational, elementary and secondary, full-time and part-time.

Over half of the enrollees attended one-day-a-week (Sunday) schools, over 40 per cent attended weekday-afternoon schools meeting two or more times a week, and less than 10 per cent attended full-time day schools.

Boys predominated in the total enrolment and in the more intensive type of schools, accounting for about two-thirds of the students in the weekday afternoon schools and about 57 per cent in the day schools. Only the Sunday-school enrolment was about evenly distributed between boys and girls (Table 1).

---

\(^1\) For meaning of abbreviations, see p. 433.

\(^1\) Jewish school-enrolment census, conducted by the AAJE for the school year 1961–62, covering 299 communities distributed in 48 states, including Hawaii and Alaska, but not Utah and Wyoming. The reporting cities included all the five large metropolitan centers having a Jewish population of 150,000 and over (New York, Philadelphia, Los Angeles, Chicago, Boston); all the eight communities having a Jewish population of 50,000 to 149,999 (Miami, Fla.; Baltimore, Md.; Newark, N.J.; San Francisco, Calif.; Washington, D.C.; Cleveland, O.; Detroit, Mich.; St. Louis, Mo.); ten of the fourteen communities having a Jewish population of 20,000 to 49,999; six of the eighteen having 10,000 to 19,999; 21 of the 40 having 5,000 to 9,999; 71 of the 148 having 1,000 to 4,999; 163 or one-third of the 489 communities having a Jewish population of 100 to 999, and 15 communities having 100 or fewer Jews (AJYB, 1961 [Vol. 62], p. 57).

---

**TABLE 1. ENROLMENT\(^a\) BY SEX AND TYPE OF SCHOOL**

<table>
<thead>
<tr>
<th>Type of School</th>
<th>Boys</th>
<th>Per Cent</th>
<th>Girls</th>
<th>Per Cent</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td></td>
<td>Number</td>
<td></td>
<td>Number</td>
</tr>
<tr>
<td>Weekday Afternoon</td>
<td>159,018</td>
<td>47.5</td>
<td>82,196</td>
<td>32.3</td>
<td>241,214</td>
</tr>
<tr>
<td>(65.9 per cent)</td>
<td>34.1 per cent</td>
<td>59.1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sunday</td>
<td>147,215</td>
<td>44.0</td>
<td>150,192</td>
<td>50.5</td>
<td>297,407</td>
</tr>
<tr>
<td>(49.5 per cent)</td>
<td>50.5 per cent</td>
<td>50.5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Day</td>
<td>28,577</td>
<td>8.5</td>
<td>21,757</td>
<td>8.6</td>
<td>50,334</td>
</tr>
<tr>
<td>(56.8 per cent)</td>
<td>43.2 per cent</td>
<td>8.5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>334,810</td>
<td>100.0</td>
<td>254,145</td>
<td>100.0</td>
<td>588,955</td>
</tr>
<tr>
<td>(56.8 per cent)</td>
<td>43.2 per cent</td>
<td>100.0</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

\(^a\) Jewish-school students in 299 reporting communities.
Growth

Jewish-school enrolment increased by over 75 per cent between 1952 and 1962. During the same period the Jewish population in the United States grew from slightly over 5,000,000 in 1954 to 5,531,500 in 1961, or 11.2 per cent (AJYB, 1954 [Vol. 55], p. 171; 1961 [Vol. 62], p. 56). Population increase thus accounted for over one-tenth of the enrolment increase. The remainder can be attributed to an increased interest in Jewish education, an increase in the average length of stay of children in the Jewish schools (AJYB, 1958 [Vol. 59], pp. 126-27), and improved enrolment statistics. In the 1962 AAJE Jewish school census, for example, for the first time a substantial effort was made to obtain statistics for communities of fewer than a thousand Jews.

The rate of enrolment growth varied from year to year during the 11-year period under study. In 1952 the enrolment figure was 336,084. In 1954 it increased 19.0 per cent over 1952; in 1956, 22.2 per cent over 1954, and in 1958, 13.3 per cent over 1956. But between 1958 and 1962 it increased only 6.4 per cent to 588,955. The total increase was 252,871.

Attendance

In 1958 the United States Census Bureau published the first and only demographic study to include data on the age and sex composition of the Jewish population. Although it failed to give the number of Jewish children of school age (5 through 17) or their proportion of the total Jewish population, it provided the basis for estimates.

According to the census monograph, children up to 19 years of age accounted for 29.6 per cent of the total Jewish population. Dividing 29.6 by 19, the number of age-years thus accounted for, we find that one such age-year would comprise about 1.5 per cent of all Jews in the country. The 5-through-17 age group encompasses 13 age-years. Assuming that the average of 1.5 per cent of Jewish population per age-year, which is true for the birth-through-19-year age-group, holds also for the 5-through-17 sub-group, then multiplying 1.5 by 13 we determine that about 20 per cent of the total Jewish population consisted of children of school age. On these assumptions, therefore, approximately 1,106,000 were of school age, and the total Jewish-school enrolment of 588,955 in 1962 constituted about 53 per cent of the Jewish population aged 5 through 17 years.

Distribution by Religious Orientation and Type of School

In 1962 schools under Reform auspices had the largest enrolment, followed by Conservative and Orthodox schools. Fewer than 8 per cent of Jewish-school students studied in intercongregational and noncongregational schools.

---

The enrolment by religious auspices varied considerably with the type of school. Of the total enrolment in weekday-afternoon schools, slightly over half studied under Conservative auspices, 23.1 per cent under Orthodox, about 13 per cent under Reform, and about the same percentage in noncongregational and intercongregational schools. Of the Sunday-school enrolment, more than 60 per cent belonged to the Reform schools, more than one-quarter to the Conservative, less than one-tenth to the Orthodox, and only four per cent to the noncongregational and intercongregational schools. Over 85 per cent of the day-school enrolment was Orthodox. The remainder of the day-school children indicating their affiliation were distributed among the other denominations and the Yiddish schools. Ten per cent did not indicate their affiliation (Table 2).

**Distribution by Type of School and Level**

Most Jewish religious schools were on an elementary-school level. Of the combined enrolment in the Sunday, weekday, and day schools, more than a tenth attended the primary grades (kindergarten and six-and-seven-year-olds), and half as many the high schools; more than four-fifths were in the elementary grades. Fully 98 per cent of all weekday-afternoon school children were in the primary and elementary grades, compared with 91 per cent of Sunday-school pupils, and 85 per cent of day-school students.

The proportion of students enrolled at the high-school level varied greatly with the type of school—2 per cent of weekday-afternoon students, compared with 15 per cent of day-school students (Table 3). Boys accounted for 59 per cent of the elementary-school students, but only 48 per cent of the high-school students.

**Number of Days Per Week of Attendance**

As shown in Table 4, the one-day and three-day-a-week schools were the most popular. Of 366,408 pupils attending supplementary Jewish schools, who reported on the number of days a week they attended school, well over half attended Sunday schools (including 2.4 per cent who attended an additional weekday session), one-quarter attended three-day-a-week schools, and the rest were distributed among the two-, four-, and five-day-a-week schools. About nine-tenths of the children in the primary group attended one day a week; the next largest group, which attended three afternoons a week, contained only 4 per cent of the enrolment. Almost half the elementary-school children were enrolled in the one-day-a-week schools and another 30 per cent attended the 3-afternoon-a-week schools. Two-thirds of all high-school students were in the Sunday schools, and 15 per cent attended three days a week.

Fifty-nine per cent of the boys in the elementary schools attended two or more days a week as compared with only 41 per cent of the girls.
### TABLE 2. ENROLMENT\(^a\) BY TYPE OF SCHOOL AND ORIENTATION

<table>
<thead>
<tr>
<th>Orientation</th>
<th>Number</th>
<th>Per Cent</th>
<th>Number</th>
<th>Per Cent</th>
<th>Number</th>
<th>Per Cent</th>
<th>Number</th>
<th>Per Cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Orthodox</td>
<td>42,936</td>
<td>85.3</td>
<td>25,694</td>
<td>8.6</td>
<td>55,765</td>
<td>23.1</td>
<td>124,395</td>
<td>21.1</td>
</tr>
<tr>
<td>Conservative</td>
<td>1,510</td>
<td>3.0</td>
<td>79,252</td>
<td>26.6</td>
<td>121,150</td>
<td>50.2</td>
<td>201,912</td>
<td>34.3</td>
</tr>
<tr>
<td>Reform</td>
<td>503</td>
<td>1.0</td>
<td>181,603</td>
<td>61.1</td>
<td>30,698</td>
<td>12.7</td>
<td>212,804</td>
<td>36.1</td>
</tr>
<tr>
<td>Intercongregational and noncongregational</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yiddish</td>
<td>201</td>
<td>0.4</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Not indicated</td>
<td>5,184</td>
<td>10.3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>50,334</td>
<td>100.0</td>
<td>297,407</td>
<td>100.0</td>
<td>241,214</td>
<td>100.0</td>
<td>588,955</td>
<td>100.0</td>
</tr>
</tbody>
</table>

\(^a\) Jewish school-students in 299 reporting communities.

### TABLE 3. ENROLMENT\(^a\) BY TYPE OF SCHOOL AND LEVEL

<table>
<thead>
<tr>
<th>Level</th>
<th>Number</th>
<th>Per Cent</th>
<th>Number</th>
<th>Per Cent</th>
<th>Number</th>
<th>Per Cent</th>
<th>Number</th>
<th>Per Cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kindergarten</td>
<td>4,646</td>
<td>9.2</td>
<td>13,980</td>
<td>4.7</td>
<td>246</td>
<td>0.1</td>
<td>18,872</td>
<td>3.2</td>
</tr>
<tr>
<td>Six- and seven-year olds</td>
<td>1,725</td>
<td>3.4</td>
<td>43,647</td>
<td>14.7</td>
<td>2,950</td>
<td>1.2</td>
<td>48,322</td>
<td>8.2</td>
</tr>
<tr>
<td>Elementary</td>
<td>36,535</td>
<td>72.6</td>
<td>213,756</td>
<td>71.9</td>
<td>233,412</td>
<td>96.8</td>
<td>483,703</td>
<td>82.1</td>
</tr>
<tr>
<td>High School</td>
<td>7,428</td>
<td>14.8</td>
<td>26,024</td>
<td>8.7</td>
<td>4,606</td>
<td>1.9</td>
<td>38,058</td>
<td>6.5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>50,334</td>
<td>100.0</td>
<td>297,407</td>
<td>100.0</td>
<td>241,214</td>
<td>100.0</td>
<td>588,955</td>
<td>100.0</td>
</tr>
</tbody>
</table>

\(^a\) Jewish-school students in 299 reporting communities.
TABLE 4. ENROLMENT\(^a\) BY SCHOOL LEVEL AND NUMBER OF DAYS PER WEEK OF ATTENDANCE

<table>
<thead>
<tr>
<th>Number of Days per Week</th>
<th>Primary(^b)</th>
<th>Elementary(^c)</th>
<th>Secondary</th>
<th>All Levels</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>Per Cent</td>
<td>Number</td>
<td>Per Cent</td>
</tr>
<tr>
<td>Sunday</td>
<td>39,359</td>
<td>89.1</td>
<td>141,353</td>
<td>47.6</td>
</tr>
<tr>
<td>Sunday plus one day</td>
<td>569</td>
<td>1.3</td>
<td>6,810</td>
<td>2.3</td>
</tr>
<tr>
<td>2 days</td>
<td>268</td>
<td>0.6</td>
<td>25,515</td>
<td>8.6</td>
</tr>
<tr>
<td>3 days</td>
<td>1,953</td>
<td>4.4</td>
<td>84,950</td>
<td>28.6</td>
</tr>
<tr>
<td>4 days</td>
<td>642</td>
<td>1.5</td>
<td>16,256</td>
<td>5.5</td>
</tr>
<tr>
<td>5 days</td>
<td>1,391</td>
<td>3.1</td>
<td>21,929</td>
<td>7.4</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>44,182</strong></td>
<td><strong>100.0</strong></td>
<td><strong>296,813</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

\(^a\) Supplementary Jewish-school students about whom relevant information was furnished in 299 communities.
\(^b\) Kindergarten and six- and seven-year olds.
\(^c\) Third through eighth grades.
Distribution by Size of Jewish Communities and Ratios of Enrolment to Population

The 299 reporting communities fall into nine categories, by size of Jewish population.

The major category, which contains the five largest Jewish communities in the United States (New York, Los Angeles, Philadelphia, Chicago, and Boston), accounted for more than 70 per cent of the Jewish population in the reporting communities, but only half of the aggregate Jewish-school enrolment. It was the only category whose proportion of the total enrolment was considerably smaller than its proportion of the aggregate population. In each of the other eight population categories the proportion of students enrolled in Jewish schools was larger than the proportion of Jews in that category to that of the aggregate Jewish population.

Except for the population category of 3,000–6,999, the ratio of enrolment to population was in inverse relationship to the size of the communities (Table 5).

**TABLE 5. ENROLMENT–POPULATION RATIO BY SIZE OF JEWISH COMMUNITY**

<table>
<thead>
<tr>
<th>Jewish Communities</th>
<th>Jewish Population</th>
<th>Jewish School Enrolment</th>
<th>Enrolment–Population Ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td>Population</td>
<td>Number</td>
<td>Per Cent</td>
<td>Number</td>
</tr>
<tr>
<td>Less than 100</td>
<td>750b</td>
<td>— c</td>
<td>221</td>
</tr>
<tr>
<td>100-499</td>
<td>20,920</td>
<td>0.5</td>
<td>8,104</td>
</tr>
<tr>
<td>500-999</td>
<td>27,727</td>
<td>0.6</td>
<td>6,824</td>
</tr>
<tr>
<td>1,000-2,999</td>
<td>84,921</td>
<td>1.9</td>
<td>17,915</td>
</tr>
<tr>
<td>3,000-6,999</td>
<td>95,130</td>
<td>2.1</td>
<td>17,487</td>
</tr>
<tr>
<td>7,000-9,999</td>
<td>105,459</td>
<td>2.3</td>
<td>21,754</td>
</tr>
<tr>
<td>10,000-49,999</td>
<td>243,492</td>
<td>5.4</td>
<td>39,669</td>
</tr>
<tr>
<td>50,000-149,999</td>
<td>648,628</td>
<td>14.5</td>
<td>89,573</td>
</tr>
<tr>
<td>150,000 and over</td>
<td>3,257,570</td>
<td>72.7</td>
<td>224,789</td>
</tr>
<tr>
<td>Total</td>
<td>4,484,597</td>
<td>100.0</td>
<td>426,336</td>
</tr>
</tbody>
</table>

a Of 299 reporting communities.
b Estimated.
c Less than one-tenth of one per cent.
d Actually reported.

Distribution by Orientation and Size of Jewish Community

Over 70 per cent of all Jewish-school students were concentrated in the 13 largest Jewish communities, having Jewish populations of more than 50,000. These accounted for over four-fifths of the Orthodox enrolment—the heaviest concentration in that category—and slightly more than two-thirds of the intercongregational and noncongregational enrolment, the lightest concentration. Communities having fewer than 3,000 Jews each accounted for as few
### TABLE 6. ENROLMENT BY ORIENTATION AND SIZE OF JEWISH COMMUNITY

| Size of Jewish Community | Reform |  |  |  |  |  |  |  |  |  |  |
|-------------------------|--------|--------|-----------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|
|                         | Number | Per Cent | Number | Per Cent | Number | Per Cent | Number | Per Cent | Number | Per Cent | Number | Per Cent | Number | Per Cent | Number | Per Cent | Number | Per Cent |
| 100-499                 | 2,794   | 1.9     | 2,917   | 2.2     | 970     | 1.8     | 405     | 1.5     | 7,086   | 1.9     |
| 500-999                 | 1,749   | 1.2     | 3,096   | 2.3     | 779     | 1.4     | 418     | 1.5     | 6,042   | 1.6     |
| 1,000-2,999             | 4,946   | 3.3     | 5,943   | 4.4     | 2,297   | 4.2     | 2,079   | 7.6     | 15,265  | 4.2     |
| 3,000-6,999             | 5,822   | 3.9     | 6,331   | 4.7     | 1,748   | 3.2     | 1,265   | 4.6     | 15,166  | 4.1     |
| 7,000-9,999             | 7,999   | 5.4     | 6,651   | 4.9     | 2,290   | 4.2     | 1,688   | 6.2     | 18,628  | 5.1     |
| 10,000-49,999           | 13,843  | 9.3     | 14,186  | 10.5    | 2,491   | 4.5     | 3,661   | 13.4    | 34,181  | 9.3     |
| 50,000-149,999          | 29,730  | 19.9    | 30,083  | 22.3    | 10,197  | 18.6    | 6,792   | 24.9    | 76,802  | 21.0    |
| 150,000 and over        | 81,961  | 55.0    | 65,974  | 48.8    | 34,154  | 62.2    | 10,928  | 40.0    | 193,017 | 52.7    |
| **Total**               | 148,844 | 100.0   | 135,181 | 100.0   | 54,926  | 100.0   | 27,236  | 100.0   | 366,187 | 100.0   |

*Does not include enrolment of communities that was reported after the cut-off date for this study (as in Table 5). Also does not include enrolment in communities of fewer than 100 Jews.*
as 6 per cent of the Reform enrolment to little more than 10 per cent of the intercongregational and noncongregational enrolment. All but the Orthodox (9 per cent) drew from 15 to 20 per cent of their enrolment from the medium-sized communities (from 7 to 50,000 Jewish population) (Table 6).

**Distribution by Geographic Regions and Enrolment-Population Ratios**

All areas in the United States shared in varying degrees in Jewish-school enrolment in 1962. Over one hundred Jewish communities in the Middle Atlantic states (New York, Pennsylvania, and New Jersey), including the two largest, New York City and Philadelphia, accounted for less than half of the Jewish-school enrolment but more than 60 per cent of all Jews in the United States. Here the ratio of enrolment to population was the lowest in the country—7.8.

The East South Central region (Kentucky, Tennessee, Alabama, Mississippi), on the other hand, had the highest enrolment-population ratio—24—but accounted for little more than one per cent of the enrolment and less than one per cent of the total Jewish population.

The pattern of an inverse relationship between size of Jewish community and enrolment to population ratio (Table 5) is less distinct but nevertheless apparent in the enrolment to population ratios of the geographic regions as indicated in Table 7. The estimated total Jewish population of the areas listed encompasses 99 per cent of the Jewish population of the United States.

**Comparison between Metropolitan New York and Other Communities**

Metropolitan New York, with a Jewish population estimated at 2,293,940, or more than 40 per cent of the Jewish population of the United States, accounted for one-fourth of all children attending Jewish schools.

Because New York is the seat of active Jewish Orthodox groups, of major theological seminaries and yeshivot, and of the most intensive elementary-and secondary-school systems, it is of interest to compare some of the characteristics of its students with those of the rest of the country.

In New York 43 per cent of the Jewish-school enrolment was under Orthodox auspices, while outside of New York it was only 13 per cent. On the other hand, enrolment under Reform auspices was proportionately smaller in New York than it was in the rest of the country. Of the three denominations, the Conservatives had the most even distribution of enrolment between New York and the rest of the country.

Since over 85 per cent of day-school enrolment was under Orthodox auspices, and Orthodox enrolment was greatest in New York, it was to be ex-

---

3 Comprising the 5 boroughs of New York City and the 3 suburban counties of Westchester, Nassau, and Suffolk.
### TABLE 7. ENROLMENT–POPULATION RATIO BY GEOGRAPHIC REGION

<table>
<thead>
<tr>
<th>Region</th>
<th>Number of Reporting Communities</th>
<th>Total Jewish Population</th>
<th>Jewish Population in Reporting Communities</th>
<th>Enrolment in Reporting Communities</th>
<th>Enrolment–Population Ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>Per Cent</td>
<td>Number</td>
<td>Number</td>
<td>Per Cent</td>
</tr>
<tr>
<td>Middle Atlantic</td>
<td>103</td>
<td>3,314,800</td>
<td>60.3</td>
<td>2,694,576</td>
<td>49.1</td>
</tr>
<tr>
<td>East North Central</td>
<td>44</td>
<td>616,325</td>
<td>11.2</td>
<td>553,795</td>
<td>17.3</td>
</tr>
<tr>
<td>Pacific</td>
<td>18</td>
<td>549,655</td>
<td>10.0</td>
<td>518,762</td>
<td>10.3</td>
</tr>
<tr>
<td>New England</td>
<td>37</td>
<td>362,515</td>
<td>6.5</td>
<td>300,975</td>
<td>8.4</td>
</tr>
<tr>
<td>South Atlantic</td>
<td>26</td>
<td>388,990</td>
<td>7.1</td>
<td>280,435</td>
<td>9.1</td>
</tr>
<tr>
<td>West North Central</td>
<td>15</td>
<td>125,650</td>
<td>2.3</td>
<td>88,707</td>
<td>3.4</td>
</tr>
<tr>
<td>West South Central</td>
<td>22</td>
<td>82,090</td>
<td>1.5</td>
<td>16,820</td>
<td>0.8</td>
</tr>
<tr>
<td>East South Central</td>
<td>13</td>
<td>38,555</td>
<td>0.7</td>
<td>18,672</td>
<td>1.1</td>
</tr>
<tr>
<td>Mountain</td>
<td>4</td>
<td>17,475</td>
<td>0.3</td>
<td>11,055</td>
<td>0.5</td>
</tr>
<tr>
<td>Hawaii</td>
<td>1</td>
<td>700</td>
<td>c</td>
<td>700</td>
<td>b</td>
</tr>
<tr>
<td>Alaska</td>
<td>1</td>
<td>100</td>
<td>c</td>
<td>100</td>
<td>50d</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>284</strong></td>
<td><strong>5,496,855</strong></td>
<td><strong>100.0</strong></td>
<td><strong>4,484,597</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

*Estimated Jewish populations of all Jewish communities in regions.

*Does not include 15 communities of fewer than 100 Jews each.

*Less than one-tenth of one per cent.

*Includes children of military personnel.
TABLE 8. ENROLMENT BY ORIENTATION, METROPOLITAN NEW YORK COMPARED WITH OTHER COMMUNITIES

<table>
<thead>
<tr>
<th>All Communities Except New York</th>
<th>New York</th>
<th>All Communities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number Per Cent</td>
<td>Number Per Cent</td>
<td>Number Per Cent</td>
</tr>
<tr>
<td>Orthodox ..........</td>
<td>36,391</td>
<td>12.9</td>
</tr>
<tr>
<td>Conservative ......</td>
<td>105,226</td>
<td>37.2</td>
</tr>
<tr>
<td>Reform ............</td>
<td>112,038</td>
<td>39.6</td>
</tr>
<tr>
<td>Intercongregational and noncongregational</td>
<td>26,830</td>
<td>9.6</td>
</tr>
<tr>
<td>Yiddish ...........</td>
<td>1,878</td>
<td>0.7</td>
</tr>
<tr>
<td><strong>Total ...........</strong></td>
<td><strong>282,363</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

(75.6 per cent)  (24.4 per cent)

*a JEC Bulletin (New York City, September 1962), No. 126, pp. 10-11. Does not include children studying on “released time” or privately, estimated at about 10,000.

It is expected that day-school enrolment would be much greater in New York than elsewhere. The fact is that more than two-thirds of day-school enrolment was in New York, as Table 9 shows.

TABLE 9. DAY-SCHOOL ENROLMENT BY ORIENTATION, METROPOLITAN NEW YORK COMPARED WITH OTHER COMMUNITIES

<table>
<thead>
<tr>
<th>All Communities Except New York</th>
<th>New York</th>
<th>All Communities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number Per Cent</td>
<td>Number Per Cent</td>
<td>Number Per Cent</td>
</tr>
<tr>
<td>Orthodox ..........</td>
<td>10,004</td>
<td>62.5</td>
</tr>
<tr>
<td>Conservative ......</td>
<td>422</td>
<td>2.6</td>
</tr>
<tr>
<td>Reform ............</td>
<td>503a</td>
<td>3.1</td>
</tr>
<tr>
<td>Yiddish ...........</td>
<td>129</td>
<td>0.8</td>
</tr>
<tr>
<td>Orientation not indicated ......</td>
<td>4,956</td>
<td>31.0</td>
</tr>
<tr>
<td><strong>Total ...........</strong></td>
<td><strong>16,014</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

(31.8 per cent) (68.2 per cent)

*a Pre-school.

DISTRIBUTION OF JEWISH-SCHOOL TEACHERS

For 1961-62 it was estimated that all the primary, elementary, and secondary Jewish schools of all types in the United States had 27,100 teaching positions. How many individual teachers these positions employed is unknown, since many teachers filled more than one position. In 1959, 31 per cent of all
teachers in the weekday Jewish schools (afternoon and day) in the United States held two Jewish teaching positions.\(^4\)

Sunday schools accounted for 50.5 per cent of the enrolment and about 58 per cent of the teaching positions, while weekday-afternoon schools, with 41 per cent of the enrolment, accounted for only about 34 per cent of the teaching positions.

**Jewish Day Schools Outside of Metropolitan New York**

A study of the day schools outside of New York, their financing, enrolment, board structure, religious orientations of parents and school-board members, and other related factors, was recently completed by the writer on behalf of AAJE.\(^5\)

The study included 58 schools, more than half of the 107 day schools operating outside Metropolitan New York, having a combined enrolment of 7,662, almost half of the day-school enrolment outside Metropolitan New York.

**Enrolment**

None of the day schools in the sample were organized before 1940.\(^6\) About two-fifths were organized between 1940 and 1949, and about three-fifths between 1950 and 1962.

Between 1950 and 1956 the combined enrolment in the day schools studied increased from 1,289 to 3,764, and between 1956 and 1962 to 7,662.

About 60 per cent of all students were boys, their proportion rising with the class level.

Not all the schools in the sample had a full complement of departments. Nor did all the elementary and secondary departments have all the grades, as shown in Table 10.

Most of the day schools outside of New York were small. Half of the elementary day schools had 87 pupils each or fewer and a third had between 100 and 200 children each.

It is usually difficult for schools so small to provide proper grade placement, maintenance of parallel classes, and an adequate staff. In addition, small day schools increase per-pupil costs, since, regardless of size, each requires supervisory and administrative personnel.

\(^4\) Uriah Z. Engelman, "The Status of the Jewish Sunday and Weekday School Teacher" (Typed manuscript); Alexander M. Dushkin and Uriah Z. Engelman, *Jewish Education in the United States* (New York City, AAJE, 1959).


\(^6\) Three days schools outside of Metropolitan New York, but not included in the sample, were organized before 1940: the Talmudical Academy of Baltimore (Md.), 1917; the Yeshivah of Hudson County (N.Y.), 1938, and the Maimonides Educational Institute of Dorchester (Mass.), 1937.
### TABLE 10. ENROLMENT BY SCHOOL LEVEL IN DAY SCHOOLS OUTSIDE OF METROPOLITAN NEW YORK

<table>
<thead>
<tr>
<th>Level</th>
<th>Number of Schools Terminating at Level</th>
<th>Enrolment Number</th>
<th>Per Cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-School</td>
<td></td>
<td>1,659</td>
<td>22.9</td>
</tr>
<tr>
<td>Elementary</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st Grade</td>
<td>1</td>
<td>934</td>
<td></td>
</tr>
<tr>
<td>2nd Grade</td>
<td>1</td>
<td>802</td>
<td></td>
</tr>
<tr>
<td>3rd Grade</td>
<td>3</td>
<td>784</td>
<td></td>
</tr>
<tr>
<td>4th Grade</td>
<td>2</td>
<td>724</td>
<td></td>
</tr>
<tr>
<td>5th Grade</td>
<td>5</td>
<td>643</td>
<td></td>
</tr>
<tr>
<td>6th Grade</td>
<td>9</td>
<td>505</td>
<td></td>
</tr>
<tr>
<td>7th Grade</td>
<td>3</td>
<td>415</td>
<td></td>
</tr>
<tr>
<td>8th Grade</td>
<td>20</td>
<td>323</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>44</strong></td>
<td><strong>70.9</strong></td>
</tr>
<tr>
<td>High School</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st Year</td>
<td>9</td>
<td>234</td>
<td></td>
</tr>
<tr>
<td>2nd Year</td>
<td>1</td>
<td>82</td>
<td></td>
</tr>
<tr>
<td>3rd Year</td>
<td>0</td>
<td>65</td>
<td></td>
</tr>
<tr>
<td>4th Year</td>
<td>4</td>
<td>64</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>14</strong></td>
<td><strong>6.2</strong></td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td></td>
<td><strong>58</strong></td>
<td><strong>7,234</strong></td>
</tr>
</tbody>
</table>

*a Figures given are for 58 of the 107 day schools outside of Metropolitan New York.

*b 428 failed to indicate grade they attended.

The secondary day schools were in an even worse position. Five of the 14 high schools included in the sample had between 9 and 12 children each, three between 27 and 30 children, three between 41 and 58, and only three over 100.

The majority of the day schools, 86.2 per cent, were conducted under non-congregational auspices. We have data from day schools with an enrolment of 3,238 with respect to the religious orientation of the schools as well as of the parents of the children. This data reveals that about 30 per cent of the enrolment in Orthodox schools came from non-Orthodox homes, while in the non-Orthodox day schools about 16 per cent of the enrolment came from Orthodox homes (Table 11).

**Structure and Financing**

Although all schools had titular “school boards,” real policymaking power was actually vested with boards of directors in 57 per cent of the schools reporting and with executive committees in 14.7. The school boards had real power in less than 6 per cent of the schools. The rest were governed by committees or boards acting cooperatively.

Day schools outside of New York were financed through tuition fees, federation allocations, and “other sources” (a variety of fund-raising devices).
### TABLE 11. RELIGIOUS ORIENTATION OF DAY SCHOOLS AND CHILDREN IN SCHOOLS OUTSIDE OF NEW YORK

**Orientation of Parents of Children**

<table>
<thead>
<tr>
<th>Orientation of School</th>
<th>Orthodox Number Per Cent</th>
<th>Reform Number Per Cent</th>
<th>Conservative Number Per Cent</th>
<th>Unaffiliated Number Per Cent</th>
<th>Total Number Per Cent</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number Per Cent</td>
<td>Number Per Cent</td>
<td>Number Per Cent</td>
<td>Number Per Cent</td>
<td>Number Per Cent</td>
</tr>
<tr>
<td>Orthodox</td>
<td>2,006 97.2 (69.8 per cent)</td>
<td>85 83.3 (3.0 per cent)</td>
<td>615 70.5 (21.4 per cent)</td>
<td>169 84.5 (5.8 per cent)</td>
<td>2,875 88.8 (100 per cent)</td>
</tr>
<tr>
<td>Conservative</td>
<td>17 0.8 (7.3 per cent)</td>
<td>12 11.8 (5.1 per cent)</td>
<td>189 21.6 (80.8 per cent)</td>
<td>16 8.0 (6.8 per cent)</td>
<td>234 7.2 (100 per cent)</td>
</tr>
<tr>
<td>Unaffiliated</td>
<td>40 2.0 (31.0 per cent)</td>
<td>5 4.9 (3.0 per cent)</td>
<td>69 7.9 (53.5 per cent)</td>
<td>15 7.5 (11.6 per cent)</td>
<td>129 4.0 (100 per cent)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2,063 100. (63.6 per cent)</strong></td>
<td><strong>102 100. (3.2 per cent)</strong></td>
<td><strong>873 100. (27.0 per cent)</strong></td>
<td><strong>200 100. (6.2 per cent)</strong></td>
<td><strong>3,238 100. (100 per cent)</strong></td>
</tr>
</tbody>
</table>

### TABLE 12. TUITION RATES OF DAY SCHOOLS OUTSIDE OF METROPOLITAN NEW YORK

**Tuition Fees**

<table>
<thead>
<tr>
<th>Tuition Fees</th>
<th>Nursery</th>
<th>Kindergarten</th>
<th>Elementary</th>
<th>Secondary</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>First Child</td>
<td>Second Child</td>
<td>First Child</td>
<td>Second Child</td>
</tr>
<tr>
<td>Range</td>
<td>$100-550</td>
<td>$75-550</td>
<td>$100-720</td>
<td>$75-550</td>
</tr>
<tr>
<td>Average</td>
<td>$264</td>
<td>$214</td>
<td>$265</td>
<td>$233</td>
</tr>
</tbody>
</table>

*Figures given are for 58 of the 107 day schools outside of New York.*
Detailed information on financing was available for 40 schools which had a combined budget of $3,016,058. Tuition fees covered 42.2 per cent of the aggregate budget, income from other sources 49.8 per cent, and federation allocations 7.5 per cent.\textsuperscript{7} The average per-pupil cost was $490. Average tuition income per pupil was $207; income per pupil from "other sources" $244, and federation allocation per pupil $38.50.\textsuperscript{8}

Of the 58 schools in the sample, 37 ended the 1961–62 school year with deficits and 12 balanced their budgets; 9 did not answer the inquiry.

Thirty-five schools reported the actual amounts of their budgets and deficits. Their combined budget was $2,321,262, and combined deficit $396,531, or 17.1 per cent.

Tuition rates varied from school to school, department to department, and grade to grade, and it also varied with the number of a family's children enrolled. Only ten per cent of the schools set tuition fees at the actual cost per pupil. The range and variety of tuition fees is shown in Table 12.

Slightly over 40 per cent of the kindergarten, 30 per cent of the elementary, and 11 per cent of the high-school children paid full tuition fees. On the other hand, about 2 per cent of the kindergarten, 9 per cent of the elementary, and 16 per cent of the high-school children paid no tuition fees. The remainder paid reduced fees.

\textit{Physical Plant}

Almost 60 per cent of the day schools in the sample had their own school buildings, the rest operating in rented quarters. Over 60 per cent of the schools, including those which rented their quarters, considered their facilities to be unsatisfactory. Over 30 per cent of the schools had made official decisions to renovate, expand, or replace old buildings with new ones at an estimated cost of $4,475,000.

If school buildings for the unreported day schools outside of New York needed repairs, expansion, or replacement to the same degree as those of the sample, adequate facilities for all would require an expenditure of close to $18 million.

\textsuperscript{7} Deficit 0.5 per cent.

\textsuperscript{8} The average federation allocation of $38.50 per pupil requires two qualifications. First, it is based on the total day-school enrolment in the 40 sample communities reporting their detailed budgets, whether or not the day school received a federation subsidy. Second, it includes one large allocation for one Cleveland school of $90,851, which constituted 39 per cent of all federation allocations in these sample schools. In the 18 federation-aided communities, including Cleveland, the federation day-school subvention per pupil was $75.50; without Cleveland, the federation day-school allocation per pupil in the 17 communities was $55.15.
Community support for local Jewish education, as expressed by federation allocations to local Jewish schools and coordinating agencies, rose annually in the past two decades, as did federation and community-chest support for all philanthropic local agencies. The increase in allocations for Jewish education, however, was greater than for other local appropriations.

Thirty communities reported on annual federation allocations for the period 1941–59. They comprised all five of the largest metropolitan centers, having a Jewish population of 150,000 and more each; all eight large urban centers with a Jewish population of 50,000 to 150,000; eight of the 43 intermediate communities, each with a Jewish population of 10,000 to 30,000, and nine smaller communities with a Jewish population of 5,000 to 10,000 each. The 30 communities had a combined Jewish population of 4,386,350, or almost 80 per cent of all Jews in the United States. Nine communities, of fewer than 5,000 Jews each, provided annual data for the years 1950–59 only. Federation allocations for Jewish education for the 30 communities increased 50 per cent between 1950 and 1959 and almost 390 per cent in the 19-year period under study, while allocations for all local agencies increased only 221 per cent (Table 13).

9 The figures on allocations for local agencies and for Jewish education were originally obtained from the files of CJFWF. These were verified and supplemented for each city by the executive directors of the local federations. (This information was written up in Engelman's Federation Allocations for Jewish Education; Long Term Trends, 1941–1959, AAJE, May 1962.)

TABLE 13. FEDERATION AND CHEST ALLOCATIONS IN 30 COMMUNITIES, 1941-1959a

<table>
<thead>
<tr>
<th>Year</th>
<th>Amount</th>
<th>Per-cent Increase over 1941</th>
<th>Amount</th>
<th>Per-cent Increase over 1941</th>
<th>Per-cent Allocation Assigned to Jewish Education</th>
</tr>
</thead>
<tbody>
<tr>
<td>1941</td>
<td>$13,162,702</td>
<td>148</td>
<td>$799,896</td>
<td>226</td>
<td>6.1</td>
</tr>
<tr>
<td>1950</td>
<td>32,659,094</td>
<td>26.6</td>
<td>2,606,736</td>
<td>49.9</td>
<td>8.0</td>
</tr>
<tr>
<td>1959</td>
<td>42,211,312</td>
<td>49.9</td>
<td>3,908,214</td>
<td>9.3</td>
<td>9.3</td>
</tr>
<tr>
<td>Total Increase</td>
<td>221.</td>
<td></td>
<td>390.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

In the nine communities of fewer than 5,000 Jews each, allocations for Jewish education increased less than one per cent during the ten-year period 1950–59 for which data were available (Table 14).

TABLE 14. FEDERATION AND CHEST ALLOCATIONS IN NINE COMMUNITIES \(^a\) 1950–1959

<table>
<thead>
<tr>
<th>Year</th>
<th>Allocation For All Local Jewish Agencies</th>
<th>Allocation For Jewish Education</th>
<th>Per-cent Allocation Assigned to Jewish Education</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Amount Increase</td>
<td>Amount Increase</td>
<td></td>
</tr>
<tr>
<td>1950</td>
<td>$408,092 { 11.2 }</td>
<td>$103,152 { 0.40 }</td>
<td>25.3</td>
</tr>
<tr>
<td>1959</td>
<td>$469,445 { 1.1 }</td>
<td>103,560 { 0.40 }</td>
<td>22.1</td>
</tr>
</tbody>
</table>

\(^a\) Portland, Me.; Des Moines, Iowa; Schenectady, N.Y.; Flint, Mich.; Duluth, Minn.; Chattanooga, Tenn.; Newport News, Va.; Southern Illinois; Sioux City, Iowa. Each of the nine communities had fewer than 5,000 Jews.

There is an inverse relationship between the size of Jewish communities and the proportion of federation and community-chest allocations they assign to Jewish education. The proportions of allocation for education in the largest communities were consistently lowest, higher in the large communities, and even higher in the intermediate communities. In the small and very small communities the proportions allotted for Jewish education were higher in the first part of the period, but declined in the last years of the study.

That the small and very small communities recorded relatively high federation allotments for Jewish education is partly attributable to the smallness of their absolute allocations for all local philanthropic services.

Uriah Z. Engelman

**Jewish Communal Services: Programs and Finances**

This report summarizes the major developments in 1961 in each of the major areas of Jewish communal service. It is concerned with programs and with financial resources for maintenance of programs provided at an annual cost of well over $500 million.\(^1\)

Jewish communal services encompass programs to meet health, welfare, recreational, community relations, cultural, religious, and educational needs

---

\(^1\) For meaning of abbreviations, see p. 433.

\(^1\) Includes receipts of welfare funds and national, overseas, and local agencies, including contributions, service fees, public funds and other income.
in the United States and to provide aid to Jews overseas. The Jewish feder-
ations and welfare funds, operating as central community organizations,
conduct annual fund-raising campaigns and distribute the proceeds to local,
national, and overseas beneficiary organizations on the basis of a review of
budgets and programs.

Federations and welfare funds associated in CJFWF conduct their activi-
ties in communities inhabited by over 90 per cent of the Jewish population
of the United States and Canada, and are supported by an estimated total of
over a million contributors. Local committees are organized for fund-raising
purposes in hundreds of small and scattered areas where the remaining 10
per cent of Jews live, but the loose structure of these temporary committees
does not assure continuity in annual campaigns. UJA is the major beneficiary
of such joint community campaigns, although a small number of other
appeals are frequently included.

While each federation or welfare fund is autonomous and determines for
itself its specific structure and scope of activity, there is an essential similarity
in activities. They attempt to meet the needs which are generally accepted as
broad Jewish responsibilities.

The data in this report refer to services supported by central Jewish com-
munity organizations in some 200 cities, as well as major Jewish agencies
which campaign independently. The terms “federation” and “welfare fund”
are used interchangeably. The years 1960 and 1961 refer to the fiscal periods
most closely approximating the calendar years. A basic two-year comparison
is presented, except where a five-year comparison is needed to indicate the
magnitude of the changes taking place. The consumer-price index rose by
almost six per cent between the end of 1956 and 1961.

**FUND RAISING BY CENTRAL JEWISH
COMMUNITY ORGANIZATIONS**

About $2.29 billion was raised by the central Jewish community organiza-
tions in the 17 years from 1946 through 1962. The range of annual totals
since 1956 was narrower than in prior years, indicating relative stability: a
high of $138 million and a low of $123 million, with most totals clustering
around an annual level of $130 million.

Proceeds of these campaigns, with minor exceptions, provide for mainte-
nance and operating needs only. Totals do not reflect income from 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.² Welfare funds raised $127.7 million in 1960 and $125.6
million in 1961 (Table 1). Preliminary data for 1962 indicate a rise of
about 5 per cent over 1961; on the basis of this trend, 1962 results might
approximate $130 million.

² By contrast, data for independent efforts of national and overseas agencies include major
capital-fund drives, mainly for educational and religious institutions and hospitals. Comparisons
between annual federation-campaign totals and independent appeals are therefore inappropriate.
The Federation of Jewish Philanthropies of New York City obtained $74.4 million in pledges and grants by the end of 1962 (within the first two years of its three-year building-fund goal of $104.4 million). Pledges were payable over a five-year period. Earlier campaigns for capital purposes had raised $11 million (1949) and $14 million (1945).

Because of their long-term nature, systematic annual data on local capital fund-raising efforts were not available, but partial figures indicated the magnitude of these campaigns, which federations conducted, for the most part, in addition to their annual campaigns. In 1961 and 1962 alone there were reports of plans and drives for community centers in 35 cities, at an estimated construction cost of $35 million. Hospitals and medical centers in 18 cities were to cost about $90 million. New homes for the aged in 30 cities (excluding those to be financed through the New York Federation drive) were planned at a cost of about $30 million. Many of these efforts were started before 1961 and were to continue after 1962 with non-contributed income (matching Federal funds, proceeds of sales of old structures, mortgage loans, etc.) covering substantial portions of the cost.

A sample of reports from cities with a combined Jewish population of 2.3 million listed 500 thousand individual gifts, not counting the contributions of tens of thousands of individuals through organization, trade union, synagogue, landsmannshaften, Yiddish newspaper, and other gifts, especially in the largest cities. Since these cities contained about 40 per cent of the Jewish population in the United States, the number of givers could be estimated at more than a million. Data on givers remained fairly stable in the last decade.

The per-capita gift of the Jewish population to federated campaigns in 1961 continued to be about $28 to $30. The per-capita gift of the population covered by united funds and community chests, was $3.70.3 Per-capita averages were affected by the relative size of the largest gifts in specific cities.

In some communities the amounts raised by federations were augmented by allocations from nonsectarian united funds and community chests for local Jewish services, totaling $17 million in 1961. Some Jewish communities received little or nothing from these sources while other communities received substantial amounts. Cities with the same size of Jewish population raised varying amounts in their federated campaigns and received widely varying levels of chest support. This was related to the relative fund-raising success of particular chest campaigns, to the level of development of local services in particular communities, to the levels and sources of internal income, and to the relationships between specific federations and chests.

### INDEPENDENT CAMPAIGNS

Each federation is autonomous and determines for itself what beneficiary agencies it will finance through allocations. Nine nonlocal appeals are in-

---

3 *Trends in Giving* (United Community Funds and Councils, 1961).
cluded almost universally by federated campaigns. Sixteen other agencies are included by half or more of the combined appeals, and other agencies by fewer combined appeals.

The general practice is that a beneficiary agency waives independent fund raising in localities where it receives an allocation from the federation, unless specific arrangements to the contrary are made. In some cases, maintenance needs of agencies are included by welfare funds while independent efforts are conducted for capital needs. In 1961, some 75 agencies raised $58.6 million independently.

Since the New York UJA includes only National UJA, JWB, and UHS, other nonlocal agencies raise funds independently in New York City. While no accurate estimates are available regarding the totals raised in New York City, partial information suggests that at least a third of the $58.6 million raised independently was secured there.

Of $22.2 million raised independently by overseas agencies in 1961, Hadassah raised $7.6 million through membership efforts while three other women’s organizations—Women’s American ORT, National Council of Jewish Women, and Pioneer Women—raised $1.1 million, $0.5 million and $1.0 million, respectively. The three institutions of higher learning in Israel raised over $4.2 million, mainly in New York City, with a substantial portion earmarked for building funds. JNF’s traditional appeal raised $2.8 million, and Histadrut raised $1.6 million, largely from labor Zionist sources in cities where it received no welfare-fund allocation.

Most of the total of $3.3 million raised independently in the community-relations field was raised by JDA in New York City and Chicago, by JDA agencies for specific projects (e.g., the American Jewish Committee building), and by supplementary campaigns in cities where welfare-fund grants were conditioned upon a waiver of separate fund-raising.

A total of $8.8 million was raised by hospitals—mainly City of Hope (Duarte, Calif.) and National Jewish Hospital (Denver, Col.)—which received only one per cent of their annual income from welfare funds. For the most part, these agencies no longer had wide acceptance as welfare-fund beneficiaries and were therefore free to conduct vigorous independent efforts.

In the cultural field Brandeis University, which does not seek welfare-fund support, raised $6.1 million independently and B’nai B’rith National Youth Service Appeal, raised about $2.3 million, mainly from membership sources.

Of $14.8 million raised independently by religious agencies, over $4 million was for the Einstein Medical School of Yeshiva University, $4 million was raised by the Combined Reform Campaign within its membership, and $2.8 million was raised by JTS, mainly from supporters of Conservative Judaism.

Restricted independent fund raising for local agencies, generally arranged by agreement with federations, provides smaller sums for operating purposes. Local hospitals, family agencies, child-care agencies, and homes for the aged

4 UJA, JDA, JWB, University-Technion Joint Maintenance Appeal, America-Israel Cultural Foundation, B’nai B’rith National Youth Service Appeal, UHS, AJCongress, and AAJE.
raised a total of $6.5 million independently in 1961. Contribution income of local community centers was at least an additional $0.4 million. Such supplementary contributions were a very small per cent of the total receipts of these agencies with the major share of income derived from Jewish federations and community chests.

The magnitude of funds raised by agencies independently is based on effectiveness of campaign techniques, attractiveness of the appeal, and especially the response in New York City.

**Distribution of Funds**

Because of the large sums sought by Jewish federations, campaigns are conducted on a pledge basis and payments are frequently made on the installment plan. Most campaigns are conducted in the spring of the year and about a third of all pledges are not fulfilled until succeeding years. To avoid allocating funds which may not materialize because of deaths and other contingencies, an allowance of about four per cent is made for the difference between pledges made and receipts expected.

Federation administrative costs, including those for fund raising, budgeting, planning, and other central functions, average about 12 per cent. These major elements explain the difference in the figures shown for amounts raised (Table 1) and those shown for amounts distributed (Table 3).

About 59 per cent of amounts budgeted in 1961 by welfare funds applied to overseas needs, 5 per cent to national agencies, and 36 per cent to local services. The major shift in 1961 was a decrease of about one per cent in the UJA share and an increase of about the same amount for local services.

The UJA share (included in overseas) rose from 58 per cent in 1955 to 65 per cent in 1957 and leveled off at 57 to 60 per cent between 1958 and 1960. In 1961 the UJA share was 56 per cent, with the prospect, on the basis of indicated increases in campaign results, that it might rise in 1962. Overseas agencies other than UJA continued to receive under 3 per cent of totals budgeted. All nonlocal, non-UJA agencies, including national agencies, continued to receive little more than 7 per cent.

Allocations for local services rose by about 2 per cent in cities other than New York in 1961. After making allowances for differences in patterns of inclusion and chest support, the proportions of federation and chest-fund allocations for local services in New York City and in the remainder of the country in 1961 were almost identical.

A major factor affecting the distribution of funds is the existence of Jewish hospitals in almost all of the large centers of Jewish population. Thus, a higher share of funds is allocated for local Jewish services in the largest cities and a lower share for nonlocal; local services receive a lower share and nonlocal a higher share in the smallest cities. In 1961 nonlocal agencies received 59 per cent of funds budgeted in cities with Jewish populations of 40,000 and over, while the very smallest communities (under 5,000 Jewish population), with the least developed networks of local Jewish
services, continued to give nonlocal agencies 80 per cent of their budgeted funds. Intermediate-sized cities provided nonlocal agencies with about 72 per cent of budgeted funds.

Local services received, for operating purposes, about $35.3 million in 1961 compared with $34.4 million in 1960. The increases were shared by all local services. Although income for Jewish local services from community chests rose less than 3 per cent in 1961, the costs of services eligible for chest support (health, family and child care, recreation, and aged care) rose to a greater extent. As a result, Jewish federation allocations rose almost 5 per cent, based on reports from 97 cities in 1961.

There was a moderate decrease in allocations for local capital purposes in 1961 and such allocations did not exceed 1.2 per cent of the total. Since separate local capital-fund drives have been conducted in recent years, this figure understates the extent of funds provided for this purpose.

Of all local services, community centers and Jewish-education programs received the most widespread federation support in communities of all sizes. They received a greater proportion of the funds in smaller cities than in larger communities.

The pattern of fund distribution results from the review of budgets by allocations committees of local federations and welfare funds, which takes into account agency programs and finances, factual reports and intercommunity statistical comparisons prepared by CJFWF, and recommendations by the Large City Budgeting Conference (LCBC), consisting of the welfare funds in 23 of the largest communities. LCBC recommendations concern 13 nonlocal agencies which receive about half of all nonlocal federation allocations, exclusive of UJA. Invitations to join the cooperative LCBC process were extended to the UJA agencies, Jewish Agency, Inc., and JDC—and to the agencies formerly affiliated with JDA—the American Jewish Committee and ADL. ADL engaged in discussions with LCBC late in 1962 and decided early in 1963 to participate in it. The major UJA agencies—the Jewish Agency for Israel (JAI), Inc., and JDC—agreed to participate in a process of budget-information exchange and consultation with CJFWF in 1963 which would not involve “validation” of budgets.

**AID TO ISRAEL**

Aid to Israel by Jews in the United States is channeled through UJA and other overseas agencies and through Bonds for Israel. From 1948 through 1961 UJA provided about $620 million to UIA (for the Jewish Agency for Israel), while JDC expended about $120 million in UJA funds for its programs in Israel. Hadassah raised over $110 million in this period, and sales of Israel Bonds were almost $500 million in the United States. United States governmental assistance, and German reparations were the other major external sources of aid to Israel. United States government aid to

---

5 Excluding local refugee care, classified as “Overseas.”
Israel through 1961 was about $672 million; German reparations payments totaled $650 million. There was a rise in Israel’s foreign-currency balances of $95 million in 1961, which resulted in a record balance of $365 million. This was more than offset by $882 million in foreign-currency liabilities, mainly loans. There was a further rise in foreign-currency reserves of $132 million in 1962.

Israel’s own earnings accrue largely from exports of goods and services, foreign investments, and private transfers. Exports from Israel reached $238 million in 1961, or about 40 per cent of imports of $570 million. The annual trade deficits have ranged from $224 million to $335 million since the creation of the State of Israel, with the 1961 trade deficit at $332 million; a preliminary estimate puts the 1962 trade deficit at $330 million. If services are included (tourism, transport, debt service, unspecified government costs), the deficit was $402 million in 1961 and $334 million in 1960. These deficits were offset in 1961 by $349 million and in 1960 by $311 million in “unrequisitioned transfers” consisting mainly of restitutions and reparations, campaign proceeds in the United States and other countries, personal transfers, and United States government aid.

Preliminary data indicate that the deficit in trade and services rose to $434 million in 1962. This was offset by a rise of $59 million in foreign loans and a rise of $27 million in investments.

**Philanthropic Programs**

Philanthropic funds continue to be an important source of income for Israel. Although these funds are for welfare programs, the exchange of dollars for pounds was helpful to the country in its earlier years in making available foreign currency. With the rise of foreign-currency reserves since 1959, this aspect was no longer significant.

American Jewish philanthropic agencies reporting to CJFWF had available for overseas purposes about $94.2 million in 1961, compared with about $88.8 million in 1960. About 80 per cent of these funds were for Israeli purposes. Philanthropic agencies in countries throughout the world transferred about $87 million to Israel annually in 1961 and in 1960, but the debt of the Jewish Agency grew by $9 million in 1961.

A major development in the Israel programs supported by philanthropic funds was the resumption of large-scale immigration between 1954 and 1957. Total immigration increased to about 55,000 in 1956 and about 71,000 in 1957, but averaged about 25,000 annually in 1958, 1959, and 1960. The immigration graph began to curve upward early in 1961.  

---

6 *Statistical Abstract of the United States*, 1962, p. 866. Most recent annual rate was $41 million.
8 *Jerusalem Post*, February 8, 1963, Report by David Horowitz, Governor of the Bank of Israel.
10 The *DC Statistical Abstract* for 1961 reported 37,536 immigrants to Israel in the first ten months of 1961, on the basis of available official data. This is equivalent to an annual rate of 46,000. There were preliminary indications of a further rise in 1962.
Bond Sales

Three bond issues have been floated since 1951: Independence Bonds, Development Bonds, and Second Development Bonds.

The three-year flotation period of the Independence Bonds ended in May 1954 with sales of $145.5 million, of which $93.1 million was outstanding on December 31, 1961.\(^{11}\) The Development Bonds floated in 1954–1959, had sales of $234.1 million of which $158.2 million was outstanding on the same date. The Second Development Bonds, floated in 1959, had sales reported at $147 million by the end of 1961. From 1952 through 1962, a total of $51.4 million in bonds was transmitted to the UJA in payment of pledges, of which almost $6.8 million was transmitted in 1962.

Total sales for all bond issues were reported at over $585 million by the end of December 1962.\(^{12}\) Bond sales in the United States totaled $46.4 million in 1962, a rise of almost 3 per cent over the 1961 total of $45.2 million. World-wide sales in 1962 totaled $58.1 million.

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

Reparations and Restitution Funds

Individual restitution payments from Germany constituted the largest single source of foreign currency for Israel during 1961, $110 million, compared with $98 million in 1960. Payments from Germany under the reparations agreement were $88 million (including $27 million in ships) during 1961 and had reached $650 million, or 80 per cent of the total of $821 million due.

In March 1962 CJMCAG made the ninth yearly allocation of funds put at its disposal by Israel from reparations payments. (This was in addition to reparations funds used directly by the Israel government.) Of $10.1 million allocated for relief of Nazi victims outside of Israel, $7.8 million was granted for relief and rehabilitation, including about $7.0 million for JDC, $450,000 for UHS, and about $200,000 for welfare programs in Czechoslovakia and South America. There were also grants for cultural and educational reconstruction in Europe and the United States totaling almost $1.9 million, including over $400,000 for transplanted yeshivot and for cultural agencies in the United States. About $10 to $11 million annually has gone for relief programs in Israel, mostly through the Jewish Agency. In 1961–62,

---

\(^{11}\) Bank of Israel, Annual Report, 1961.
\(^{12}\) About $149.4 million worth of bonds (including those used to pay UJA pledges) had been redeemed through 1961. Sales total excludes about $6 million in payments in form of surrender of previous bond issues. In 1961 redemptions totaled $31 million, but about $27.5 million of the amount was redeemed in Israeli currency and was used to finance investments in Israel, philanthropic agencies, and tourist consumption. In 1962, redemptions continued at about the same level but were expected to rise to $55 million in 1963, close to the annual level of sales of bonds in recent years (Jewish Observer and Middle East Review, February 1, 1963).
the Jewish Agency received about £18.6 million (roughly $9.6 million at prevailing rates of exchange).

**OVERSEAS AGENCIES**

American Jewish financial support for needs in Israel and in other overseas areas is provided mainly through federation allocations to UJA and about a dozen other overseas agencies. Of all funds distributed in 1961 by federations for overseas purposes, about 95 per cent went to UJA. Other overseas agencies raised the major portion of their funds independently.

As a result, of a total $94.2-million income of all overseas agencies in 1961, some $22.2 million was raised outside the federations. The largest of these independent fund-raising organizations, accounting for $18 million, were Hadassah, which raised $7.6 million through membership activities; Hebrew University and Technion, which raised $3.8 million through their building and special-fund drives; National Committee for Labor Israel and Pioneer Women, which raised $2.6 million for welfare activities by Histadrut in Israel; JNF, which raised $2.8 million through its campaign for traditional income, and the Weizmann Institute, which raised $1.4 million.

**United Jewish Appeal**

UJA is a partnership of UIA and JDC for joint fund raising. Over 90 per cent of UJA income is from federations, the remainder, about $4 million, coming from hundreds of small nonfederated communities. From its inception in 1939 through 1962, UJA received contributions of about $1,435 billion. It does not operate any service programs directly. These are conducted through the agencies which share in its proceeds: UIA (by Jewish Agency, Inc.), JDC, New York Association for New Americans (NYANA), and partially, UHS.

The distribution of UJA funds in 1961 was in accordance with a formula which has remained unchanged since 1951 and is effective through 1963. This provides that, after deduction of campaign expenses and allocations to NYANA, UIA is to receive 67 per cent and JDC 33 per cent of the first $55 million raised each year. Beyond $55 million, UIA is to receive 87.5 per cent and JDC 12.5 per cent. This formula was not applicable to the proceeds of "special" campaigns.

Beginning in 1956, and every year since then except 1961, UJA conducted special fund drives designed to augment its regular funds. The 1963 goal of $96 million was intended to provide for both new immigrants to Israel and early immigrants still requiring assistance.

On a pledge basis, UJA income was $60 million in 1961. A preliminary estimate of the 1962 total was $63 million. On a cash basis, UJA had receipts of $62.7 million in 1961 and $60.2 million in 1960, exclusive of loan renewals. Estimated cash receipts for 1962 were $63.6 million. (Figures

---

13 The agreement was renewed in 1963 for an additional five-year period.
indicate amounts of cash received or expected without reference to the year in which they were pledged.

UJA seeks agreements with federations in advance of campaigns to maximize its share of campaign proceeds. In 1962 UJA proceeds of about $63 million compared with gross campaign proceeds of about $130 million.

In 1961 UJA undertook a ten-year debt-liquidation program which consolidated prior debts of UJA and JAI, Inc., totaling $65 million. The debts were to be repaid at the rate of ten per cent each year, with renewal of the remainder of the loan at two-year intervals. The next renewal was scheduled for May 1963. The loans were arranged by federations and local banks, and were underwritten by UJA. Thirty-nine cities were involved in the loan; $40 million borrowed outside of New York City and $25 million within it. JAI, Inc., affirmed that its allocations for work in Israel would be kept within the limits of available campaign proceeds.

UJA borrowing of $64.8 million through federations in 1954 resulted in an equivalent credit in Israeli pounds for the Jewish Agency’s use in carrying out its welfare activities in Israel—immigration, absorption, and land settlement.

Major new borrowing took place in subsequent years. As federations repaid loan installments and interest to local banks, UJA credited such amounts against their allocations. Such repayments were considered as UIA income in lieu of cash on account of its share of UJA proceeds. Amounts outstanding at the end of each year and the new long-term borrowing during each year is shown below:

<table>
<thead>
<tr>
<th>Outstanding At</th>
<th>Millions</th>
<th>New Borrowing During</th>
<th>Millions</th>
</tr>
</thead>
<tbody>
<tr>
<td>12/31/55</td>
<td>$39.1</td>
<td>1955</td>
<td>$6.8</td>
</tr>
<tr>
<td>12/31/56</td>
<td>57.8</td>
<td>1956</td>
<td>43.6</td>
</tr>
<tr>
<td>12/31/57</td>
<td>45.0</td>
<td>1957</td>
<td>13.6</td>
</tr>
<tr>
<td>12/31/58</td>
<td>49.9</td>
<td>1958</td>
<td>36.1</td>
</tr>
<tr>
<td>12/31/59</td>
<td>45.5</td>
<td>1959</td>
<td>28.1</td>
</tr>
<tr>
<td>12/31/60</td>
<td>51.0</td>
<td>1960</td>
<td>35.5</td>
</tr>
<tr>
<td>12/31/61</td>
<td>61.5</td>
<td>1961</td>
<td>65.0</td>
</tr>
<tr>
<td>12/31/62</td>
<td>55.0</td>
<td>1962</td>
<td>—</td>
</tr>
</tbody>
</table>

**United Israel Appeal**

UJA funds destined for the Jewish Agency for Israel are channeled through UIA, one of the two official partners in the UJA. The reorganization of the Jewish Agency (see below) did not affect the use of this channel. UIA conducts a program designed to stimulate interest in Israel’s needs and in the activities of the Jewish Agency for Israel through motion pictures, brochures, a monthly magazine, and other media.

UIA receipts in 1961 were $42 million. This compared with peak receipts of about $55 million in 1957 and lowest annual receipts of about $35 million in 1954 and 1955. While the peak year of UJA fund raising was 1948, UIA
received a lower share from UJA in that year ($37 million) than in more recent years when the JDC share of UJA funds declined.

**Jewish National Fund**

JNF, under the UJA agreement, is permitted to raise $1.8 million annually from traditional collections in the United States, after deduction of expenses not exceeding $300,000. Its total United States income, including traditional income, bequests, and other receipts, was about $2.9 million in 1960–61. In addition, JNF receives annual allocations in Israel directly from the Jewish Agency (Jerusalem). This was about $1.9 million in 1960–61 and about $1.4 million in 1961–62, of which almost $0.7 million was provided by the Jewish Agency for Israel, Inc. In 1962–63 this financing was turned over by the JAI, Inc. to the Jewish Agency (Jerusalem).

**Reorganization of the Jewish Agency for Israel**

The Jewish Agency for Israel, Inc., was reorganized in April 1960 as an autonomous body, administered by a predominantly American Jewish governing board. It utilized the name and the corporate structure of the Jewish Agency, Inc., which had previously been a branch of the Jewish Agency for Israel with headquarters in Jerusalem. To take the place of this transferred structure the Jerusalem Jewish Agency established a separate branch in the United States (the Jewish Agency-American Section, Inc.) for activities which are not financed through UJA.14 (AJYB, 1962 [Vol. 63] p. 234–35).

The initial governing board of the Jewish Agency for Israel, Inc., consisted of 21 persons, 14 designated by UIA and 7 by the International Jewish Agency. The only non-American on the board was the Israeli treasurer of the Jewish Agency in Jerusalem.

The major changes involved in the reorganization included: centering in America responsibility for the use of American Jewish philanthropic funds in Israel; use of American staff in Israel responsible to JAI, Inc.; transfer of certain non-immigrant functions to the American Zionist Council; cessation of use of indirect channels for the “constructive” enterprises of Israeli political parties, and consideration of further revisions for more direct representation of communities on the JAI, Inc. governing board (AJYB, 1962 [Vol. 63], p. 235).

**Jewish Agency for Israel (Jerusalem)**

The sources of Jewish Agency (Jerusalem) income are primarily JAI, Inc., grants from the United States; the major share of Keren ha-Yesod receipts in Jewish communities outside the United States; counterpart income flowing from the German reparations agreements; grants and loans by the Israeli

---

14 There are three Jewish Agencies for Israel, as follows:
   a. Jewish Agency for Israel in Jerusalem—the operating agency within Israel.
   b. The Jewish Agency-American Section, Inc.—its branch in the United States.
   c. The Jewish Agency for Israel, Inc. (JAI, Inc.)—the domestic agency which shares in UJA proceeds (via UIA) and controls expenditures of Jewish Agency for Israel in Jerusalem.
government for costs of agricultural settlement, and earmarked contributions for Youth Aliyah. About 80 per cent of contributions generally come from the United States. Contributions in 1960–61 accounted for about two-fifths of total income, over one-fifth from loans and one-fifth from Israeli government grants for agriculture, with remaining receipts (mainly from reparations and funds earmarked for Youth Aliyah) covering the rest.

In the 14 years ending October 1, 1962, the Jewish Agency (Jerusalem) received almost $1.48 billion of which $750 million was contributed. Expenditures included $460 million for transportation, absorption, and housing of immigrants; $670 million for agricultural settlement; $105 million for Youth Aliyah; $59 million for education, youth, and other activities outside of Israel, and $50 million for educational activities within Israel. In the year ended March 31, 1961, it received £1.524 million and spent £1.146.5 million. This included income in various currencies converted to Israeli pounds.\textsuperscript{15} Beginning April 1, 1960, its financial accounts were maintained separately from WZO.

The largest block of expenditures in 1960–61, 46 per cent, continued to be for agricultural settlement—founding new settlements, irrigation projects, citriculture, equipment, seed, instruction, supplementary employment, and long-term loans. Some 476 villages, most of them founded since 1948, received Jewish Agency assistance, with 86 villages in the stage of final "consolidation." Over half of these costs were covered by Israeli government grants. In lieu of cash, the Jewish Agency has been transferring settlers' agreements to repay the government.

Costs of permanent immigrant housing which had been 15 per cent in 1959–60, declined to 6 per cent in 1960–61, but almost doubled in 1961–62.

Immigration, transportation, and initial reception of immigrants, which had accounted for 14 per cent of costs in the year ending September 30, 1957, decreased to 8 per cent in the year ending March 31, 1960, and rose to 12 per cent in 1961–62. The number arriving in Israel in 1956–57 was about 81,000, compared with 17,500 in the year ending March 31, 1960, and 26,000 in the year ending March 31, 1961. Immigration for the first half of 1961–62 was double the rate for 1960–61. No official data were available for subsequent periods.

Youth Aliyah programs for maintenance and education of immigrant and other youth (aged 6–17) cost about $5.8 million in 1960–61. Hadassah provided almost a third of these costs and other Zionist women's organizations and earmarked income provided about a fifth, with the major remaining share borne by the Jewish Agency.

Other Jewish Agency (Jerusalem) expenditures included grants for institutions of higher learning in Israel (Weizmann Institute, Hebrew University, and Technion), work with youth, Jewish secular and religious studies outside Israel, organization and information activities, and general administrative expenses.

\textsuperscript{15} Devaluation took place in February 1962 and altered the exchange rate from £ = $0.55 to £ = $0.33.
As a result of the reorganization of the Jewish Agency, its activities were divided among three bodies: these were the Jewish Agency (Jerusalem) and WZO in Israel, and JAI, Inc., in America. JAI, Inc., was to finance an agreed-upon share of Jewish Agency (Jerusalem) program costs but not those of WZO.

In the first year of the reorganization (1960–61), the Jewish Agency, Inc., provided over $28 million of the more than $66 million spent on programs operated by the Jewish Agency (Jerusalem). These expenditures were based upon an agreement that Jewish Agency (Jerusalem) would make specific expenditures on behalf of, and in accordance with, the instructions of JAI, Inc. Although the Jewish Agency, Inc., increased its appropriation to $34 million in 1961–62, its share of the new total of expenditures, $83 million, remained about the same.

### Financing of Jewish Agency Programs (1961–62 and 1960–61) (in thousands of dollars)\(^a\)

<table>
<thead>
<tr>
<th>Program</th>
<th>Total Expenditures by Jewish Agency (Jerusalem)</th>
<th>Amount Provided by JAI, Inc.</th>
<th>Per Cent Provided by JAI, Inc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Immigration and</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Transportation</td>
<td>$4,195</td>
<td>$3,634</td>
<td>87%</td>
</tr>
<tr>
<td>Absorption</td>
<td>5,696</td>
<td>4,220</td>
<td>74%</td>
</tr>
<tr>
<td>Agricultural Settlement</td>
<td>36,544</td>
<td>10,501</td>
<td>29%</td>
</tr>
<tr>
<td>Housing</td>
<td>8,529</td>
<td>6,080</td>
<td>71%</td>
</tr>
<tr>
<td>Youth Aliyah</td>
<td>5,441</td>
<td>850</td>
<td>16%</td>
</tr>
<tr>
<td>Allocations to Higher</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Education</td>
<td>1,535</td>
<td>952</td>
<td>62%</td>
</tr>
<tr>
<td>Allocations to JNF</td>
<td>1,945</td>
<td>622</td>
<td>32%</td>
</tr>
<tr>
<td>Allocations to Other</td>
<td>682</td>
<td>177</td>
<td>26%</td>
</tr>
<tr>
<td>General</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Administration</td>
<td>2,045</td>
<td>1,171</td>
<td>60%</td>
</tr>
<tr>
<td>Other</td>
<td>274</td>
<td>208</td>
<td>74%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$66,886</strong></td>
<td><strong>$28,415</strong></td>
<td><strong>$34,205</strong></td>
</tr>
<tr>
<td><strong>Per Cent</strong></td>
<td><strong>42%</strong></td>
<td><strong>41%</strong></td>
<td></td>
</tr>
</tbody>
</table>

\(^a\) Exchange rate was $0.55 = £ before devaluation in February 1962 and $0.33 = £ after devaluation. Since fiscal period ends in March, conversion from pounds to dollars was computed on a pro-rata basis.

\(^b\) Of this amount, the Jewish Agency (Jerusalem) spent $49 million of its own funds.

### American Jewish Joint Distribution Committee

JDC maintains a worldwide program of aid to Jews. It assisted over 251,000 persons in 1961: about 78,000 in Israel (including ORT and yeshivot), 60,000 in Europe, 108,000 in Moslem countries, and about 5,000 in other areas.

JDC has two major sources of income: UJA and CJMCAG. In 1961, JDC had cash receipts of $26.8 million, of which $17.4 million was from
UJA, $8.4 million from CJMCAG and other types of restitution income, and $0.7 million from campaigns abroad. These receipts were almost $1.0 million more than the total of $25.8 million in 1960. JDC spent $28.3 million in 1961, compared with $25.8 million in 1960.

The Malben services to sick, aged, and handicapped immigrants in Israel continued to account for the largest single share of JDC's appropriations: $9.8 million, or over 35 per cent of the 1961 total. An additional $0.9 million went to aid 114 yeshivot and other traditional institutions in Israel. Malben aided about 47,000 persons during 1961, providing care for the aged in institutions and in their own homes, and medical services.

Relief, health, and educational programs in Moslem countries, mainly North African, have expanded since 1955 and JDC appropriated $5.2 million in 1961 for work in those areas. JDC aid is channeled through such agencies as OSE in the health field; the Alliance Israélite Universelle, Otzar ha-Torah, and Lubavitcher schools in the education field, and ORT in vocational training.

The largest number of Jews receiving JDC aid was in Morocco where 67,000 Jews out of a Jewish population of 170,000 were assisted in 1961. About one in four Jews in Tunisia and Iran were also receiving JDC aid.

JDC programs operated in at least 13 European countries but the largest numbers were assisted in France and Poland. Jews who were aided in France included a high proportion of refugees from other parts of Europe and from Moslem areas. JDC aided 12,000 out of the 22,000 Jews in Poland who maintain contact with Jewish organizations.

Funds provided by CJMCAG to JDC were used to assist Jewish communities to reorganize communal life and institutions, including health and welfare agencies, synagogues, and centers. JDC intensified its efforts to help European Jewish communities develop their own resources to meet their welfare needs and was helping in organizing the Standing Conference on European Jewish Communal Services toward this end.

**ORT and Vocational Education**

Vocational training overseas is provided by ORT in Western Europe, several Moslem countries, and Israel. Vocational education in Israel is also conducted as part of the programs of Histadrut, Hadassah, Youth Aliyah, and Technion; and by the Israeli government and municipalities.


American Jewish support of the ORT program is channeled in two ways: through the JDC grant made possible by JDC's participation in UJA, and through membership contributions. In 1961 the JDC grant to ORT was $1.8 million, and Women's American ORT raised $1.1 million. The agreement between ORT and JDC permits ORT to recruit members at annual dues not to exceed $25.
Migration Services

UHS provides a worldwide service designed to help migrant Jews. In 1961 UHS assisted 7,156 Jews to migrate (including 3,711 to the United States), compared with 3,824 in 1960. In 1962 UHS assisted a total of about 9,000 Jews; about 1,500 Cuban Jewish migrants contributed to the increase. Because a large proportion of the Jewish immigrants arriving in the United States remain in New York City, support of NYANA is considered to be a national responsibility and NYANA is a direct beneficiary of UJA.

Total Jewish immigration to the United States in 1961 was estimated at 9,000. About 3,500 of those who settled in New York City in 1960 and 1961 received aid from NYANA in 1961. UJA grants to NYANA rose from $603,000 in 1960 to $817,000 in 1961.

Hadassah

Except for UJA, Hadassah had the largest income of any overseas service agency, $10.3 million in 1961. Hadassah’s major projects are for medical services and Youth Aliyah. The new Hadassah-Hebrew University Medical Center on the outskirts of Jerusalem was opened in 1961. (Medical services in Israel are also provided by the Kupat Holim of the Histadrut, by governmental departments, and by the JDC Malben program.) Hadassah planned to transfer some of its health stations to governmental agencies in 1963. The Youth Aliyah program for maintenance and training of immigrant youth (in the earliest years orphaned, now mainly with families in Israel) is conducted by the Jewish Agency at a cost of about $5.8 million in 1961-62. Hadassah’s contribution to Youth Aliyah has been over $2 million annually, other women’s groups in the United States and overseas providing smaller, supplementary funds. Youth Aliyah was caring for 9,800 children in April 1961.

Higher Education in Israel

The Israeli institutions of higher education (Weizmann Institute, Hebrew University, and Technion) had American income of about $8.8 million in 1961, mainly in contributions. In addition, all three institutions received grants from the Jewish Agency, Inc., a UJA beneficiary, and from the government of Israel. Weizmann Institute income in the United States is derived from an annual fund-raising dinner and from an investment program. Hebrew University and Technion received about $650,000 from federations in 1961 and $669,000 in 1960. Their building-fund and special-fund campaign proceeds were at the $3.8 million level in 1961. The maintenance appeals of the two institutions were merged but their capital fund drives were conducted separately. Both institutions have had marked enrolment increases in recent years, with about 7,550 students registered at Hebrew University and about 2,850 at Technion in 1961-62. Increased enrolment, additional courses of study, inaccessibility of the Hebrew University campus
on Mt. Scopus, and inadequacy of the old Technion plant motivated the building-fund efforts.

Hebrew University includes schools of humanities, social sciences, social work, physical sciences, agriculture, law, medicine, dentistry, and pharmacy. Technion includes schools in various branches of engineering, architecture, industrial sciences, as well as a technical high school. The Tel-Aviv School of Law and Economics was merged with Hebrew University in 1959.

In 1962–63 Bar-Ilan University, founded in 1955 by the Mizrahi Organization of America, had a student enrolment of about 860 in four faculties: Jewish studies, natural sciences and mathematics, social sciences, and languages and literature. Its fund raising in the United States has been restricted to Mizrahi membership groups and friends.

Religious and Cultural Programs in Israel

The type of religious school which most frequently comes to the attention of the American Jewish contributor is the yeshivah known as a traditional institution because of its roots in the traditional religious life in Eastern Europe. There were 10,500 students in attendance in 1961 at 178 yeshivot,\(^{16}\) of which 20 provided secular secondary education or vocational-training programs. Many had no age limits, although most students were between 14 and 17 years old. Many of the yeshivot receive support from JDC ($900,000 in 1961). Some receive support from the Federated Council of Israel Institutions ($124,000 in 1961), but a great number also seek funds separately in the United States through collectors (meshullahim—emissaries) and mail appeals. There are no comprehensive records of these appeals or their support in Israel, but the annual outlay in Israel by yeshivot, traditional hospitals, and homes for the aged was reported at $8.2 million.\(^{17}\)

Cultural programs in Israel were supported by the America-Israel Cultural Foundation (AICF) ($1.944 million in 1961), which campaigned on behalf of some 60 Israeli agencies in the fields of music, theater, dance, art, and literature. In 1960 and 1961, AICF acquired important collections of sculpture from Jacob Epstein, Jacques Lipchitz, and Billy Rose.

Other Overseas Agencies

In addition to UJA, which received almost all of its income through federations and joint-community appeals, other overseas agencies benefited in varying degrees from welfare funds. The Federated Council of Israel Institutions, UHS, and AICF received the highest proportion of their income from federations. Hadassah, Pioneer Women, and the National Council of Jewish Women have traditionally raised most of their funds through membership activities. The National Committee for Labor Israel has raised funds independently in the largest communities where its membership strength is centered, while seeking federation allocations in smaller and medium-sized

\(^{17}\) Checklist of Traditional Institutions in Israel (CJFWF, July 1962).
communities. The American Friends of the Hebrew University and the American Technion Society have made independent appeals for their building and special funds, while seeking federation support for maintenance needs.

Almost all of these agencies were authorized to conduct campaigns for Israel under conditions set by the Jewish Agency Committee on Control and Authorization of Campaigns, whose purpose is to educate the contributing public to the primacy of UJA and to avoid a multiplicity of campaigns, particularly those with questionable validity or urgency.

Thirteen non-UJA overseas drives yielded $27.3 million in 1961 and $24.8 million in 1960.

UHS and AICF participated in the cooperative budget review process of the Large City Budgeting Conference.

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.

JTA is a worldwide news service reporting events of interest to the Jewish people. It was reorganized in 1961 and 1962 and sought, with LCBC approval, to secure direct federation allocations.

Of the agencies with limited overseas programs, the National Council of Jewish Women provides social-work and other scholarships, and helps the department of secondary and higher education of the Hebrew University; the Jewish Labor Committee (JLC) aids political and labor refugees in Europe and Israel.

Some domestic community-relations agencies have programs to protect Jews overseas: the American Jewish Committee, AJCongress (directly, and through WJC), B'nai B'rith, and JLC.

NATIONAL AGENCIES

Domestic agencies reflect the continuing needs of American Jews for the protection of civil status, health care, religious and secular education, youth services, culture, and the like. The task of serving needs is divided between national and local agencies, particularly in community relations, Jewish education, health, and vocational rehabilitation.

The federations and welfare funds link local, national, and overseas services, by centralized fund raising, review of agency programs in the process of budgeting funds, and planning—and sometimes operating—local services. CJFWF is the national service agency of the central-community organizations and serves as specialized consultant in such areas as family service,

18 Authorized agencies in recent years were: American Committee for Weizmann Institute of Science (annual fund-raising dinner only); American Friends of Hebrew University; America-Israel Cultural Foundation; American Red Mogen Dovid for Israel (membership campaign only, no application to welfare funds); American Technion Society; Federated Council of Israel Institutions; Hadassah; JNF (traditional collections only; no application to welfare funds); Pioneer Women; Women's League for Israel (New York area).
child care, care for the aged and health services, and in basic community organization.

**Community-Relations Agencies**

Modern community-relations agencies developed largely in response to threats to the status of Jews in other countries. The Kishinev pogroms are associated with the origin of the American Jewish Committee; the Paris Peace Conference after World War I with the origin of AJCongress, and the rise of Hitlerism with the origin of JLC. The major present emphasis of these organizations is on improvement of domestic group relations, although they carry on programs overseas (see above).

All of the five major national Jewish community-relations agencies serve memberships—the American Jewish Committee, AJCongress and JWV, directly, ADL (B’nai B’rith membership) and JLC (trade union membership), indirectly. They also conduct cultural programs and issue publications of interest to circles wider than their own membership.

The American Jewish Committee and ADL conduct activities which utilize mass media (radio, TV, movies, press, magazines, etc.), as well as programs for special-interest groups (interfaith and intercultural education, business and industry, labor, veterans, farmers, youth, minority groups, etc.). Both maintain networks of regional offices as two-way channels for the integration of their national and local programs. The other three agencies have more specialized approaches: AJCongress, legal and legislative activities; JLC, work with labor unions, and JWV, work with veterans’ groups. Interfaith and other community-relations activities are also conducted by congregational associations, although their major efforts are centered on aid to the religious programs of affiliated congregations.

For 21 years, the American Jewish Committee and ADL had raised most of their funds through JDA, sharing equally in the proceeds of its fund-raising efforts. This arrangement was terminated at the end of 1962, and both agencies began to campaign for funds independently.

NCRAC serves as the coordinating and clearance agency for AJCongress, JLC, JWV, the three congregational associations, and 63 local and regional community-relations councils. The four organizations cited participate in the cooperative budget review process of the Large City Budgeting Conference. (In 1963 they were joined by ADL.)

In 1961 the five national operating agencies and the NCRAC received $7.8 million compared with $7.5 million in 1960.

**National Health Agencies**

National Jewish hospitals came into existence before many of the present local Jewish hospitals were organized. Subsequent improvement in the health status of Jews and recent medical advances in tuberculosis therapy led the tuberculosis hospitals to concern themselves with heart, cancer, research, and treatment of adult asthma. However, tuberculosis still continued to be the major ailment treated as measured by days of care.
Most fund raising by these agencies — four hospitals, a sanitarium, and a home for children of tuberculosis patients — is conducted independently, income from federations amounting to about one per cent of their total income. Income of the six agencies in 1961 was $11.5 million, with two (City of Hope and National Jewish Hospital) raising over 75 per cent of the total.

The Albert Einstein Medical School, of Yeshiva University, began functioning in 1955. In 1961–62 its student enrolment was 364, and it awarded 89 M.D. degrees.

National Service Agencies

Five national coordinating and consultative organizations serve local agencies in the fields of Jewish community centers, programs for the armed forces, Jewish education, religion, and vocational guidance.

JWB is the largest of these agencies. In 1961 JWB received $1.379 million out of a total of $1.73 million for the five agencies. JWB conducts a program of service to Jews in the armed forces, participates in nonsectarian United Service Organization (USO) programs, and sponsors a number of Jewish cultural projects. JWB adopted a new financial plan in 1961 based on a formula for federation support of its armed-services program, and community-center support of its center-services program. Since federations frequently provide funds to centers (as do community chests), JWB continues to look to federations for support of both of its basic programs.

AAJE serves local communities with studies in educational trends, stimulation of student enrolment, recruitment and placement of teachers, and pedagogic materials.

The Jewish Occupational Council, serves local Jewish vocational-service agencies; the National Conference of Jewish Communal Service is a forum for professional workers in all fields of Jewish communal service, and SCA represents its affiliated Orthodox, Conservative, and Reform rabbinical and congregational associations.

Cultural Agencies

CJFWF’s national Jewish cultural study (AJYB, 1960 [Vol. 61], pp. 149–64) in November 1959 recommended the establishment of a Jewish cultural foundation “to serve as the focus of the national cultural effort,” and the establishment of a council of Jewish cultural agencies related to the foundation. Such a foundation was established in 1960 as an autonomous corporation, with 16 agencies participating in an associated Council of Jewish Cultural Agencies (CJCA). The objectives of the foundation were defined as follows:

1. to encourage, support, and maintain the study and growth of Jewish culture;
2. to provide assistance to cultural agencies and activities;
3. to cultivate and support cultural projects;
4. to advise and inform Jewish communities, organizations, and individuals in matters pertaining to Jewish culture, and
5. to organize and maintain a general clearing house of information in this field.
Specialized committees review proposals for projects dealing with publications, scholarship, and archives and provide the basis for CJCA recommendations to the foundation.

The cultural field is served by many small agencies. Fifteen agencies had income of $17.8 million in 1961. Brandeis University accounted for about 65 per cent; B’nai B’rith National Youth Service Appeal for 17 per cent; and ZOA and Delaware Valley College for 5 per cent each. The remaining 11 agencies received $1.4 million in 1961. Four of the agencies are institutions of higher learning: Brandeis University, Delaware Valley College of Science and Agriculture, Dropsie College, and Jewish Teachers’ Seminary and People’s University.

Research and scholarly publication programs are conducted by YIVO and by the Conference on Jewish Social Studies in the fields of sociology, economics, and linguistics; by the American Academy for Jewish Research, the American Biblical Encyclopedia Society, and by Historia Judaica in the fields of rabbinical research and medieval Jewish law; by the American Jewish Historical Society, the American Jewish Archives, the American Jewish History Center, and the Jewish Museum of JTS in the fields of history and archives, and by Histadruth Ivrit and Bitzaron in Hebraism.

The Jewish Publication Society specializes in publishing books of Jewish interest; the National Conference of Jewish Communal Service publishes the Journal of Jewish Communal Services; Dropsie College publishes the Jewish Quarterly Review, and CJFWF issues research reports on community organization, health, and welfare planning, campaigning, and budgeting.

Reference annuals include the American Jewish Year Book, published jointly by the American Jewish Committee and the Jewish Publication Society; the Yearbook of Jewish Social Service, published by CJFWF, and the JWB Yearbook.

B’nai B’rith National Youth Service Appeal (BBNYSA) (Hillel, B’nai B’rith Youth Organization, and B’nai B’rith Vocational Service) and the Jewish Chautauqua Society emphasize youth activities. BBNYSA agencies conduct local operations, coordinated regionally and nationally.

Religious Agencies

National religious agencies are concerned with the training of rabbis, cantors, Jewish educators, shohatim, and other religious functionaries; programs of religious congregations, including elementary Jewish education, and efforts to reach the unaffiliated.

The three religious wings have their own rabbinical association and congregational associations, with national associations of sisterhoods, men’s clubs, and youth groups. Nationally, they attempt to help organize new congregations, and publish ritual and educational materials. All three wings are represented in SCA.

The major seminaries rely extensively on associated congregations for their financial support, sometimes through per capita arrangements, but they also receive some federation support. They generally campaign independ-
ently in larger cities, and in communities where federations believe that such programs should be an exclusively congregational responsibility.

HUC-JIR prepares religious functionaries for Reform Judaism, JTS for Conservative Judaism, and Yeshiva University and several smaller institutions for Orthodox Judaism. Most Orthodox yeshivot are in New York City, but there are also the Jewish University of America (formerly Hebrew Theological College) near Chicago, the Rabbinical College of Telshe in Cleveland, the Ner Israel Rabbinical College in Baltimore, and the Chachmey Lublin Theological Seminary in Detroit. 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 social-work school.

In 1961, 23 national religious agencies received $27.2 million, compared with $24.0 million in 1960. The sharpest rises in income resulted from the Combined Campaign for Reform Judaism, Yeshiva University, and JTS.

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

**LOCAL SERVICES**

Central communal sources (Jewish federations and chest-united funds) provided about $54 million for local Jewish services in 1961. Jewish federations supplied about $37.1 million in 1961 ($36.3 million in 1960) 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 were the major source of contributed income for local Jewish agencies.

Nonsectarian community chests and united funds provided an additional estimated $17 million in 1961, usually through Jewish federations, but sometimes directly to local Jewish service agencies. Twelve large cities embracing 70 per cent of the Jewish population received $11 million of this sum. Community chests generally restrict their support to the fields of health, family and child care, care of the aged, and to Jewish centers. A substantial share of contributed communal income even in these fields, and especially for health and care of the aged, comes from Jewish federations. In addition, federations have the exclusive responsibility for refugee care, Jewish education, and community relations.

Available data for 97 communities for 1961 and 1960 show how central communal funds (income from federations and chests) were distributed among various fields of local service (Table 5). Federations continued to provide roughly three-fifths and community chests two-fifths of central com-

---

19 Includes Greater New York Fund and NYC United Hospital Fund.
munal funds received by local agencies in these communities. The rise in funds in 1961 was 3.8 per cent, resulting from the increase in grants by Jewish federations of 4.7 per cent. Allocations by Jewish federations for local services have risen absolutely since 1957, but the ratio of the federations' to chests' contribution has been relatively stable since 1957 (Table 6).

In 1961 there were rises of 7.0 to 8.8 per cent in central community grants for recreation, aged care, employment and guidance services. Other rises were below 4 per cent. A decline of 3.2 per cent in grants for refugee care was the most moderate in recent years. Local refugee care is generally administered in conjunction with family agencies, with shared central costs.

The major sources of funds for local service agencies, other than central funds, are payments for service by users and public funds. These have risen more than community funds. From 1957 through 1961, 32 general hospitals received increases of $41 million in patients' fees and $5.4 million in public funds, while grants from central community funds changed little. Fifty-five homes for the aged increased their income from service payments (from $11.5 million to $17.5 million). Family agencies doubled their income from service payments (from $0.3 million to $0.7 million). Child-care agencies showed little change in their income from service payments (about $1.0 million), while income from public funds more than doubled (from $2.4 million to $5.0 million).20

An analysis of allocations for local services by 97 communities over a five-year span (1957-1961) indicates significant changes. Chest grants rose less sharply than federation grants: 11.7 per cent compared with 16.2 per cent. The federation share of allocations was about 59 to 60 per cent in 1957-1961. The sharpest rises were in allocations for aged care and vocational services—33 to 41 per cent since 1957. Allocations for Jewish education and recreational services rose 22 to 24 per cent; for family and child-care agencies 14 per cent; for local community-relations agencies 9 per cent, and for health services 5 per cent. Grants for local refugee care fell 49 per cent in the same period.

Health Programs

There were 19,852 beds in 66 general and special hospitals under local Jewish sponsorship. Federations and chests provided $11.7 million for 34 of these local hospitals: 16 hospitals (mainly in New York City) received most of their funds from federations and some from chests; 9 from federations alone, and 9 from chests alone.21 Six hospitals received funds from neither source. Where they were separately identified, federation allocations were twice as large as chest allocations.

Most local Jewish hospitals were in the largest centers of Jewish population. There were local Jewish hospitals in 15 of the 16 cities in the United States and Canada with Jewish populations of over 40,000; in 8 out of 16 cities

20 Statistics cited for local services are for comparable agencies, wherever possible, for which data were available in both years. They do not include all agencies in the respective fields.
21 CJFWF, Yearbook of Jewish Social Services, Tables H-III and H-V.
with 15,000 to 40,000 Jews, and in 3 smaller cities. As a result of this concentration of health services in the largest centers of Jewish population, allocations for local health institutions accounted for almost 30 per cent of the largest cities' total local allocations, ranging from 10 to 40 per cent.

In 1961, 5.9 million days' care was provided by 65 local (general and special) Jewish hospitals. Sixty-five per cent of the patients admitted in 1961 were not Jews.

Third-party payments for service (e.g., Blue Cross, tax support) have risen more in recent years than grants from federations. In 70 hospitals payments for service rose to $164 million in 1961, about 80 per cent of operating receipts.

**Family and Child-Care Agencies**

Family agencies provide personal and family counseling, family-life education, psychiatric service, and a limited amount of economic aid, frequently in cooperation with child-care and refugee services. Specialized Jewish casework agencies exist in most of the cities with Jewish populations over 5,000. Most services are provided locally, although there are a number of regional programs (Bellefaire in Cleveland, New Orleans Jewish Children's Home Service, Atlanta Jewish Children's Service) and one national home for asthmatic children.

In 1961, there were 59,809 open cases in 83 family agencies. Refugee cases were 21 per cent of all those receiving financial assistance, but only seven per cent of all active cases. There were 7,213 children under care in 52 child-care agencies for which data were available. About 38 per cent of the children were in foster homes, over 26 per cent in institutions, and most of the rest were living at home or with relatives.

Central communal allocations for family and child-care services rose 2.3 per cent in 1961. Such allocations accounted for about 79 per cent of total receipts for family agencies and 31 per cent for child-care agencies, which received an additional 43 per cent from public funds. Chest allocations for family and child-care services were six times as high as federation allocations, a higher ratio than in other fields of service.

**Refugee Programs**

Refugee programs are financed locally, although they may be considered as extensions of an overseas problem. Postwar immigration to the United States began in volume late in 1946, reached its peak in 1949, and has declined since then except for brief upturns in 1951 and 1957. The parallel decline in local refugee costs has been a steady one. In 1957 refugee costs accounted for 3.7 per cent of local allocations compared with 1.7 per cent in 1961.

Because about two-thirds of the immigrants settle in New York City,
NYANA (financed by UJA) has the largest share of refugee costs. UHS encourages resettlement in other communities where the prospects for adjustment may be better. Refugee programs in communities outside of New York City, administered by local Jewish family agencies, provide economic aid and counseling to newly-arrived immigrants.

Recreational Programs

According to JWB, there were some 340 Jewish community centers with a membership of over 646,000 in 1960. About a third of the members were under 14, a sixth between 14 and 25, and half were 25 or older. Estimated total expenditures by centers in 1960 were about $25 million, compared with $22.5 million in 1959, exclusive of separate camping agencies. In 1950, these expenditures had been $11.8 million and in 1945, $7.2 million, for a smaller network of centers. Federation and chest allocations to centers and other recreational facilities rose 7 per cent in 1961, and 24 per cent in the five years between 1957 and the end of 1961.

Although centers have generally kept their fees low enough to allow popular utilization of facilities, the proportion of their income derived from fees, memberships, and other internal sources increased in recent years, reflecting higher dues rates by new centers. Fees rose from 49 per cent of center receipts in 1950 to 60 per cent ($15 million) in 1960. Central community support from federations and community chests provided the balance. Total income was $10.1 million of which federations provided $6 million and chests $4.1 million. Outside of New York City (where centers received minor chest support), Baltimore and Boston (where they received none) and five other major cities (where lump-sum chest grants are not earmarked), the proportions were reversed, with chests providing $3.1 million and federations $2.1 million. In about 40 intermediate and small cities federations and community centers shared the services of executive directors.

Five center buildings costing about $3.2 million were completed in 1962.

Homes for the Aged

In 1961 there were 75 homes for the aged caring for 15,207 residents, a gain of 164 since 1960. Federations and chests provided 14 per cent of receipts, service fees 73 per cent. Federation allocations to the homes rose about 34 per cent between 1956 and 1960, reflecting the increase in the proportion of aged in the population. In 1961 they rose an additional 8.8 per cent. Sixty-five homes reported receipts of $26.2 million for 1961, of which service fees accounted for $19.2 million. Federations provided $2.8 million to 51 homes, and chests $0.9 million to 31 homes. Fourteen homes received support from neither source.

Jewish Education

Jewish federations provided over $5 million annually for Jewish education. Major support comes from congregational fund-raising activities. In 1961
federations allocated about $4.3 million to local Jewish schools and to bureaus of Jewish education outside of New York City, an increase of 3.4 per cent. A gradual, steady increase in allocations to Jewish education has occurred each year; they were 22 per cent higher in 1961 than they had been in 1957. Tuition fees were usually set below actual costs.

Community Relations

Programs to improve intergroup relations and to combat antisemitism existed primarily in the large and intermediate communities. Federation allocations for local activities in 1961 were almost the same as in 1960, about $0.8 million, 9 per cent higher than in 1957.

In some areas, local and regional community-relations programs were part of a national network, and were financed by national agencies (mainly ADL).

Employment and Vocational Service

Jewish vocational agencies or departments of Jewish family services operate mainly in the larger cities. They assist Jews in finding employment and offer professional and vocational guidance to Jewish youth and others.

Activities include workshop and retraining services. Federations provided over $1.5 million in 1961. A complementary program, financed by the B'nai B'rith National Youth Service Appeal, operates a network of vocational-service bureaus mainly for group guidance programs.

In 1961 local allocations for vocational programs rose 7.0 per cent, between 1957 and 1961, 41 per cent.

S. P. Goldberg
### TABLE 1. AMOUNTS RAISED IN LOCAL CENTRAL COMMUNITY CAMPAIGNS, 1945–1962

*(Estimates in thousands of dollars)*

<table>
<thead>
<tr>
<th>Year</th>
<th>Total(^a)</th>
<th>New York</th>
<th>Other Cities(^b)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1945</td>
<td>$56,898</td>
<td>$21,958</td>
<td>$34,940</td>
</tr>
<tr>
<td>Post-war</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1946</td>
<td>131,421</td>
<td>44,273</td>
<td>87,148</td>
</tr>
<tr>
<td>1947</td>
<td>156,589</td>
<td>50,227</td>
<td>106,362</td>
</tr>
<tr>
<td>1948</td>
<td>200,721</td>
<td>65,157</td>
<td>135,564</td>
</tr>
<tr>
<td>1949</td>
<td>159,330</td>
<td>52,368</td>
<td>106,962</td>
</tr>
<tr>
<td>1950</td>
<td>142,192</td>
<td>50,205</td>
<td>91,987</td>
</tr>
<tr>
<td>1951</td>
<td>136,035</td>
<td>48,187</td>
<td>87,848</td>
</tr>
<tr>
<td>1952</td>
<td>121,173</td>
<td>43,076</td>
<td>78,097</td>
</tr>
<tr>
<td>1953</td>
<td>115,266</td>
<td>39,746</td>
<td>75,520</td>
</tr>
<tr>
<td>1954</td>
<td>107,548</td>
<td>37,994</td>
<td>69,554</td>
</tr>
<tr>
<td>1955</td>
<td>110,095</td>
<td>40,500</td>
<td>69,595</td>
</tr>
<tr>
<td>1956</td>
<td>130,493</td>
<td>47,884</td>
<td>82,609</td>
</tr>
<tr>
<td>1957</td>
<td>138,078</td>
<td>48,197(33,000 N.Y. UJA) (15,197 Fed.)</td>
<td>89,881</td>
</tr>
<tr>
<td>1959</td>
<td>130,702</td>
<td>47,211(30,000 N.Y. UJA) (17,211 Fed.)</td>
<td>83,491</td>
</tr>
<tr>
<td>1960</td>
<td>127,679</td>
<td>46,429(28,881 N.Y. UJA) (17,548 Fed.)</td>
<td>81,250</td>
</tr>
<tr>
<td>1961</td>
<td>125,613</td>
<td>45,759(28,054 N.Y. UJA) (17,705 Fed.)</td>
<td>79,854</td>
</tr>
<tr>
<td><strong>Total 1946–1961.</strong></td>
<td><strong>$2,156,263</strong></td>
<td><strong>$752,182</strong></td>
<td><strong>$1,404,081</strong></td>
</tr>
</tbody>
</table>

Provisional Estimate for 1962: $130,000

---

\(^a\) Excludes amounts raised annually in smaller cities having no welfare funds but includes multiple-city gifts which are duplications as between New York City and the remainder of the country. Excludes capital fund campaigns of the Federation of Jewish Philanthropies of New York: $14.264 million in 1945, $11 million in 1949, and $66.8 million in 1961: and major capital fund raising by federations for local agencies.

\(^b\) Campaign results for most years prior to 1957 are based upon projections of the amounts raised by 234 welfare funds in 1948. These were the CJFWF members in that year plus certain large nonmembers (e.g., Washington, D.C.) and some smaller welfare funds which had been CJFWF members in the period just preceding 1948. Beginning in 1957, an actual summation was made of campaign results of the cities in the 1948 base year list.
### TABLE 2. SALES OF ISRAEL BONDS, 1951–1962

*(in thousands of dollars)*

<table>
<thead>
<tr>
<th>Year</th>
<th>Total Cash Sales</th>
<th>Sales in U.S.</th>
<th>Sales Abroad</th>
</tr>
</thead>
<tbody>
<tr>
<td>1951 (May 1–Dec. 31)*</td>
<td>$52,647</td>
<td>$52,647</td>
<td>$ –</td>
</tr>
<tr>
<td>1952</td>
<td>47,521</td>
<td>47,521</td>
<td>–</td>
</tr>
<tr>
<td>1953</td>
<td>36,861</td>
<td>32,000</td>
<td>4,861</td>
</tr>
<tr>
<td>1954</td>
<td>37,247</td>
<td>31,000</td>
<td>6,247</td>
</tr>
<tr>
<td>1955</td>
<td>42,301</td>
<td>36,000</td>
<td>6,301</td>
</tr>
<tr>
<td>1956</td>
<td>54,089</td>
<td>45,287</td>
<td>8,802</td>
</tr>
<tr>
<td>1957</td>
<td>49,335</td>
<td>40,201</td>
<td>9,134</td>
</tr>
<tr>
<td>1958</td>
<td>46,236</td>
<td>37,493</td>
<td>8,743</td>
</tr>
<tr>
<td>1959</td>
<td>52,265</td>
<td>42,488</td>
<td>9,777</td>
</tr>
<tr>
<td>1960</td>
<td>51,950</td>
<td>41,401</td>
<td>10,549</td>
</tr>
<tr>
<td>1961</td>
<td>57,214</td>
<td>45,162</td>
<td>12,052</td>
</tr>
<tr>
<td>1962</td>
<td>58,125</td>
<td>46,428</td>
<td>11,697</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>585,791</strong></td>
<td><strong>497,628</strong></td>
<td><strong>88,163</strong></td>
</tr>
</tbody>
</table>

*a Redemption of 12-year bonds issued in 1951 due as of May 1, 1963. “Turn-ins” of bonds have reduced principal and interest due in 1963 to $24.5 million. The Israeli government draft budget for 1963–64 is predicated on the expectation that net revenue from bonds will be reduced from $30 million in 1962 to $13 million in 1963.*
TABLE 3. DISTRIBUTION TO FIELDS OF SERVICE OF FUNDS RAISED BY JEWISH FEDERATIONS

*(Estimates in thousands of dollars)*

<table>
<thead>
<tr>
<th>Total Amount</th>
<th>Total 1961</th>
<th>New York Cityb 1961</th>
<th>Other Cities 1961</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Budgeted</strong></td>
<td>$101,935</td>
<td>$33,355</td>
<td>$68,580</td>
</tr>
<tr>
<td><strong>Per Cent</strong></td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
</tr>
<tr>
<td>Overseas and Refugee Needs</td>
<td>60,745</td>
<td>18,320</td>
<td>42,425</td>
</tr>
<tr>
<td><strong>Per Cent</strong></td>
<td>56.1</td>
<td>54.0</td>
<td>57.2</td>
</tr>
<tr>
<td>United Jewish Appeal</td>
<td>57,230</td>
<td>18,000</td>
<td>39,230</td>
</tr>
<tr>
<td><strong>Per Cent</strong></td>
<td>57.3</td>
<td>53.9</td>
<td>59.0</td>
</tr>
<tr>
<td>Other Overseas</td>
<td>2,912</td>
<td>320</td>
<td>2,592</td>
</tr>
<tr>
<td><strong>Per Cent</strong></td>
<td>2.9</td>
<td>1.0</td>
<td>3.8</td>
</tr>
<tr>
<td>Local Refugee Care</td>
<td>603</td>
<td>—</td>
<td>603</td>
</tr>
<tr>
<td><strong>Per Cent</strong></td>
<td>0.6</td>
<td>—</td>
<td>0.9</td>
</tr>
<tr>
<td>National Agencies</td>
<td>4,683</td>
<td>640</td>
<td>4,043</td>
</tr>
<tr>
<td><strong>Per Cent</strong></td>
<td>4.6</td>
<td>2.0</td>
<td>5.9</td>
</tr>
<tr>
<td>Community Relations</td>
<td>2,674</td>
<td>320</td>
<td>2,354</td>
</tr>
<tr>
<td><strong>Per Cent</strong></td>
<td>2.6</td>
<td>1.0</td>
<td>3.4</td>
</tr>
<tr>
<td>Health and Welfare</td>
<td>62</td>
<td>—</td>
<td>62</td>
</tr>
<tr>
<td><strong>Per Cent</strong></td>
<td>0.1</td>
<td>—</td>
<td>0.1</td>
</tr>
<tr>
<td>Cultural</td>
<td>457</td>
<td>—</td>
<td>457</td>
</tr>
<tr>
<td><strong>Per Cent</strong></td>
<td>0.4</td>
<td>—</td>
<td>0.7</td>
</tr>
<tr>
<td>Religious</td>
<td>344</td>
<td>—</td>
<td>344</td>
</tr>
<tr>
<td><strong>Per Cent</strong></td>
<td>0.3</td>
<td>—</td>
<td>0.5</td>
</tr>
<tr>
<td>Service</td>
<td>1,146</td>
<td>320</td>
<td>826</td>
</tr>
<tr>
<td><strong>Per Cent</strong></td>
<td>1.1</td>
<td>1.0</td>
<td>1.2</td>
</tr>
<tr>
<td>Local Operating Needs</td>
<td>35,284</td>
<td>14,395</td>
<td>20,889</td>
</tr>
<tr>
<td><strong>Per Cent</strong></td>
<td>34.6</td>
<td>43.1</td>
<td>30.5</td>
</tr>
<tr>
<td>Local Capital Needs</td>
<td>1,218</td>
<td>—</td>
<td>1,218</td>
</tr>
<tr>
<td><strong>Per Cent</strong></td>
<td>1.2</td>
<td>—</td>
<td>1.8</td>
</tr>
</tbody>
</table>

*Based upon 245 communities: 201 currently CJFWF members and 44 smaller cities not CJFWF members but included in the base group of communities used in 1948 when this statistical series was started.

b Figures for New York City include New York UJA 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 normally included in welfare funds in other cities conduct their own campaigns in New York. New York UJA included the following beneficiaries (in addition to the National UJA): AJCongress, UJS and JWB. Data for New York UJA based on estimates of distribution of 1960 and 1961 campaign proceeds, regardless of year in which cash was received.

c The difference between totals budgeted and totals raised (Table 1) represents "shrinkage" allowance for nonpayment of pledges, campaign and administrative expenses, elimination of duplicating multiple-city gifts, and contingency or other reserves.

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

NYANA is included in UJA Totals.
### TABLE 3A. DISTRIBUTION TO FIELDS OF SERVICE OF FUNDS

(Excludes Total Under 5,000c

<table>
<thead>
<tr>
<th></th>
<th>1961</th>
<th>1960</th>
<th>Under 5,000c</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total Amount</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Budgeted</strong></td>
<td>$68,580,292</td>
<td>$69,987,911</td>
<td>$7,774,376</td>
</tr>
<tr>
<td>Per Cent</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
</tr>
<tr>
<td><strong>Overseas and Refugee</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Needs</td>
<td>42,425,247</td>
<td>44,464,612</td>
<td>5,970,960</td>
</tr>
<tr>
<td>United Jewish Appeal</td>
<td>39,229,963</td>
<td>41,269,549</td>
<td>5,660,798</td>
</tr>
<tr>
<td>Per Cent</td>
<td>57.2</td>
<td>59.0</td>
<td>72.8</td>
</tr>
<tr>
<td>Other Overseas</td>
<td>2,591,679</td>
<td>2,573,484</td>
<td>305,060</td>
</tr>
<tr>
<td>Per Cent</td>
<td>3.8</td>
<td>3.7</td>
<td>3.9</td>
</tr>
<tr>
<td>Local Refugee Care</td>
<td>603,605</td>
<td>621,579</td>
<td>5,102</td>
</tr>
<tr>
<td>Per Cent</td>
<td>0.9</td>
<td>0.9</td>
<td>0.1</td>
</tr>
<tr>
<td><strong>National Agencies</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Community Relations</td>
<td>4,042,915</td>
<td>4,139,949</td>
<td>523,658</td>
</tr>
<tr>
<td>Per Cent</td>
<td>3.4</td>
<td>3.4</td>
<td>2.8</td>
</tr>
<tr>
<td>Health and Welfare</td>
<td>61,647</td>
<td>71,679</td>
<td>34,297</td>
</tr>
<tr>
<td>Per Cent</td>
<td>0.1</td>
<td>0.1</td>
<td>0.4</td>
</tr>
<tr>
<td>Cultural</td>
<td>456,728</td>
<td>460,135</td>
<td>62,726</td>
</tr>
<tr>
<td>Per Cent</td>
<td>0.7</td>
<td>0.7</td>
<td>0.8</td>
</tr>
<tr>
<td>Religious</td>
<td>344,195</td>
<td>370,516</td>
<td>140,339</td>
</tr>
<tr>
<td>Per Cent</td>
<td>0.5</td>
<td>0.5</td>
<td>1.8</td>
</tr>
<tr>
<td>Service</td>
<td>826,536</td>
<td>829,312</td>
<td>72,557</td>
</tr>
<tr>
<td>Per Cent</td>
<td>1.2</td>
<td>1.2</td>
<td>0.9</td>
</tr>
<tr>
<td><strong>Local Operating Needs</strong></td>
<td>20,889,022</td>
<td>19,996,399</td>
<td>1,176,236</td>
</tr>
<tr>
<td>Per Cent</td>
<td>30.5</td>
<td>28.6</td>
<td>15.1</td>
</tr>
<tr>
<td><strong>Local Capital Needs</strong></td>
<td>1,218,472</td>
<td>1,383,133</td>
<td>99,965</td>
</tr>
<tr>
<td>Per Cent</td>
<td>1.8</td>
<td>2.0</td>
<td>1.3</td>
</tr>
</tbody>
</table>

*The difference between totals 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 differ to the extent that the budgeted amounts may include funds on hand from previous campaigns (reserves, etc.).
RAISED BY JEWISH FEDERATIONS

New York City

<table>
<thead>
<tr>
<th></th>
<th>5,000-15,000&lt;sup&gt;c&lt;/sup&gt;</th>
<th>15,000-40,000&lt;sup&gt;c&lt;/sup&gt;</th>
<th>40,000 and Over&lt;sup&gt;c&lt;/sup&gt;</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>$11,290,375</td>
<td>$11,613,658</td>
<td>$9,575,876</td>
</tr>
<tr>
<td></td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>$39,939,665</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>100.0</td>
</tr>
<tr>
<td>7,789,836</td>
<td>8,082,557</td>
<td>6,572,264</td>
<td>6,889,706</td>
</tr>
<tr>
<td>7,164,420</td>
<td>7,431,351</td>
<td>6,028,265</td>
<td>6,352,056</td>
</tr>
<tr>
<td>63.4</td>
<td>64.0</td>
<td>62.9</td>
<td>64.6</td>
</tr>
<tr>
<td>538,082</td>
<td>553,370</td>
<td>466,734</td>
<td>459,260</td>
</tr>
<tr>
<td>4.8</td>
<td>4.8</td>
<td>4.9</td>
<td>4.7</td>
</tr>
<tr>
<td>87,334</td>
<td>97,836</td>
<td>77,265</td>
<td>78,390</td>
</tr>
<tr>
<td>0.8</td>
<td>0.8</td>
<td>0.8</td>
<td>0.8</td>
</tr>
<tr>
<td>821,857</td>
<td>853,929</td>
<td>577,366</td>
<td>586,328</td>
</tr>
<tr>
<td>411,656</td>
<td>434,102</td>
<td>356,825</td>
<td>360,082</td>
</tr>
<tr>
<td>3.6</td>
<td>3.7</td>
<td>3.7</td>
<td>3.7</td>
</tr>
<tr>
<td>19,178</td>
<td>24,124</td>
<td>4,572</td>
<td>5,516</td>
</tr>
<tr>
<td>0.2</td>
<td>0.2</td>
<td>0.1</td>
<td>0.1</td>
</tr>
<tr>
<td>79,290</td>
<td>72,190</td>
<td>66,665</td>
<td>66,043</td>
</tr>
<tr>
<td>0.7</td>
<td>0.6</td>
<td>0.7</td>
<td>0.7</td>
</tr>
<tr>
<td>159,684</td>
<td>166,849</td>
<td>31,952</td>
<td>39,784</td>
</tr>
<tr>
<td>1.4</td>
<td>1.4</td>
<td>0.3</td>
<td>0.4</td>
</tr>
<tr>
<td>152,049</td>
<td>156,664</td>
<td>117,352</td>
<td>114,903</td>
</tr>
<tr>
<td>1.4</td>
<td>1.4</td>
<td>1.2</td>
<td>1.2</td>
</tr>
<tr>
<td>2,274,729</td>
<td>2,195,152</td>
<td>2,237,180</td>
<td>2,153,531</td>
</tr>
<tr>
<td>20.1</td>
<td>18.9</td>
<td>23.4</td>
<td>21.9</td>
</tr>
<tr>
<td>402,874</td>
<td>480,555</td>
<td>189,066</td>
<td>201,024</td>
</tr>
<tr>
<td>3.6</td>
<td>4.1</td>
<td>2.0</td>
<td>2.0</td>
</tr>
</tbody>
</table>

<sup>b</sup> Includes small undistributed amounts.
<sup>c</sup> Jewish population.
<sup>a</sup> Less than one-tenth of one per cent.
### TABLE 4. ESTIMATED DISTRIBUTION OF FEDERATION AND CHEST ALLOCATIONS TO LOCAL SERVICES IN 1961a

(In millions of dollars)

<table>
<thead>
<tr>
<th>Field</th>
<th>Total</th>
<th>New York City</th>
<th>Other Cities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hospitals and Health</td>
<td>$13.2</td>
<td>$ 5.8</td>
<td>$ 7.4</td>
</tr>
<tr>
<td>Recreationb</td>
<td>12.3</td>
<td>3.1</td>
<td>9.2</td>
</tr>
<tr>
<td>Family and Child Care</td>
<td>12.2</td>
<td>4.4</td>
<td>7.8</td>
</tr>
<tr>
<td>Aged</td>
<td>3.6</td>
<td>.7</td>
<td>2.9</td>
</tr>
<tr>
<td>Employment Services</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(incl. Free Loan)</td>
<td>1.6</td>
<td>.3</td>
<td>1.3</td>
</tr>
<tr>
<td>Jewish Education</td>
<td>5.2</td>
<td>.7</td>
<td>4.5</td>
</tr>
<tr>
<td>Refugee Aid</td>
<td>.6</td>
<td>e</td>
<td>.6</td>
</tr>
<tr>
<td>Community Relations</td>
<td>.8</td>
<td>d</td>
<td>.8</td>
</tr>
<tr>
<td>Other</td>
<td>1.7</td>
<td>1.1</td>
<td>.6</td>
</tr>
<tr>
<td>Chest to Federation for</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Local Administration</td>
<td>.7</td>
<td>.2</td>
<td>.5</td>
</tr>
<tr>
<td>Local Capitale</td>
<td>1.2</td>
<td>e</td>
<td>1.2</td>
</tr>
<tr>
<td><strong>SUB-TOTAL</strong></td>
<td><strong>$53.1</strong></td>
<td><strong>$16.3</strong></td>
<td><strong>$36.8</strong></td>
</tr>
<tr>
<td>Provided by Federations</td>
<td><strong>$36.9</strong></td>
<td><strong>$14.4</strong></td>
<td><strong>$22.5f</strong></td>
</tr>
<tr>
<td>Provided by Chests</td>
<td>16.2</td>
<td>1.9</td>
<td>14.3</td>
</tr>
<tr>
<td>Chest Grants to Nonfederated</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Agencies</td>
<td>.8</td>
<td>.3</td>
<td>.5</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>$53.9</strong></td>
<td><strong>$16.6</strong></td>
<td><strong>$37.3</strong></td>
</tr>
</tbody>
</table>

a This table is projected from known data for 95 per cent of total amounts involved.
b Includes camps and extension activities, but excludes Hillel. Inclusions result in higher totals than JWB preliminary estimate of $10.8 million for 1961 based on exclusion of camping.
c Provided by NYANA, financed by UJA.
d Provided mainly by national agencies.
e Most capital campaigns excluded because conducted apart from annual campaigns.
f To reconcile with Table 3, add about $0.2 million for direct grants to local Hillel units.
### TABLE 5. DISTRIBUTION OF FEDERATION ALLOCATIONSa (INCLUDING CHEST FUNDS) FOR LOCAL SERVICES IN 97 COMMUNITIES, 1960, 1961

(Excludes New York City)

<table>
<thead>
<tr>
<th>Services Financed by</th>
<th>1960</th>
<th>1961</th>
<th>Per Cent Change</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Health</strong></td>
<td>$7,272,442</td>
<td>22.6</td>
<td>$7,378,928</td>
</tr>
<tr>
<td><strong>Family and Child Services</strong></td>
<td>7,075,701</td>
<td>22.0</td>
<td>7,236,023</td>
</tr>
<tr>
<td><strong>Recreation and Culture</strong></td>
<td>7,650,991</td>
<td>23.8</td>
<td>8,185,759</td>
</tr>
<tr>
<td><strong>Aged Care</strong></td>
<td>2,507,349</td>
<td>7.8</td>
<td>2,727,516</td>
</tr>
<tr>
<td><strong>Employment and Guidance</strong></td>
<td>1,186,606</td>
<td>3.7</td>
<td>1,270,017</td>
</tr>
</tbody>
</table>

**Services Financed by Federations Alone**

<table>
<thead>
<tr>
<th></th>
<th>1960</th>
<th>1961</th>
<th>Per Cent Change</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Jewish Education</strong></td>
<td>4,114,014</td>
<td>12.8</td>
<td>4,253,158</td>
</tr>
<tr>
<td><strong>Refugee Care</strong></td>
<td>581,571</td>
<td>1.8</td>
<td>562,722</td>
</tr>
<tr>
<td><strong>Community Relations</strong></td>
<td>781,954</td>
<td>2.4</td>
<td>784,527</td>
</tr>
<tr>
<td><strong>Other</strong></td>
<td>535,295</td>
<td>1.7</td>
<td>547,403</td>
</tr>
<tr>
<td><strong>Chest to Federations for Local Administration</strong></td>
<td>435,036</td>
<td>1.4</td>
<td>424,643</td>
</tr>
</tbody>
</table>

**Total**

<table>
<thead>
<tr>
<th></th>
<th>1960</th>
<th>1961</th>
<th>Per Cent Change</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Provided by Federations</strong></td>
<td>$32,140,959</td>
<td>100.0</td>
<td>$33,370,696</td>
</tr>
<tr>
<td><strong>Provided by Chests</strong></td>
<td>13,039,144</td>
<td>40.6</td>
<td>13,376,772</td>
</tr>
</tbody>
</table>

---

*a Includes chest allocations for administration of local services which are part of total administrative and fund-raising costs ($8,755,485 in 1960 and $8,958,630 in 1961) reported for these 97 cities. Federation allocations for administration are not segregated between local and nonlocal programs and are not shown.

*b Chest support is far less prevalent in this field than in others.

*c Represents 95 per cent of local operating funds provided by Federations outside New York City.
### TABLE 6. DISTRIBUTION OF FEDERATION ALLOCATIONSa FOR LOCAL SERVICE IN 97 COMMUNITIES, 1957–1961b

(Amounts in thousands of dollars)

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Amount</td>
<td>Per Cent</td>
<td>Amount</td>
<td>Per Cent</td>
<td>Amount</td>
<td>Per Cent</td>
<td>Amount</td>
<td>Per Cent</td>
<td>Amount</td>
<td>Per Cent</td>
</tr>
<tr>
<td>Health</td>
<td>$ 7,175</td>
<td>24.2</td>
<td>$ 7,049</td>
<td>23.4</td>
<td>$ 7,147</td>
<td>22.8</td>
<td>$ 7,417</td>
<td>22.7</td>
<td>$ 7,514</td>
<td>22.1</td>
</tr>
<tr>
<td>Family and Child</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Services</td>
<td>6,481</td>
<td>21.8</td>
<td>6,677</td>
<td>22.2</td>
<td>6,982</td>
<td>22.3</td>
<td>7,224</td>
<td>22.1</td>
<td>7,385</td>
<td>21.7</td>
</tr>
<tr>
<td>Recreation and Culture</td>
<td>6,792</td>
<td>22.9</td>
<td>7,097</td>
<td>23.6</td>
<td>7,391</td>
<td>23.6</td>
<td>7,890</td>
<td>24.1</td>
<td>8,414</td>
<td>24.8</td>
</tr>
<tr>
<td>Aged Care</td>
<td>2,058</td>
<td>6.9</td>
<td>2,184</td>
<td>7.3</td>
<td>2,333</td>
<td>7.4</td>
<td>2,512</td>
<td>7.7</td>
<td>2,732</td>
<td>8.0</td>
</tr>
<tr>
<td>Employment and</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Guidance</td>
<td>902</td>
<td>3.0</td>
<td>1,007</td>
<td>3.3</td>
<td>1,105</td>
<td>3.5</td>
<td>1,187</td>
<td>3.6</td>
<td>1,270</td>
<td>3.7</td>
</tr>
<tr>
<td>Jewish Education</td>
<td>3,508</td>
<td>11.8</td>
<td>3,757</td>
<td>11.9</td>
<td>3,894</td>
<td>12.4</td>
<td>4,135</td>
<td>12.6</td>
<td>4,280</td>
<td>12.6</td>
</tr>
<tr>
<td>Refugee Care</td>
<td>1,096</td>
<td>3.7</td>
<td>846</td>
<td>2.8</td>
<td>772</td>
<td>2.5</td>
<td>583</td>
<td>1.8</td>
<td>564</td>
<td>1.7</td>
</tr>
<tr>
<td>Community Relations</td>
<td>742</td>
<td>2.5</td>
<td>743</td>
<td>2.5</td>
<td>785</td>
<td>2.5</td>
<td>810</td>
<td>2.5</td>
<td>811</td>
<td>2.4</td>
</tr>
<tr>
<td>Other</td>
<td>522</td>
<td>1.8</td>
<td>509</td>
<td>1.7</td>
<td>506</td>
<td>1.6</td>
<td>540</td>
<td>1.6</td>
<td>548</td>
<td>1.6</td>
</tr>
<tr>
<td>Chest to Federation</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Local Administrationc</td>
<td>430</td>
<td>1.4</td>
<td>427</td>
<td>1.4</td>
<td>420</td>
<td>1.3</td>
<td>448</td>
<td>1.4</td>
<td>440</td>
<td>1.3</td>
</tr>
<tr>
<td>Totalsd</td>
<td>$29,706</td>
<td>100.0</td>
<td>$30,119</td>
<td>100.0</td>
<td>$31,334</td>
<td>100.0</td>
<td>$32,746</td>
<td>100.0</td>
<td>$33,959</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Sources of Income

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Amount</td>
<td>Per Cent</td>
<td>Amount</td>
<td>Per Cent</td>
<td>Amount</td>
<td>Per Cent</td>
<td>Amount</td>
<td>Per Cent</td>
<td>Amount</td>
<td>Per Cent</td>
</tr>
<tr>
<td>Federations</td>
<td>$17,501</td>
<td>58.9</td>
<td>$17,507</td>
<td>58.1</td>
<td>$18,722</td>
<td>59.7</td>
<td>$19,467</td>
<td>59.4</td>
<td>$20,332</td>
<td>59.9</td>
</tr>
<tr>
<td>Community Chest</td>
<td>$12,204</td>
<td>41.1</td>
<td>$12,612</td>
<td>41.9</td>
<td>$12,612</td>
<td>40.3</td>
<td>$13,279</td>
<td>40.6</td>
<td>$13,627</td>
<td>40.1</td>
</tr>
</tbody>
</table>

---

a Includes federation and community-chest funds; excludes New York City.
b During this period the United States consumer price index rose by 6.3 per cent.
c Federations administrative costs are not segregated between local and non-local programs. Chest participation covers about 5.0 per cent of total administrative costs.
d Slight differences due to rounding.
### TABLE 6A. PERCENTAGE DISTRIBUTION OF FEDERATION ALLOCATIONS\(^a\) FOR LOCAL SERVICES IN 97 COMMUNITIES, 1957, 1961

<table>
<thead>
<tr>
<th>Service</th>
<th>Total (97)</th>
<th>(40)</th>
<th>(31)</th>
<th>(14)</th>
<th>(12)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Health</td>
<td>24.2</td>
<td>22.1</td>
<td>1.9</td>
<td>c, d</td>
<td>2.5</td>
</tr>
<tr>
<td>Family and Child</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Services</td>
<td>21.8</td>
<td>21.7</td>
<td>16.8</td>
<td>16.0</td>
<td>22.4</td>
</tr>
<tr>
<td>Recreation and Culture</td>
<td>22.9</td>
<td>24.8</td>
<td>25.2</td>
<td>23.8</td>
<td>41.9</td>
</tr>
<tr>
<td>Aged Care</td>
<td>6.9</td>
<td>8.0</td>
<td>5.6</td>
<td>6.1</td>
<td>7.2</td>
</tr>
<tr>
<td>Employment and</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Guidance</td>
<td>3.0</td>
<td>3.7</td>
<td>d</td>
<td>d</td>
<td>1.4</td>
</tr>
<tr>
<td>Jewish Education</td>
<td>11.8</td>
<td>12.6</td>
<td>15.3</td>
<td>14.4</td>
<td>15.1</td>
</tr>
<tr>
<td>Refugee Care</td>
<td>3.7</td>
<td>1.7</td>
<td>2.2</td>
<td>0.2</td>
<td>4.2</td>
</tr>
<tr>
<td>Community Relations</td>
<td>2.5</td>
<td>2.4</td>
<td>1.7</td>
<td>1.5</td>
<td>1.4</td>
</tr>
<tr>
<td>Other</td>
<td>1.8</td>
<td>1.6</td>
<td>3.6</td>
<td>2.7</td>
<td>1.9</td>
</tr>
<tr>
<td>Chest to Federation</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Local Administration(^e)</td>
<td>1.4</td>
<td>1.3</td>
<td>0.1</td>
<td>0.1</td>
<td>2.3</td>
</tr>
<tr>
<td><strong>TOTALS(^f)</strong></td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Sources of Income

<table>
<thead>
<tr>
<th>Source</th>
<th>1957</th>
<th>1961</th>
<th>1957</th>
<th>1961</th>
</tr>
</thead>
<tbody>
<tr>
<td>Federations</td>
<td>58.9</td>
<td>59.9</td>
<td>66.5</td>
<td>65.3</td>
</tr>
<tr>
<td>Community Chest</td>
<td>41.1</td>
<td>40.1</td>
<td>33.5</td>
<td>34.7</td>
</tr>
</tbody>
</table>

\(^a\) Includes federations and community-chest funds; excludes New York City.

\(^b\) Jewish population.

\(^c\) Two communities—one with Jewish population under 5,000 and one with Jewish population between 15,000 and 40,000—closed a health agency in 1958.

\(^d\) Less than one-tenth of one percent.

\(^e\) Table 6, note c.

\(^f\) Slight differences due to rounding.
# TABLE 7. RECEIPTS OF NATIONAL JEWISH AGENCIES FOR OVERSEAS PROGRAMS
FROM FEDERATIONS AND WELFARE FUNDS AND FROM OTHER DOMESTIC SOURCES, 1961 AND 1960

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>United Jewish Appeal and Beneficiary Agencies</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>United Jewish Appeal&lt;sup&gt;b&lt;/sup&gt;</td>
<td>$62,724,582</td>
<td>$60,240,491</td>
<td>$</td>
<td>$</td>
<td>$</td>
<td>$</td>
<td>$62,724,582</td>
</tr>
<tr>
<td>American Jewish Joint Distribution Committee&lt;sup&gt;c&lt;/sup&gt;</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>United Israel Appeal&lt;sup&gt;g&lt;/sup&gt;</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jewish National Fund&lt;sup&gt;d&lt;/sup&gt;</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>New York Association for New Americans&lt;sup&gt;e&lt;/sup&gt;</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ORT—Women's Division&lt;sup&gt;g&lt;/sup&gt;</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total UJA and Beneficiaries</strong></td>
<td>$62,724,582</td>
<td>$60,240,491</td>
<td>$3,940,268</td>
<td>$3,776,701</td>
<td>$146,450</td>
<td>$37,016</td>
<td>$66,811,300</td>
</tr>
<tr>
<td><strong>Other Overseas Agencies</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>American Committee for Weizmann Institute of Science&lt;sup&gt;g&lt;/sup&gt;</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>American Red Mogen David</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>University-Technion Joint Maintenance Appeal</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>American Friends of Hebrew University</td>
<td>650,000</td>
<td>669,370</td>
<td>2,459,227</td>
<td>2,389,230</td>
<td>283,831</td>
<td>1,081,964</td>
<td>8,743,058</td>
</tr>
<tr>
<td>American Technion Society&lt;sup&gt;g&lt;/sup&gt;</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>America-Israel Cultural Foundation</td>
<td>253,331</td>
<td>265,369</td>
<td>1,690,638</td>
<td>921,054</td>
<td>—</td>
<td>—</td>
<td>1,943,969</td>
</tr>
<tr>
<td>Ezras Torah Fund&lt;sup&gt;h&lt;/sup&gt;</td>
<td>7,508</td>
<td>8,938</td>
<td>191,456</td>
<td>192,499</td>
<td>2,107</td>
<td>12,183</td>
<td>210,071</td>
</tr>
<tr>
<td>Federated Council of Israel Institutions</td>
<td>103,676</td>
<td>114,798</td>
<td>20,759</td>
<td>15,735</td>
<td>—</td>
<td>—</td>
<td>124,435</td>
</tr>
<tr>
<td>Hadassah&lt;sup&gt;i&lt;/sup&gt;</td>
<td>616,000</td>
<td>628,000</td>
<td>7,650,009</td>
<td>7,667,883</td>
<td>1,988,309</td>
<td>1,872,050</td>
<td>8,270,450</td>
</tr>
<tr>
<td>National Committee for Labor Israel&lt;sup&gt;k&lt;/sup&gt;</td>
<td>281,248</td>
<td>288,018</td>
<td>1,596,452</td>
<td>1,525,117</td>
<td>—</td>
<td>—</td>
<td>1,877,700</td>
</tr>
<tr>
<td>National Council of Jewish Women</td>
<td>30,000</td>
<td>30,000</td>
<td>521,369</td>
<td>520,987</td>
<td>258,101</td>
<td>259,240</td>
<td>809,470</td>
</tr>
<tr>
<td>Pioneer Women Organization&lt;sup&gt;l&lt;/sup&gt;</td>
<td>21,000</td>
<td>21,000</td>
<td>1,015,471</td>
<td>1,124,351</td>
<td>133,660</td>
<td>94,626</td>
<td>1,170,131</td>
</tr>
<tr>
<td>United Hias Service&lt;sup&gt;h, i&lt;/sup&gt;</td>
<td>938,036</td>
<td>885,118</td>
<td>141,013</td>
<td>149,425</td>
<td>771,788</td>
<td>496,409</td>
<td>1,550,387</td>
</tr>
<tr>
<td><strong>SUB-TOTAL</strong></td>
<td>$2,900,799</td>
<td>$2,910,611</td>
<td>$18,289,205</td>
<td>$17,133,666</td>
<td>$6,159,649</td>
<td>$4,717,974</td>
<td>$27,349,653</td>
</tr>
<tr>
<td><strong>TOTAL OVERSEAS</strong></td>
<td>$65,625,381</td>
<td>$63,151,102</td>
<td>$22,229,473</td>
<td>$21,500,367</td>
<td>$6,306,099</td>
<td>$4,754,990</td>
<td>$94,160,953</td>
</tr>
</tbody>
</table>

<sup>a</sup> Including joint community appeals.
<sup>b</sup> Cash received in each calendar year.
<sup>c</sup> Excludes income from UJA; campaigns abroad, inter-governmental agencies, and reparations income.
<sup>d</sup> Traditional collections in the United States exclusive of Jewish Agency grants to JNF in Israel.
<sup>e</sup> Excludes contributions and earnings of investment fund.
<sup>f</sup> Estimated.
<sup>g</sup> Includes Swope Endowment Fund.
<sup>h</sup> Excludes grants from other organizations.
<sup>i</sup> Welfare-fund income estimated by CJFWF; amounts raised for JNF are excluded. Hadassah other income includes membership dues, shekels, and Zionist youth funds.
<sup>j</sup> Excludes income and income from CJMCAG, but includes UHS income from N.Y. UJA.
<sup>k</sup> Excludes overseas income.
| TABLE 8. RECEIPTS OF NATIONAL JEWISH AGENCIES FOR DOMESTIC PROGRAMS FROM FEDERATIONS AND WELFARE FUNDS AND FROM OTHER DOMESTIC SOURCES, 1961 AND 1960 |
|-------------------------------------------------|-------------------------------|-------------------------------|-------------------------------|-------------------------------|-------------------------------|
| Community Relations Agencies                   |                              |                              |                              |                              |                              |
| Joint Defense Appeal                            | $1,901,838                    | $1,902,858                    | $2,222,527                    | $2,121,651                    | $4,124,365                    | $4,024,509                    |
| American Jewish Committee                       | 621,798                       | 604,726                       | 280,142                       | 255,216                       | 373,071                       | 333,530                       |
| Anti-Defamation League                           | 373,071                       | 333,530                       | 604,726                       | 255,216                       | 373,071                       | 333,530                       |
| American Jewish Congress-World Jewish Congress  | 698,486                       | 710,768                       | 30,689                        | 19,185                        | 257,103                       | 226,308                       |
| Jewish Labor Committee                          | 215,891                       | 212,189                       | 173,136                       | 207,790                       | 27,292                        | 31,020                        |
| Jewish War Veterans                              | 150,327                       | 152,667                       | 11,680                        | 10,789                        | 174,061                       | 175,583                       |
| National Community Relations Advisory            | 156,167                       | 156,123                       | 6,121                         | 5,100                         | 35,644                        | 27,059                        |
| Sub-total                                       | $3,122,709                    | $3,134,605                    | $3,346,073                    | $3,224,457                    | $1,299,910                    | $1,151,668                    |
| Health and Welfare Agencies                     |                              |                              |                              |                              |                              | $7,768,692                    | $7,510,730                    |
| American Medical Center at Denver                | $4,000$                       | $5,000$                       | $690,710                      | $1,637,628                    | $103,174                      | $333,451                      |
| "City of Hope"                                  | 9,728                         | 12,610                        | 4,265,214                     | 4,229,502                     | 1,313,546                     | 1,187,684                     |
| Ex-Patients Sanitarium                           | 3,073                         | 7,971                         | 8,751                         | 7,458                         | 5,165                         | 106,489                       |
| Leo N. Levi Memorial Hospital                   | 47,340                        | 50,577                        | 207,687                       | 231,066                       | 249,041                       | 213,458                       |
| Jewish National Home for Asthmatic Children      | 8,744                         | 10,051                        | 897,155                       | 776,905                       | 235,343                       | 7,31,955                      |
| National Jewish Hospital                         | 37,106                        | 37,396                        | 2,634,010                     | 2,640,758                     | 631,453                       | 677,846                       |
| Sub-total                                       | $110,697                      | $120,424                      | $8,802,527                    | $2,537,722                    | $2,537,438                    | $11,450,946                   |
| National Service Agencies                        |                              |                              |                              |                              |                              |                              |
| American Association for Jewish Education        | $97,509                       | $94,092                       | $64,554                       | $55,955                       | $54,117                       | $30,320                       |
| Jewish Occupational Council                     | 15,258                        | 15,040                        | 1,600                         | 1,450                         | 533                           | 633                           |
| National Conference of Jewish Communal Service   | 6,770                         | 7,895                         | 8,152                         | 7,612                         | 22,543                        | 21,874                        |
| National Jewish Welfare Board                    | 1,168,895                     | 1,156,594                     | 32,515                        | 33,253                        | 177,714                       | 156,706                       |
| Synagogue Council of America                     | 135,630                       | 134,631                       | 56,600                        | 58,721                        | 7,193                         | 6,707                         |
| Sub-total                                       | $1,304,082                    | $1,288,232                    | $163,421                      | $157,610                      | $262,100                      | $216,203                      |
| Cultural Agencies                                |                              |                              |                              |                              |                              |                              | $1,729,603                    | $1,662,065                    |
| American Academy for Jewish Research             | $4,394                        | $3,525                        | $9,309                        | $12,128                       | $3,251                        | $3,083                        | $16,954                       | $18,736                       |
| American Jewish Historical Society               | 10,610                        | 8,693                         | 2,253                         | 2,465                         | 35,831                        | 434,332                       | 48,244                        | 445,940                       |
| Bitarzon                                        | 1,616                         | 2,085                         | 11,124                        | 11,605                        | 15,557                        | 15,120                        | 28,297                        | 28,810                       |
| B'nai B'rith National Youth Service Appeal       | 478,453                       | 462,745                       | 2,309,010                     | 2,139,471                     | 162,174                       | 130,001                       | 2,949,637                     | 2,732,217                     |
| Brandeis University                             | 3,000                         | 6,000                         | 6,147,193                     | 6,612,842                     | 5,305,633                     | 4,830,246                     | 11,653,826                    | 11,499,088                    |
| Conference on Jewish Social Studies             | 2,704                         | 2,635                         | 12,968                        | 7,371                         | 4,049                         | 4,045                         | 24,721                        | 14,653                       |
| Dropin College (b)                               | 48,564                        | 46,580                        | 74,561                        | 55,513                        | 75,392                        | 64,259                        | 195,217                       | 166,152                       |
| Histadrut Ivrit                                 | 19,197                        | 19,923                        | 85,070                        | 85,652                        | 85,824                        | 85,820                        | 202,109                       | 194,405                       |
| Jewish Braille Institute                         | 9,898                         | 7,460                         | 79,747                        | 74,550                        | 20,833                        | 19,244                        | 110,478                       | 101,254                       |
| Jewish Chautauqua Society                        | 9,625                         | 9,193                         | 179,986                       | 178,459                       | 7,576                         | 12,610                        | 196,214                       | 200,262                       |
| Jewish Publication College                       | 15,404                        | 15,030                        | 23,266                        | 24,099                        | 426,638                       | 400,055                       | 465,308                       | 439,094                       |
| Jewish Teachers' Seminary and People's University| 2,000$                       | 2,000$                       | 22,084                        | 24,639                        | 7,717                         | 6,743                         | 31,801                        | 33,382                       |

*Total includes amounts distributed to other agencies.

**Includes amounts distributed to other agencies.
<table>
<thead>
<tr>
<th>Delaware Valley College of Science and Agriculture</th>
<th>$ 5,071</th>
<th>$ 6,121</th>
<th>$ 64,615</th>
<th>$ 31,483</th>
<th>$ 766,867</th>
<th>$ 666,718</th>
<th>$ 836,553</th>
<th>$ 704,322</th>
</tr>
</thead>
<tbody>
<tr>
<td>YIVO Institute for Jewish Research</td>
<td>$34,095</td>
<td>$39,387</td>
<td>$3,950</td>
<td>$4,200</td>
<td>$85,205</td>
<td>$97,268</td>
<td>$123,180</td>
<td>$140,855</td>
</tr>
<tr>
<td>Zionist Organization of America</td>
<td>$25,000</td>
<td>$20,000</td>
<td>$292,703</td>
<td>$285,856</td>
<td>$568,845</td>
<td>$579,026</td>
<td>$865,548</td>
<td>$894,882</td>
</tr>
<tr>
<td><strong>Sub-Total</strong></td>
<td><strong>$665,288</strong></td>
<td><strong>$661,377</strong></td>
<td><strong>$9,332,039</strong></td>
<td><strong>$9,550,043</strong></td>
<td><strong>$7,772,960</strong></td>
<td><strong>$7,352,180</strong></td>
<td><strong>$17,771,087</strong></td>
<td><strong>$17,563,600</strong></td>
</tr>
</tbody>
</table>

### Religious Agencies

| Beth Jacob Schools & Hebrew Teachers College | $15,698 | $15,189 | $189,783 | $209,157 | $156,358 | $87,452 | $361,839 | $312,401 |
| Beth Joseph Rabbinical Seminary | $1,927 | $1,583 | $56,997 | $49,571 | $507 | $1,395 | $58,531 | $52,549 |
| Beth Medrash Govoha | $2,845 | $3,058 | $360,658 | $275,613 | $1,007 | $41,078 | $363,505 | $278,918 |
| Chofetz Chaim of Radun, Yeshiva | $1,500 | $1,600 | $85,706 | $78,548 | $41,071 | $41,078 | $126,627 | $121,322 |
| Combined Campaign for Reform Judaism | $2,362,383 | $2,203,739 | — | — | — | 2,480,095 | 2,330,658 |
| Hebrew Union College-Jewish Inst. of Religion | $117,712 | $126,919 | — | — | — | — | — | — |
| Union of Amer. Hebrew Congregations | — | — | — | — | — | — | — | — |
| Jewish Theological Seminary | $106,227 | $113,988 | $2,481,095 | $2,427,527 | $275,525 | $488,406 | $1,490,379 | $1,352,289 |
| Jewish University of America (HTC) | $28,246 | $31,242 | $447,983 | $449,983 | $91,918 | $82,005 | $567,559 | $558,230 |
| Mesivta Tifereth Jerusalem | $7,148 | $7,083 | $171,769 | $150,833 | $57,493 | $51,609 | $236,410 | $209,505 |
| Mirrer Yeshiva Central Institute | $2,500 | $2,500 | $203,253 | $170,911 | $40,156 | $17,255 | $245,909 | $190,666 |
| Mirrachi Hapoel Hamizrachi National Council for Torah Education | $1,726 | $1,617 | $25,796 | $23,352 | $3,489 | $2,782 | $31,002 | $27,751 |
| Ner Israel Rabbinical College | $7,009 | $8,351 | $249,791 | $262,539 | $118,720 | $117,021 | $375,520 | $387,911 |
| Rabbi Chaim Berlin, Yeshiva and Mesivta | $12,012 | $12,970 | $114,864 | $122,652 | $110,937 | $117,518 | $236,913 | $253,140 |
| Rabbinical College of Telshe | $8,319 | $7,062 | $337,238 | $337,738 | $122,521 | $104,747 | $468,078 | $449,547 |
| Rabbinical Seminary of America | $3,350 | $3,110 | $159,529 | $159,123 | $172,532 | $168,786 | $335,411 | $331,019 |
| Theological Seminary of Yeshiva | — | — | — | — | — | — | — | — |
| Chachmuy Lublin | $1,702 | $1,820 | $88,204 | $58,353 | $12,800 | $12,743 | $102,706 | $72,916 |
| Torah Umoresalem | $4,249 | $3,348 | $93,198 | $47,737 | $52,414 | $54,857 | $126,861 | $70,632 |
| Torah Vodaath, Yeshiva and Mesivta | $20,234 | $20,465 | $580,523 | $561,171 | $367,450 | $236,618 | $968,152 | $817,654 |
| Union of Orthodox Jewish Congregations | $2,644 | $2,565 | $125,524 | $119,294 | $424,538 | $419,811 | $570,706 | $536,670 |
| United Lubavitcher Yeshivot | $7,234 | $8,408 | $388,943 | $412,874 | $67,234 | $92,395 | $463,911 | $513,677 |
| Yeshiva Farm Settlement | $2,300 | $2,340 | $1,070,052 | $1,247,474 | $128,750 | $18,281 | $158,100 | $145,097 |
| Yeshiva University (including Medical School and Yeshiva Endowment Fund) | 80,744 | 89,240 | 1,146,769 | 1,346,412 | 8,604,555 | 7,681,483 | 12,802,068 | 11,233,135 |
| **Sub-Total** | **$434,928** | **$466,058** | **$14,796,860** | **$12,834,154** | **$11,984,325** | **$10,740,071** | **$27,189,113** | **$24,040,283** |
| **Total Domestic** | **$5,637,704** | **$5,670,716** | **$36,414,720** | **$35,486,881** | **$23,857,017** | **$21,997,560** | **$65,909,441** | **$63,155,157** |
| **Total Overseas and Domestic** | **$71,263,085** | **$68,821,818** | **$88,644,193** | **$56,397,248** | **$30,163,116** | **$26,752,550** | **$160,070,394** | **$151,971,616** |

---

* a JDA reports do not permit complete segregation of welfare-fund income. Welfare-fund income is overstated and independent contributions under-stated by about $260,000 annually.

* b American Jewish Committee figures are gross receipts exclusive of JDA income covering all funds (including Institute Fund) and all earnings.

* c Excludes overseas income.

* d Includes allocations from N.Y. UJA.

* e Represents dues from national agencies.

* f Data for 1961 excludes income from Eleanor Roosevelt Cancer Foundation, excepting for a grant. ERCF was separated from AMCD on August 31, 1961.

* g CEWFW estimates.

* h Includes income from centers.

* i Excludes grants from CJECCAG.

* j Excludes building and special funds. All contributions for all funds in two-year period 1959–61 totaled $329,115.

* k Excludes grants by national agencies to avoid double counting.

* l Includes of loans.

* m Includes of local federal grants made directly to 11 local yeshivot in the group and of subventions by other federation-supported agencies.

* n Includes $38,003 of income from branch schools not included in earlier years, and $92,483 of nonrecurring income, mostly fire insurance proceeds.
Professional Personnel in the Social Services of the Jewish Community *

The serious shortage of professional personnel and the inadequacy of their Jewish preparation are the two main problems facing Jewish social-service agencies today. The roots of these problems lie in the past and their full solution is still in the future.

Jews have developed, supported, and used a variety of communal services since the days of their earliest settlement in America. Today these services encompass religious, educational, cultural, leisure-time, welfare, health, vocational-guidance, and community-relations activities. They meet the needs of American Jews of all ages and provide aid for Jewry in Israel and other countries. Services are local, regional, national, and international in scope.

BACKGROUND AND SCOPE OF JEWISH SOCIAL SERVICE

The agencies which primarily serve the welfare and informal educational needs of American Jews and which generally employ, or seek to employ, social-work personnel constitute the major focus and concern of this article. They function in the fields of (1) community planning and centralized fund raising, (2) family and child welfare, (3) group work, recreation, and informal education, and (4) care of the aged. Together they employed approximately 2200 professional workers in 1962. (This total does not include social workers employed in the more than 60 Jewish hospitals in the United States because these are primarily health agencies, generally serving the entire community. Even though they receive 30 per cent of the funds allocated by Jewish federations and welfare funds for local needs, this represents less than 5 per cent of the hospitals’ sources of funds.)

Scope of Current Jewish Social Service

There is some form of Jewish central body and/or social agency in approximately 200 communities having Jewish populations of 1,000 or more and encompassing almost 95 per cent of American Jewry. The vast majority of the agencies employ full-time professional staffs.

In 1961 the American Jewish community raised close to $250 million for Jewish communal services in the United States and overseas through federated and independent campaigns, including Bonds for Israel. Of this amount approximately $28 million was allocated for local social services, not including hospitals. To this must be added approximately $14 million received

* For meaning of abbreviations, see p. 433.
from united community funds and councils, $6 million from local, state, and federated agencies for local Jewish social-service programs, and about $20 million raised by the agencies through fees and other internal income. In other words, close to $68 million was expended domestically by the American Jewish community for child and family care, group-work and leisure-time services, programs for the aged, and for social planning and centralized fund-raising activities.

The Nature of Social Work

According to John C. Kidneigh, dean of the school of social work at the University of Minnesota, welfare activities began to be called social work "when more formalized efforts, through the establishment of public and private agencies or its associations, were begun, some as early as the colonial days in America." ¹ However, social work as a professional discipline is a product of the 20th century.

Werner Boehm, director of the recently completed study of the curriculum of schools of social work, sees the "ultimate goal of social work . . . as the enhancement of social functioning, whenever the need for such enhancement is socially or individually perceived."² He defined the three major functions of social work as (1) restoration of impaired capacity, (2) provision of individual and social resources, and (3) prevention of social dysfunction.

The professional activity of social work is discharged through the three major methods of social casework, social group work, and community organization, and the supportive methods of administration and research.

Social caseworkers help individuals find solutions to problems of social adjustment which they are unable to handle satisfactorily through their own efforts. Through the casework relationship, the individual is helped to understand and change his behavior. The caseworker also helps to bring about modifications of the environment. Caseworkers are primarily employed in Jewish family and child-care agencies and in hospitals and psychiatric clinics. Some also serve homes and other programs for the aged.

Social group workers deal with groups and with individuals within groups. They help the individual increase his capacity for living with himself and with others through participation in a variety of groups. Group workers also guide the group itself. They seek to stimulate the group toward wholesome goals and activities which at the same time will satisfy the needs of the individuals in the group. The vast majority of group workers serve in YM-YWHAs and Jewish community centers; some are also employed by the B'nai B'rith Youth Organization and other youth-serving agencies, homes for the aged, children's institutions, and camps.

Social workers with skill in community organization are employed by Jewish federations and welfare funds and other planning and fund-raising groups.

These workers help communities to determine the health and welfare needs of their members; to plan, develop, and finance new services, and to strengthen existing services. They assist the community to achieve these ends by working with community leaders, committees and organizations, and public and voluntary health and welfare agencies.

The First Professionals in Jewish Social Service

Notwithstanding the long and continuous history of Jewish communal services, distinctively social-service agencies were developed by the American Jewish community only in the last 100 years. (For a detailed history of Jewish social service see “Jewish Social Work in the United States [1654–1954],” by Herman D. Stein, AJYB, 1956 [Vol. 57], pp. 3–98.) The practice of employing paid full-time workers is only about 80 years old and only in the last 60 years has there been a substantial number of paid workers in the field. The need for special professional skill and training for the workers became the accepted practice less than 40 years ago. It is only in the last 25 years that a sizable number of professionally educated full-time social workers have actually been engaged in practice and leadership positions and that professional education has become a significant factor in their function, employment, and advancement. Major interest and concern, by the field as a whole, about a professional worker's Jewish preparation are of even more recent origin.

The philosophy and form of Jewish social service which was first established in America, and its subsequent development were determined both by Jewish tradition and the patterns of Jewish communal life in Europe and by the atmosphere and conditions of the New World.

The early Jewish settlers came to a new land which was being settled by people of various backgrounds. By the time the colonies became a nation, the people, despite their differences, were already committed to the ideals of freedom and equality. This allowed and encouraged new immigrants to maintain their own religious institutions and voluntary associations. Because the government assumed no responsibility for the social and economic security of the individual, nor for his health and welfare needs, until comparatively recently, most immigrant groups, and especially the Jews, developed mutual-aid, charity, and social agencies in addition to religious institutions in their new homeland. Social services in the American Jewish community at first followed old-world traditions; however, there were many obstacles to the perpetuation of those patterns in the New World. Firstly, in the United States, unlike the pattern in many European countries where the state granted taxation and other powers to the Jewish community, affiliation with the Jewish community was a voluntary matter. Secondly, Jews in the United States were more geographically and economically mobile than in Europe. Lastly, most American Jews wishing to be accepted by the people around them, did not want to remain too different from them. Harry L. Lurie sees the history of Jewish communal life in America as “the record of the establishment and maintenance of voluntary associations which continued Old World interests
and traditions as adapted and modified to meet the conditions of American life." 3

Before the advent of social-service agencies, activities on behalf of the needy and helpless were carried out under the auspices of the synagogue—not by paid social workers or even by the rabbi, but by congregation leaders. By the middle of the 19th century, mutual-aid societies, developed under synagogue auspices after the Revolutionary War, had become independent. They functioned alongside of benevolent societies and private donors who also aided the local poor, the immigrant, and the transient.

In the years between 1880, when the first large-scale Jewish immigration from Eastern Europe began, and 1920, when further immigration was drastically limited, Jewish social service, as we know it today, developed. It was in this period that "philanthropies" grew in size, function, and resources. Paid workers began to supplement volunteers. At first paid workers were not wanted. Only after the work of the agencies grew in volume and complexity, and there were not enough volunteers to do the job, were paid workers employed. Frequently, needy persons were hired, the concern being as much to provide them with work as to utilize their help. Recognition that free time and a desire to help were not sufficient qualifications for social workers came slowly. In 1901 Lee K. Frankel was one of the first to call for a "scientific approach" to charity and the need for professional staff.

During this period the older, established German Jews sought to help and to "Americanize" the numerically superior East European Jewish immigrants. Great individual philanthropists, like Jacob H. Schiff and Louis Marshall, came to the fore. But it was a time when assimilation, Zionism, and Reform Judaism were subjects for heated debate, and "only poverty, sickness, and other disasters among coreligionists in the United States and abroad could unite all Jews in charitable work, which gradually became the focus of communal endeavor" (Herman Stein, AJYB, 1956 [Vol. 57], pp. 20–21). During the first decade of the twentieth century, training for social work developed.

In the last 30 years, Jewish social services have extended their programs for both American and world Jewry. The lay leadership has been broadened to include those of East European background. There has been increased communal planning and a general rise in the standards of practice and qualifications of staff. Financed by most sections of the Jewish population, Jewish social service today is comprehensive, highly organized, and largely professionalized. It is "big business"—extensive, complicated, costly, and extremely important. It is, as well, a major source of identification with Jewish life for many Jews, even those whose religious and cultural ties with Jewish life have been weakening.

The personnel which give professional leadership to these agencies play an important role in the Jewish community today and the determination of its future.

---

The changes in the functions, size, significance, and structure of social services in the American Jewish community and their effect on the quantity and quality of current personnel needs can be seen in the different fields of practice.

Child and Family Welfare

At the present time, Jewish family and child-care agencies provide personal and family counseling, family-life education, psychiatric treatment, and a very limited amount of economic aid. In 1962, there were 157 such agencies, serving over 65,000 individuals and employing approximately 640 professional workers.

The first agencies in this field were institutions for homeless and orphaned children. The Jewish Children's Home was established in Charleston, S. C., as early as 1807, and the Hebrew Benevolent and Orphan Asylum in New York City by 1832. The first large-scale family and child-care programs began in 1880 primarily to help the immigrant with problems of health, desertion, and insufficient income. The very size of the task made it impossible for volunteers to assume the responsibility, and required the employment of some paid staff.

During the 1930s, when, under the New Deal, relief became a public function, the Jewish family agencies increasingly, though not exclusively, turned their attention to counseling related to individual emotional problems and marital and child-parent relations. With the large-scale immigration of German Jewish refugees from Nazism, however, the agencies again turned their attention to helping immigrants.

The depression and the New Deal legislation had another effect on child-care agencies. Public assistance made it possible for widowed, separated, and deserted mothers to maintain custody of their children, leading to a decline in the populations of children's homes and orphan asylums and in the need for foster-homes. The attention of Jewish child-care agencies since the depression has therefore been focused primarily on the treatment of children with special needs, particularly the emotionally disturbed. As a consequence of these changes Jewish casework agencies assumed greater value for all economic groups in the Jewish community and at the same time decreased the specifically Jewish nature of the service.

The last decade has seen the merger of child-care and family agencies and the development of Jewish casework services in small communities. Lately agencies have begun to decentralize their services or move into the suburbs. There has been growing emphasis on programs designed to meet the demand of parents seeking children for adoption and to serve emotionally disturbed children through residential institutional care, in specialized foster homes, and by means of special day-care programs.

The alteration in function of these agencies has made a highly qualified,
technically-trained staff all the more necessary. It did not, however, contribute to a clarification of the nature or degree of Jewish knowledge or interest desirable for staff.

**Group Work, Recreation, and Informal Education**

Jewish community centers (AJYB, 1960 [Vol. 61], pp. 92–101) and YM-YWHAs today provide a variety of group work, recreation, and informal educational activities for all age groups.

In 1962 there were 299 Jewish community centers and YM-YWHAs affiliated with JWB. They operated 439 separate facilities—299 center buildings, 39 overnight camps, and 101 day camps. The centers had a membership of 690,000, and a gross attendance during the year of 26 million. They employed over 1,300 full-time paid professional workers, including group workers, health and physical-education staff, pre-school and adult educators, and cultural-arts specialists.

Jewish community centers have their roots in the social and literary clubs for Jewish young men which flourished in the early 1840s and developed into the Young Men's Hebrew Associations, the first of which was established in 1854 in Baltimore. These organizations were run by and for their members without staff. The few associations that could afford it had part-time paid librarians. As the Ys grew and began to acquire buildings some paid staff became necessary. The first employees were janitors, secretaries, and bill collectors.

When mass immigration began in the 1880s and 1890s there were already about 100 YMHAs and YWHAs in existence, many of them relatively small club groups. The YMHAs and the emerging YWHAs and Jewish settlement houses offered classes in English and citizenship and a variety of other activities to help the new immigrants adjust to their new environment. Although there were some paid instructors, most of the classes were conducted by volunteers. Larger agencies employed full-time executives who at first were called “superintendents.” Benjamin Rabinowitz, the late director of JWB’s Jewish Community Center Services, estimated that by the outbreak of World War I there were about 22 Y executives. A few agencies also employed physical-education instructors, called “professors.” The emphasis on Americanization activities continued until World War I, when mass immigration ceased.

The establishment of a national “Council of Young Men’s Hebrew and Kindred Associations” in 1913, which merged with JWB after World War I, helped to consolidate, change and expand the Y movement. YMHAs and YWHAs were merged, service was extended to various age groups, and the role and the names of the agencies began to change. A concept of the Jewish community center was emerging. By the middle of the 1920s, 75 agencies had buildings; they served 100,000 members and employed 80 executives. JWB recruited and trained workers for the expanding local programs. They

---

came from many fields, including teaching, law, business, Jewish education, and the rabbinate.

In the early 1930s, the centers developed programs and activities to cope with depression problems and to deal with the world and Jewish problems raised by the rise of Nazism. A new type of staff was required, having more and different professional skills. Social group work, which was just emerging as a branch of social work designed to help individuals function effectively in society, seemed to fill the need, and found speedy acceptance. JWB's current Executive Vice President Sanford Solender suggests that "the common purposes and shared premises of the two (center and group work) made this marriage inevitable." By the end of World War II, about 20 per cent of the 500 professional workers in the field were graduates of schools of social work.

The period immediately following World War II saw the rapid expansion of center facilities, a closer relationship between centers and local Jewish federations and welfare funds, a large increase in the number of professional staff, and efforts to articulate the role of the Jewish community center. The JWB Survey (New York, 1948) by Professor Oscar I. Janowsky led to a reaffirmation of the Jewish purposes of the community center as an "agency of Jewish identification and integration" and to the official recognition of social group work as the core discipline in the center.

In the past decade the Jewish purpose of the community center has become clarified and generally accepted. The center has become an instrument of the Jewish community rather than just another organization within the community. Many new buildings have been erected and programs have been expanded, especially for pre-school children, adults, and older adults. Greater emphasis has been placed on cultural programs, health and physical-education activities, and camping services. These developments have increased the need for specialists and group workers with Jewish background and commitment.

Care for the Aged

In 1962 eighty-four homes for the aged, with a capacity of 13,500 beds, served most large and intermediate and many small Jewish communities. Included in this figure are 12 regional homes, each serving several communities. Most homes serving the aged employed caseworkers and group workers, in addition to other personnel. The personnel department of CJFWF estimated that there were approximately 100 professional workers employed in this work.

Before 1900, according to a study by Morris Zelditch, there were only nine Jewish homes for the aged in the United States. The earliest was the Home for Aged and Infirm Israelites, opened in St. Louis, Mo., in 1855.

---


About ten more were established in each of the first three decades of the 20th century. Most of them were established by and for the German Jews, and were modeled after homes which had existed in the larger Jewish communities of Germany.

When some of the later immigrants from Eastern Europe grew old, they were reluctant to enter the German Jewish homes, feeling uncomfortable and unaccepted. This led to the establishment of Orthodox homes for East European Jews in the large cities in the early decades of the 20th century.

Neither type of home had professional staffs, being "managed" by members of their boards of directors. For a long time they resisted affiliation with central Jewish fund-raising and planning bodies, which had begun to grow and to bring together other Jewish social services.

The proportion of Orthodox East European Jews in homes for the aged increased progressively until, in the 1930s and thereafter, the homes were predominantly occupied by retired or chronically ill East European Jews. The homes generally provided an intensive Jewish religious and cultural program and atmosphere. Consequently, the sectarian auspices and program emphasis of the homes for the aged, unlike that of casework and group-work agencies, was never questioned. When paid staff was employed, greater emphasis was placed on their Jewish knowledge and commitment than on their professional training and skill. Professional social workers were introduced into homes for the aged only recently.

It was in the '30s, too, that care for the aged began to be accepted as a community responsibility. In the last 20 years homes have increasingly affiliated with Jewish federations and developed functional relationships with Jewish family agencies and Jewish community centers. Golden Age clubs and country and day camps for the aged have become common. There has been increased professionalization in institutions, development of noninstitutional programs, transformation of some institutions to serve the sick and senile, and integration of Jewish- and government-supported services to the aged. The number of homes has grown. The average age of the residents has risen, as has the proportion of aged receiving governmental Old Age and Survivors' Insurance benefits.

As a result of the growing population of old people and the professionalization of agencies serving the aged, an increasing number of caseworkers and group workers has been needed in recent years in the Jewish community for this field.

Social Planning and Centralized Fund Raising

Local Jewish federations, welfare funds, and community councils raise, budget, and distribute funds to local, national, and overseas agencies. They also coordinate local services and plan for new ones when needed.

CJFWF reports the existence of 212 central communal agencies. Of these 138 have one or more professional workers. Only the very small communities do not have paid staff. CJFWF estimates that in all 195 professionals were employed by local Jewish federations and welfare funds in 1962.
The original purpose of the federations was more efficient fund-raising, but gradually they developed other coordinating and planning functions.

The first federations were established in Boston (1895) and Cincinnati (1896). By 1905 there were federations in Atlanta, Boston, Buffalo, Chicago, Cincinnati, Cleveland, Detroit, Indianapolis, Kansas City, Philadelphia, and St. Louis. In 1917 a federation was established in New York City to serve the Bronx and Manhattan. Almost from the start the federations had paid workers, but these were mostly secretaries and office managers.

By 1925, some 40 cities had some kind of Jewish federation of charities conducting annual campaigns for funds, which were then distributed to meet the deficits of member agencies. At the turn of the century, some cities had two federations, one representing the “uptown institutions” started by German Jews and the other organized by the newer East European Jews. Gradually, these were merged. By the second decade of the century most of the federations had staff members called “executives” and “assistant executives,” whose major concerns and competence were in fund raising.

In the first two decades of the twentieth century, increased funds were raised through federated campaigns for needs of American and European Jews, standards of local service were improved, and new agencies were established to meet special problems. Harry L. Lurie holds that it was in the first 20 years of this century that “new principles of community organization were emerging to make federation an instrument in behalf of the entire system of social welfare—not merely a device for the support of established agencies by an original group of sponsors.”

In the late 1920s overseas needs stimulated the development of Jewish welfare funds in large cities and in many intermediate and small communities. By 1945 most communities with any sizable Jewish population had organized central fund-raising machinery for local, national agencies, and overseas needs. Some communities experimented with Jewish community councils, which attempted to involve the various Jewish membership groups. The increased responsibilities of existing federations and the development of many new ones led to the employment of more professional workers, many of whom were recruited from other agencies, such as the YM-YWHA or casework agencies.

The terms “federation,” “welfare fund,” and “community council” are no longer mutually exclusive. In a paper presented to the National Conference of Jewish Communal Service in 1953, Henry L. Zucker, executive of the Jewish Federation in Cleveland, has listed the following as the basic functions of the central communal agency:

1. Joint fund raising for the federated agencies.
2. Coordination of the work of the federated agencies with other communal agencies and organizations.
3. Community planning—an overview of the needs of the community, discovery

---

Footnote:
of lacks and gaps in program, and action to meet these lacks and gaps. Budgeting and research, which relate closely to the planning process.
4. Public relations to further the discharge of the three basic functions.8

The increasing concern of federations in planning and coordinating functions and the growing size and complexity of local Jewish social-service agencies has multiplied the need for staff, especially for experienced workers who have a Jewish background and skill in community organization.

STAFF REQUIREMENTS IN JEWISH SOCIAL SERVICE

The current shortage of professional personnel in Jewish social service reflects the shortage in American social work generally. The future supply of personnel for Jewish social service will depend on developments in education and recruitment in the field as a whole as well as in Jewish communal service.

The Personnel Shortage in the Field of Social Welfare

One hundred and sixteen thousand persons were employed in social-work positions in public and private agencies in the United States in 1960.9 A similar study ten years earlier reported a total of 75,000 workers.10

Despite an almost 50-per-cent increase in social-welfare personnel in America between 1950 and 1960, Ernest Witte, executive director of the Council on Social Work Education, estimates that between 10 and 15 thousand new social workers are needed annually to fill existing vacancies, to staff new positions, and to replace those leaving the field.11 Since 60 per cent of all social-welfare personnel are women, many leave each year for marriage and motherhood.

Eighty to 85 per cent of personnel currently employed in social-work positions lack professional education, though most of the jobs they fill require professional training. The Council on Social Work Education estimates that another 50-per-cent increase in professional staff will be required in the next decade to meet the needs of a rapidly growing population.12 This estimate does not take into account additions necessary for developing new services or intensifying existing ones.

Social work and other "helping professions" are handicapped in the competition with other occupational fields for students, particularly those of high calibre and potential. Industry, business, and the older professions are better known and seem to bestow greater status and prestige.

There was never a time in the history of social work when the supply of professional workers matched the need, but it was not until the last decade that the shortage became a matter of crisis to the social agencies and the profession. Enrolment in all graduate schools of social work in the United States and Canada was less than 2,000 until 1934. There was little change between 1934 and 1941, even though the number of accredited schools increased from 29 to 38. After a slight drop in enrolment during World War II, an annual increase followed until 1950, when there were 4,719 full-time students in the 53 schools then accredited. Enrolment then declined until 1955, when it began to rise due to recruitment activities and an increase in the number of schools, but not until 1958 was the high point of 1950 reached and exceeded.

In an address to the 1956 National Conference of Jewish Communal Service, Witte listed the following as the major factors influencing the decline in enrolment in social-work schools between 1951 and 1955: the continued heavy demand for manpower by the military services; the early age at which women marry; termination of the GI Education Bill (Public Law 346); the inadequacy of scholarships and other financial aids for social-work students; the lag in salaries and other benefits between social welfare and other, often closely related, fields, and lack of prestige.

The problem of falling enrolment reflected a trend in all of higher education. In fact, while the number of college graduates dropped 30 per cent between 1950 and 1954, the number of students enrolled in schools of social work declined only 20 per cent. It was the growing need for social workers, even more than the decreasing number of social-work graduates, which aggravated the personnel shortage in the entire social-welfare field.

Since 1954, there has been a 72-per-cent increase in enrolment in schools of social work. In the 1961-62 academic year there were 6,028 full-time students preparing for their Master's degree in the 63 accredited graduate schools of social work in the United States and Canada. This was the highest figure in history and a 7-per-cent increase over the previous year. In 1962, 2,318 students were graduated after completing the two-year program, more than ever before. But even that figure was far short of the 10,000 needed annually, made no significant impact on the proportion of qualified people in the field, and did not begin to solve the problem of the decade ahead.

Most of the current students and recent graduates have concentrated in the casework method (about 86 per cent), group-work method (about 12 per cent), and community-organization method (fewer than 2 per cent). Very few majored in administration and research.

**Personnel Shortage in Jewish Social Service**

In 1962, as indicated earlier (p. 203), there were over 2,000 full-time professional workers employed in the four fields of Jewish social service considered in this article. This is a substantial number when one considers that

---

full-time paid workers probably were not employed until the 1880s, and even by 1906 their number was less than 100. (Biographical sketches in AJYB, 1905–06 [Vol. 7], pp. 32–118, of leading men and women who devoted themselves to Jewish communal work included only 68 who “made it their vocation to serve the interests of the Jewish community.”) However, the current supply of professional workers still is less than the demand.

Of the approximately 2,200 full-time professional workers employed in the four fields of Jewish social service here under consideration, Jewish federations and welfare funds employed 195 full-time workers in 1962 and had over 30 unfilled positions. JWB’s personnel and training service reports that even though Jewish community centers and YM-YWHAs in 1962 employed close to 1,300 workers, there were 200 vacancies for which no qualified staff was available. CJFWF estimates that the 640 workers in child- and family-welfare agencies and the 100 professionals in agencies for the aged needed to be supplemented in 1962 by 75 and 10 more workers respectively to meet current requirements. All fields will require more professional workers in the decade ahead. In 1960 JWB’s personnel and training services estimated that the Jewish community centers would require 1,000 additional workers by 1970.

Professional Education of Personnel—Jewish and General Social Service Compared

The proportion of professionally educated personnel in Jewish social service is higher than in the field as a whole, approximately 80 per cent of Jewish social-service personnel having completed their professional social-work education (see above). The personnel department of CJFWF estimates that the proportion of professionally educated social workers in each of the following fields is as follows: child and family welfare, 80 per cent; care for the aged, 50 per cent, and community planning, 75 per cent. A study of the background of Jewish community-center personnel shows that 72 per cent of all executives, sub-executives, and group-work staff had social-work degrees. The proportion of group workers with two years of social-work education was highest for assistant directors and program directors, 87 per cent of whom had this professional training.14

As one might expect, the vast majority of professional staff in Jewish social-service agencies are Jews. An unknown number of Jewish social workers are also employed by private nonsectarian agencies—e.g., settlements, community chests, family- and child-welfare agencies—and by public agencies. A study conducted by the writer15 yielded the first information about the religious distribution of social-work students. The data were obtained from questionnaires sent to all first-year students in all schools of social work in the United States and Canada in the academic year 1960–61. There


were 2,771 completed questionnaires, or 98.7 per cent of all sent out. The results are shown in Table 1.

TABLE 1. RELIGIOUS DISTRIBUTION OF SOCIAL WORK STUDENTS IN THE UNITED STATES AND CANADA, 1960-61

<table>
<thead>
<tr>
<th>Religion</th>
<th>Canadian and United States Students</th>
<th>United States Students</th>
<th>United States Population Age 14 and over</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>Per Cent</td>
<td>Number</td>
</tr>
<tr>
<td>Catholic</td>
<td>647</td>
<td>23.3</td>
<td>552</td>
</tr>
<tr>
<td>Jewish</td>
<td>392</td>
<td>14.1</td>
<td>361</td>
</tr>
<tr>
<td>Protestant</td>
<td>1,543</td>
<td>55.7</td>
<td>1,433</td>
</tr>
<tr>
<td>Other</td>
<td>32</td>
<td>1.2</td>
<td>29</td>
</tr>
<tr>
<td>None</td>
<td>149</td>
<td>5.4</td>
<td>138</td>
</tr>
<tr>
<td>No response</td>
<td>8</td>
<td>.3</td>
<td>7</td>
</tr>
<tr>
<td>TOTAL</td>
<td>2,771</td>
<td>100.0</td>
<td>2,520</td>
</tr>
</tbody>
</table>


The high proportion of Jews in social-work schools (14 per cent, compared with the 3-per-cent proportion of all Jews in the total American population) is of course partly related to the high proportion of Jews in all schools of higher education. In 1959, for example, 18 per cent of all graduate students were Jewish. Although most social-work students were Protestant, their proportion was less than their representation in the population of the United States. The percentage of Catholic students in schools of social work matched their representation in the population. The distribution of Jewish students concentrating their studies in the casework, group-work, and community-organization methods differed substantially from the distribution of Catholic and Protestant students, as shown in Table 2.

The proportion of Jewish casework students was similar to their propor-


TABLE 2. METHOD CONCENTRATION OF STUDENTS IN SCHOOLS OF SOCIAL WORK, BY RELIGION, 1960-61

<table>
<thead>
<tr>
<th>Religion</th>
<th>Casework Per Cent</th>
<th>Group Work Per Cent</th>
<th>Community Organization Per Cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Catholic</td>
<td>24</td>
<td>11</td>
<td>24</td>
</tr>
<tr>
<td>Jewish</td>
<td>14</td>
<td>29</td>
<td>5</td>
</tr>
<tr>
<td>Protestant</td>
<td>55</td>
<td>52</td>
<td>56</td>
</tr>
<tr>
<td>Other, None, or No Response</td>
<td>7</td>
<td>8</td>
<td>15</td>
</tr>
<tr>
<td>TOTAL</td>
<td>100</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>
tion in the total student body. However, the proportion of Jews among the community-organization students was far less, and among the group-work students was significantly greater. There was little difference in the proportions of Protestant students in the different methods of social work, but the proportion of Catholic students in group work was lower than in the other two methods of social work.

Of all Jewish social-work students in 1960, 77 per cent were future caseworkers, 22 per cent were studying to become group workers, and only 1 per cent were preparing for community organization.

This irregular religious distribution of students electing the three major methods of social work is difficult to explain with knowledge currently available. To an extent it is perhaps indicative of the development and professionalization of the sectarian agencies in different fields of practice.

RECRUITMENT FOR SOCIAL WORK

In the early 1930s, in response to the unprecedented demands for personnel resulting from the Social Security Act and other New Deal legislation, the American Association of Schools of Social Work, under a grant from the Rockefeller Foundation, conducted a study on ways of recruiting and preparing personnel for the public social services.

In 1943 the association joined with the associations of psychiatric and medical-social workers, group workers, school-social workers, and other social workers to form the War-Time Committee on Personnel in the Social Services. This committee coordinated recruitment efforts, published recruitment materials, and provided career guidance through army and navy separation centers and the United States Armed Forces Institute. A similar group, the National Committee on Social Work in Defense Mobilization, was established in 1951 during the Korean War. The national social agencies worked together on recruitment through the National Social Welfare Assembly. In 1952 the Council on Social Work Education was organized to represent schools of social work, undergraduate social-welfare departments of colleges, national social-welfare agencies, the professional associations, and interested citizens. At the outset, it voted to give "top priority, in its program, to recruitment for the profession," establishing a special committee for this purpose. JWB and CJFWF have been part of this committee since its inception.

Recent Developments in Recruitment of Social Workers

In 1955 the various professional social-work organizations merged to form the National Association of Social Workers. The new association established a commission on recruitment to stimulate recruitment efforts by its members and chapters. In 1957 a National Citizens Committee on Careers in Social Work was organized to gain the participation and financial support of the community at large, with Sidney Hollander, a former CJFWF president, as its first chairman. The current chairman is Henry Sachs, who also serves as
chairman of the recruitment committees of the Federation of Jewish Philanthropies of Greater New York and JWB.

The Council on Social Work Education stimulated the establishment of permanent recruitment agencies in Boston, Chicago, Cincinnati, Cleveland, New York, Philadelphia, Pittsburgh, and Rochester, all of which have full-time paid staff and conduct varied year-round recruitment activities, including “summer-work experience” programs and camp-recruitment projects. Other programs were developed to reach high-school and college students, and their guidance counselors, with information about social work. Most local Jewish social-service agencies are members of these recruitment groups and participate in their program. The council also stimulated the establishment of scholarships and work-study plans to help students finance their professional education. The council has created an impressive library of recruitment materials, including guides, brochures, leaflets, posters, career charts, a listing of scholarships, a film strip, and a 30-minute film. Over 40,000 inquiries about social work are received each year by the council from students, parents, counselors, schools, and others.

In addition, local and national agencies in various fields of social work, both private and public, have held meetings on recruitment, developed programs, and published articles and guides to urge and help their constituents to recruit. A bibliography of recruitment materials compiled by the National Social Welfare Assembly in 1961 listed over 140 items published by 36 different agencies.

As a result of the intensified recruitment programs, enrollments in schools of social work began to rise. By 1962 schools of social work were functioning at more than 93 per cent of capacity and a more comprehensive recruitment approach became necessary. Henry Sachs, chairman of the National Citizens Committee for Careers in Social Work projected a five-point program. In addition to more recruitment programs, it called for expansion of school capacity; extensive public interpretation of social work; expansion of scholarships and fellowships, and increased governmental support for schools and students.

In July 1962 the recruitment efforts and committees of the National Association of Social Workers and the Council on Social Work Education were merged into the National Commission on Careers in Social Work and jointly sponsored by them.

Many Jewish social-service agencies and social workers active in Jewish communal service participated and gave leadership to the recruitment efforts of the entire social-work profession.

**Recruitment Efforts of Jewish Social Service**

Jewish social service as a whole gave its first official attention to the personnel shortage in 1956, when the National Conference on Jewish Communal Service devoted one of its general sessions to the subject.

Individual national Jewish agencies had shown their concern about the shortage still earlier. In 1953 JWB's personnel and training services called
a conference on recruiting. The shortage was also discussed at JWB national and regional conventions and at meetings of its National Committee on Jewish Community Center Services. As a result, JWB and its affiliated Jewish community centers began to develop an extensive recruitment program.

CJFWF, too, sponsored special workshops on recruitment at its annual general assemblies. These were addressed by lay leaders, key professionals, and faculty members from schools of social work. In 1957 its personnel-services committee published a guide for local Jewish federations and welfare funds, Recruitment for Jewish Communal Services.

In the early 1950s the National Association of Jewish Center Workers organized a recruitment committee to "awaken its members to their responsibility and opportunity for recruitment." The committee's efforts resulted in three major papers on recruitment which were published in the Journal of Jewish Communal Service: "The Effect of Staff Shortages on Quality of Agency Services and Worker Job Assignments," by Emanuel Berlatsky (Winter 1958); "Do It Yourself—The Challenge of Recruitment," by Arnulf M. Pins (same issue), and "Recruiting for Jewish Community Centers: Obstacles and Opportunities," by Oscar Rosenfeld (Fall 1959).

Ensuing discussions led to a recognition that many interested Jewish students were discouraged from undertaking social-work studies by their inability to finance graduate professional education. Consequently, Jewish social-service agencies began to develop field-work stipends, scholarships, and work-study plans. Many of these financial grants required the students to commit themselves to employment in the sponsoring agency upon completion of graduate studies.

JWB was the first to stimulate local centers to set up scholarship programs, publishing a guide to help set standards and develop procedures and support. In cooperation with schools of social work and the Council on Social Work Education, JWB also pioneered in the development of a work-study plan which helped mature and experienced people, who usually were married and had family responsibilities, to undertake social-work education on an extended program while in the employ of a Jewish community center on a part-time basis. The plan was officially approved by the Council on Social Work Education in 1958 and has been tested by many local Jewish community centers and schools of social work.

In 1958 the JWB Presidents' Club established a National Merit Fellowship, and the National Association of Jewish Center Workers set up a national scholarship plan. Many local centers and casework agencies also sponsored programs of financial aid.

In 1959 CJFWF established a scholarship plan whereby funds from a national pool were used to match money raised in local communities for new scholarships. By 1962, 59 local Jewish federations and welfare funds were participating in the scholarship plan.

For the school year 1961–62 CJFWF reported that 15 scholarships had been granted by it and its member local agencies. For the same academic year, 109 financial grants were made by JWB and its affiliated centers
through 55 scholarships and 20 work-study plans. It is estimated that more than $275,000 is spent by the American Jewish community annually for financial aid to social-work students interested in Jewish social service.

In 1957, a few years after the start of its intensive recruitment efforts, JWB reported that there were 50 per cent more first-year Jewish group-work students in schools of social work than at any time in the previous five years (89 students in 1957 as compared to 50 and 60 in the preceding years). In the same year, the enrolment of all students in schools of social work had increased only 9 per cent, and there was a 35-per-cent drop in the total number of group-work students. The following year, about 50 per cent of the graduating Jewish group-work students entered the Jewish community center field. This total was sustained through 1962, despite increased competition from many new fields for group-work graduates. No detailed figures are available about the increase, if any, in the number of graduating Jewish casework and community-organization students, nor the proportion entering employment in Jewish agencies.

Of all the Jewish social-service agencies, Jewish community centers have conducted the most extensive recruitment programs in the past five years. JWB reported that in 1961–62, 4,023 persons from all 50 states had sought information from its personnel and training services about career opportunities in Jewish community center work and financial aid for graduate social-work education. During the same period, local Jewish community centers and YM-YWHAs had contact with 10,558 individuals concerning center work—4,842 part-time staff, 4,235 teen-agers, and 1,481 young adults and college students. Five years earlier, in 1957, the total number of recruitment contacts was less than 350. In 1961 the William J. Shroder Award, presented annually by CJFWF for outstanding contributions to social welfare, gave honorable mention to JWB's recruitment program.

An integrated and coordinated national recruitment effort for Jewish social service, similar to the National Commission on Careers in Social Work, does not exist. However, the personnel departments of JWB and CJFWF cooperate in some joint projects and programs, such as their contact with Hillel Foundations. The B'nai B'rith Vocational Service (BBVS) has consulted with JWB and CJFWF over the years in the development of descriptive career pamphlets on casework, community organization, and group work in Jewish agencies. In 1962 BBVS published a new brochure to interest young people in the opportunities in all of Jewish communal service, including social work, Jewish education, vocational guidance, the rabbinate, and other synagogal vocations, and developed a kit of materials on careers in the Jewish community for use by guidance counselors and others working with young people.

The participation of Jewish social-service agencies in general social-work recruitment efforts and their sponsorship of special programs to attract peo-

ple to Jewish social service have demonstrated that both are necessary and productive, are complementary rather than competitive. The Jewish community has unique opportunities for recruitment through channels not readily available to the general community: the upper grades of Jewish schools, the members of Jewish community centers, synagogues, and youth groups, and readers of the Jewish press. In a parallel way, the general social-work community is in a better position to solicit recruits in the public high schools, in colleges and through the daily press.

**Characteristics of Jewish Social Work Students**

Until 15 years ago about 80 per cent of all social-work students were women. There's still a high proportion of women among Jewish students, despite a major shift in the sex distribution of social-work students generally. In 1960, 67 per cent of all Jewish social-work students were women, compared with 57 per cent in the general student body.

Most candidates for a social-work degree begin studying for it immediately after graduation from college, although a smaller group, mostly women, begin when their children are grown and/or after they have tried another occupation. Almost 70 per cent of the Jewish social-work students were under 30 years of age and about 10 per cent were over 40. In this regard Jewish students did not differ from all other social-work students.

Social work does not seem to attract the academically superior Jewish students. Seventy-two per cent of the Jewish social-work students had a grade average of B in the last two years of college, 17 per cent averaged C or less, and only 11 per cent achieved an A average. In general the undergraduate academic records of Jewish students were similar to those of all other social-work students. Students in other fields of graduate study have substantially higher undergraduate grade averages than those in social work.

Most Jewish students in schools of social work came from large cities, as was to be expected in view of the geographic distribution of the Jewish population of the United States (p. 71). Seventy-two per cent of the Jewish social-work students had lived most of their lives in cities with populations of more than 500,000, compared with 37 per cent of the student body generally.

In general, students in schools of social work come from lower-class and lower-middle-class families and represent an upward mobile group. Most Jewish students of social work come from lower-middle-class homes. Compared to the general student body, there was a smaller proportion of Jewish students in the lowest socio-economic group and a greater percentage in the upper group. However, the socio-economic background of Jewish social-work students was lower than that of Jewish students in most other graduate and professional schools. Approximately 35 per cent of all social-work students came from families with an annual income of $5,000 or lower; fewer

---

19 Information based on special analysis of Jewish students conducted by the writer from data obtained in connection with study on Who Chooses Social Work When and Why. Complete findings on Jewish students to be published in 1963.
than 25 per cent of the Jewish students came from families in this income group. About 40 per cent of all students, Jewish and non-Jewish, came from homes whose annual income was between $5,000 and $10,000. However, 35 per cent of Jewish social-work students came from families having an income of over $10,000 a year, compared with less than 25 per cent of all social-work students. The proportion of Jewish students from families having incomes in excess of $20,000, was more than twice as high as for all students (13 per cent, compared with 6 per cent). As a group, women came from homes of higher socio-economic status than men.

The socio-economic background of social-work students is also reflected by the occupation of their fathers. A substantially larger proportion of the fathers of Jewish students were in business than those of other students, and fewer of them were laborers. About 42 per cent of the Jewish students’ fathers were in the “proprietor, manager, and official” occupation group, compared with 26 per cent of all students. While the fathers of 40 per cent of all students were farmers and workers, only 23 per cent of the fathers of Jewish students were so employed. About 20 per cent of the fathers of all students were professionals and 15 per cent were salesmen and clerical workers.

That Jewish students came from a somewhat higher socio-economic background than their fellow students is further revealed by the fact that in 1960–61 over 70 per cent of all first-year students in schools of social work received scholarship aid, compared with 61 per cent of the Jewish students. Similarly, more of the Jewish students than others said that they were receiving support from their parents (34 per cent, compared with 24 per cent) and fewer that they would have to borrow money to finance their education. Fewer Jewish students in social work received support from their parents than in other graduate fields.

Factors Influencing Career Choice

Other factors, besides the students’ socio-economic background influence their vocational decision.

About two-thirds of the Jewish social-work students reported that they had chosen social work as their career because they enjoyed working with people, considered themselves well-suited for it, and “social work makes an important contribution to individuals and society.” These views seem to be based on experience. Over 80 per cent of the Jewish social-work students had worked on a paid or volunteer basis in social-work agencies before entering a school of social work. All were active in college and community organizational life, and more than half of them held leadership positions.

Work experience, through which students can test their interest and skill in social work, seems to be the key influence in the choice of a social-work career. This is the case for all social-work students, but even more so for the Jewish students. Eighty-seven per cent of the Jewish students and 74 per cent of all other students reported that work experience was one of the three major factors influencing their selection of social work as a profession.
The second major influence on the career choice of Jewish social-work students was of "relatives, friends, or acquaintances who are active in community and welfare activities": 48 per cent of the Jewish students, but only 14 per cent of all students, cited this as a major influence on their career decision. College courses and instructors were the third major influence on the career choice of Jewish social-work students. Thirty per cent of the Jewish social-work students considered college courses and instructors to be a third major influence, compared with 43 per cent of all social-work students.

"Relatives, friends and acquaintances who are social workers" were reported by 40 per cent of all students, but only 16 per cent of the Jewish students reported them as significant influences in their choice of social work as their career. About 17 per cent of all students reported that recruitment programs, speakers, and literature were one of the three major factors influencing their career choice.

The parents, relatives, friends, and teachers of 50 to 60 per cent of all students approved of their choice of social work. Fewer than 10 per cent reported disapprovals, and 20 to 30 per cent "mixed feelings." The mothers, relatives, and friends of Jewish students were less approving of the students' choice of social work than those of other students. There was no difference in the attitude of the fathers and teachers of Jewish students and others. While parents did not oppose their children's choice of social work, they were less supportive than parents of students choosing other careers. For example, studies on the career choices of medical students found that their parents actually "pressured" them to become doctors, and only 2 per cent expressed mixed or negative feelings.

The research findings cited have several important implications. Perhaps most important is its validation of recruitment programs. Even though social-work recruitment programs are relatively new and not yet intensive or widespread, about one-sixth of the students considered recruitment to have been one of the three major influences in their career choice. The findings also clearly point to actual work experience as a major factor in influencing a choice of social work. They suggest that more students would select social-work careers if they were exposed to work experiences in the field. The influence of college courses and instructors, as reported by the students, was not anticipated. It had always been assumed that college professors were poorly informed about and unappreciative of social work.

While the cost of social-work education has risen substantially during the past decade, the socio-economic background of social-work students has continued to be relatively low. This explains why so many students need scholarship aid. More and larger grants will be needed in the future.

Special Factors Affecting Recruitment to Jewish Social Service

Jewish social-service agencies will gain staff if and when more social workers become available. However, there are factors which present both unique opportunities and obstacles for the recruitment of Jewish social workers for the social-service agencies of the Jewish community. Among these are standards of Jewish social-service agencies, socio-economic status of the Jewish community, new developments in social work, and increased emphasis on the Jewish purposes and programs of agencies.

Until recently it has generally been true that private agencies, and especially those in the Jewish community, were more professionalized, did more research and experimentation and had better standards, and paid higher salaries than public agencies. These considerations have often influenced Jewish social-work graduates to seek employment in Jewish agencies, even when they had no special interest in, or commitment to, the Jewish community. Even today, a greater proportion of the staffs of private agencies are professionally trained than of public agencies. The public-welfare amendments passed by congress in 1962, which provide funds to pay for the education of public-agency staff members, are bound to change this situation. As more staff members of public agencies receive professional education, standards of practice will improve. Most research in recent years has been conducted in public programs, especially in the areas of mental health and delinquency prevention.

Although executive salaries in Jewish social service continue to be higher than in other agencies, in 1962 starting salaries in Jewish agencies fell behind those in some public agencies for the first time. CJFWF and JWB reported that in 1962 the median executive salary in the Jewish community for federation work was $13,000; for child and family-welfare agencies, $10,875; for Jewish community centers, $11,828, and for homes for the aged, $11,500. The average starting salary of group-work graduates accepting employment in Jewish community centers in 1962 was $5,920; casework salaries were somewhat lower. However, salaries paid to recent social-work graduates by some public agencies, like the Veterans Administration, the New York City Housing Authority and the New York City Youth Board, were sometimes as much as $1,000 higher than those of Jewish casework and group-service agencies. Fringe benefits, too, especially for retirement, are higher in public than in private agencies. The competition for social-work graduates, including those who are Jewish, has increased. In order to compete, Jewish agencies will have to continue to improve their standards of practice, salaries, and personnel practices.

Jewish youth are less likely now than others to see a social-work career as a means of moving up the socio-economic ladder. As American Jewry becomes more upper-middle-class, ever fewer Jewish students will be motivated by this factor to select social work as their career. Special efforts will be required to attract Jewish students to social work.

The social-work profession has always devoted itself primarily to the un-
derprivileged, the handicapped, and those under stress, whose need for help is most obvious. Consequently, greater attention has been given by the field and the schools of social work to the treatment of individual and societal dysfunction, than to the newer concepts of prevention of breakdown and enrichment of social functioning. Some schools in the past few years have given special emphasis to preparing students for the many new social-work services in public agencies and have stressed the special importance of non-sectarian programs. This emphasis has made it harder for Jewish social services to attract graduating students—especially federations and centers, since primarily they serve middle-class people in planning, prevention, and enrichment, and since they have special Jewish purposes and programs. While social services in the Jewish community in recent years have given increasing emphasis to their Jewish purposes and functions, social-work schools have lessened their interest in the traditional private sectarian agencies and have given greater attention in both class and field instruction to new nonsectarian and public sponsored social-work programs. New and special approaches will be required to attract more people for Jewish social service.

Prospects for the Future

The increased need for professional personnel in Jewish social service, the growing competition for Jewish social-work students, and the rising socio-economic status of American Jewry all indicate that unless Jewish communal recruitment programs are expanded, there will not be enough staff for Jewish agencies. Fortunately, well conceived and directed recruitment programs seem to be bringing results, and recent research reports some encouraging findings.

A study of the career plans of America’s June 1961 college graduates found that a large proportion of them planned to go on to graduate work in the social sciences, humanities, and education. In fact, the proportion of such students was almost twice as large as the percentage of those interested in the physical sciences and about equal to those planning to become engineers.21

Evidence for a hopeful prognosis about our ability to recruit in the future can be found in a “Survey of Career Choices of Jewish Youth” completed in 1962 by the B’nai B’rith Vocational Service. The study was made possible by a grant from B’nai B’rith Women and conducted by volunteers supplied by them. The findings are based on the returns of more than 6,600 young people active in Jewish youth groups in 40 states. About 90 per cent of the teenagers who participated in the survey said that they probably would go to college; over 70 per cent of the boys hoped to prepare for professional careers, while only 3 per cent planned to become proprietors and 7 per cent hoped to become executives or managers. The desire to help others was men-

tioned most frequently by the students as the factor which most influenced their occupational choice. The most surprising and encouraging finding of the study was that 19 per cent of the respondents indicated they were interested in a professional career in the Jewish community. Of these, most were interested in social work: 70 per cent expressed interest in casework and group work; 13 per cent in Jewish education; 6 per cent in the rabbinate, and 4 per cent in vocational counseling. (Community organization was not listed among the choices.)

Finding enough professional workers is only part of the personnel problem in Jewish social service. Equally important is the ability to retain the workers and to assure their competence. This to a large extent is determined by the nature and effectiveness of pre-service and in-service training programs.

**TRAINING OF PERSONNEL FOR JEWISH SOCIAL SERVICE**

The question of providing specific training for the personnel of Jewish social service agencies continues to be debated. The pre-service education of most social workers has generally been in nonsectarian schools of social work, despite periodic efforts by the Jewish community to establish separate schools—either parallel or supplementary.

Is there a need for special training for social workers in Jewish communal service? If so, what should be its content and where and how should it be provided?

**Background and Nature of Social-work Education**

Anna Dawes is generally credited with having prepared the way for education for social services when, at the International Congress of Charity and Corrections in 1893, she asked "why the men and women who were then departing from the field of active social work should not have an opportunity to transmit to their successors what they had learned during their years of service, so as to enable new workers to take up the work where the older ones left off, without going through a long, hard period of learning by doing." In 1897 Mary Richmond proposed that training for social work should be undertaken as an educational function. She called for the establishment of a "training school of applied philanthropy" whose curriculum should emphasize "practical work rather than academic."

Social-work education can be said to have had its official beginning in the United States with a summer training course for "charity workers" by the New York Charity Organization Society in 1898. Within six years this course was extended to one year and transformed into the New York School of Philanthropy. By 1910 there were schools of social work in Boston, Chicago, Philadelphia, and St. Louis.

Between 1910 and 1930 some schools, especially the larger and older ones, were sponsored and largely supported by private welfare agencies, while others obtained university affiliations. Some of the more firmly established
schools early offered two years of graduate professional study based on a bachelor's degree; most schools offered undergraduate programs, alone or in combination with graduate courses. The major and almost exclusive emphasis in the programs of all schools was on casework.

In the early 1930s new social-work schools were developed in state universities as well as in some private urban universities. In 1932 the schools of social work for the first time agreed on a "minimum curriculum." In 1939 the American Association of Schools of Social Work required all schools to become associated with a recognized college or university, and established the requirements for a two-year graduate program leading to the Master's degree. The 1930s also witnessed the development of social group work and its inclusion in the social-work curriculum.

In 1944 the association expanded its "minimum curriculum," which was again revised in 1952. During the past 10 to 12 years a number of schools have begun to establish one- or two-year sequences in community organization and some have set up doctoral programs.

In 1952, when the Council on Social Work Education was established, it continued the work on curriculum improvement. A major three-year curriculum study was completed in 1959 and a new curriculum policy was adopted in 1962. It stated: "The curriculum is developed as a unified whole, with three major components: Social Welfare Policy and Services; Human Behavior and the Social Environment; and Methods of Social Work Practice." Specific educational objectives were developed for each curriculum area. Schools were authorized to provide opportunities for a two-year concentration in class and field instruction in any or all of the three basic methods of social work—casework, community organization, and group work.

In 1962 there were 56 accredited schools of social work in the United States offering a master's-degree program. Among them was the Wurzweiler School of Social Work of Yeshiva University, the first Jewish university-sponsored school of social work. In addition to these schools, Brandeis University's Florence Heller Graduate School for Advanced Studies in Social Welfare offered a doctoral program to prepare social workers "for leadership responsibilities in the social-welfare field."

In little more than 60 years, as pointed out by Werner Boehm, director of the social-work curriculum study (p. 204), social-work education has moved from "apprenticeship training within the social agency to its location as a program of higher education in the university and college community."

In these same 50 years the advances in training for specifically Jewish social service were neither so dramatic nor so successful.

Special Training Schools for Jewish Communal Service

Of the several attempts to set up special training schools to prepare personnel for Jewish social service, all but one, the School of Social Work of Yeshiva University, failed and no longer exist. The question of special training is therefore still current and pressing.

The most complete history of training for Jewish social service was pre-
pared by Michael Freund. His study showed that during the first quarter of the 20th century there were several significant attempts to provide organized training for those engaged in Jewish social work.

In 1902 the National Conference of Jewish Charities established scholarships for training in the “scientific approach” to charity, which included courses in “applied sociology” and practical experience in relief agencies. The initial grant was for six months and further extension was to depend on the educational needs and potential of candidates. Given the low status and pay of charity workers, there were few applicants for the scholarships and the grant was not renewed.

In 1903 Lee K. Frankel, head of the United Hebrew Charities in New York City, who in 1901 had called for a “scientific approach” to philanthropy (p. 206), offered a course in “applied philanthropy,” with the cooperation of the Jewish Chautauqua Society.

In 1913 a School of Jewish Social Service, projected as a national institute, was established by the Jewish Settlement, a member of the Federation of Jewish Charities of Cincinnati. The curriculum called for six months of study at the Hebrew Union College and the University of Cincinnati and six months of field work in a local agency. The school failed, primarily because it was unable to attract out-of-town students.

In 1915 the National Association of Jewish Social Workers (not the same as the National Conference of Jewish Social Work) opened a summer school for Jewish social workers in New York in cooperation with the Chautauqua Society.

In 1916 the Jewish Community of New York (the New York Kehillah) established the School of Jewish Communal Work, as one of several bureaus, to provide professional training for those who would work in the major areas of the Kehillah’s concern (philanthropy, recreation, education, etc.). It was a graduate school, having a training period of 3 to 4 years and a curriculum of field work and study. Studies covered the historical background and current status of the Jewish community, methods and principles of communal work, and work in the area of the student’s specialization. When the United States entered World War I, the Kehillah suspended operations and the school was closed.

In the early 1920s JWB conducted its own school to train promising graduate students for Y work. The school, which was under the direction of Julius Drachsler, ceased operations when, in 1925, a new and broader program for Jewish social work was set up. That year, the Training School for Jewish Social Work was set up by the National Conference of Jewish Charities. It later became known as the Graduate School for Jewish Social Work. Its immediate purpose was to provide training for Jewish social work, and its long-range goal was to discover and equip future leaders in Jewish communal life. Within a few years, the school’s 15-month program was extended to two years, and the school was granted the right to award both Master's

and doctoral degrees. The original curriculum called for three months of study of Jewish background material and Jewish social service; nine months of the general principles, methods, and techniques of social work, three months of the aims and methods of Jewish social service. Courses were taken at the New York School of Social Work, and field work (15 hours per week) was under the direction of the graduate school.

The school had counted on the support of foundations, federations, and interested individuals, but the great depression, the pressure of overseas needs, and the lack of conviction among federations that there was a need for a specifically Jewish school rendered the school's financial difficulties insurmountable. After an unsuccessful attempt to affiliate with the Hebrew Union College, it closed in 1940 for lack of funds.

In 1947, after a study (p. 230) and recommendation by the Conference Committee on Training for Jewish Social Work, the Training Bureau for Jewish Communal Service was established. Five national agencies assumed responsibility for initiating the bureau (AAJE, JDC, CJFWF, NCRAC, and JWB).

The concern which led to establishment of the bureau was somewhat different from that which had motivated earlier efforts. It was generally agreed that the existing schools of social work had made great progress in curriculum and approach and now offered sound educational programs. However, it was questioned whether this training fully met the special needs of Jewish clients and agencies and whether it was geared to preparing workers for community organization, community relations, overseas service, and institutional care of the aged. Consequently the purpose of the Training Bureau was to give supplementary preparation for practicing social workers and graduates of schools of social work.

The bureau's 14-month course of study was on a graduate level. The curriculum consisted of three parts: three months of study devoted to an understanding of Jewish life past and present, and community-organization principles and methods; nine months of field work, supplemented by institutes and workshops, and two months to be devoted to the interpretation and evaluation of the field-work experience. The bureau did not grant degrees.

Like its predecessor, the Graduate School for Jewish Social Work, the Training Bureau had difficulty in securing financial support. Funds were first used to meet overseas requirements; there was a decline in national fund raising beginning in 1949; the school had difficulty finding qualified students who could leave jobs for an extended period, and there continued to be some continuing skepticism on the part of influential persons as to the need of a school under Jewish auspices. After attempts to affiliate with the New York School of Social Work of Columbia University, Dropsie College, and Brandeis University, the Training Bureau was discontinued in 1951.

In 1957 Yeshiva University established a School of Social Work. Together with the Graduate School of Education, it was an outgrowth of the School of Education and Community Administration, established in 1948. Coedu-
cational and nondenominational, the School of Social Work offers a two-year graduate program leading to the Master of Social Work degree. The school catalogue describes the program thus: "Through classroom and field instruction, the students acquire an understanding of the scientific principles and social and ethical values pertaining to social work as a whole, as well as the purposes, ethos, and structure of Jewish communal services."

The educational program of the School of Social Work is organized in accordance with the curriculum policy of the Council on Social Work Education. The basic curriculum of the School has been enriched with content "to prepare students for social-work practice in Jewish communal settings." Charles Levy, acting dean of the school, in an address at the opening exercises for the 1962–63 school year, explained the school's uniqueness as follows:

Preparation, as far as the sectarian dimension of practice is concerned, is not simply a matter of randomly added courses, although all students are indeed required to take four courses obviously not required in other schools—two courses in Jewish Social Philosophy, a course on the Jew in American Society, and a course in Jewish Communal and Social Organization. These courses are viewed as opportunities for students to acquire knowledge and understanding of Jewish people—their beliefs, their religious practices, their needs, their relationships, their view of their faith, and their relationship to their physical and social environment. . . . On one hand, they provide access to substantive content and, on the other, they generate sensitivity in the students to their own responses as Jews . . . and to the responses of clients, lay leaders and staff. . . .

In 1962 the school was named the Wurzweiler School of Social Work in honor of Gustav Wurzweiler.

"What is Jewish about Jewish Social Work?"

In a paper 23 presented at the 1962 National Conference on Jewish Communal Service, Harold Silver, director of the Jewish Family and Children’s Service in Detroit, reviewed some of the early debates about "what is Jewish about Jewish social work." In the early 1900s some advocated a "Jewish tendency" in Jewish institutions, without which "they have no reason whatever for existing." Others argued that "in order that we may properly take our place in the community with our neighbors and live with them in a fitting and neighborly manner, we should not emphasize our Jewishness in the way in which we have been doing."

Silver suggests that in the period of mass immigration the justification for distinctively Jewish social work was obvious: there were Jewish needy for whom the more settled group felt responsible; a worker’s knowledge of Yiddish was as essential as a sympathetic understanding of the immigrants’ background and customs. In time, these factors became less important. Immigration declined, nearly all Jews spoke English, community chests assumed wider financial responsibilities, and social-work education began to manifest

concern about cultural differences. More recently, says Silver, the rationale for Jewish social service derived from the philosophical commitment of its workers and lay leaders. The so-called "assimilationists" were primarily "client-centered." They believed that Jewish agencies were justified only where nonsectarian agencies failed to meet community needs, and they rejected the idea of special training for Jewish social workers. The so-called "survivalists" equated the interests of the Jewish group with the needs of the Jewish client, and on that basis favored separate and distinctive Jewish social services. These tended to feel that in the interest of the Jewish community the agencies should actually seek out opportunities to introduce Jewish content into their programs and services. For a long time the issue was "needs of Jews vs. Jewish needs."

Through the years, the profession continued to explore and debate the question of special training. The concern, and the shift in the nature of the concern, was reflected in such papers, delivered at the National Conference on Jewish Communal Service, as "Racial Factors Which Condition Casework with Jewish Families" (1924), "Relation of the Jewish Social Worker to the Jewish Community" (1934), "Jewish Content in Jewish Social Work" (1936), "Present Programs for Training for Jewish Communal Service" (1949), and "Relationship of Existing Training Programs to the Needs of Jewish Communal Service" (1949).

A study initiated in the 1940s by the Conference Committee on Training for Jewish Social Work and conducted by Philip Bernstein (now the executive director of CJFWF) obtained information on the judgments of agencies and workers about the need for a Jewish school of social work. Most of the caseworkers among the 234 agencies and 970 social workers questioned thought that no Jewish school was needed, unlike community-organization and group workers.

Those opposing a Jewish school advanced the following reasons: all people have essentially the same problems, regardless of religion; the existing schools of social work are capable of supplying the field; the establishment of a Jewish school would invite discrimination against its graduates by nonsectarian agencies and against other Jewish students as well; it would tend to accentuate the differences rather than the similarities between Jews and others; the cost of maintaining a Jewish school would place a large financial burden on the community; a single Jewish school would, on the one hand, be inadequate for all sections of the country and, on the other, would duplicate existing facilities. Satisfaction was expressed with the graduates of the general schools. It was argued that the old Graduate School for Jewish Social Work had filled only a small proportion of personnel needs, and that there were ample facilities for field training in large cities without the existence of a Jewish school.

Opinions favoring a Jewish school pointed to the unlikelihood of non-Jewish faculty members guiding their students to careers in the Jewish fields; the inadequacy of students' preparation in Jewish courses which could not be provided by the nonsectarian schools; the difficulties in eval-
uating the Jewish qualifications of the Jewish agencies and their supervisors by nonsectarian schools. The establishment of a special school for training in Jewish social work, many claimed, would result in raising the standards of the Jewish agencies, offering better control of field training for Jewish communal service, and recruiting more people for Jewish social work. Stressing that philanthropy was no longer the center of Jewish life, some viewed a Jewish school as the core of the future organized Jewish life in America. They maintained that community organization was a discipline which could best be taught to social workers preparing for Jewish communal service in a Jewish school. In view of the findings, a Training Bureau of Jewish Communal Service, rather than a Jewish school of social work, was set up in 1947 (see above).

The last decade, probably influenced by the closing of the Training Bureau in 1951, was marked by renewed interest in the Jewish components in agency goals and practice, and in methods of in-service training to prepare workers for Jewish communal service. This interest is evidenced by such titles of papers presented to the National Conference\(^\text{24}\) as “Jewish Components in Social Work” (1950); “The Meaning of Jewishness to Clients and Its Effect on Casework Service” (1951); “Developing Positive Jewish Attitudes Through Jewish Center Activities” (1953), and “An Approach and Philosophy of Jewish Social Welfare” (1953). In 1957 a paper on “Jewish Training and Orientation for Social Workers” called on Jewish federations to take leadership in developing and sponsoring Jewish in-service training programs for the staff of all the agencies in the “federation family.” In 1959 Graenum Berger, then chairman of the committee on training of the National Conference on Jewish Communal Service, made more radical proposals in a paper suggesting that social-work students without a “requisite” Jewish background “be enrolled” in Jewish courses of study as part of their graduate training and that an agency's Jewish purpose and practice be considered before it was selected as a field-work placement for Jewish students. He also called for “certification of students’ Jewish qualifications” before employment and “diplomate” status for experienced workers with proved technical competence and “ability to translate Jewish objectives through practice.”

Since 1959 the National Association of Jewish Center Workers through its professional education committee, has studied the “Jewish knowledge and attitude necessary for Jewish community center workers.” In 1962 the National Association of Jewish Center Workers devoted more than half of the sessions of its national conference to the subject. A paper by Bertram H. Gold and Arnulf M. Pins\(^\text{25}\) indicated that “necessary preparation of the Jewish community-center workers is not identical with professional preparation in social work . . . , a good Jewish background and strong Jewish and democratic commitments, coupled with knowledge, attitudes, and skills ac-

\(^{24}\)These and other papers later appeared in the *Journal of Jewish Communal Service*.

quired in graduate social-work education are a *sine qua non* for effective professional practice."

There seems to be growing acceptance of the Jewish purposes of Jewish social services. For example, the keynote address at the National Conference of Jewish Communal Service in 1958 was entitled "The Preservation of Jewish Values: A Fixed Point of Reference." Obviously, there are still some differences, but the major question for most is no longer whether there are Jewish purposes but how are they to be carried out.

The distinct Jewish purposes of federations and welfare funds are easily seen and generally understood. Since they coordinate and plan for Jewish community-sponsored services and raise funds for Jewish local, national, and overseas needs, there is a clear rationale for their separate existence. Recent trends for expanded governmental responsibility for many areas of social welfare have made it increasingly possible and desirable for American Jews to concentrate many of their social services on their uniquely Jewish interests and needs. This trend has led community-organization workers to seek greater knowledge and understanding of the American Jewish community.

There never was much question about the Jewish responsibility and the need for Jewish program content in the institutional field. Homes for the aged and child-care institutions have generally provided for the observance of Jewish holidays and ceremonies and for Jewish education. Consequently, these agencies have always sought staff who can assure the provision of such services.

YM-YWHAs and Jewish community centers, historically, provided services to meet the special needs of American Jews; first literacy and education and then "Americanization." Since the Janowsky survey which was completed in 1947 (p. 209) and the JWB's Statement of Principles which was adopted in 1948, the Jewish community-center field has begun to articulate its current Jewish purposes and has sought ways to implement them. In 1955 Sanford Solender, then director of JWB's Jewish Community Center Services, summarized the Jewish community center's unique Jewish purposes.26 Today, there is general acceptance that some training in addition to social work is needed by center workers; but how much, what kind, how and where provided—that is still unresolved.

Casework agencies are least clear about their Jewish purpose and content. Consequently, caseworkers have been least accepting about the need for Jewish training in addition to social-work education.

After three years of intensive consideration by a committee of lay leaders and professional workers, CJFWF in 1954 published a statement on "The Values of Jewish Family Service to the Client and the Community." It pointed out that the rationale for a Jewish family agency could

found in the desire of Jews to live as Jews and to have a communal life and certain institutional forms of their own. . . . (1) many clients prefer the Jewish agency for deeply significant personal reasons; (2) the way many clients feel about the Jewish agency facilitates a good professional and working relationship; (3) the board member and volunteer as well as the professional need the Jewish agency as one means of expression for their cultural traditions and religious impulses.

In 1957 the training Committee of the National Conference of Jewish Communal Service sponsored a session on training at the conference’s annual meeting. Questions on the agenda were:

Which should be the major emphasis in training for Jewish communal service—Jewish background and/or understanding the Jewish individual and/or professional skills and understanding specific to a Jewish setting?

Should we think in terms of the establishment of a Jewish school, or of offering supplementary training only?

Should we look to Jewish denominational institutions for training sufficiently broad to meet the needs of Jewish communal services, or must training be under total (Jewish) communal auspices to be satisfactory?

For the next two years the committee continued to discuss these and similar questions.

In 1959 the committee made a number of recommendations, including one that social workers in Jewish agencies

must have a great deal of knowledge about the individual, group, and communal behavior of Jews, historically and contemporaneously, and . . . a sympathy for the continuation of Jewish life in America and the world. . . .

The committee also commented that

the inability [of nonsectarian schools] to provide a fully integrated curriculum of Jewish content and social work does not give students in professional schools an organic approach towards work in the Jewish community. Hence, many Jewish students remain in conflict about their own Jewishness, about working in Jewish communal agencies, and continue to question the validity of such sectarian services.

Recent Developments in Training for Jewish Social Service

In 1960 the Wurzweiler School of Social Work of Yeshiva University added a concentration in casework to its initial sequence in group work and in 1962 the Council on Social Work Education reaffirmed the school’s accreditation “with commendation.” For the academic year 1962–63, 43 full-time students were enrolled, more than at any time since the school opened in 1957, with 13 students. For the first time since 1940 the Jewish community had a school whose primary purpose was to train people for Jewish social service.

In recent years, all schools of social work have begun to stress the role of culture, religion, and values in the life of people and in social-work practice. The curriculum study on social-work education included a special project on
the Teaching of Values and Ethics in Social Work Education. The Council on Social Work Education in 1960 and 1961 sponsored a series of faculty institutes in Religious Content in Social Work Education, and its new 1962 curriculum policy statement made specific reference to the study of culture. These developments in the field of generic social-work education have provided logical and psychological underpinnings to the Jewish field's interest in special training for its workers.

During 1962 plans were developed for the establishment, in 1963, of a Graduate Institute for Contemporary Jewish Studies at Brandeis University, to make possible professional training for executive positions in the Jewish community and scholarly study in several disciplines relating to contemporary Jewry. Students specifically interested in Jewish social service will be related to the Florence Heller Graduate School for Advanced Studies in Social Welfare.

More generally, opportunities for adults to increase their Jewish education on a college level are increasing. The seminars are expanding their extension programs. So, too, are other Jewish institutions of higher learning in several large cities; and many universities have or will soon have departments or special chairs in Jewish studies. In 1962 such programs were established at Rutgers University in New Jersey, at Roosevelt College in Chicago, and at Washington University in St. Louis.

JWB has sponsored an eight-day orientation institute for new Jewish community-center workers, with a curriculum giving special attention to the American Jewish community and its historical antecedents, Jewish communal service in the United States, and methods of achieving the Jewish objectives of the center. Other regional in-service training institutes and executives' seminars dealt with ways of carrying out the unique Jewish purposes of the center. The large-city center executives in their conference in 1961 discussed methods of helping staff increase their Jewish knowledge and actually considered a draft outline of a curriculum for Jewish community-center work. Many individual Jewish community centers have set up Jewish courses for their staff, usually in cooperation with the local bureaus of Jewish education and Jewish colleges.

CJFWF-sponsored institutes for federation executives also considered many subjects of Jewish interest and concern. For example, the following items were considered by small and intermediate city-federation executives in their annual institutes in 1961 and 1962: "The Impact of Developments in the American Jewish Community on Jewish Communal Services", "Jewish Values in the Operation of Jewish Communal Institutes," and "Elements Responsible for Sustaining Jewish Communal Life."

Several local federations have initiated or support special Jewish training programs for the staffs of local Jewish agencies. In New York, since 1955, Jewish orientation and training seminars have been conducted under the

sponsorship of the Jewish Education Committee, in cooperation with the New York Metropolitan Section of JWB; and with the support of the Federation of Jewish Philanthropies. Courses have dealt with Jewish history, values, philosophy and festivals; the Jewish family, the American Jew and the American Jewish community. A total of 298 professionals, representing 47 agencies, have participated. In the fall of 1962 more than 60 workers, half caseworkers and half group workers, were registered in three seminars; many were executives.

CONCLUSION

Current Jewish social services and the problems related to personnel arise out of the conditions of Jewish life in America. The need for professional personnel or the questions of their Jewish training did not exist in the Europe from which American Jewry derives.

Jewish life has continued to change. Most American Jews today are native-born, prosperous, well-educated, living in the suburbs of large cities, poorly informed about Judaism but eager—or, at the very least, not unwilling—to be identified as Jews. The socio-economic changes that have occurred in American Jewry in the past, changes in attitude, values, and behavior, have evoked new individual and group needs.

Jewish social services will be called on to deal with these new interests and needs. How well American Jewry can deal with its new problems and the kind of American Jewish life that will develop depend to a large degree on the adequacy of the supply and training of the staff of Jewish social services.

ARNULF M. PINS

The United States, Israel, and the Middle East *

THE secession of Syria from the UAR on September 29, 1961, touched off a total recasting of political relations in the Middle East during the year under review, July 1, 1961, to June 30, 1962.

Egypt was temporarily isolated as Syria, under its new, right-wing leadership, sought allies among other Arab countries, particularly Iraq, the major political obstacle to Egypt's hegemony in the Arab world. In April 1962 the new Syrian regime was threatened by a revolt which reflected the influence of the proponents of Nasserist land reforms, still popular with the Syrian masses, and which resulted in a slightly leftward turn by the regime. Thereafter the fledgling regime, seeking a measure of stability, offered in a nation-

* For meaning of abbreviations, see p. 433.
wide radio broadcast in June 1962 by Syrian Prime Minister Bashir al-Azmah to enter a political federation with Egypt that would also include Iraq. The overture, viewed as a political maneuver, was implicitly rejected by the Cairo newspaper *Al-Ahram* on June 11, and by the end of July, Egypt and Syria were once again seriously at odds with one another.

In May 1962, the attention of the Arab world was directed to Nasser's proclamation of an intention to lead the Middle East to "Arab socialism" (as distinguished by him from "Russian socialism"). Saudi Arabia reacted by convening in Mecca, on May 20, a three-day quasi-political conference under religious guise to counteract this new ideological thrust. In a major address, King Saud attacked malignant trends against Islam and its followers.

Contributing to the general political unrest was the Syrian-Israel border conflict which erupted at Nuqeib in March 1962 and resulted in the next month in the virtual denunciation of Israel as a unilateral aggressor by the United Nations.

**U.S. Relations with Syria, Egypt, and Iraq**

On October 9, 1961, eight days after Syria's secession from the UAR and three days after the new government's recognition by the Soviet Union, the United States granted Syria formal recognition. According to a New York *Times* dispatch on October 10, the United States had consulted President Nasser before acting, and "he was said to have shown appreciation for the official respect shown him."

Thereafter, four highly placed White House advisors visited Cairo. In February 1962, Chester Bowles, President Kennedy's special assistant on Asia, Africa, and Latin America, visited Nasser. Between mid-February and early March, he was followed by George McGovern, director of the President's Food for Peace program; Robert Matteson, a member of the United States Disarmament Advisory staff, and Edward Mason, White House economic consultant.

Such overtures by the United States did not allay Egyptian distrust. "A question in the minds of United Arab Republic leaders," according to a report from Cairo in the New York *Times* of March 8, "is whether the United States, which is always suspected here of pro-Zionism, will help Israel align herself with the Common Market. Cairo feels support for Israel at this time would go far to offset the economic benefits of United States aid."

Notwithstanding such misgivings, a meeting between Secretary of State Dean Rusk and UAR Minister of Economy Abdul al-Kaissouni resulted in an announcement on April 26 that the United States planned to present the UAR with a massive "package of assistance," which included two development loans previously announced: 17 million dollars for grain silos; 3 million dollars for locomotives; the sale of United States agricultural surpluses amounting to $100 million, and large-scale technical assistance. Also under discussion was the creation of a consortium consisting of the United States,
West Germany, Italy, and the United Kingdom, which would provide Egypt, through the World Bank, with foreign-currency needs enabling her to double her 140 million dollars annual per capita income by 1970.

Considerable skepticism was voiced in Congress concerning the advisability of this aid program to Egypt. Senator Kenneth Keating (Rep., N.Y.), in a letter to Secretary of State Dean Rusk and followed by a speech in the Senate on May 2, demanded that the United States reevaluate and clarify its program of aid to Egypt and renew its efforts to bring about an Arab-Israel settlement before making commitments to the Cairo government. In an earlier address, on March 13, Senator Keating had charged that Egypt was seeking to tie strings to American foreign aid by demanding withdrawal of United States endorsement of Israel’s bid for a European Common Market link.

American aid to Egypt was called into question by others on the ground that it would allow Egypt to acquire a large arsenal from Moscow. “American aid to Egypt,” wrote Roscoe Drummond in the New York Herald Tribune of June 6, 1962, “just about equals the resources which Nasser is diverting from Egypt’s internal needs in order to purchase new and large-scale arms from the Soviets.” Drummond estimated that “the price tag on Soviet arms, delivered and contracted for from 1961 through 1964, is estimated at not less than $298,000,000. . . . Over this period the United States and the International Monetary Fund will contribute to the Egyptian economy an amount equal to, perhaps even greater, than what Nasser is withdrawing from his economy to buy these weapons.”

Justifying the State Department’s action, Assistant Secretary of State Frederick G. Dutton declared in July 1962:

The State Department studies show there is no significant correlation between United States aid and UAR’s arms purchases. The UAR’s international-payments problems are found in its lack of sufficient free-world convertible currencies. In contrast, the UAR has substantial development and current-payments resources with the Soviet bloc, mainly because the bloc provides the market for large quantities of the UAR’s principal export commodity, cotton, which cannot be sold in the free world at reasonable prices. . . . were the United States now to cease aid, the UAR’s ability to purchase arms would not be substantially affected.

In an earlier letter, dated July 9, 1962, to Representative Leonard Farbstein (Dem., N.Y.), outlining American policy on financial aid to Nasser, Dutton had written; “The State Department recognizes Israel’s deep concern with the issues arising from the Arab-Israel problem.” However, he added, “prospects for its settlement and for stability in the region as a whole are improved, if the countries involved are assisted to pursue their legitimate goals for economic development.”

On July 21 Egypt announced that it had launched its first rocket and a few days later the first Egyptian jet-fighter plant was formally opened.

American relations with Iraq were progressively more strained. In July 1961 the United States supported a British resolution in the Security Council
aimed at winning UN recognition of Kuwait's new independence and deterring Iraq from claiming the neighboring state. The Soviet Union vetoed the resolution. Relations with Iraq deteriorated further, when, on November 30, Kuwait's admission to the UN, opposed by Iraq, was supported by the United States. (It was vetoed by the Soviet Union.) On June 1, 1962, the United States accredited an ambassador from Kuwait. The next day Iraq retaliated by expelling United States Ambassador John D. Jernegan.

ISRAELI AND MIDDLE EASTERN AFFAIRS
IN THE UN

Arab Refugees

Between December 4 and 19, the General Assembly's Special Political Committee held 19 meetings to consider the annual report of John Herbert Davis, director of the United Nations Relief and Works Agency for Palestinian Refugees (UNRWA). The committee produced a draft resolution which was sponsored by the United States in the General Assembly and was adopted on December 20 by a vote of 62 to 0, with 37 abstentions. It urged the Arab host governments and Israel to cooperate with the Palestine Conciliation Commission (PCC) in a renewed effort to implement paragraph 11 of the 1948 General Assembly resolution endorsing repatriation or compensation for the Palestine refugees. It further requested PCC to try to complete by September 1, 1962, its work on the identification and evaluation of the Arab refugees' immovable properties in Palestine, as of May 15, 1948. The Assembly also directed attention to UNRWA's precarious financial position and urged increased contributions from participating governments for its essential programs. Except for dates, the resolution was undistinguishable from one adopted the preceding year (AJYB, 1962 [Vol. 63], p. 282). Two additional provisions submitted by the Special Political Committee were eliminated by the General Assembly. One of these called for PCC's membership to be increased from three to five, the new members to be proposed by the president of the General Assembly and approved by the body. The other would have requested the reconstituted commission to take measures for the protection of the rights, property, and interests of the Palestinian Arab refugees.

In December 1961 the United States voted against a draft resolution, jointly sponsored by 16 members of the General Assembly: Central African Republic, Chile, Congo, Costa Rica, El Salvador, Gabon, Guatemala, Haiti, Ivory Coast, Liberia Madagascar, Netherlands, Niger, Sierra Leone, Upper Volta, and Uruguay. The resolution called on the General Assembly to renew its appeal to the governments concerned to undertake direct negotiations—with the assistance of PCC, if that were desired—with a view to finding a solution acceptable to all the parties concerned, for all the questions in dispute between them, particularly the question of the Arab refugees.

The Israeli delegates warmly supported the draft resolution. Arab repre-
sentatives termed it unacceptable on the ground that it reduced the question of the inalienability of the rights of the Arab refugees to a simple dispute between the Arab states and Israel. The draft was rejected in committee by a vote of 44 to 34, with 20 abstentions and 6 members absent. Some observers favorable to Israel were pleased at the small margin of defeat.

When asked to explain American opposition to the 16-member "direct talks" draft, in view of the United States government's traditional attitude of favoring negotiations in all disputes, United States Ambassador to the United Nations Adlai Stevenson replied on December 21, 1961:

Our opposition to that resolution is based on the fact that this was an old dispute where there was no particularly new element introduced. One side said it would not negotiate at this time and we saw no value in merely passing the resolution. Our main objective, furthermore, was to eliminate all elements which might cut across the mediation between the parties and the efforts to mediate by Dr. [Joseph] Johnson [the special UN envoy concerned with the problem of Arab refugees]. We are for negotiations at the appropriate time and made that clear during our presentation of the case.

Congressional criticism of the Stevenson position was soon forthcoming. On March 28 ten senators sent a letter asking Secretary of State Rusk to instruct the United States delegation to the United Nations to take "a position in favor of direct peace negotiations between Israel and the Arab States." The letter, signed by nine Republicans and one Democrat, came on the eve of the opening of the UN Security Council debate on the Israel-Syria border clashes.

Israel-Syria Border Clashes

The Israeli-Syrian frontier runs around the eastern shore of the Sea of Galilee, but at some points along this shore the territory claimed by Israel is no more than ten yards wide.

In March there had been firing over fishing rights at these points and over farming rights in a demilitarized zone hugging the lake.

On March 16 Israel attacked an allegedly fortified Syrian post on the eastern shore of the Sea of Galilee. Israel claimed that its raid was undertaken in self-defense against repeated harassment of its fishing and police boats on the Sea of Galilee, which had issued from the fortified post.

In a speech to the Security Council, on March 17, Ambassador Stevenson said: "Whatever the facts in this connection, they do not in our view justify the Israeli reversion to any policy of retaliatory raids." He called attention to the availability of UN machinery in the area to help avoid conflict, and declared: "If the United Nations peace-keeping machinery has not always been adequate to preclude such difficulties, the answer lies in improving the machinery and cooperating with it. It does not lie in raising the scale of military action in violation of the armistice."

In April 1962 Major General Carl Carlsson von Horn, chief of the UN Truce Supervisory Organization, reported that a post-raid investigation had failed to confirm the existence of a fortified post. Basing their actions largely on this report, the United States and Britain sponsored a Security Council
resolution which declared the raid to be a violation of a 1956 Security Council resolution condemning armistice breaches by Israel, even in retaliation for attacks. The Security Council passed the resolution by a vote of 10 to 0, with France abstaining.

On April 3 Representative Farbstein and other congressmen from New York City appealed to President John F. Kennedy, in separate telegrams, to interdict the United States vote in favor of the Security Council resolution censuring Israel. On April 9, in a speech to the House of Representatives, Farbstein characterized the vote as "a unilateral condemnation which serves as an open invitation to Syria to resume its harassment of Israeli shipping." He introduced a resolution calling upon Secretary of State Rusk to give the House of Representatives "full and complete information with respect to the motivation and underlying reasons for United States sponsorship and support of the UN Security Council censure of Israel." On April 4, 1962, the Conference of Presidents of Major American Jewish Organizations sent a message to President Kennedy expressing

deep concern over the preliminary position of the United States government in the current discussions in the United States regarding the Syrian-Israel dispute. . . . That position implies that the United States is more critical of Israel's response to Syrian provocation than it is to the aggressive action by Syria . . . . this may have dangerous repercussions by encouraging the Syrians to continue their aggressive action against Israel.

Ambassador Stevenson was sensitive to the criticism leveled at him for his positions on the 16-nation "peace-talks" resolution and the censure resolution. In a letter to Rabbi Jacob J. Weinstein of Chicago, on June 6, 1962, Stevenson wrote: "The judge—the Armistice Commission—would not fix who was principally responsible for provocation, in large measure, because Israel has refused access to the commission in these regions. Hence there could be no equal condemnation of Syria." He added that he was quite surprised that the UN resolution was as tempered as it was, and "then to be criticized so extensively by the Jewish community of the United States is a bitter pill."

Underlying much of the criticism of the American positions on the 16-nation peace-talks resolution and the censure resolution was the fear that American foreign policy towards Israel was undergoing a change for the worse. However, on June 26 Israeli Foreign Minister Golda Meir declared in the Knesset that the basic relations between Israel and the United States would continue to rest on firm foundations of friendship and friendly discussion on all matters of common interest.

Delegates to the 65th ZOA national convention in Washington, D.C., in July 1962 petitioned President Kennedy "to press for the settlement of the Arab-Israel dispute peacefully through direct negotiations" as he had pledged in his campaign. Newly elected ZOA President Max Nussbaum, in his acceptance address on July 2, said that a private conversation with President Kennedy had satisfied him that American policy was in consonance with the views enunciated by the president in August 1960.
Typical of the assurances offered the American Jewish community by the State Department was that given in a letter, dated July 11, 1962, from Assistant Secretary of State James P. Grant to Louis Segal, general secretary of the Farband Labor Zionist Order. "There has been no change of policy," Grant wrote. "Our good will and support are demonstrated by the fact that the level of United States economic assistance to Israel is substantially higher now than for several years past." However, he continued, "we feel that Israel failed to make adequate use of United Nations facilities in dealing with the shooting incidents with Syria. . . . Israel has seldom chosen to try out the Council procedures to rectify a complaint because they have felt that the Soviets would use the veto. However, the very fact of Security Council consideration can often cause a pacifying effect on a troubled area."

ARAB BOYCOTT

Anti-bias Legislation

On July 21 a Senate-House conference committee incorporated into the final version of the Foreign Assistance and Related Agencies Appropriations Act of 1963 an anti-bias amendment. The clause, which was similar to provisions appearing in mutual-security legislation since 1956, read:

It is the policy of the United States to support the principles of increased economic cooperation and trade among countries, freedom of the press, information, and religion, freedom of navigation in international waterways, and recognition of the right of all private persons to travel and pursue their lawful activities without discrimination as to race or religion. . . . Any distinction made by foreign nations between American citizens because of race, color, or religion in the granting of, or the exercise of, personal or other rights available to American citizens, is repugnant to our principles.

The amendment, introduced by Senator Jacob Javits (Rep., N.Y.) and Representative Farbstein, for the first time required the president to report annually to Congress on the implementation of the clause. Application of the anti-bias provision, however, continued to be subject to the president's discretion. The conference had eliminated a provision in the House version of the bill that "in all negotiations with any foreign nation with respect to any funds appropriated under authority of this act, these principles shall be applied." A number of congressmen served notice that at future sessions they would insist on mandatory implementation, holding that the sentiment of Congress had been too often ignored by the executive department.

On April 1 the Massachusetts legislature adopted the following resolution:

The General Court of Massachusetts respectfully urges the Department of State to take a firm position against Arab interference in the conduct of the affairs of American citizens and businessmen, to abstain from any accommodation to Arab League boycott activities and policies, whether passive or overt, to resist
any efforts by Arab nations to maintain or widen its boycott activities in the United States, and to exert all possible efforts and utilize its resources to the fulfillment of the spirit and purpose of this resolution.

Massachusetts was the seventh state to adopt such a resolution, the others being California, Missouri, New Jersey, New York, Pennsylvania, and Wisconsin (AJYB, 1962 [Vol. 63], p. 278). The same month a similar resolution was introduced in the Michigan senate by State Senator Charles S. Blondy. In the preambular clauses of this resolution he specifically objected to the anti-Israeli boycott as applied to American citizens and shipping, and to the banning of Jews from the United States-operated Dhahran airbase in Saudi Arabia.

On October 26 the American Jewish Committee published a report stressing that the Arab boycott “has interfered with the commercial pursuits of Americans and American companies in many foreign countries. It has subjected American foreign trade to arbitrary restraint. It has obstructed American shipping and visited abuse upon American seamen in defiance of international law.”

Anti-boycott Programs

In compliance with instructions by the New York State Court of Appeals (AJYB, 1962 [Vol. 63], p. 277), the New York State Committee Against Discrimination (SCAD) opened a public hearing on January 8 to hear AJCongress charges that the Arabian American Oil Company (ARAMCO) barred Jews from employment both in Saudi Arabia and in New York City. In his opening presentation, AJCongress Vice President Shad Polier charged that “ARAMCO uses the possibility of travel to Saudi Arabia as a formula to disguise the fact that it is actually honoring a commitment to its business partner—Saudi Arabia—to exclude Jews from any part of its payroll, foreign or domestic.”

ARAMCO attorney Chester Bordeau questioned the constitutionality of the proceedings, asserting that they were in conflict with the constitutional provision that grants the executive branch of the Federal government sole power to conduct the foreign policy and defense of the United States. The ARAMCO lawyer quoted a 1958 letter by Assistant Secretary of State William M. Roundtree to the effect that a ruling requiring ARAMCO to hire Jews for employment in Saudi Arabia would “prejudice the company’s operations” and would “probably adversely affect other United States interests there as well.” In reply, Polier noted that the State Department official’s objections applied to a SCAD order that would have compelled ARAMCO to employ Jews in Saudi Arabia, not to any determination that would bar discrimination by ARAMCO in domestic employment.

On April 29 the National Association for the Advancement of Colored People (NAACP) filed a friend-of-the-court brief supporting the AJCongress complaint against ARAMCO’s employment practices “because we believed that the impartial enforcement of state laws against discrimination is an
essential factor in achieving equal treatment for all persons regardless of race and religion.”

In several instances the Arab boycott was thwarted. On October 3 Peace Corps Director Robert Sargent Shriver announced that notwithstanding the elimination of anti-bias provisions from the Peace Corps Act, the corps would continue its policy of not operating in nations that discriminate against American personnel because of race or religion.

On October 16 the Brown and Williamson Tobacco Company, which for five years, under Arab pressure, had refused to trade with Israel, notified Rabbi Irving Miller, president of the Conference of Presidents of Major American Jewish Organizations, that it was “fully” resuming its trade relations with Israel.

**ECONOMIC AID**

Economic relations between Israel and the United States continued largely unchanged. On June 12, in a progress report on the Mutual Security program from President Kennedy to Congress, it was stated that United States development-fund loans to Israel for fiscal 1961 totaled $16 million, an increase of $1 million over the previous year, that United States agricultural commodities for Israel totaled $25 million, and that United States advisors and technicians continued to serve in Israel on highway and railway projects and on programs for mineral and industrial development. The report also revealed that no United States military aid was given to Israel in fiscal 1961, while Saudi Arabia, Jordan, Lebanon, and Iraq did receive such aid. Lebanon received $172,000 worth of military aid from the United States in fiscal 1961, and was allocated $107,000 in that category for fiscal 1962; Jordan, $3.47 million for fiscal 1961, and $1.511 million for fiscal 1962; Iraq $32,000 in fiscal 1961, and $40,000 for fiscal 1962. No figure for military aid for Saudi Arabia was given in the president’s report.

Earlier in the year, on April 22, the United States Agency for International Development (AID) reported that Israel had concluded loan agreements with the United States totaling nearly $219 million since its establishment as a state. Of this sum, loan grants totaling nearly $170 million had already been disbursed. The figures included loans made under the Economic Cooperation Act of 1948 (the Marshall Plan); the Mutual Security Act; the local-currency provision of Public Law 480, and the Foreign Assistance Act of 1961, which created AID.

On July 11, 1961, the Atomic Energy Commission announced that radiological-protection equipment would be included in $80,000 worth of apparatus to be supplied to Israel, Argentina, and Brazil, through the International Atomic Energy Agency of the United Nations. Israel received one mobile unit and two stationary monitors as part of its radiological-protection program.

On October 12 United States Atomic Energy Commission Chairman Glenn T. Seaborg presented $350,000 to the government of Israel toward
the cost of a research reactor at the Israeli Atomic Energy Commission's Nahal Sorek Research Center. In presenting the United States government check, Seaborg said:

Israel, although a new nation and one of the smallest in the world in population and area, has built up its scientific research and development to the point where it now compares favorably with that of advanced nations which have much greater resources and much longer experience in the field of science.

A significant change in future United States-Israel economic relations may have been presaged by a June 19 announcement that technical assistance rendered Israel for 10½ years through the United States Operation Mission (USOM) was to end on June 30. USOM Director Henry Chalfant stated that Israel and the United States agreed that Israel no longer required direct technical assistance, since it could no longer be considered as an underdeveloped country. On February 1 Bruce MacDaniels, who had served as USOM's first director, stated: "As far as I know, this is the first case where technical assistance and economic aid have phased themselves out."

**AMERICAN JEWS AND ISRAEL**

The annual meeting of the Zionist General Council in Jerusalem (May 27-June 4) considered two long-standing problems: the relationship between Israel and the Zionist movement, and the necessity for internal reorganization.

The council assembly was confronted with a new Goldmann-Ben-Gurion embroilment (AJYB, 1962 [Vol. 63], p. 285).

On May 25, 1962, the Israeli premier had sent a letter to Moshe Sharett, chairman of the Jewish Agency, requesting clarification of Nahum Goldmann's political activities, particularly in the United States. According to Goldmann, two incidents had provoked the inquiry. First, on the initiative of American Zionist Council Chairman Irving Miller, he had lunched with Joseph Johnson, special UN envoy to the Middle East, to explain Israel's position on the Arab refugees. Second, at the request of Abraham Harman, the Israeli ambassador in Washington, he had advanced certain proposals, acceptable to the Israeli government, to Philip Talbot, United States undersecretary of state for Near Eastern affairs. Goldmann accepted the view that the Israeli government had sole authority to engage in talks or negotiations with other governments in matters concerning the State of Israel and declared: "I have never claimed the right of intervention nor have I intervened except when asked to do so." Ben-Gurion appeared satisfied with Goldmann's disclaimer and this quarrel was declared closed by him in an address on May 27 to the world organization of Labor Zionists.

The council's equilibrium was, however, short lived. In a letter to that body on June 4, 1962, Ben-Gurion resumed another, old quarrel with the Zionist movement:
But now, since the members of the Zionist organization and its leaders have declared—as they also did at the last Zionist congress—that Zionism does not require its members to immigrate to Israel, I cannot call myself a Zionist, because throughout my life I have regarded immigration as my first duty as a Zionist. The statement that Zionism does not require its members to settle in Israel empties the word Zionism of its principal content.

In a discussion concerning reorganization, both Sharett and Goldmann urged a basic change in the structure of the world Zionist movement, particularly in the United States. A resolution to this effect was passed calling upon all Zionist organizations to carry out the resolution of the 25th World Zionist Congress of December 1960-January 1961 concerning a unitary Zionist organization in each country. The council urged the Zionist territorial organizations to include Zionist youth representatives in their governing bodies and to encourage their participation in Zionist affairs.

The council called for the development of existing primary and secondary day schools and the opening of new ones. It also recommended new cultural institutes throughout the Diaspora for teaching Hebrew and fostering Jewish values and knowledge of Israel among youth and adults.

In June 1962 AJCongress opened a three-day “American-Israeli Dialogue” in Jerusalem. In his opening address to the gathering, which was attended by nearly a thousand American Jews and Israelis, AJCongress President Joachim Prinz said that increasing numbers of American Jews believe that they comprise a self-contained religious sect which can continue to live happily without any identification with Jews outside the United States except perhaps for philanthropic considerations.

This view, Dr. Prinz said, “threatens ultimately to destroy American Jewry as it has grown and developed in this country.” He proposed intensified tourism and a year’s study in Israel by American Jewish students as part of a long-range plan to establish “tens of thousands of personal relationships between Jews in the United States and Israel.” Continuing his quarrel with the Zionist movement, he stated: “It is historically wrong and factually inaccurate to apply the ideology of European Zionism to the American Jewish scene.” He said that American Jews were worried about the role of religious groups in the political affairs of Israel, because “for Israel’s religious leaders, the concern with ritual and tradition seems to outweigh the deeper concerns of peace and war, of justice and compassion, racism and prejudice, juvenile delinquency and other social ills.”

At the close of the conference, Rabbi Prinz challenged Ben-Gurion’s continued espousal of American Jewish immigration to Israel, urging the prime minister to discard his illusions and “face the reality” that American Jews would not emigrate and that Hebrew would not become their second language.

The American Zionist Council reported that more than 1,200 American Jewish students and teachers had participated in a series of Zionist-sponsored
study-work projects and touring seminars in Israel during the summer of 1961.

On April 14, 1962, a Jerusalem congregation dedicated the first permanent synagogue of Reform Judaism in Israel. Rabbi Jerome Unger of the World Union for Progressive Judaism led the service and UAHC Vice President Jay Kaufman delivered the principal address. In addition, CCAR published a new Hebrew bimonthly, *Prozdor*, reflecting the thinking of some of the leaders of the Israeli Liberal religious movements. And in June 1962, HUC-JIR announced that its Jerusalem school would soon begin functioning as a center for archaeological study and Biblical research.

The Conservative movement also made efforts to root its institutions in Israel. On May 31 the first international convention of the World Council of Synagogues, attended by 800 delegates from the United States and Canada, was held in Jerusalem. In May 1962 the first American student center, built under the sponsorship of American Conservative Judaism, was dedicated in Jerusalem. Ben-Gurion and Sharett spoke at the ceremonies. Provost Bernard Mandelbaum of JTS announced that seminary students would have a minimum of one year's study in Israel.

Representing American Orthodoxy, the Rabbinical Council of America, in July 1961, dedicated a new religious academic center in Rehovot, to be known as Yeshivat ha-Darom. Also Orthodox were 25 American rabbis who went to Israel in May 1962 for three years of advanced studies at the Israel Torah Research Institute at Jerusalem, under a program conducted by the institute in cooperation with the Jewish Agency.

In February 1962, the American Jewish Committee opened an office in Tel-Aviv to foster mutual understanding between Israelis and Jews in the United States and elsewhere. Executive Vice President John Slawson announced that under the direction of Maximo Yagupsky, the new Israeli office would collaborate with Israeli sociologists to make a survey of the attitudes of Israeli youth toward world Jewry. An important aspect of the program was the proposed publication of an independent magazine in Hebrew, similar in character to *Commentary*. (The first number of *Ammot* ['"Criteria"] was dated August-September 1962.)

Louis Shub
The End of Eichmann: America's Response*

The following summary completes a record, begun in 1962, of the American response to the Eichmann case. This article, like its predecessor, is based on editorials in about 100 leading newspapers, besides television programs, films, and comments in the Christian press. No public-opinion surveys were conducted during the period under review (September 1961 to August 1962).

NEWSPAPERS

Verdict, Sentence, and Execution

The verdict pronounced upon Eichmann on December 12, 1961, was universally expected. Editorials described it as "not surprising," "inevitable," or even "anticlimactic." Even papers which continued to question the legal propriety of the trial—among them the St. Louis Post-Dispatch and the New Orleans Times-Picayune (both December 12)—agreed that Eichmann's guilt had been proved beyond doubt. Neither did the death sentence come as a surprise. Few papers expected the outcome to be altered by a successful appeal or presidential clemency.

Whether Eichmann ought to be executed was a harder problem, which quickly became the subject of debate and remained so even after his hanging (May 31). For the most part, the discussion focused on how to achieve at least a degree of justice, whether and how to mingle mercy with justice, and how best to convey the intended moral lessons. Eichmann as an individual was in a sense incidental to the argument. Though universally loathed, he inspired little vindictiveness; but he was thought to be beyond punishment, and not much thought was given to his redemption.

The press was visibly troubled by the enormity and uniqueness of the case. A sense of floundering for lack of precedents or applicable standards was often evident. To hang Eichmann seemed absurd to some papers, not to hang him, to others. Beyond the obvious truths that no punishment could fit Eichmann's crime or atone for the victims, there was no agreement. Execution was endorsed and opposed by approximately equal numbers of newspapers, while a sizable group took no sides—a division of opinion reflecting,* For meaning of abbreviations, see p. 433.
3 Throughout this report, dates from September through December refer to 1961, others to 1962.
it seemed, not only the perplexities of the case, but also the lack of a national consensus on capital punishment as such.

Opposing views were voiced on virtually every aspect of Eichmann's penalty. For example, the Nashville Tennessean (June 3) said taking Eichmann's life in exchange for six million lives had been pointless, whereas the Newark News (June 2) thought it a strange belief "that since no adequate punishment could be devised . . . the penalty should be reduced." The Toledo Blade (June 3) held that the lessons of the trial might have been dissipated if Eichmann had been spared; the Des Moines Register (December 30) stressed that, on the contrary, execution would help to erase his memory, and the Detroit News (December 16) took the court to task for not devising a sentence that would set the world searching for the deeper causes of the Nazi holocaust. The Wichita Eagle (June 2) saw no more in Eichmann's execution than "the symbolic satisfaction of the ancient code of an eye for an eye," while the Louisville Courier-Journal (same date) denied that simple retribution had been intended.

Depending on how they interpreted Eichmann's character, newspapers even disagreed on the relative severity of life imprisonment and death. Thus, the Syracuse Herald-Journal (December 12) thought execution too easy a way out and wanted Eichmann imprisoned with his thoughts and memories—whereas the Birmingham News (June 2) argued that "nothing evident in Eichmann's appearance or words during trial suggested such fate would make him suffer." The question of deterrence provoked similar dissension. Some newspapers thought Eichmann's fate might serve as a warning to future tyrants—"in Red China, in the Soviet Union, in emerging Africa, in untold places where ideological or genocidal serpents rear their ugly heads" (Charlotte Observer, June 2). But a smaller number remained doubtful. "One snuffed-out human life," declared the Pittsburgh Post-Gazette and Sun-Telegraph (same date), "will not deter any nation which in the future embarks on the path of calculated brutality."

Relatively few editorials discussed capital punishment in general terms, but here, too, opinions clashed. To the Omaha World-Herald (December 16), the Eichmann case proved the necessity of the death penalty; to the Atlanta Constitution (June 2), its futility:

Humankind really is quite glad. It got him off its conscience. . . . And that is just the trouble with this hanging, as it is with most capital punishments. It gets what they did off our consciences and frees us to feel clean and nice. We aren't, and we need living lessons to remind us of it instead of strangling the dark vision of ourselves with a rope.

Indeed, there was disagreement even about the significance of this disagreement. The Little Rock Arkansas Gazette (June 3) held that the widespread concern over one man's "physical fate and immortal soul" showed Western society to be less sick than is often thought; on the other hand, the Norfolk Virginian-Pilot (May 31) said that, notwithstanding the "public agony over
Eichmann’s fate,” the world’s nations “do not set as much store by human life as their individuals, in sentimental moments, believe they do.”

Some supporters of the death sentence stressed that Germany or the world as a whole approved (Grand Rapids Press, June 4), though at least one added that future historians might wish Eichmann had been spared for political reasons or for psychological study (Buffalo Courier-Express, December 16). The Cleveland Plain Dealer (June 2) said hanging Eichmann, though of doubtful positive value, would be safer than risking his getting out of jail through some quirk of fate.

Among the opponents of execution, few if any believed with the Hackensack, New Jersey, Record (December 15) that even Eichmann “presumably possesses a capacity for good”; but several argued that hanging might invest him with an aura of martyrdom—and, said the Raleigh News and Observer (December 16), “some martyrs have been made, temporarily at least, out of very poor material.” Others deplored the fact that Israel, otherwise a country without a death penalty, had enacted special legislation under which Eichmann might be hanged (Tampa Tribune, same date).

A good many papers declared themselves unable to take sides—sometimes pointing out that in Israel, too, opinion had remained divided (Baltimore Sun, December 12). The question what to do with Eichmann was beyond resolution, several said, and the judges were not to be envied (Newark Star-Ledger, same date). The Albany Times-Union (same date) summed up the paradox:

The most extreme penalty that can be exacted is execution. By this measure Eichmann is put in exactly the same category as a hoodlum executed for committing murder during a two-dollar hold-up. We have no answer to this, but somehow it seems a travesty on justice. Yet no other punishment seems possible.

Several papers sidestepped the issue as irrelevant. “What happens to the useless body of Adolf Eichmann is of no real importance,” said the Philadelphia Bulletin (December 16); “the trial record and the closing of the book are what matter.” Others suggested that his punishment was for Israel, not the outside world, to debate:

The rest of the civilized world consented to his trial either by public statements of approval or by silence. In a sense, all civilized men and women are therefore Eichmann’s prosecutors and judges. But Israel was willing to take the responsibility alone; let her then be alone responsible for determining the sentence [Hartford Times, December 18].

At least one major paper changed its mind. The Dallas News (December 16) initially approved the death sentence but subsequently (December 27), impressed by a New York rabbi’s plea for Eichmann’s life, considered the possibility that by sparing him “the Israelis will underline their own dignity and the world may yet uncover a reason for the madness that afflicts it.”

Among alternative penalties, only life imprisonment was suggested with any frequency. The New York Times (December 16) and some other papers echoed Martin Buber’s suggestion that Eichmann be imprisoned at hard labor
“to witness to the end of his days the miracle of Israel’s resurrection.” Several expressed abhorrence of any idea of spectacular or cruel punishments, and no more than two or three recommended that he be freed to live as a Cain-like outcast (Richmond Times-Dispatch, December 13).

Eichmann’s appeal was widely viewed as an opportunity for a historic act of mercy—even by some newspapers not opposed to the death penalty on principle, such as the Omaha World-Herald (April 11), which suggested that clemency “would shame lingering antisemitism from all men and women who can be reached by moral suasion.” Hours before he ascended the scaffold, the Detroit News (May 31) pleaded:

Only the Jews have in our time suffered as they did, and for us, spared that horror, it is impudent to advise. We shall not blame them if the death sentence is executed. But the world needs what the Jews alone can give...[a demonstration] that magnanimity is still achievable in a world of tortured emotions that often forgets the word.

Afterwards, the Boston Herald (June 3) voiced profound disappointment:

Commutation...would have proclaimed that Israel, speaking in this case for Jewry everywhere, carried reverence for human life to its ultimate end...Adolf Eichmann will not be missed...But the opportunity which his case provided for a great human gesture will not come again.

The execution was repeatedly praised for its merciful swiftness, which was sometimes contrasted with delays common under American justice (Detroit Free Press, June 2). But the meaning of the final act remained in dispute. The Winston-Salem Journal (same date), recalling the irregularity of Eichmann’s apprehension and trial, said: “Whether justice and tolerance have been served best in this case awaits the calm judgment of history.” The Providence Journal (June 4) countered: “In a sense that goes beyond the legality of Eichmann’s arrest and place of trial, justice has been exacted.” Eichmann’s end was characterized as “a legal ritual of purification from a monstrous evil” (Miami Herald, June 2) and “a reaffirmation of the inevitability of justice’s triumph” (New York Daily Mirror, same date). The New York Herald Tribune (June 1) wrote:

We cannot exult in a man’s death, even in this man’s. But we can say that the execution of Adolf Eichmann, if any execution can be, is an act of justice and of remembrance.

The Legal Proceedings in Retrospect

Though no longer an active issue, the legality of the proceedings still was frequently commented upon. A great many newspapers again pointed out that the gravity of Eichmann’s crimes left no alternative to a trial in Israel, whatever the legal and jurisdictional objections. A somewhat smaller number still disagreed—arguing, as many times before, that Eichmann should have been tried in Germany or before an international court, that Israel, as the aggrieved party, should not have acted as judge, or that the Nuremberg prece-
dent was unsound. Although essential justice was served in Jerusalem, said the New Orleans Times-Picayune (December 12), the Eichmann trial should not become a precedent for less unusual cases.

In August 1962, many editorials charged Israel with maintaining a double standard of legality because of her refusal to return the convicted spy, Dr. Robert A. Soblen, to the United States. “Let’s cut out the nonsense,” cried the Houston Chronicle (August 10):

Soblen is guilty and a fugitive. Israel was not squeamish at all when a man they wanted—Eichmann—happened to be in Argentina. Their piety now doesn’t wash at all.

A substantial number of papers doubted or denied that the trial had contributed to the advancement of international law:

There are those who say that the best hope for peace is international law, but who is to make it and who is to enforce it? The Eichmann case may be a step; it may be an impediment. It may have been a triumph; it may prove to be a tragedy [Greenville, South Carolina, News, June 6].

The St. Louis Post-Dispatch (December 12) took a sharply critical stand:

The most questionable aspect of the Eichmann trial is not Israel’s doubtful jurisdiction under international law; it is, rather, that the trial itself did not serve to support and extend international law... Had Eichmann been tried by an international court, the verdict probably would not have been different. Yet that decision would have been made by an independent judiciary, speaking for the conscience of all humanity, confirming the crime of genocide and establishing a legal precedent as a deterrent for the world against such crimes.

Even more negative was the Phoenix Gazette (December 13), in a comment prompted by the Soviet demand for a war-crimes trial of West German General Adolf Heusinger, commander of NATO. The West, said the Gazette, had actually invited this crude propaganda move by the precedents set at Nuremberg and Jerusalem. The editorial scored both trials as “violations of good legal sense” and dismissed international law as an empty form.

Taking the opposite view, a few papers hailed the Eichmann precedent itself as a definite legal curb on genocide or said the trial had proved the need for such a curb. Thus, the Worcester Telegram (June 2) wrote: “International criminals should concern the world community of nations, not merely one segment of it,” and the Winston-Salem Journal (same date) called for a world court of criminal justice, to be established under the aegis of the United Nations.

Discussion of the UN Genocide Convention remained surprisingly sparse. Only a handful of papers took up the subject, and not all of these got down to specifics. For example, the Rochester, New York, Democrat and Chronicle (June 3) decried “the cowardice of each individual in not speaking out against that terror [genocide] when it is born,” and recalled the origins of the convention, but did not mention the failure of the United States to ratify it.

The unsolved question of legality apart, a few of Israel’s severest critics
reiterated objections to the conduct of the trial. The Tulsa Tribune (December 13) spoke of a “Roman holiday” in which “every hysterical and sensational device was employed,” with the result that “not only did the trial soon bore the world but a lot of people began feeling sorry for Eichmann.” The Washington Post (December 12) again deplored Israel’s “utilization of the forms of justice for a political purpose,” even while acknowledging that “the trial was a fair one and the verdict just.” Similarly, the Pittsburgh Post-Gazette (same date) said “traditional processes of law were warped to serve the purpose of propaganda.”

But the consensus remained overwhelmingly favorable. For each critical comment there were half a dozen or more expressions of approval. Many commended the tone and impartiality of the proceedings despite explicit doubts about their legal basis (Washington Star, June 2). The Milwaukee Journal (December 17) said that “far from arousing new antisemitism, the trial won new admiration.” The Baltimore Sun (December 11) concurred:

The record has been completed, and in a decorous and orderly fashion. Whatever may be thought about the legality of the proceedings, Israel has conducted them in a manner little open to criticism.

Only a few papers—among them the Hartford Courant (December 12)—asserted an element of vengeance in the handling of the case, while a larger number expressly denied it (Chicago Sun-Times, same date). The New York Post (December 17) saw Israel’s real triumph not in Eichmann’s punishment but in

the manner in which this beleaguered state protected the rights of this wretched man. This was a classic answer to the lynch mobs everywhere; this was the spirit of justice.

The end of the trial nevertheless brought numerous expressions of relief. Following Eichmann’s sentencing, several papers commended the court for its statement that “the wrath of Israel has now been spent.” Later, the Cincinnati Enquirer (June 1) noted Eichmann’s death with an editorial which read, in its entirety:

That ugly episode in history which dealt with Adolf Eichmann is over at last. Now it is best forgotten.

The Detroit Free Press (June 2), too, while firmly in favor of the trial and insistent that “the enormity of the crimes should not be forgotten,” said “the world should now look ahead, not backward.” Several papers predicted that there would be no further war crimes trials, though the San Antonio Express (June 6) speculated that Israel might again resort to kidnapping if, for example, Martin Bormann were found.

The effect of the Eichmann case on the status of Israel and on Jews in other countries continued to evoke only a minimum of comment. A few papers noted that Israel had acted as the protector of world Jewry in giving notice that other nations might be held responsible for their treatment of Jews
Israel also was said to have justified her existence as a haven and greatly added to her international stature by the trial (Syracuse Herald-Journal, same date). In contrast, the Cincinnati Enquirer (December 14) said Jews outside Israel, particularly in America, "may wonder why a foreign government in Western Asia should act on their behalf and in their name."

Discussion of the effects in Germany was similarly rare. A few papers, including the Philadelphia News (December 16), noted that West Germany thought the trial fair. Whether the proceedings had helped the German people to exorcise the specter of Nazism remained an open question. The Jacksonville Journal (June 23) thought so, citing "Operation Penance," a youth movement to recruit volunteers for work projects in formerly Nazi-occupied countries; but others asserted that the Germans of today did not care or could not be expected to come to grips with the Nazi past:

There are, in Germany, ... memorials to the criminals' dark deeds. ... But one learns that Germans do not often frequent these memorials. ... It would be too much of a demand on human nature to expect the Germans of today to engage incessantly in flagellation. ... The contemporaries of the war criminals have explanations and excuses. The new generation wants to forget the crimes of its fathers and mothers . . . [Portland Oregonian, June 2].

Lessons of the Trial

As in earlier comments, Eichmann's disclaimers of responsibility were firmly rejected. Many editorials cited the court's ruling that the laws of humanity were binding on individuals, and that Germany's guilt did not absolve Eichmann. The Chicago American (December 17) pointed out that Eichmann, if a subordinate, had been a willing and even enthusiastic one. Others emphasized that the alternative of honorable death had always been open to him:

Eichmann did not have to obey his Nazi superiors, any more than Socrates had to obey the Athenian authorities. He had other choices—defection or martyrdom. ... The choice is not easy. But it is always open, and should not be forgotten [Greensboro, North Carolina, News, December 15].

Just what moral lessons the Eichmann case held for ordinary persons was less clear. Most of the interpretations offered were simply variations on the theme that obedience to superior orders must be limited by the individual conscience. "If the human race ever accepts the doctrine of the superiority of 'company policy' over the moral or legal obligations of individuals, then morality and legality will have lost their meaning; and so will have life lost its purpose," the San Antonio Express (December 19) declared. The Kansas City Times (December 16) summed it up:

Are men and women everywhere yet prepared to agree that, in the final analysis, they must be responsible for their own actions and cannot allege superior orders as grounds for evading that responsibility? Plainly, as of today, the answer is no. Perhaps, however, the Eichmann trial will . . . bring a little closer the day when
most of us, at least, will realize the horrible consequences that can flow from such an evasion. . . .

There was much speculation about the forces which had made Eichmann what he was. Obedience to an all-powerful state was repeatedly named (Newark Star-Ledger, December 17). Others found the basic evil in perverted patriotism or nationalism (Louisville Times, June 2), the belief that the end justifies the means (Chattanooga News-Free Press, June 1), or the self-perpetuating nature of brutality (Cleveland Plain Dealer, June 2). But most editorials by far saw Eichmann as a warning against the continuing danger of totalitarianism.

In this context, totalitarianism almost invariably meant Communism. “The crimes of the Eichmann era were not of a character far different from the Hungarian massacres, the Chinese Red purges, Castro’s drumhead executions . . .” said the Washington News (December 12). The Long Beach, California, Independent (June 6) was even more specific, recommending a moment for moral meditation with regard to a mass murderer who is still at large. We refer to Nikita Khrushchev . . . The irony of human justice! Eichmann dies in eternal shame on the gallows, his name a synonym for monster; Khrushchev rules an empire and is entertained by honorable men in the world of politics and diplomacy.

Warnings against totalitarianism of the right, or even against demagogy or terrorism in general were much rarer, though the Tampa Tribune (December 16) termed the trial a reminder “to all free people who would trade their rights and responsibilities for the promises of a frenzied demagogue.”

Even more numerous were warnings against group prejudice. The Akron Beacon Journal (June 4) wrote:

If the lessons of the Eichmann trial have been learned, thinking men will never again permit any individual, group or nation to vent its hatred and bigotry upon a helpless group of fellow human beings.

Similarly, the Christian Science Monitor (December 16), echoing the court’s closing statement, said the Nazis’ offense against humanity was “something broader and more ramified” than the mass murder of Jews; it was “the poisoning of minds with hatred toward a group selected as a target.” The Youngstown Vindicator (December 15) thought the verdict and sentence much less important than the “impact on world opinion and especially . . . seemingly enlightened people who, unwittingly, perhaps, condone such horrors . . . .”

Others pointed to specific instances of racism or prejudice in today’s world. Eichmann’s spirit, wrote the Rochester, New York, Times-Union (June 1), still lives among the OAS gunmen who slaughter Moslems on the streets of Algiers, among the Russians who persecute Jews in the Soviet Union and the Arabs who would exterminate the Jewish state of Israel . . . in stiff-necked “apartheid” advocates in South Africa, in the white citizens councils who transport derelict
Negroes to the North in a cruel joke, in all who oppress a racial or religious minority.

Present-day anti-Jewish hostility was mentioned in relatively few instances, though more often than during the earlier phases of the trial. A few papers quoted Judge Moses Landau's searching questions on the causes and cures of antisemitism, and the St. Paul Pioneer Press (January 3) referred to local swastika daubings as symptoms of deep-seated anti-Jewish attitudes. But few papers were as outspoken as the Portland Oregon Journal (December 18):

“Race-conscious madness” did not die with Hitler. Jews are being persecuted now behind the Iron Curtain, though not on the scale of the Hitler era. Even in so enlightened a land as our own, bitter and unreasoning race prejudice lives. It is shameful to have to admit such a thing, but we have people calling themselves Americans who applaud what Eichmann did.

Several papers—such as the Pittsburgh Post-Gazette (June 2)—saw in Eichmann a reminder of the precariousness of civilization. The Des Moines Register (December 13) emphasized that Nazism had arisen in a country with an old, highly developed, Christian culture; and the Chattanooga Times (December 12) said:

Sixteen years later, the expendability of human life is still being sickeningly attested to, in the Congo, in France and Algeria, in South Viet Nam and elsewhere.

Who was and who was not guilty with Eichmann was also widely discussed. Without exception, the Hitler regime as a whole was thought to have been on trial in Jerusalem. The Boston Herald (December 16) said the judges were trying an individual, not a political system, and they attempted to focus on Eichmann's personal guilt or innocence. But they couldn't keep history out of the proceedings.

The Washington Star (same date) was one of a very few papers to question “whether justice is best served when the trial of an individual is consolidated with and even subordinated to the trial of a system.”

If the Nazis were universally considered to be in the dock with Eichmann, the same was not true for Germany as a whole. Whether the Germans shared collectively in Eichmann's guilt was discussed only rarely and inconclusively. The Tulsa World (June 2) called Eichmann's death a cross upon their backs, and the Charlotte News (December 18) emphasized the responsibility of “the 'good people' [who] were seduced and vacated reason and honor.” But the Albany Knickerbocker News (December 12) exonerated the bulk of Eichmann's fellow countrymen:

Most of the German people were not aware of the enormity of what was going on, nor was the outside world. The true horror of the extermination camps became apparent only after Germany had been overrun by the Allies.

Indeed, mankind as a whole was more frequently indicted than Germany. The free nations were partly responsible for the holocaust, it was often sug-
gested, because they did not stop Hitler soon enough. "The time to have had at the culprits was in the 1930s, not the 1960s," said the Dallas News (December 27), and the Miami Herald (December 12) suggested:

Had the part of the world which calls itself Christian reacted with promptness to Nazism's avowed and inherent policy of religious persecution, there might have been no trial in Jerusalem . . . .

The Buffalo Courier-Express (December 16) stood alone, or nearly so, in rejecting the notion of collective involvement, taking issue with those who

condemn not only the Nazis, but also the Allies who fought the Nazis, for not finding some way . . . to halt the mass murders. And a few pseudo-philosophers have decided that the whole human race is guilty. . . . All this [is] rationalizing of a despicable murderer's guilt . . . .

Another school of thought found humanity's share of guilt not in past failures but in the moral nature of man. We dare not make a scapegoat of Eichmann, it was said, for there is a little of Eichmann in all of us:

Man's inhumanity to man has existed since the mark of Cain was made man's first badge. Few nations, including our enlightened own, can examine their pasts without discovering their own shame [Detroit Free Press, December 12].

The Providence Journal (June 4) saw everyday injustice and indifference as a reminder that "the danger of evil rampant did not die with Eichmann," and the Philadelphia News (December 12) suggested that "while awaiting the sentence, all of mankind might search its own heart". "Hate is murder," said the New York Times (June 2), and went on to suggest:

The statesmanship that might help us today is found in several of the great religions. It is known to many of us as the Sermon on the Mount.

That the Eichmann case had only begun to have an effect on man's conscience was emphasized by the Philadelphia Bulletin (June 1):

If Adolf Eichmann is remembered with loathing, and if that loathing grows to encompass the evils that he symbolized, this monster may in generations to come play his role in cleansing the soul of mankind.

In a similar vein, the New York Journal-American (June 2) declared:

The world cannot turn away and say, "Well, that's that." . . . In his deserved death, Eichmann should remain a living memory to the world, a living symbol of a monstrous evil, a living determination that deeds such as his shall never be countenanced again.

TELEVISION AND FILMS

Eichmann's sentencing and execution inspired a substantial number of special nationwide television programs, though not as many as had accompanied the courtroom proceedings.

Only a few dealt with the Eichmann case itself. Thus, on December 9,
part of the National Broadcasting Company's (NBC) Update program, with Bob Abernathy, was devoted to the forthcoming verdict; and four days later, Martin Agronsky interviewed Israeli citizens on the verdict for NBC's Today program. Most programs, however, focused on the wider implications of the trial, rather than on the fate of Eichmann.

Aspects of the Nazi era were explored in "Minister of Hate," a study of Joseph Goebbels and his propaganda techniques, on the Columbia Broadcasting System's (CBS) Twentieth Century (June 24), and in an interview on NBC's Chet Huntley Reporting (May 11) with the Russian poet, Evgeny Evtushenko, whose poem Babi Yar (AJYB, 1962 [Vol. 63], p. 370) recalled a massacre of Russian Jews by German troops in 1944. In addition, a local NBC program in New York presented "The Life of Adolf Hitler" on Biography (May 4 and 11).

Several nationwide programs dealt with help given to Jews during the Nazi persecutions. Thus, CBS featured a documentary, "An Act of Faith," about the rescue of Denmark's Jews by the Danish people, on Look Up and Live (November 19 and 26), as well as the history of two Polish Jews saved by a Catholic farm family, "The Man Who Refused to Die," on Armstrong Circle Theater (March 14; repeated August 15).

The German people's difficulties in coming to grips with the Nazi past, and the resulting barrier of silence between generations were the subject of a special news program on NBC, "Germany—Fathers and Sons" (June 15). A local NBC program in New York, Open Mind, had previously taken up the subject in a discussion on "The New Germany," moderated by Eric F. Goldman, professor of history at Princeton University (September 3).

The problem of present-day antisemitism was broadly and sensitively examined in "The Chosen People," one program in a four-part series, "Prejudice, U.S.A.,” on NBC's Catholic Hour (October 15). The opening words were:

We should all be down on our knees in penance for the murder of six million Jews, but we don't know what to do about it, so we forget about it.

Films shown during the year reflected a revived interest in the Nazi era and its aftermath, stimulated, no doubt, by the Eichmann case. Probably the most perceptive was the immensely successful "Judgment at Nuremberg" (Stanley Kramer), a study of the trial of four prominent Nazi judges. The struggle of the persecuted to penetrate the British blockade of Israel was dramatized in "Exodus" (Otto Preminger), a film based on Leon Uris' novel of the same title. "Lisa" (Twentieth Century-Fox) described the escape to Israel of a Jewish victim of Nazi medical experiments. The psychological roots of Nazi-like behavior were explored in "Pressure Point" (Stanley Kramer), a case history of an American psychopath, taken from Robert Lindner's book, The Fifty-minute Hour.

Among documentaries, a Swedish film, "Secrets of the Nazi Criminals" (Minerva International), traced the backgrounds of several of Hitler's henchmen, incorporating some materials never before shown. A documentary on
the rise and fall of Hitler, “Black Fox” (Image Productions), with narration by Marlene Dietrich, was being readied for release late in 1962. “After Mein Kampf” (Joseph Brenner Productions), a poorly made exposé of Nazi atrocities, was also shown.

CHRISTIAN PRESS

Eichmann’s punishment had been widely discussed in advance of his sentence by Protestant and Catholic journals. Not the verdict, the sentence, his appeal, nor the execution evoked a new consensus, although there were some shifts in opinion on the part of individual publications.

Whether Eichmann’s execution was likely to obscure the moral responsibility of others continued to be widely discussed. Thus, in the United Church Herald (January 25), the journal of the United Church of Christ, William Robert Miller suggested that mankind would rather hang Eichmann than rehabilitate him and thus be forced to face up to its own sins; he also scored the complacency of those Americans who condoned the atomic bombing of Japanese cities in 1945. The Boston Catholic diocesan paper, the Pilot (June 6), avowed that “we all played our ignoble parts [in the disasters of the Hitler era], even when they were small ones. It would be too bad if Eichmann’s death freed us from every remorse.” The Catholic magazine Commonweal (June 15) drew a lesson from the differences as well as the similarities between Eichmann and the man in the street:

> In the end it is perhaps as great a distortion to see Eichmann as Everyman as it is to see him as not a man at all. The ordinary person, we still believe, would at some point or other have revolted. . . . We can at least teach men—by opening the book of Adolf Eichmann’s career—that any evil they participate in is their evil.

> Compared to the question of individual responsibility, the role of organized Christianity remained a minor theme, with a few noteworthy exceptions. The Christian Herald (September), an independent Protestant monthly, stated that “save for isolated examples of sacrificial courage, the church was either uninformed or preoccupied or unfeeling or cowed” while Hitler was committing his crimes. After Eichmann’s sentencing, the Lutheran (January 3) for the first time took up the same topic, speculating on the causes that led Germany astray and spelling out the churches’ responsibility for “thinking of public questions in terms of Christian conscience”—in America as well as Germany.

> Unlike the secular newspapers, the Christian press did not arrive at an emphatically favorable consensus concerning the conduct and effect of the trial. Several journals remained skeptical or firmly opposed—among them the Pittsburgh Catholic, which scored the proceedings as propaganda. (December 28) and asserted that “the inordinately long trial bored, then alienated even the sympathetic” (June 7). Though a few previously critical editors

---

4 Data in this section are from The Eichmann Case in the American Press, pp. 47-87.
acknowledged that the trial had achieved its purpose (Lutheran, January 3), others took a more negative stand than they had initially. Thus, the Jesuit weekly America (March 24) reviewed the trial's legal and other shortcomings—a theme to which it had previously paid little attention.

Certain topics which previously had been discussed only obliquely or in passing were now more emphatically faced—particularly the subject of anti-Semitism in the Christian world. The Protestant Christian Century (June 13), to name one example, for the first time identified anti-Semitism as the real enemy and called for firm action by “all the garrisons of church and nation” to destroy it. On the other hand, the America editorial, previously cited, claimed that anti-Semitism in the United States was not

essentially different from the discrimination practiced on the many other minority groups here. . . . This, many Americans believe, is a far cry from the anti-Semitism endemic in the Central and East European countries.

Therefore, said America, Christians in this country resented the suggestion that they should put themselves in the dock with Eichmann.

Another topic which came more plainly to the surface was the interpretation of the trial as an act of vengeance, inspired by the supposedly unforgiving nature of Jewish religion or tradition. During the courtroom proceedings, several journals had contrasted what they considered Israel’s vindictiveness with Christian forgiveness. In the process some had referred to the trial of Jesus, though none had suggested a substantive resemblance between the two trials. That parallel was now drawn by William Stringfellow in an Episcopal periodical, Witness (March 8). However scandalous the comparison, Stringfellow said, some of the aspects were similar: Jesus “was accused, as Eichmann was, of subverting the Jewish nation”; like Eichmann, he had been apprehended by trick; jurisdiction was disputed; and it was said in his defense, as in Eichmann’s, that he was being condemned for the sins of others. The article concluded flatly: “In both trials, Israel has been confounded in her longing for righteousness.”

There were continued indications that the religious journals’ response was not measurable solely in terms of what they wrote about the Eichmann case itself. A heightened sensitivity to issues bound up with the trial sometimes was evident in other contexts. Thus, the Catholic Providence Visitor (June 2), in reviewing a pamphlet entitled “Has Anti-Semitism Christian Roots?” referred to the persecution of Jews by Christians; and the Christian Century (January 24) devoted part of a critical article on Protestant social action to the failures of the churches and the United States during the Hitler regime.

George Salomon
The general elections of June 18, 1962, brought a sharp setback for the Conservative government of Prime Minister John Diefenbaker. In the old parliament, the Conservatives had 208 of the 265 members; in the new they had only 116. The Liberal party increased its seats from 49 to 100. The successor to the Socialist Co-Operative Commonwealth Federation (CCF), the New Democratic party, elected 19 members as against the CCF's 8. And the Social Credit party, unrepresented in the old parliament, won 30 seats. The Conservatives remained the strongest party, but could form only a minority government.

The most remarkable feature of the election was the fact that the Social Credit party, which traditionally had its greatest strength in the western provinces of Alberta and British Columbia, where it controlled the provincial governments, elected 26 of its 30 members from rural French constituencies in the province of Quebec.

Unlike the Conservative, Liberal, or New Democratic parties, the Social Credit movement in Canada, as in England, had in the past frequently employed antisemitic propaganda against an "international Jewish financial conspiracy." Its former official weekly organ, the Canadian Social Crediter, had for many years featured violently antisemitic editorials and articles. In 1957, however, Solon Low, who was then its leader in parliament, officially repudiated antisemitism. It remained to be seen what attitude Real Caouette, the leader of the dominant French Canadian wing of the party in the new parliament, would take.

Leon Crestohl, Liberal member for Montreal (Cartier), P.Q., had been the only Jewish member of the old parliament. Four Jews were elected to the new parliament, the largest number in Canada's history. Two were Liberals, Crestohl from Montreal and Herbert Gray from Windsor, Ont.; and two were New Democratic party (CCF) members, David Lewis from Toronto (York South), Ont., and David Orlikow from Winnipeg (North), Man. In none of these constituencies were Jews in the majority.

* For meaning of abbreviations, see p. 433.
JEWISH COMMUNITY

According to the 1961 census report, Canada's population on June 1 was 18,238,247. The Jewish population was 254,368, an increase of 24.2 per cent since the 1951 census, as compared with an increase of 30.2 per cent in the total population (Table 1).

Considering the Canadian population of English, Scottish, and Irish origin as a single Anglo-Celtic group, Jews formed the fifth largest ethnic group in Canada in 1921, sixth in 1931, seventh in 1941, eighth in 1951, and ninth in 1961, when it was exceeded in size by those of Anglo-Celtic, French, German, Italian, Ukrainian, Dutch, Scandinavian, and Polish origin. Jews comprised 1.4 per cent of the total population of Canada in 1961 as compared with 1.5 per cent in 1931, 1941, and 1951.

TABLE 1. DECENNIAL INCREASE OF JEWISH POPULATION IN CANADA, 1901–1961

<table>
<thead>
<tr>
<th>Decade</th>
<th>Total Jewish Population Increase</th>
<th>Net Jewish Immigration Increase(a)</th>
<th>Natural Jewish Population Increase</th>
<th>Percentage Increase in Jewish Population</th>
<th>Percentage Increase in Population of all Origins</th>
</tr>
</thead>
<tbody>
<tr>
<td>1901–11</td>
<td>59,280</td>
<td>52,484</td>
<td>6,796</td>
<td>365.4</td>
<td>34.2</td>
</tr>
<tr>
<td>1911–21</td>
<td>50,515</td>
<td>32,635</td>
<td>17,880</td>
<td>66.7</td>
<td>21.9</td>
</tr>
<tr>
<td>1921–31</td>
<td>30,530</td>
<td>15,800</td>
<td>14,730</td>
<td>24.2</td>
<td>18.1</td>
</tr>
<tr>
<td>1931–41</td>
<td>13,515</td>
<td>2,176</td>
<td>11,339</td>
<td>8.6</td>
<td>10.9</td>
</tr>
<tr>
<td>1941–51</td>
<td>34,331</td>
<td>14,355</td>
<td>19,976</td>
<td>20.2</td>
<td>18.6</td>
</tr>
<tr>
<td>1951–61(b)</td>
<td>49,532</td>
<td>29,332</td>
<td>20,200</td>
<td>24.2</td>
<td>30.2</td>
</tr>
</tbody>
</table>

\(a\) Immigration less emigration.
\(b\) June 30, 1961.

Immigration

The 2,043 Jewish immigrants admitted to Canada in 1961 included 1,510 from overseas countries and 533 from the United States. This was the smallest number of Jewish immigrants since 1955.

Canadian immigration regulations were liberalized in February 1962. The old regulations admitted as unsponsored immigrants only those British subjects by birth or naturalization, and citizens by birth or naturalization of France, Ireland, and the United States, who had the means to be self-supporting until they secured employment. They also admitted citizens of West European countries and refugees from Europe selected by the immigration department for placement in agriculture, business, or industry. Immigrants from other countries were barred, regardless of qualifications or status. The new regulations removed restrictions on the admission of qualified, unsponsored, skilled immigrants from countries outside Western Europe.

The immigration of close relatives, previously limited to husbands and wives, children under 12, fathers over 65, and mothers over 60 years of age of persons legally resident in Canada, were changed to allow the immigra-
tion of their sons or daughters of any age, married or single, together with their wives, husbands, and unmarried children under 21; and fathers and mothers of any age, grandparents, and fiancées. This liberalization of the definition of close relatives did not apply to residents of certain East European countries or to those of Egypt, Israel, Lebanon, Turkey, or Central and South American countries.

The 16 years from 1946 through 1961 brought 61,681 Jewish immigrants to Canada, as compared with 14,570 in the 16 years between 1927 and 1943. Of the 61,681 postwar immigrants, 19.4 per cent came from Poland, 17.2 per cent from Israel (most of them born in Poland and Rumania), and 15.0 per cent from the United States.

Of the 29,960 Jewish immigrants who arrived between 1927 and 1943, 49.5 per cent were born in Poland, 16.0 per cent in Russia, and 12.5 per cent in the United States.\(^1\)

While there were very few Jewish immigrants from Egypt and North Africa in the prewar period, there were 1,719 between 1946 and 1961.

In the period from 1925 to 1940, Ontario received 40.7 per cent of all Jewish immigrants, the province of Quebec 38.9 per cent, and the prairie provinces 17.1 per cent.

In the postwar period 37.0 per cent of the Jewish immigrants from overseas went to Ontario, 53.3 per cent to Quebec (almost all to Montreal), and only 5.9 per cent to the prairie provinces. In contrast, 52.2 per cent of all immigrants to Canada during the postwar period went to Ontario, and only 20.3 per cent to Quebec.

**Civic and Political Status**

During the Federal election campaign of 1962 the Canadian Jewish Congress reiterated its established policy that

Jewish citizens of this community participate in municipal, provincial, and national elections as citizens of Canada, sharing with citizens of all other faiths and origins a common interest in the proper and efficient administration of our country's affairs. The Canadian Jewish Congress consequently rejects on principle any political appeal directed by a candidate based on racial or religious grounds, designed to give the impression that there is a bloc such as "the Jewish vote" or any other type of ethnic or religious grouping of the electorate, and which is aimed at attracting votes by favoring or discriminating against any group in the electorate.

**Discrimination and Antisemitism**

In January 1962, the Anglican church rejected a legacy which would have established a home in Bowmanville, Ont., "for ladies of every race, whether white or colored, except those of the Jewish race" because it was "discrim-

---

1 From 1921 to 1946 the official immigration statistics by ethnic origin were cross-classified by country of birth. Because of the displacement of European populations caused by the Second World War, the Canadian department of immigration began in 1946 to classify immigrants by country of last permanent residence rather than by country of birth.
inatory and contrary to public policy” and was a violation of the Fair Accommodations Practices Act of the Province of Ontario.

In an address before the Montreal chamber of commerce, Paul Emile Cardinal Léger of Montreal called for “removal of prejudice or ignorance with separate classes, ethnic groups and even men of different religions.” He also declared that Canada “could welcome hundreds of thousands of immigrants without affecting its standard of living.”

The Canadian Jewish Congress urged a commission appointed by the Quebec provincial government to revise the Quebec civil code to include a section declaring racial and religious discrimination to be against public order and policy.

The Federal minister of labor officially publicized in Canadian newspapers the provisions of the Canada Fair Employment Practices Act, and procedures for filing complaints. These provisions forbade refusal to employ a person or discrimination against an employee because of race, religion, color, or national origin; use of employment agencies practicing such discrimination; discriminatory employment advertising; and discriminatory questions, written or oral, in connection with applications for employment. The official notice also pointed out that in addition to the Federal legislation, several provinces had fair-employment-practices legislation protecting workers in industries under provincial jurisdiction. Provinces having such legislation were British Columbia, Manitoba, New Brunswick, Nova Scotia, Ontario, and Saskatchewan.

The Ontario Human Rights Code, consolidating all provincial antidiscrimination laws, took effect on June 15, 1962. It included the Fair Employment Practices Act, the Female Employees Fair Remuneration Act, the Fair Accommodation Practices Act, and the Ontario Human Rights Commission Act. All these statutes were administered by the Human Rights Commission.

In a 1962 survey of racial discrimination in apartment rentals in Montreal, jointly conducted by the Human Rights Committee of the Quebec Federation of Labor and the Jewish Labor Committee, 178 cases were investigated. Of these, 67.9 per cent reported no discrimination, 15.2 per cent maintained a color bar, 9 per cent were doubtful cases, and 7.9 per cent gave no response.

In December 1961 an article by the Rev. H. R. Rokeby-Thomas in the Huron Church News, the official organ of the Anglican church in London, Ont., questioned the loyalty to their countries of all Jews outside Israel. The article denounced Israel for its “injustice to Adolf Eichmann,” excused Nazi Germany for its antisemitism, and declared that there could never be peace between Christianity and Judaism.

In response to protests by the Canadian Jewish Congress, Canon E. W. Scott, executive director of the Anglican social service of the diocese of Rupert’s Land (seat of the Anglican primate of Canada), declared that the Rokeby-Thomas article did not speak for the diocese of Huron and certainly not for the diocese of Rupert’s Land or the Anglican Church of Canada. Canon Scott added that the Canadian Council of the World Alliance
for International Friendship through the Churches had stated that it viewed "with great sorrow the spread of antisemitic propaganda in Canada by various agencies at the present time, and calls upon the leaders of our Christian churches to urge their people to ignore such propaganda, and so far as it bears the imprimatur of Christian organizations, to repudiate it as utterly un-Christian."

In a Montreal radio broadcast, the moderator of an "Open Mind Show" on the Eichmann case suggested that all Jews should feel guilty for the execution of Eichmann, as no capital punishment was ever justifiable, no matter what the crime. He also insulted several Jewish listeners who objected to his remarks.

The president of the company owning the radio station subsequently broadcast an apology to the Montreal Jewish community, stating that he had asked for the resignation of the moderator.

Communal Affairs

The 13th plenary session of the Canadian Jewish Congress (CJC), held in Toronto from June 21 to 24, was attended by 459 delegates. It was addressed by Major General Georges P. Vanier, governor general of Canada. The delegates unanimously declared that whereas multiple appeals can be a destructive factor, wasteful of manpower and campaign results, the CJC reaffirms its belief in the coordination of community activities and fund raising, and in the recognition of total needs, and urges communities which have not already done so, to consider the benefits and advantages of maximum unification of community programs and fund raising, and to avail themselves of the services of the Joint National Committee of the CJC and the Canadian Committee of Jewish Federations and Welfare Funds, and the Joint Fund Raising Committee of the CJC and the Zionist Organization of Canada.

After 25 years as president of CJC, Samuel Bronfman retired from office and was elected first chairman of the newly constituted board of governors. Michael Garber, Q.C., one of the founders of CJC, was elected president to succeed him. Mr. Bronfman continued as chairman of the North American division and vice president of the international executive committee of the World Jewish Congress, and as vice president of CJMCAG.


Education

A Canadian Institute of Public Opinion poll in July 1961 indicated that about 50 per cent of all Canadians wanted religion taught in the schools and about 40 per cent did not. Among Protestants 42 per cent favored religious education in the schools, and among Catholics 71 per cent favored it.
A resolution favoring religious education in the public schools, but proposing that the schools teach all religions and not just Christianity, was adopted at the annual meeting of the Ontario Urban and Rural School Trustees Association in June 1961.

Under Quebec provincial legislation, students attending independent high schools, including Jewish day schools, were entitled to receive annual *per capita* tuition-fee payments of $200 from the Protestant School Boards. Recognized independent high schools—those whose curriculum and standards are approved by the Protestant School Boards—were entitled to additional grants of $75 per child. In Montreal the Herzlia High School, Adath Israel Academy, the Lubavitch Rabbinical College of Canada, and the Beth Jacob School for Girls were recognized as eligible for such grants.

Quebec legislation also made government family allowances available for children over the age of 16 attending schools regularly. Children attending approved Jewish high schools were eligible to receive these allowances.

At the request of CJC and B’nai B’rith, McGill University, in Montreal, authorized college entrance examinations to be held on Sundays for Jewish students who could not attend examinations on Saturdays. In Montreal 67 Jewish students availed themselves of the Sunday center for college-entrance examinations in 1962.

A Royal Commission of Inquiry on Education, appointed by the Quebec provincial government, commenced its hearings early in 1962. One problem before the commission was the anomalous position of the Jews in the Quebec school system, particularly in metropolitan Montreal, where more than 97 per cent of the Jewish population of the province was concentrated.

In April 1962 CJC submitted a brief on the legal disabilities of Jews in the educational system of Quebec, pointing out that Jews were compelled to pay their school taxes to the Protestant school boards, but were not eligible for election or appointment to any of the school boards within the boundaries of Greater Montreal. It stated that “this was an inexcusable violation of even the most basic tenets of democracy.” It urged amendment of that portion of the British North America Act of 1867 (Canada’s basic constitutional law), which prevented action to establish equal status for Jews within the Protestant framework.

Since a constitutional amendment was not likely to be brought about easily or quickly, the CJC brief suggested, as interim measures, formal recognition by Protestant school boards that nominees of the Jewish community should be accepted as members, within the limits imposed by law, and be invited to all meetings of the Protestant boards where a Jewish population existed; the immediate appointment of Jewish representatives to the Provincial Protestant Council of Education, and the reinstitution of a Jewish school commission, which existed briefly in the 1930s, to represent the Jewish community to the Protestant school authorities. To assure the representative character of such a commission, CJC suggested that it be empowered to nominate the Jewish representatives.

CJC urged that the education of Jewish children should not continue to be
subject to the vagaries of an agreement, not rooted in law, renewable every 15 years, and terminable by notice of intention not to renew.

It asked automatic excuse from all religious instruction and exercises in classes with large numbers of Jewish children, without the written request required. CJC also asked that English literature, including biblical literature, be taught as such, and not as religious dogma; that a provision legalizing absences on Jewish holidays be fully observed by principals and teachers of all schools, and that the right of Jewish teachers to observe Jewish holidays be officially recognized, so that their employment and promotion would not be contingent upon violation of such observances. CJC further urged that Jewish day schools receive subsidies towards the cost of teaching secular subjects, from municipal and provincial tax revenues, on the same basis as tax-supported Protestant and Catholic public schools.

In representations before the commission, a number of important Protestant and Catholic educational bodies for the first time expressed themselves in favor of granting some form of representation to Jews on school boards. The Protestant Committee of the Quebec Provincial Council of Education in its brief noted:

Non-Catholic, non-Protestant residents now represent a significant proportion of our total population . . . and demand with increasing determination the normal rights of citizens and taxpayers, namely the right to vote for school commissioners, and the right of representation on the bodies controlling and administering public schools.

The Protestants suggested that the Protestant Committee be authorized to “nominate six associate members, who shall not form part of the Council of Education; but shall have in the Protestant Committee the same powers as the members of such Committee; not more than two of the associate members may be persons professing a religious belief other than Protestant or Roman Catholic, providing that such appointees shall not vote in the Committee on any question affecting religious instruction in Protestant schools.”

The Quebec Federation of Protestant Home and School Associations submitted that

Protestants would be willing to give up the rights specifically granted to them under the British North America Act, on condition that these rights would be re-extended to all non-Catholics residing here. . . .

The federation indicated that if an amendment to the British North America Act were the only way to bring this about, it would support such a move.

The Protestant School Board of Greater Montreal in its brief stated that it recognized that there is in our schools a large number of Jewish children in whose education the Jewish community has a strong interest. The maintenance of our rights and due attention to Jewish interests could be effected by the reconstitution of the Jewish School Commission originally established in 1930 by an Act of the Provincial Legislature.

The reconstituted Jewish school commission, the board suggested, would officially represent the views of the Jewish community to the Greater Mon-
treal Protestant School Board on all matters affecting the education of Jewish children, participating in the board’s deliberations, but lacking the right to vote.

The Quebec Provincial Association of Protestant Teachers, in its brief, estimated that one-third of the pupils under the Protestant School Board of Greater Montreal were Jews, whose parents paid property taxes to the board but were excluded from membership in it. The teachers’ association recommended reforms to give Jews and other minorities the rights now enjoyed exclusively by Protestants and Catholics to teach in, serve on the school boards of, and attend Protestant schools.

The Catholic Federation of Classical Colleges of Quebec in its brief stated that Jews and other Canadians who were neither Catholics nor Protestants were entitled to send their children to any type of schools they preferred, and that such schools should be financed from public funds. The Catholic spokesman also urged that non-Protestants and non-Catholics be appointed as associate members on the Provincial Council of Education, the supreme educational authority in the province.

The Commission of Inquiry on Education closed its hearings in July, but at the time of writing had not yet submitted its report or recommendations to the Quebec government.

In July 1961 in the town of St. Martin, a few miles outside of Montreal, a Jewish candidate was denied permission to stand for election as a member of the Protestant school board. An appeal was made to the magistrate’s court, which ruled that Jews were eligible for election to the Protestant school board. Harold Schneider, a member of the Jewish community in St. Martin, was elected by acclamation.

Religious Activities

A council of rabbis was formed in Winnipeg in May 1962, representing both Orthodox and Conservative congregations. A rabbinical fellowship for communal affairs was organized in Metropolitan Toronto in the same month, consisting of Orthodox, Conservative, and Reform rabbis and having three co-chairmen, one from each group. The fellowship declared that its purpose was “to establish close personal contact between the members and afford them opportunities for the exchange of views, and make it possible to act together in areas of communal concern.” It made clear, however, that “it [did not] purport to be a Bet Din, nor [would] it issue pronouncements on Halakhah.”

Zionism and Relations with Israel

Canadian Hadassah–WIZO, held its 19th biennial convention in Jerusalem in February 1962. It was the organization’s first convention to be held in Israel, and was attended by 540 delegates.

A Canadian government-sponsored trade mission made a two-week on-the-spot study of Israel’s economy in March 1962, preparatory to developing closer economic relations between Canada and Israel. The mission included
representatives of Canadian manufacturing industries, large department stores and supermarkets, banks, the Canadian Labor Congress, and officials of the ministry of trade and commerce. An official Israel Trade Mission had visited Canada in November 1961.

Alpha Omega, the Jewish dental fraternity, which held its 54th annual convention in Montreal in 1962, undertook to raise $250,000 for a graduate school of dentistry in Israel.

Four scholarships for Israeli students at Canadian universities, intended to promote understanding and closer relations between Canada and Israel, were established by John Basset, the non-Jewish publisher of the Toronto Telegram.

Social Services

The Federation of Jewish Community Services in Montreal announced in its 45th annual report that it received $664,960 in 1961 and spent $662,857.

The federation obtained 45.3 per cent of its income from the annual Combined Jewish Appeal; 33.2 per cent from city, provincial, and Federal government grants; 16.2 per cent from fees for service and refunds from provincial and city funds for indigent clients' maintenance; 3.9 per cent from CJC for immigrant care, and 1.4 per cent from special contributions and investment income.

Health services and care of the aged accounted for 46.5 per cent of the expenditures; family and child care for 27.7 per cent; group work, recreation, and summer camps for 11.8 per cent; vocational services, including the sheltered workshop, for 8.7 per cent, and administration and planning for 5.3 per cent.

Construction commenced in the spring of 1962 on the new Maimonides Hospital and Home for the Aged in Montreal, to replace the former Montreal Hebrew Old People's Home, at a cost of $3 million. It was to have 225 single and 38 double rooms, a separate wing with facilities for 36 acute cases, an X-ray room, surgery facilities, laboratories, a dental room, and facilities for physical therapy.

A new foster home for adolescent girls was opened in Montreal by the Baron de Hirsch Institute and Jewish Child Welfare Bureau, following a successful experience with a foster home for adolescent boys.

In Toronto, construction of an extension of the Jewish Home for the Aged and its Baycrest Hospital building was commenced, at a projected cost of $4.5 million.

Cultural Activities

The 13th plenary session of CJC in June 1962 proposed that CJC encourage the establishment of university and college chairs in Yiddish and Hebrew language and literature and in Jewish history and related subjects.

The following books were published during the year by Canadian Jewish writers with the aid of grants contributed by CJC: an autobiography in Yiddish, *Dos mayse buch fun mayn lebn*, by Melech Ravitch; a volume of Yid-

Also published was *The H. M. Caiserman Book*, containing the biography of the late H. M. Caiserman, by Bernard Figler and David Rome and "An Essay on Modern Jewish Times" by David Rome. Caiserman was one of the most active founders of the CJC and was its general secretary from 1919 until his death in 1950.

A novel by Dr. Abram Stillman, *Mariette*, reached the Canadian best-seller list during the latter half of 1961.

A biography by Bernard Figler of the late Lillian Frieman, first president of Canadian Hadassah, and her husband Archibald J. Frieman, president of the Zionist Organization of Canada from 1921 to 1944, was published.

A new issue of *Canadian Jewish Archives*, edited by Louis Rosenberg, contained a transcript of the "Prothonotary's Register of British Subjects in Montreal professing the Jewish religion," and other historical Jewish documents concerning Jewish congregations during the period between 1828 and 1890.

**Personalia**

David A. Golden, Canadian deputy minister of defense production, became president of the Air Industries Association in June 1962. Golden was also a director of the defense research board of Canada and a governor of Carleton University.

Brigadier Robert Rothschild, commander of the Canadian army liaison establishment and member of the Canadian joint staff in England, was appointed quartermaster general of the Canadian army with the rank of major general.

Israel Nitikman, Q.C., was appointed judge of the court of queen's bench for Manitoba in February 1962. He was a former president of the Manitoba Bar Association, the Sharon Zionist Men's club, Winnipeg B'nai B'rith Lodge No. 650, and the Shaarey Zedek congregation.

Dr. David M. Baltzan, chief of staff of the department of medicine at St. Paul's Hospital, Saskatoon, Sask., and O. J. Firestone, professor of Economics at the University of Ottawa, were appointed members of a Federal royal commission on health services in April 1962.

Max Wershof, formerly Canada's permanent representative at the United Nations office in Geneva, was appointed deputy minister in the department of external affairs at Ottawa in March 1962.

Mrs. Saul Hayes was reelected by acclamation as president of the National Council of Women in Canada in June 1962.

David Rome, director of the Montreal Jewish public library, was appointed a member of the Quebec Council for Arts by the Quebec provincial
ministry for cultural affairs in November 1961, and Harry Katznelson, director of the Microbiology Institute of the Canadian department of agriculture, was elected a fellow of the Royal Society of Canada in June 1962, the highest distinction a scientist can achieve in Canada.

Sigmund Samuel, steel magnate, philanthropist, art collector, and connoisseur of Canadian history, died in March 1962 at the age of 95. He was born in Toronto, and endowed the Sigmund Samuel Library of the University of Toronto, the Chinese wing of the Royal Ontario Museum, and the Canadian Gallery of the Ontario Provincial Archives.

Marcus M. Sperber, Q.C., prominent lawyer and president of the Zionist Revisionist Organization in Canada, died in March 1962 at the age of 77. He was one of the founders of the Montreal YMHA, past president of the Baron de Hirsch Institute, and past president of District Grand Lodge No. 2 of B'nai B'rith.

Rabbi Abraham Kravetz of Winnipeg died in January 1962 at the age of 48. He had been a Jewish chaplain in the Polish army during World War II, chief rabbi of Lodz, principal of the Winnipeg Talmud Torah, and founder of the Herzlia Academy and Maimonides College in Winnipeg.

Ida Massey, author of several volumes of Yiddish poetry, died in June 1962 at the age of 69.
Introduction

The year beginning in July 1961 was notable for the formal initiation of the Alliance for Progress. The first loan under it was made by the Inter-American Development Bank in August 1961, and in the same month plans for cooperation under it were discussed at an inter-American economic and social conference in Puenta del Este, Uruguay. At this meeting Cuba, still a part of the Organization of American States, was represented by Ernesto (“Che”) Guevara, who took an active part in the discussions and let it be known that his country was willing to participate in the program. This suggestion found no echo in the United States delegation, but it did play a part in causing the absence from the final declaration of the conference of any strong anti-Cuban statement.

"Alliance for Progress"

In November Teodoro Moscoso of Puerto Rico was named as administrator for the Alliance for Progress within the United States Agency for International Development. In December the program was dramatized by President John F. Kennedy’s visit to Venezuela and Colombia, the two countries which were regarded as having gone furthest toward implementing the Alliance’s program of economic planning and domestic reform.

Nevertheless, the achievements of the Alliance for Progress during its first year were less than had been hoped. Only a few countries made any substantial progress toward land reform, fairer and more effective systems of taxation, the reduction of illiteracy, or improvement in the standards of living of the large groups who still existed on the verge of starvation. The obstruction of reforms by entrenched beneficiaries of the existing inequities caused President Kennedy to warn in March 1962 that “those who make peaceful revolution impossible will make violent revolution inevitable.” But the United States, despite its eagerness to see essential internal reforms in the countries of Latin America and the clear implication that aid under the Alliance would be tied to the introduction of such reforms, hesitated to put this principle into prac-
tice. Aid was continued to countries that were doing little to make it effective, for fear that its withdrawal might cause economic and political chaos. And motives of political expediency were sometimes a determining factor, as in the case of the aid which the Haitian dictatorship received when it changed its vote so as to make possible Cuba's expulsion from the Organization of American States in January 1962. Critics of the program in the United States saw these developments as indications of its failure, and called for an application of more rigorous standards in the distribution of aid; thus in March 1963 a leading Republican expert on international affairs, Representative Walter Judd of Minnesota, suggested that the United States withdraw aid from countries which did not put their own houses in order even if some of them were to go Communist as a result. Despite his own dissatisfaction with the internal policies of many Latin American countries, however, President Kennedy emphasized the importance of patience.

POLITICAL DEVELOPMENTS

In one important respect the year was marked not merely by lack of progress, but by retrogression; the state of political democracy in Latin America deteriorated. Only in the Dominican Republic, where political freedom was restored and preparations were made for free elections, was real progress made. The remnants of the Trujillo dictatorship were eliminated with the exiling of the Trujillo family, the seizure of their properties, the suppression of an attempted military coup, and the passage of power from Trujillo's hand-picked President Ramón Balaguer to a junta headed by a long-time Trujillo opponent, Rafael F. Bonnelly. The United States played an important part in these developments, joining with other American countries in exerting economic pressure for the establishment of a democratic regime and making clear its unwillingness to see a restoration of the power of the Trujillo family or those who had been associated with it.

But in Argentina a sweeping Peronist victory in the provincial and congressional elections of March 1962 precipitated a military coup (p. 275). Although, under pressure from the armed forces, President Arturo Frondizi nullified several provincial elections, this was not enough to satisfy them. Asserting that Peronism represented a threat to Argentine democracy, they demanded that the Peronists be outlawed and their congressional seats vacated. When Frondizi did not yield to their ultimatum, they deposed and arrested him, installing in his place Vice President José María Guido. The Intransigent Radical Party, to which both Frondizi and Guido belonged, continued to insist that Frondizi was the only legitimate president and expelled Guido for taking office under the circumstances. The other major parties also protested against the coup, and faced with their insistence on seating the elected Peronists in congress, President Guido recessed that body indefinitely. At the end of June, Interior Minister Jorge Walter Perkins resigned in protest against what he described as the police-state methods used by the military against the opposition.
President Rómulo Betancourt of Venezuela promptly announced that his country would not recognize the new regime because it was the result of a military overthrow of a legitimately elected government. The United States, however, accepted the Guido government as legitimate because power had formally passed in accordance with the constitutional order of succession. This undoubtedly encouraged those military men in other countries who were contemplating intervention in political affairs. One such country was Peru. There the People's Party, better known by its former name of Apra (from the initials of American Popular Revolutionary Alliance), was running a presidential candidate for the first time since its legalization after decades during which it had been outlawed. This party, which had the overwhelming support of the country's Indian majority, was bitterly hated by the military, and there were rumors that if its leader Victor Raul Haya de la Torre were to win the election, the military would refuse to let him take office. Immediately after the elections, which took place in June 1962, Peruvian military leaders and Fernando Belaunde Terry, whom they supported for the presidency, charged fraud in the areas in which the Apra was strongest. These charges were rejected by the electoral tribunal and outgoing President Manuel Prado, who declared that the elections were the cleanest in Peruvian history. When the count was completed it showed Haya de la Torre in the lead, but with just under the one-third of the vote required for election. (A majority of Apra's Indian supporters were disfranchised by literacy requirements.) Congress was therefore supposed to choose the president from among the three highest candidates—Haya de la Torre, Belaunde Terry (who despite his military backing had campaigned as an admirer of Fidel Castro), and the former military dictator Manuel Odria. But on July 18, before Congress could act, a military junta seized power. It nullified the elections and imprisoned President Prado until the end of his term, July 31. At first the United States refused to recognize the new regime and cut off aid, President Kennedy calling the coup a serious setback. Nevertheless, the United States resumed diplomatic relations and economic aid in the middle of August, after the junta had promised to hold free elections within a year, and to restore civil liberties meanwhile. United States Ambassador James Loeb, whose opposition to the coup had rendered him persona non grata to the junta, was withdrawn.

Democracy was weakened in one way or another in several other countries too. Brazil narrowly escaped civil war as a result of military attempts to prevent Vice President João Goulart from taking over the presidency following the sudden resignation of President Janio Quadros in August 1961. Goulart was permitted to assume office only after the constitution had been amended to strip the presidency of most of its powers, substituting a parliamentary form of government. The result of this compromise was that Brazil's administration was largely paralyzed during the year under review, prices skyrocketed, and necessary reforms were blocked. In Ecuador President José Maria Velásquez Ibarra was ousted by a military coup in November 1962, after he had imposed an unpopular tax on consumer goods. In this case,
however, the armed forces did not take power; Vice President Carlos Julio Arosemena Monroy took over the presidency and continued to govern constitutionally with the aid of a functioning congress, in spite of some sporadic subsequent revolts. Bolivia and Guatemala also had to suppress revolts during the year. In the latter country congressional elections in December 1961 brought an unexpected increase in strength to the followers of President Miguel Ydigoras Fuentes, and rightist and leftist opposition groups charged fraud. Both engaged in insurrectionary activities during the year.

**UNITED STATES RELATIONS WITH CUBA**

The United States devoted a good deal of effort during the year to weakening and isolating the Castro regime in Cuba. Some successes were achieved in this. United States restrictions on trade with Cuba were extended to include additional commodities. Cuba was expelled from the Organization of American States in January 1962. Additional countries broke relations with Cuba during the year, until at the end of the period under review only five recognized the Castro regime. These five, however, included two of the most important countries in Latin America, Brazil and Mexico. Internally, the Cuban regime faced serious economic problems, and found itself forced to retreat on some fronts. Politically, however, it still seemed firmly in control. Veteran Communists increased their role in the regime. Carlos Rafael Rodriguez, editor of the Communist organ *Hoy*, was named head of the National Institute of Agrarian Reform, which controlled much of the economy, and the long-time Communist leader (and former Batista cabinet member) Juan Marinello was made rector of the University of Havana. And as Cuba’s economic isolation increased, her dependence on the Communist countries rose. Negotiations for the release of the prisoners taken in the Bay of Pigs invasion in 1961 continued between the Cuban government and a committee representing the families of the prisoners. President Castro raised his price from the $28,000,000 in cash or tractors he had originally been willing to accept to $62,000,000, but agreed to take the increased sum in medicines and baby foods. At the end of June a committee was formed by such leading personalities as Richard Cardinal Cushing, General Lucius D. Clay, and President Kennedy’s sister-in-law Princess Lee Radziwill, to raise the necessary funds.

On the whole, the Alliance for Progress faced even greater problems at the end of its first year than it had at the beginning. It was doubtful whether there was any significant economic improvement in the state of the hemisphere, taken as a whole. And the political situation was, on balance, definitely worse.

Maurice J. Goldbloom
Argentina *

During the year under review (July 1, 1961, to June 30, 1962), Argentina faced its most critical moments—politically, economically, and socially—since the overthrow of Juan Perón in 1955. The country was convulsed by the ouster of President Arturo Frondizi; shaken by the devaluation of the peso, tremendous inflation and near bankruptcy, and beset by strikes, government scandals, and general uneasiness.

A continuous threat to the stability of the Argentine government came from the Peronist movement, based mainly on the workers and in control of major labor unions. Permitted to take part in elections for the first time since 1955, the Peronists won over 35 per cent of the popular vote in March 1962. (In previous elections they had cast blank ballots or had thrown their support to other parties; Peronist votes were believed to have supplied Frondizi's own margin of victory when he was elected president in May 1958.) When the returns showed that they had won the gubernatorial race in ten of 22 provinces, defeating Frondizi's candidate in Buenos Aires, the military intervened. In March 1962 they annulled all elections by Federal decree, forced the ouster of Frondizi, himself, and after some desperate shuffling, installed Vice President José Maria Guido as president. The following weeks were devoted to frenetic attempts to fill the ministerial posts with men satisfactory to all three military services. When, in April, the elected Peronist deputies sought to enter Congress, they were barred from doing so by Guido, and subsequently Congress was dissolved. The resultant economic crisis further complicated the government's difficulties. Because of the fall of Frondizi, the value of the peso dropped quickly and inflation soared. The cost-of-living index rose some 32 per cent from July 1961 to June 1962, while the national import-export deficit grew to $49.7 million during the first five months of the year.

The government's inability to pay salaries, the manufacturers' dollar shortage and production cutback, the shopkeepers' tremendous drop in sales, the insufficiency of the workmen's take-home pay in the face of rising prices, widespread unemployment, and many strikes—all these brought about a lack of confidence and a creeping pessimism in the whole republic.

It is against this backdrop of turmoil, instability, and general unrest, that the plight of the Jewish community—economically and socially an important part of the Argentine structure—must be considered. Outbursts of antisemitism could be attributed to the general situation and to such contributing factors as a nationalistic hypersensitivity to the Eichmann execution and the

* For meaning of abbreviations, see p. 433.
involvement of prominent Jewish firms in financial irregularities, as in the Banco de la Nación.

**JEWISH COMMUNITY**

Argentina had the largest Jewish community in the Diaspora after the United States and the Soviet Union, and Buenos Aires was the fifth largest Jewish city outside of Israel. The estimated Jewish population of the country was 450,000, of whom about 350,000 lived in the capital. The other Jews were to be found throughout the interior, with the majority in big cities such as Rosario and Córdoba. Approximately 70,000 were Sephardim from Aleppo, Damascus, Morocco, and Turkey, while the rest were Ashkenazim, mainly of East European background. During the period under review, Jewish immigration to Argentina was less than 100.

Despite its highly organized Kehillah (Asociación Mutual Israelita Argentina [AMIA]), Argentine Jewry remained a regimented community. AMJA represented only the Ashkenazic community. There were community-of-origin cemeteries, social-welfare organizations, and even Israel appeals, let alone synagogues. The same kind of division also prevails in private clubs, social organizations, and most youth groups.

The community as a whole was urban, secularist, and strongly Zionist.

Among the Ashkenazim, Yiddish was the predominant language. It was the official language of the AMIA and was employed for most public lectures. There were two Yiddish dailies. A quarter of the 17,000 books sold through the AMIA-sponsored annual Jewish Book Month were in Yiddish. In many of the Jewish schools, Yiddish was the primary language of instruction and in most of them, it was at least taught as a second language. The old-country orientation and Yiddishism of the Jewish community were declining, however, because the youth, mostly second- and third-generation Argentinians, no longer had direct cultural ties with Europe or the Near East. The study of Hebrew was increasing and the breakdown of the landsmanshaft division between Ashkenazim and Sephardim could be readily seen among the youth.

Despite the activism and complexity of Jewish life, and the numerous organizations, clubs, Zionist activities, official foreign visitors, schools, etc., there was a shortage of trained personnel, and modern methods of administration were largely lacking. In an attempt to cope with this problem, AMIA joined with the Institute of Contemporary Judaism of the Hebrew University of Jerusalem in sponsoring a two-day Judeo-Argentine investigation and research conference in October 1961 in Buenos Aires. Under the direction of Moshe Davis and Saul Esh of the institute, the conference sought to survey the economic, social, and cultural aspects of Jewish life in Argentina and to lay the groundwork for further socio-historic study. Local scholars were invited to give papers, and Bezalel Sherman of New York lectured on research methodology.

The Sociedad Hebraica Argentina, the largest community center in Latin
America, with 25,000 members, initiated the first institute for the training of Jewish community workers. At the time of writing there were 30 students enrolled.

**Education**

The main characteristics of the community as a whole—secularism, Zionism, and Yiddishism—were also present in the educational system. Some 14,000 children attended 121 Jewish schools, half of them in the capital. Almost all Jewish elementary schools in Buenos Aires were under the supervision of the Wa'ad ha-Hinnukh ha-Rashi, the educational arm of AMIA. The Kehillah paid 70 per cent of all teachers' salaries and 50 per cent of the cost of new buildings. In the year under review, CJMCAG, in addition, contributed to the cost of building one school and the maintenance of the Teachers' Seminary (Midrashah). Only 20 to 23 per cent of school-age Jewish children attended Jewish schools and there was a 20-to-25-per-cent dropout rate. Others either received private instruction (almost exclusively in preparation for *bar mitzvah*) or had no Jewish education at all.

Elementary schools offered a six-year course, and most children left at the age of 12. The curriculum generally called for a heavy stress on fluency in Hebrew or Yiddish. The Sholem Aleichem, Nahum Gezang, and Bialik schools were the most successful elementary schools from the point of view of administration, pedagogy, and attendance. In 1960 a group of private individuals organized the first Jewish day school, Tarbut, to have a tri-lingual basis—Hebrew, Spanish, and English. In addition to the AMIA-sponsored schools, there were about ten Sephardi schools, administered by synagogues and private groups.

On the secondary level there were approximately 1,000 students, attending, for the most part, two main institutions: Bet ha-Midrash le-Morim (“Teachers’ College”) conducted by AMIA, and Makhon le-Limude ha-Yahadut (“Institute for Jewish Studies”) under the sponsorship of the Congregación Israelita de la Republica Argentina (CIRA). The secular Bet ha-Midrash offered a six-year course, with two preparatory classes for younger students between the ages of 10 and 11. The 60 to 70 students who graduated each year were eligible for AMIA primary-school teaching licenses. The Makhon at one time attracted students from the interior, but after the Wa'ad ha-Hinnukh established a teachers' training school and dormitory in Moisesville, with branches in Córdoba and Rosario, the Makhon drew its students exclusively from Buenos Aires. Students were accepted between the ages of 11 and 12 and the total registration was 185. This school had a religious orientation. Each year some of the graduates of both schools were sent to Israel for a year's study. Here again, as in the elementary schools, there was a high dropout rate. Only about seven per cent of the entire high-school registration was in the upper three or four years.

Both elementary- and secondary-school students attended classes some 15 hours weekly besides attending the state schools. Fourth- and fifth-grade students spoke fluent Hebrew or Yiddish.
Beyond the high-school level, the Midrashah trained instructors for secondary education. It had about 40 students with five or six graduates a year. The Makhon le-Tarbut Israel ("Institute for Israeli Culture") conducted by the Israeli embassy, had approximately 1,200 teenage and adult students in its Hebrew courses and served as a Hebrew and cultural center for the city. Popular Bible courses, classes in Israeli folk dancing, married couples' study groups, lectures, and exhibitions, all drew much public interest and support.

Both primary and secondary schools suffered from some major defects. Firstly, there was a great dearth of teachers having modern training. The Jewish teachers' schools graduated students at the ages of 16 and 17 without university training. Moreover, because of the very low salary rates, the great majority of the boys never entered the teaching profession, while the girls left the field after a few years. Of the approximately 40 Makhon graduates in the year under review, only seven or eight planned to enter the teaching profession. Finally, effective coordination of activities, planning, and resources was hindered by the fact that almost all the schools were run and supported by local counterparts of Israeli political parties. Thus, Mapai conducted the Bialik schools, Mapam and Ahдут ha-'Avodah the Sholem Aleichem schools, and the General Zionists the Tel-Aviv school.

In an effort to overcome some of these difficulties, the Wa'ad ha-Hinnukh of Argentina and the Jewish Agency sponsored a Jewish educational conference in July 1961. Delegates from Argentina, Brazil, Chile, and Uruguay met in Buenos Aires to devise ways and means of strengthening and coordinating Jewish educational activities in South America. They discussed the problem of textbooks supplies and teachers. The final resolutions spoke of coordination of activities but had to take account of the prevailing ideological and methodological differences.

**Zionism**

Zionism and the State of Israel were the strongest unifying forces in the Argentine Jewish community. Just as most Jewish schools were sponsored by Zionist parties, and were therefore Zionist-oriented, so it was in almost all of organized Jewish life. In the AMIA elections, over ten lists were presented, each sponsored by a different Zionist party (Mapai, Mapam, General Zionists, etc.). In August 1961, one of the most important Spanish-Jewish weeklies, *El Mundo Israelita*, was purchased by the Mapai party. The members of the Wa'ad ha-Hinnukh represented different political parties, and the youth groups, too, were splintered by diverse party affiliations. The various parties encouraged immigration to Israel, though they did not give this ideological priority, and their activities and policies were guided by the ideas of their parent organizations in Israel. The largest and most active women's group was WIZO, with some 38,000 members throughout the republic.

Besides its educational functions, the Makhon le-Tarbut Israel organized tours to Israel and sponsored two weekly radio programs, one teaching Hebrew and the other devoted to Israeli music. An Israeli government tourist
office was opened in Buenos Aires in April 1962. Visitors from Israel on official and unofficial missions received wide press coverage and impressive receptions. In general, fund raising for Israel was much more successful than collections for local institutions.

Immigration to Israel from Argentina was 50 per cent higher in 1961 than in the previous year. In June 1962 there was a sharp increase in the number of people registering for emigration. This was obviously due to the bad general economic and political situation, the antisemitic outbursts, and the resultant unrest among the Jewish community. Only a small percentage of those going to Israel were from the aliyah youth groups. The majority were middle-class merchants and white-collar workers and their families, together with young people going under special programs for technical and professional training. There is a minimal number of those who return from Israel to Argentina.

Zionism was the main bulwark against a growing assimilationism. It appeared to offer the only kind of Jewish identification attractive to young idealistic intellectuals. Of the 12,000 Jewish students in Buenos Aires university, few were actively interested in Jewish life. The largest group of politically active Jewish students tended to take a pro-Communist position. The only Jewish campus organization, the Centro Universitario Sionista, had a membership of less than 150 and its leaders felt that migration to Israel was the only solution to the “Jewish problem.”

Religious Activities

The synagogue was practically nonexistent as a force in the community. For a Jewish population of almost half a million, there were 12 rabbis in Argentina, none of them native South Americans and most of them over 50. In general, synagogue life adhered to the pattern of the countries of origin. Thus the Sephardi communities maintained the structure of North Africa and the Middle East. The German synagogues in Argentina and throughout the continent were united by CENTRA (Asociación de Comunidades y Organizaciones Israelitas en Latinoamérica) and in most of them the sermon was still delivered in German. The youth of CENTRA, of the Congregación Israelita, and of Bnei Akiva (altogether a very small number) were the only religiously oriented groups. Attendance at services was sparse except on the High Holy Days, and was almost exclusively confined to the older generation. The main contact most people had with the synagogue was for weddings (although the religious ceremony was not recognized by the state) and bar mitzvahs.

In the period under review, the major events in the religious life of the community were the celebration of the centenary of the (Conservative) Congregación Israelita de la República Argentina, the completion of the first year of the Yeshivah Gevohah of AMIA, in Buenos Aires, and the inauguration of the Seminario Rabínico Latinoamericano.

The Congregación, under the spiritual leadership of Rabbi Guillermo Schlesinger, was instrumental in the founding, and contributed to the prog-
ress of, many of the foremost institutions in the community. Among them were the Hevrah Qaddisha (the forerunner of AMIA), the Makhon, and the Girls' Orphan Asylum. It was the most important nonpolitical institution in the community, recognized as such both by the Jews and by the Argentine government. Its three-year-old youth group, Ramah, had a membership of some 800, ranging from elementary-school to university students. Ramah was one of the first successful attempts to establish a synagogue-centered movement with an integrated program. It conducted religious services on Friday nights and Saturday mornings and had an active drama group, a choir, a quarterly magazine, an annual dance and music festival, a book fair, and a summer camp with an intensive educational program.

The AMIA yeshivah, under the leadership of Rabbi Jacobo Fink, was an Orthodox institution with about 20 students. Classes were held in the home of Rabbi Fink. In March 1962, the (Conservative) Consejo Mundial de Sinagogas (World Council of Synagogues), CENTRA, and the Congregación Israelita joined in organizing the first modern rabbinical seminary in South America. The seminary was supported by these three groups and by private sources, and was recognized by CJMCAG. The first class had four students and there were ten candidates for the next year. A corequisite for admission to the seminary was attendance at the university. After receiving their secular degrees, the students were to go to the rabbinical school of their choice in the United States or Israel to complete their studies. It was hoped that eventually the Seminario would be able to offer a complete rabbinical course of studies. In 1962, Professor Seymour Siegal of JTS was guest lecturer in Talmud and theology.

During the year under review, the World Council of Synagogues, whose Latin American director is Rabbi Marshall T. Meyer, launched a Spanish quarterly, Maj'shavot (Mahashavot ["Thoughts"]), dedicated to modern religious and theological issues.

The year also saw the opening of a new German synagogue in Córdoba and the ordination by JTS of the first Argentine-born rabbi, Manuel Kami- netský, who accepted a position in Chile.

Jewish religious life in Argentina was influenced by the general religious situation in the country. Although predominantly Catholic, the people were generally nonobservant. The power of the church was political rather than spiritual. Its Catholicism was pre-Reformation in the sense that it had never been confronted with the Protestant movements that so profoundly affected most of Western society.

**Antisemitism**

After the execution of Adolf Eichmann, Argentine Minister of Foreign Relations Carlos Muniz made the following statement to the press:

... the Chancellor regrets that the Israeli tribunals of justice did not take into account the express attitude of the Argentine law, which would have imposed a lesser sentence on the accused. . . .
He went on to condemn Eichmann's crimes, saying that the memory of those crimes would never be erased, but that "neither will they be erased by the atonement of one human life, which is not provided in our penal code." This attitude was expressed by many official and unofficial sources. There was much more emphasis in the press on the supposed illegality of the proceedings than on the moral aspects of the event.

Attacks against Jewish organizations, synagogues, and Jewish places of business occurred throughout the year, but were very much intensified after Eichmann's execution. Swastikas were scribbled on walls throughout the country and in the first week of June 1962 alone, there were ten serious antisemitic attacks. These included the use of Molotov cocktails against the Paso synagogue and the machine-gunning of the Zim Israel Navigation company, the Diario Israelita, and an Israeli canteen. On June 21, 1962, the most serious of these attacks, commonly referred to as the Sirota case, occurred when a Jewish university student Graciela Narcisa Sirota was kidnapped off the street and driven to an isolated place, where swastikas were carved on her body.

In the early morning hours of August 14, 1961, there was a commando-type attack against a hakhsharah training camp in a Buenos Aires suburb. Several of the young people were seriously injured and there was extensive property damage. On Rosh ha-Shanah a knife-wielding gang attacked a teenager leaving a synagogue. The following day, a young man was caught placing a bomb in the entrance of a synagogue; he was released by the police before any charges or investigation could be made. A band shouting antisemitic slogans tried to cause a riot and disrupt ceremonies in Mar del Plata, a seaside resort, where the Israeli ambassador was presiding at a meeting honoring the State of Israel. Throughout the whole period under review, there were many anonymous threats, provocations, and personal attacks—most of which never reached the press. Particularly after the Sirota case, hundreds of institutions, private homes, and businesses were subjected to threats and to antisemitic propaganda by telephone, mail, and anonymous messages. Printed messages were posted on billboards all over the capital, calling attention to Jewish embezzlers, smugglers, and other allegedly "anti-Argentine" Jewish elements. The messages were signed, "League for the Protection of the Rights of Non-Jews."

These acts were organized and carried out by Tacuara—a fascist, antisemitic, ultranationalist organization. Among its supporters and leaders were ranking military men and some Catholic priests. One of the most violent antisemites, the Jesuit Father Julio Meinvielle, published a book in 1959 entitled El Judio en el Misterio de la Historia ("The Jew in the Mystery of History"), accusing the Jews of advancing the cause of Communism behind the cloak of capitalism. At the end of the period under review, it was in its third printing.

Through the Delegación de Asociaciones Israelitas Argentinas (DAIA), the official representative of the Jewish community to the government, protests were made to police and government officials after each attack. Despite
many statements and promises, there was no government action and not a single arrest was made during the year. The only protection given the Jewish community was an around-the-clock armed military guard for all Jewish institutions, furnished at the request of DAIA. The attitude of the government towards antisemitism could be termed one of “indulgence.” At the time of writing, there had been no statement from any church official condemning antisemitism. However, some leading priests including Father J. Arduriz, S.J., who conducts one of the most popular TV programs, strongly condemned the antisemitic outbreaks. On June 28, following the Sirota case, DAIA organized a 12-hour stoppage by all Jewish storekeepers, factory workers, professionals, and students. In the window of every closed store was the sign, “Closed as a protest against Nazi aggression in Argentina.” Many non-Jews joined this protest and its effect was felt throughout the country.

During the year under review, the Instituto Judio Argentino de Cultura e Información played an active role in advising the Argentine public on the dangers of antisemitism. The Instituto also conducted a series of scientific surveys on prejudice and antisemitism, particularly in Buenos Aires, and maintained close relations with the intellectuals.

There was a great deal of unrest and even panic in the Jewish community, especially among the young people and those who had already suffered Nazi persecution in Europe. This led to an increased interest in Jewish affairs, lectures, etc., on the part of many who previously had been quite alienated from Jewish life.

NAOMI MEYER

Brazil*

POLITICAL INSTABILITY and the division of authority between president and congress, under the administration of João Goulart (AJYB, 1962 [Vol. 63], p. 477), prevented any decisive action on Brazil’s major problems during the period under review (July 1, 1961, to June 30, 1962).

With almost 70 million people—half the population of South America—Brazil faced critical problems on many fronts. Half the population suffered from malnutrition and there was a housing deficit of two million family units. Half the children never got to school, only 18 per cent of them completed the third grade, and only a little more than 10 per cent reached high school.

The Northeast, a 680,000-square-mile area of eroded and drought-ridden country, had a population of 26 million. Its backward economy, mostly rural,
was based on one or two soil-killing crops and the land-tenure system in many areas was essentially feudal. The power of the great landowners was challenged by the Peasant Leagues led by Francisco Julião, a Socialist deputy and admirer of Fidel Castro. To improve the economic conditions of the area and prevent a revolutionary situation from developing, the Brazilian government created the SUDENE corporation, headed by the young economist Celso Furtado. While Furtado's plans for the reform and development of the area met violent resistance from many local magnates, they had the active support of the United States within the framework of the Alliance for Progress.

In sharp contrast to the Northeast, southern Brazil, especially São Paulo, was experiencing a spectacular industrial boom. With an annual production increase of 6.3 per cent, Brazil's economy was one of the fastest growing in the world. But this rapid economic expansion was accompanied by severe inflation. The cost of living rose 43.1 per cent in 1961, as compared with 23.7 per cent in 1960. This brought demands for higher pay, and minimum wages were raised 60 per cent in October 1961.

The seizure by Governor Leonel Brizola of the state of Rio Grande do Sul of a telephone company owned by the International Telephone and Telegraph Corporation of New York in March 1962, helped to produce a sharp decrease in foreign investments.

The Brazilian economy continued to suffer from the depressed prices and limited markets of major Brazilian exports, especially coffee.

**JEWISH COMMUNITY**

There were no reliable figures for the number of Jews in Brazil. The best available estimates put the Jewish population at about 150,000, mainly located in Rio de Janeiro and São Paulo, with minor centers in Pôrto Alegre, Belo Horizonte, Recife, Salvador, Belém, Fortaleza, and Manaus. Most of the community had arrived between the two world wars. It was therefore still an immigrant community in terms of leadership; only in very recent years had the first native generation, mostly college graduates, started to assume community responsibilities.

**Immigration**

The liberal immigration policy of former President Juscelino Kubitschek was reaffirmed by the succeeding governments. In 1961, 679 Jewish immigrants arrived under the auspices of UHS. São Paulo attracted 542 of them, while the remaining 137 settled in Rio de Janeiro. There were 247 arrivals in the first half of 1962. All told, UHS, in cooperation with local welfare agencies such as the Jewish Federation of São Paulo, assisted 1,250 Jewish immigrants. Most of the immigrants came from Eastern Europe, Egypt and Middle Eastern countries, Morocco, Israel, and Hungary. The number of immigrants from Israel decreased from 41 per cent of all Jewish immigrants settling in São Paulo in 1959 to 20 per cent in 1960 and 7 per cent in 1961.
Welfare Activities

During the period under review the Jewish welfare and philanthropic agencies struggled with economic difficulties as a result of their expanding needs, their large building projects, and the failure of their fund-raising efforts to keep pace with skyrocketing inflation. The Albert Einstein Medical Center of São Paulo, a 400-bed research hospital, had to slow down its building program because of these difficulties despite a 50-million-cruzeiro credit from the Federal government.

The Jewish children's home of Rio de Janeiro, caring for 130 youngsters, was raising a 20-million-cruzeiro fund to purchase a summer camp.

Religious Activities

The Congregação Israelita Paulista (CIP-Jewish Congregation of São Paulo) celebrated its 25th anniversary in September 1961. Founded by German Jewish refugees with the assistance of JDC, it became the largest congregation in the country, with more than two thousand affiliated families. In its modern synagogue and community-center facilities, an active and varied program was conducted by Chief Rabbi Fritz Pinkuss and his assistant, Rabbi Menahem Diesendruck.

In July 1961 the Jewish community of Curitiba inaugurated its new synagogue and community center. The small Jewish community of remote Manaus, on the left bank of the Amazon river, inaugurated its new synagogue in January 1962. The community, numbering 40 families, consisted mostly of Moroccans who came to Brazil about the turn of the century.

The number of rabbis serving Brazil's 150,000 Jews still did not exceed a dozen; the only addition during the year was Rabbi Elie Barzilay, originally from Greece, who was engaged by the Sephardi community of São Paulo.

Kashrut, matzot, religious courts, rabbinical education, and similar questions were a permanent concern of the observing community. A Council of Congregations (Wa'ad ha-Kehillot) was established in São Paulo in March 1962 to cope with these problems. It included the six main congregations of that city, with about five thousand affiliated families. The Wa'ad ha-Kehillot was still in a formative state and no specific steps had yet been taken to implement its goals.

Community Centers

The community-center movement was a rapidly developing feature of the Brazilian Jewish community. Centers were being established in new localities, and the older ones steadily expanded their facilities. The Maccabi of São Paulo launched a building program for a new sports stadium. The Circulo Israelita, also of São Paulo, offered its membership an additional center for water sports. The Hebraica of Rio de Janeiro inaugurated new facilities and the Mount Sinai community center was also engaged in an intensive

---

1 $1.00 = 200-300 cruzeiros in the free market.
building program. Nevertheless the community centers lacked Jewish programs. They were busy with sports and games, dances, and dramatic performances, but specific Jewish activity was only incidental and sparse. This was due to the paucity of lecturers, professional community workers, and educational materials, etc. To fill the void, the Instituto Brasileiro Judaico de Cultura e Divulgação assisted the Centro Israelita Brasileiro—the Copacabana community center—to organize adult-education courses on Jewish history and culture. This first experiment, for which there were 120 registrants, showed that there was wide interest in regular and systematic Jewish programs.

Education

Thirty-six Jewish day schools devoted half of each day to the official curriculum, which was determined by the Brazilian ministry of education and culture, and an additional average of 15 hours a week to Jewish subjects. The total enrolment was estimated at 8,500.

There were 17 Jewish schools in São Paulo and its suburbs, 13 in the Rio de Janeiro area, 2 in Belo Horizonte, and 1 each in Curitiba, Recife, Salvador, and Porto Alegre.

Twenty-five of the schools were under the guidance and supervision of the department of education and culture of the United Zionist Federation of Brazil and WZO. The superintendent and the assistant superintendent of this system were usually Israelis sent to Brazil for about three years. Five schools were administered by the department of religious education of WZO and the United Zionist Federation of Brazil. Four so-called “progressive” schools had a leftist and Yiddishist orientation.

The first two systems were financed by the United Jewish Appeal and by tuition fees. The Jewish curriculum usually included ten hours a week of Hebrew and five of Yiddish, although a few schools, like the religious Bar-Ilan, eliminated Yiddish altogether. The Progressive schools devoted ten hours a week to Yiddish and only two to Hebrew. In some of them there was developing a parents' movement for a rapprochement with the “national” (Zionist) schools. The two weekly hours of Hebrew were a recent concession to their demands.

Also concerned with educational matters were the board of Jewish education in Rio de Janeiro and the department of education of the Jewish Federation of São Paulo, which were supposed to deal with organizational, budgetary, and personnel problems. The division of functions was not clearly defined, so that there were frequent conflicts.

There was a serious shortage of teachers. Fifteen teachers were recruited in Israel but their presence caused difficulties with the local Jewish teachers, particularly since the Israelis were better paid.

Two teacher-training seminars were functioning in São Paulo and Rio de Janeiro, but they were only on a high-school level. The one in São Paulo, with 85 students, offered a five-year program of Hebrew, history, and related subjects, but no religious or pedagogical training. In 1961 only four of its
fourteen graduates went into teaching. (Five went to college, two took other jobs, and three went to Israel.)

The Rio seminary, which was only two years old, provided 12 hours a week of evening training for 30 students who attended Brazilian normal schools and high schools during the day. The program called for three years of study in Brazil followed by an additional year in Israel at the Chaim Greenberg Institute for Jewish Teachers.

The Jewish school year was increased from 120 to 180 days and Hebrew was recognized by the Brazilian ministry of education as an optional foreign language.

Jewish adult education was available at the Makhon le-Tarbut Ivrit (Institute for Hebrew Culture) in Rio and São Paulo, with a combined enrollment of about 400 students; they offered, for the most part, evening Hebrew courses. Attempts by these institutes to introduce regular Hebrew classes in the Jewish community centers met with lukewarm success.

By a special decree the Brazilian government created a department of Hebrew language at the University of São Paulo, with a three-year curriculum.

**Cultural Activities**

The major cultural event of the year was the first Jewish book exhibit in Brazil, organized by the Instituto Brasileiro Judaico de Cultura e Divulgação in Rio de Janeiro in June 1962. The exhibit, comprising several hundred books in nine languages as well as 16th- and 17th-century editions, was shown also in Belo Horizonte.

The public-relations committee of the Jewish Federation of São Paulo offered an exhibit by 20 Israeli artists, which was also shown in the cities of Bahia and Manaus. The fifth convention of the Brazilian B'nai B'rith lodges, held in São Paulo in June 1962, passed a resolution to create a Jewish book club to publish basic Jewish resource material.

**Community Relations**

The new Conselho de Fraternidade Judeo-Cristã (Council for Jewish-Christian Brotherhood) held its first meeting in April 1962 at the (Protestant) Mackenzie University in São Paulo, with the participation of leading Catholic, Protestant, and Jewish personalities. Rabbi Fritz Pinkuss, Father Calixto Vendrame, and the Rev. Walter A. Ermel were elected presidents of the council. The archbishop of São Paulo, Carmelo Cardinal Mota, sent his blessing to the meeting.

Mayor Prestes Maia of São Paulo named the children's public library of the Itaim neighborhood in honor of Anne Frank.

Former President Juscelino Kubitschek spoke at the memorial meeting for the victims of the Warsaw ghetto in Rio de Janeiro.

In the city of Porto Alegre, Mayor Loureiro da Silva dedicated a Theodor Herzl square.

Governor Carlos Lacerda of the state of Guanabara dedicated a Ben-
Gurion square, as a tribute to the Israeli prime minister on his 75th birthday.

The public-relations committee of the Jewish Federation of São Paulo assisted with special materials in the organization of a Bible week at the Catholic church of the Calvary, São Paulo.

**Zionism and Relations With Israel**

Although the community was Israel-centered, Zionism seemed to be fading as a driving force and organized movement. The United Zionist Organization of Rio de Janeiro was unable to attract young cadres. A special questionnaire sent to 250 selected young community members, inquiring about their interest in participating in Zionist work, was answered by only five. WIZO was the most active Zionist organization, with 13,000 registered members in about 70 communities.

Israel and Brazil signed an agreement in March 1962 providing for Israel’s technical assistance in the irrigation and agricultural development of the drought-stricken Brazilian Northeast. Isaac Levy, director general of the Israeli ministry of agriculture, came to Brazil for this purpose. An experimental kibbutz-type settlement of Brazilian farmers in Rio Grande do Norte was projected under the plan.

Brazilian Foreign Minister Santiago Dantas visited Israel in April 1962. At Kibbutz Bror Hayyil, populated mostly by Brazilian young pioneers, Santiago Dantas inaugurated the Oswaldo Aranha House of Brazilian Culture, named for the late Brazilian foreign minister.

**Youth**

The Grupo Universitário Hebraico (GUH), with branches in Rio and São Paulo, was the only organization of Jewish college students; it had about 800 members, out of an estimated 1,700 to 2,000 Jewish students in the universities. Its Rio headquarters published the group’s official organ, *Shofar*. In October 1961 the group held its first leadership-training seminar, under the sponsorship of the Instituto Brasileiro Judaico de Cultura e Divulgação, with an attendance of almost 30 members from both branches.

The youth departments of the Associação Religiosa Israelita of São Paulo took part in the South American seminar of the CENTRA held in Terezópolis, near Rio de Janeiro, in February 1962.

**Antisemitism**

On the night of October 27, 1961, the Jewish cemetery of Água Verde, in the city of Curitiba, was desecrated by vandals who destroyed 41 tombstones. Shortly afterwards the Jewish cemetery of Pôrto Alegre was smeared with swastikas. Both incidents, the worst antisemitic offenses ever experienced by the Brazilian Jewish community, shocked public opinion and the Federal and state authorities. Despite the efforts of the police, however, no trace was ever found of the culprits. Leading newspapers stressed that cemetery desecration was entirely alien to the Portuguese-Brazilian tradition,
and expressed the suspicion that the criminals might be from the German or Polish communities which were quite numerous in South Brazil.

The "integralistas"—a remnant of the fascist Integralist party of the 1930s—were also suspected of having a hand in the desecrations, but the leadership of the Partido da Representação Popular, composed of former integralists, strongly denied any connection with the incidents and condemned the antisemitic outrages. Minister of Justice Candido de Oliveira Neto banned circulation of a new Portuguese reprint of Hitler's *Mein Kampf* and ordered its confiscation by the police in accordance with a law forbidding the circulation of subversive material and incitement to racial or religious persecution. Later the German embassy sued the publisher on the ground that he did not have publication rights to the book.

**Personalia**

For the first time in the history of Brazil three Jewish army officers were promoted to general—Isaac Nahon, Aaron Benchimol, and Rafael Zippin. Professor Leopold Nachbin, a distinguished mathematician, won the Moinho Santista Prize, the highest scientific award in Brazil. The chemist Otto Gotlieb was elected to the Brazilian Academy of Sciences. José Goldenberg, a physicist of the University of São Paulo, was invited to lecture at Stanford University and at the Atomic Commission of Great Britain.

Isaac Albagli, a leader of the Sephardi community of Rio de Janeiro, president of the Instituto Brasileiro Judaico de Cultura e Divulgação and former president of the Lions' Club and the Centro Israelita Brasileiro, died on July 30, 1961.

* For meaning of abbreviations, see p. 483.

**Uruguay**

In the national elections scheduled for November 1962 the nationalist (Blanco) party, in power since 1958, faced its traditional rivals of the liberal Colorado party, who had ruled Uruguay for almost a century before that. The general elections served also as a sort of primary, under the unique Uruguayan system; each faction of a party nominated its own candidates, and the total vote of all factional candidates was counted for the one with the highest vote. While the Blancos and Colorados were the only groups with any chance of national victory, other parties also participated in the elections. They included the Christian Democratic party, the Socialist-led Popular Union, and the FIDEL (Liberation Front) organized by the Communist party and other movements united by their support for Castro. The
Popular Union also took a pro-Castro line, but did not support international Communism.

The Jewish community as such took no part in the campaign, as was made clear in a declaration by the major representative group, the Comité Central Israelita. Individual Jews, of course, supported one or another group.

**JEWISH COMMUNITY**

Exact figures on the Jewish population were not available, but the number was probably about 45,000. The great majority lived in Montevideo, the capital, which also accounted for a third of the country's total population of three million. About one or two thousand Jews were scattered throughout the rest of the country. The largest group outside Montevideo was in Paysandú, with more than 300 Jews. The Jewish Society there was the only Jewish institution outside of Montevideo.

The Comité Central Israelita, founded in 1940, was composed of the four Jewish communities. These were the Jewish community of Montevideo (Ashkenazi) with 5,000 members, the Sephardi Jewish community of Uruguay with 1,759 members, the New Jewish Congregation (German Jews) with 1,470 members, and the Jewish Hungarian community of Uruguay with 266 members. In most cases, the individual members were heads of families.

The Comité Central Israelita was a federated body, controlled by delegates named by its affiliates. Its functions included representing the Uruguayan Jewish community, fighting antisemitism, and strengthening friendly ties with the non-Jewish population.

Uruguayan Jews were engaged mainly in industry, commerce, and the professions, and included a substantial number of manual workers. The ORT school trained more than 100 students annually for office work. There were also a number of Jews in agriculture, especially in the interior. In the second decade of this century, an attempt had been made to established a Jewish agricultural community but after a few years it failed, as did other similar experiments.

In recent years there was little Jewish immigration. Most of the approximately 7,000 Sephardim came from Turkey, but there were also some hundreds from Arab countries.

The Jews of Uruguay suffered no discrimination of any sort, and had the same rights and obligations as everyone else. The Jewish community had the complete protection of the law for its activities. While few Jews were active in politics, many were civil servants, teachers, professors, or university students.

**Antisemitism**

Antisemitism had no deep roots in Uruguay, but during the period under review (July 1, 1961, to June 30, 1962), there were antisemitic incidents—threats, tattooing people with swastikas, burning Israeli flags, and bombing
Jewish organizations and the street sign in Montevideo bearing the name "State of Israel."

This campaign, whose origin could be traced back a few years, may have originated with neo-Nazi student organizations and publications. The authorities, as well as the press and leaders of public opinion, publicly condemned them as not only injurious to the Jews but also damaging to the prestige and dignity of the nation. Numerous organizations, individuals, and newspapers, as well as the National Executive Council itself, expressed their solidarity with the Jews. At the height of the terrorist campaign, leading intellectuals and church figures met in the assembly hall of the national library—symbol of Uruguayan culture—to study the roots and dangers of anti-Semitism. The press and television publicized this discussion generously, so that it reached an audience of thousands. At the time of writing, the anti-Semitic campaign had been brought to a halt.

**Jewish Education**

The Wa'ad ha-Hinnukh (department of education) of the Jewish community of Montevideo sponsored nine Jewish schools in the capital (with morning and evening sessions) and two in the interior of the republic, with a total of 1,417 pupils and 45 teachers. These schools provided Jewish education and represented various tendencies. During the period under review, an independent school, aided by the National Council of Primary and Secondary Education and the first serious attempt to create an educational center for both Jewish and general instruction, began to function. At the time of writing it had 87 students and five teachers. Fifty-five additional pupils were enrolled for the next year. The school was financed primarily by tuition fees and small subsidies. Scholarships were available for children unable to pay tuition.

The great mass of Jewish children and young people did not receive any Jewish education. Efforts were being made to remedy this situation.

Various organizations and institutions offered Hebrew instruction to hundreds of people of all ages. In 1962 three courses in Jewish culture—Judeo-Spanish literature, literary problems of the Bible, and Hebrew for beginners—were established in the Faculty of Humanities of the University of the Republic. An Association of Jewish University Students had more than 500 members.

**Jewish Press**

Three daily Yiddish newspapers were published in Montevideo: Folksblat (more than 30 years old), Haynt, and Unzer Fraynd. The last was pro-Communist.

There were several weeklies: Gemeindeblatt, in German, was the organ of the New Jewish congregation; Der Moment, in Yiddish, was Orthodox, and Semanario Hebreo, in Spanish, was Zionist but not affiliated with any party.

There were also various radio programs. Yiddish programs included the
“Jewish Cultural Hour” which was broadcast daily for two hours and the "Polish Jewish Hour" and the "Voice of Zion in Uruguay," which were also broadcast daily. There was a weekly one-hour Sephardi program, "The Voice of Israel," and a weekly program in Hungarian. The German Jewish community had a radio spot, as did the Zionist parties. A Communist group also had a radio program.

In 1962 a Jewish television series, "Uruguay-Israel T.V.,” was launched; it was presented for a half hour each Sunday.

The Uruguayan daily and weekly press, radio, and television always contained a great deal of news about Israel, the Jewish community, and Judaism in general.

Religious Life

Each of the communities had at least one synagogue. Agudat Israel, which remained outside the organized Jewish community, had its own synagogue and school.

The younger generation was, on the whole, not integrated into religious life, except for its participation in certain basic ceremonies and rites. The High Holy Days brought increased synagogue attendance. There were several yeshivot and some of the Jewish schools gave religious instruction. The Mizrahi party had several hundred adherents.

While no figures were available, it was certain that the number of mixed marriages was large.

The Judeo-Christian Brotherhood, in existence for some years, included Catholics, Protestants, and Jews. It was highly respected and did valuable work in interfaith cooperation and the fight against antisemitism.

There were no Jewish religious publications in Spanish which could reach the youth in a language suited to their needs.

Zionism and Relations with Israel

There were two Zionist central organizations, the Territorial Zionist Organization and the Zionist Youth Federation of Uruguay. The first was a federation of Zionist parties, and the second included halutzim and other youth groups. The three largest Zionist parties were the Po'ale Zion-Hitahdut, the Revisionists, and the General Zionists. The Sephardi, German, and Hungarian communities were nonpartisan supporters of Zionism. Zionism was the backbone of Uruguayan Jewish life. No important anti-Zionist or assimilationist Jewish groups existed with the exception of the Communists.

The Zionist Youth Federation included Ha-shomer Ha-tza'ir, Deror ha-Kibbutz ha-me’uhad, Ihud ha-bonim. Ha-no'ar Ha-tziyoni, Bene ‘Akiva, and Betar halutz movements; the Hebraic Association; the youth of the New Jewish Congregation; the Sephardi youth group; the youth group of B'nai B'rith, and other groups as well.

Ha-shomer Ha-tza'ir and Ha-no'ar Ha-tziyoni each conducted a hakhsharah.
In 1961 there were 145 emigrants to Israel, including 22 who had been halutzim. Another 157 people emigrated, including 18 halutzim, in the first half of 1962.

The Uruguayan people in general had great sympathy and admiration for Israel. Uruguay’s representatives in the UN had played an important part in the creation of the Jewish state.

A Uruguay-Israel Cultural Institute was headed by Professor Oscar Secco Ellauri, a former minister of foreign relations and public education. Zionist and pro-Israel literature was widely distributed throughout the country; there were books, magazines, lectures, films, public meetings, and expositions. Leading Uruguayans were constantly visiting Israel and returning to praise its accomplishments.

Social Services

Assistance to those in need was administered by the individual communities and B’nai B’rith. There was also a Jewish medical center. The Home for the Jewish Aged and Orphans occupied a modern and spacious building.

The community also assisted non-Jewish groups and institutions. Thus, the Montevideo public school named “State of Israel” received frequent contributions from the community.

Cultural Activity

In 1962 the country’s highest artistic award was given to a Jew, Zoma Baitler. Many Jews were prominent in musical, theatrical, and university life. However, Uruguayan Jewry contributed little to specifically Jewish culture.

NELSON PILOSOF

Mexico*

During the year under review (July 1, 1961, to June 30, 1962), there were no significant changes in Mexican Jewish life.

The country experienced some political restlessness, but continued to enjoy political stability. The economic situation was tolerable.

JEWISH POPULATION

To everyone’s astonishment, the Mexican census of June 1960 revealed that 100,000 persons had reported themselves to be Jews.

There had never been any official statistics on the number of Jews in Mexico. The usual estimate had been 28,000 or 29,000 for all Mexican Jews,

* For meaning of abbreviations, see p. 433.
Yiddish-speaking Ashkenazim, Spanish-speaking Sephardim, and Jews from Arabic and other countries.

The difference was probably due in large part to carelessness in the census. True, several thousand Indians claimed to be adherents of the Jewish religion, but at most they numbered 10,000. The other thousands were probably Buddhists and Shintoists (Chinese, Japanese, and others from the Far East) transferred to the Jewish column. There were still only 28,000 or 29,000 Jews in Mexico.

Of these, about 55 per cent were Ashkenazim of East European descent; 15 per cent were Sephardim of South American or North African descent, and 10 per cent were of Middle Eastern origin. The rest came from Germany, Hungary, the United States, France, and other countries.

About 95 per cent lived in the capital. Monterrey had more than 100 Jewish families, Guadalajara had 85, and small groups lived in Puebla, Veracruz, Jalapa, Ciudad Juárez, Tijuana, Torreón, and other provincial towns. There was a small increase in the Jewish population of the towns near the United States border.

About 85 per cent were engaged in trade and industry. Some had established large enterprises and new, flourishing branches of industry. Over 10 per cent were professionals, including physicians, engineers, architects, and chemists. There were few Jewish lawyers. A decrease in the number of Jewish engineering and architectural students followed a recent sharp decline in construction, and some Jewish engineers and architects sought employment in other fields. A number of graduate professionals settled in Israel.

Jewish merchants and industrialists continued to face serious economic problems, with business slow, profits down, and debts hard to collect. This was reflected in social and cultural activities, and particularly in the fundraising campaign sponsored by the Ashkenazi community for domestic causes, as well as in the Keren ha-Yesod campaign.

Communal Activities

The Jewish Central Committee (Comité Central Israelita de México) officially represented the community in both internal and external affairs and helped arrange the first Central American conference of the World Jewish Congress in Mexico City in March 1962, with delegates from many Jewish communities in Central America and the Caribbean region.

The Ashkenazi community Nidhe Israel was preparing elections for a new leadership. It was also planning a large Bet 'Am—a center for social and cultural activities, to be erected in the heart of the Jewish section in Mexico City.

The philanthropic organizations were also active. OSE celebrated the 20th anniversary of its existence in Mexico. The Jewish aid organization Beneficencia Israelita and the Jewish women's organization Comité de Damas aided needy Jewish families. There were numerous impoverished Jewish
families needing communal assistance, as well as many ailing persons, who depended on OSE for free medical aid, surgery, etc.

The Alianza Monte Sinai of Mexico, the central organization of Arabic Jews from Damascus, celebrated the 50th anniversary of its establishment in Mexico in June 1962. It was the oldest Jewish institution in the community. Its founders included Ashkenazi Jews from Russia and Poland, but its members were now all Arabic Jews.

**Jewish Education**

Over 85 per cent of Jewish school-age children attended seven Jewish schools—four sponsored by the Ashkenazim and three by the Sephardi and Arabic Jews. In all, 4,800 Jewish children attended classes from kindergarten through high school. There were also three yeshivot. One, Or Israel, was supported by a city committee headed by Rabbi D. S. Rafalin. The yeshivah Etz Hayyim was part of the synagogue of the same name. The third, founded by Rabbi Abraham M. Hershberg, formerly of Chicago, served students from Central America as well as from Mexico. This yeshivah was supported by friends from Central America and local contributions.

All of the Jewish schools were struggling with financial difficulties. The Ashkenazi schools had the greatest deficits. Although they were subsidized by Nidhe Israel, funds were insufficient and debts were constantly increasing.

Three of the four Ashkenazi Jewish schools taught both Yiddish and Hebrew, while in the fourth, Tarbut, only Hebrew was taught. This was in addition to the general government curriculum in Spanish.

**Cultural and Religious Activities**

The Jewish Cultural Center (Centro Cultural Israelita) was one of the oldest Jewish institutions. The central committee had its own cultural commission which coordinated cultural activity in Spanish among the non-Yiddish speaking sectors. The cultural commission also administered the Kessel Award for Yiddish Literature, established in 1947 by the Jewish philanthropist Gregorio Kessel. Each of the three annual awards consisted of $400.

The cultural department of Nidhe Israel engaged in systematic activities on a broad scale. In March 1962 it invited the Yiddish poet Hayyim Grade, of the United States, for a visit. It supported the Ha-zamir choir, which made frequent successful appearances before Jewish and non-Jewish audiences. The Jewish Sport Center, too, had a cultural committee, which presented a serious program every Sunday morning, published Spanish periodicals, and organized movie and theater parties.

Jewish newspapers appeared regularly in Yiddish and Spanish. Der Veg—El Camino appeared three times weekly, Di Shitimme twice weekly in Yiddish, Mexicaner Lebn every Saturday, in Yiddish and Spanish, Tribuna Israelita once a month in Spanish, Prensa Israelita every Saturday in Spanish, and Foroys once a month in Yiddish. The Jewish schools published anthologies and yearbooks. The Zionist youth organizations issued occasional publications in Spanish.
From time to time Mexico was visited by Yiddish theater groups from Israel, Argentina, and the United States. The Jewish Sport Center sponsored an amateur theater group which presented plays on Jewish themes once or twice a year, and sustained a permanent exhibit of painting and sculpture, with works by leading Jewish artists of Mexico and other countries. There were also several private Jewish art galleries in Mexico City.

Zionism and Relations with Israel

All the local Zionist parties, as well as their youth organizations and sympathizers, were active on behalf of Israel.

Zionist leaders from Israel visited the community and addressed public gatherings. Many Mexican Jews toured Israel and established business and financial contacts. A substantial number invested in Israeli enterprises. A number of young Jews studied in Israel.

The 14th anniversary of Israel's independence was celebrated in Mexico on a large scale by Jews and non-Jews alike. The Mexican press devoted special pages and supplements to the State of Israel, and there were commemorative programs on radio and television.

The execution of Adolf Eichmann did not produce any sharp anti-Jewish reaction. Mexican public opinion was generally sympathetic with Israel's action.

CHAIM LAZDEISKI
Western Europe

Great Britain*

During the period under review (July 1, 1961, to June 30, 1962), the “never had it so good” feeling which had kept the Conservatives in office since 1951 wilted perceptibly under less buoyant economic conditions. A “wage freeze” instituted by the government was applied much more easily in the public services than in private industry and created considerable unrest. The Commonwealth Immigration Act, imposing in practice, if not in theory, an effective brake on colored immigration, came into effect on July 1, 1962, after a stormy parliamentary passage. The question of entry into the European Common Market provoked widespread controversy, not always along party lines. The loosening of Commonwealth ties involved met resistance from a public opinion acutely sensitive to Great Britain’s loss of status as a world power. A remarkable Liberal party revival was a feature of all by-elections during the period. The Liberals drew Conservative votes on a scale which seemed to presage a Labor victory in the next general election.

The internal feuds within the Labor party over unilateral disarmament and the necessity for complete nationalization had died down, leaving Labor party leader Hugh Gaitskell in undisputed leadership.

Jewish Community

The Board of Deputies on July 16, 1961, declared their “dismay and concern” at the announcement that German troops would train in Wales in the autumn. (Actually, the arrival of the Panzer units drew little attention. Owing to local poverty and unemployment in Pembrokeshire, the Germans were not unwelcome there.) At its December 17 meeting, the board resolved to take no steps to oppose the Immigrants’ bill.

Representations were made during the period under review regarding anti-Jewish measures in the Soviet Union. On February 18, 1962, the Board of Deputies expressed its horror at the death sentences on Russian Jews (p. 352). On April 15 it appealed to Soviet authorities to grant permission for the...

The Smouha family, Egyptian Jewish millionaire landowners, claimed £12.5 million ($35 million) from the Foreign Office Compensation Commission for properties sequestered by President Gamal Abdul Nasser after Suez. They were awarded £3,106,516 ($8,698,245) in August 1961.

The Sunderland Jewish community celebrated its centenary in October 1961. The Jewish Chronicle published its 120th anniversary issue on November 3.

Religious Activities


The Honorable Ewen Montagu resigned as president of the United Synagogue when his nominee for treasurer was defeated by one vote on July 19, 1961. He was reelected on November 13.

The new “cathedral” of the United Synagogue, at Marble Arch in the West End of London, was opened on September 3, and Rabbi Maurice Un- terman (son of the Ashkenazi chief rabbi of Tel-Aviv) was inducted as minister. Jacob Weinberg, having returned from a position in South Africa, was inducted as rabbi of Edinburgh on November 3.

Chief Rabbi Israel Brodie presided at the third conference of European Orthodox rabbis, held in Paris in November. Its decision not to associate itself in any way with the forthcoming Ecumenical Council in Rome was confirmed by the meeting of the standing committee held in London on May 27–28, 1962.

The extreme Orthodox Adath Israel congregation celebrated its golden jubilee December 12.

The Friends of Lubavitch Foundation held an inaugural dinner on January 13, 1962, giving evidence of their increasing influence in London.

A committee to inquire into ministerial salaries and duties was set up by the United Synagogue on January 22 but had not reported at the time of writing.

The Liberal Jewish movement held a conference at Westcliff-on-Sea, Essex, on April 7 and 8, and announced a new record of 11,500 members and the establishment of a publicity and development committee.

The chief rabbi’s committee on the kosher meat trade held a number of private sessions, but its report was not published until July.

Jews’ College

On Speech Day, July 16, 1961, retiring principal Isidore Epstein warned against any attempts to impel Jews’ College leftward and deplored the sharp decline in student intake since his retirement had been announced (AJYB, 1962 [Vol. 63], p. 296). A controversy, which had been simmering for some years, soon erupted into the open. In its issue of September 15, the Jewish
Chronicle published a highly laudatory article favoring Rabbi Louis Jacobs, a tutor at the college and former minister of the fashionable New West End synagogue, for the principalship of the college. But it was understood that Chief Rabbi Brodie would withhold approval of such an appointment. Rabbi Jacobs took modern Bible scholarship seriously, in opposition to current tendencies in Anglo-Jewish Orthodoxy, which demanded either public allegiance to fundamentalism or reticence in the matter. He had also exhibited indifference to minor matters of ritual, such as keeping the head covered, which ran counter to Orthodox views. In protest against the chief rabbi’s attitude, Rabbi Jacobs resigned as tutor and Sir Alan Mocatta, chairman, Lawrence Jacobs and Felix Levy, joint treasurers, and Rev. Isaac Levy, honorary secretary announced that they would not stand for reelection at the next election. The chief rabbi promised a final decision after his return from a pastoral visit to Australia, for which he departed on December 23. The Jewish Chronicle published a number of bitterly critical editorials and the Honorable Ewen Montagu, then president of the United Synagogue, sharply attacked the Beth Din. On January 30, 1962, the dayyanim issued a statement setting out their objections to the modernist theology of Rabbi Jacobs and attacking Montagu for his “disrespectful and captious attitude to the rabbinate and the members of the Beth Din.”

The Conference of Anglo-Jewish Ministers and Preachers met on May 15–16, and Dayan Myer Lew attacked the Jewish Chronicle for its criticisms of the chief rabbi.

The chief rabbi announced his final veto at the Jews’ College Speech Day on May 7, 1962, and as a result of the elections held on May 21, Jews’ College moved perceptibly towards a more right-wing position. Bruno Marmorstein, lawyer son of a former lecturer, Arthur Marmorstein, became chairman and other changes in honorary officers and staff brought in Rabbis Myer Berman and Sholom Melinek, who had been prominent in opposition to Rabbi Jacobs.

The acerbity of the controversy was related to the fact that Louis Jacobs was the favored candidate for the chief rabbinate of those who wished to reverse the rightist trend in Anglo-Jewish Orthodoxy upon Chief Rabbi Brodie’s retirement, scheduled for 1965.

Jewish Education

The new buildings of the Gateshead Yeshivah were opened on August 27, 1961.

The Zionist Federation held an “education fortnight” in October. This included a conference on October 21–22, attended by about 50 persons.

The London Board of Jewish Religious Education announced at its October meeting that it would pursue its plan to organize its Hebrew and religious classes on a regional basis.

Rabbi Kopul Rosen’s death at the age of 48 on March 15, 1962, robbed the Anglo-Jewish community of one of its greatest educationists and personalities. His establishment of Carmel College had opened a new chapter
in Jewish residential schooling. His successor, David Stamler, had previously been his associate and had taught at Brandeis and Yeshiva universities in the United States.

In the same month, the new building of the King David high school, in Liverpool, was declared open by Minister of Education Sir David Eccles and, in Manchester, Lord Marks laid the foundation stone for a new junior department of the King David school to cost £100,000 ($280,000), of which he had provided one-half.

Clifton College, the only public school (in English usage, a top-rank private school) still to have a Jewish House, celebrated its centenary on June 30. Prominent Jewish alumni participating included two judges, Alan Mocatta and Neville Laski, and ex-Lord Mayor of London Sir Bernard Waley-Cohen.

Cultural Activities

Cecil Roth's library of Judaica was purchased for Leeds University by a group of his admirers; he was to retain possession of the bulk of it during his lifetime. The Polish Jewish State Theater under the direction of Ida Kamińska, began a season in London on October 30, 1961. It held an exhibition of Yiddish books published in Poland during the previous 15 years. The centenary of the London Yiddish Theater was celebrated in March 1962; its old home in the East End (the Grand Palais) was now being used for bingo.

Israeli archeologist Yigael Yadin came to London in October 1961 to spend a year on literary work. He delivered a number of well-attended public lectures.

On April 1 and 2, 1962, the Institute of Contemporary Jewry of the Hebrew University held a conference in London, on various aspects of Anglo-Jewish life and activity, in cooperation with the Board of Deputies.

The third Jewish choir festival was held on April 8, but the Jewish Music Council announced that owing to lack of popular support it would no longer be able to sponsor individual concerts during Jewish Music Month.

Isidore Grunfeld's edition of Samson Raphael Hirsch's Horeb was published in April, and James Parkes, Anglican priest and student of Judaism, published a History of the Jewish People in June.

The first volume of Chief Rabbi Brodie's edition of Etz Hayyim, a 13th-century halakhic work by Jacob ben Judah of London, appeared in Israel in June.

The WJC book award for 1961 was given to Three Centuries of Anglo-Jewish History, a reprint, edited by Vivian Lipman, of a series of lectures delivered during the Tercentenary Celebration in 1956.

Social Service

In March 1962 CJMCAG announced a £66,000 ($184,800) grant for educational and religious institutions. The Board of Guardians closed its Convalescent Home for Children at Broadstairs, Kent, as its capacity of 90 exceeded current requirements, and opened one for 20 children at nearby Westgate. The board reported a great need for more homes and small apart-
ments for the aged. In December 1961 Solomon Margolis, formerly the board’s senior welfare officer, was sentenced to seven years’ imprisonment for defrauding the loan fund of £23,675 ($66,290). The president, Oliver Sebag-Montefiore, announced his forthcoming retirement soon afterwards. He was to be succeeded by Leonard Harold Cohen, the son of Lord Cohen, one of the Lords of Appeal and a former president of the board.

Sir Isaac Wolfson announced gifts totaling £7.5 million ($21 million) to his various charitable endowments. Lord Marks gave £100,000 ($280,000) to University College, London.

**Relations with Israel and Zionism**

The kidnapping of Yossele Schumacher (p. 392) brought the first application for extradition from Great Britain to Israel. Shalom Shtarkes, an uncle of the boy, appeared at Bow Street Magistrates Court on August 29, 1961, on an extradition warrant which accused him of abducting the boy and committing perjury. The hearings continued at weekly intervals. Much argument centered on whether Jerusalem, where the alleged offenses had taken place, was to be regarded as part of Israel for extradition purposes, as Great Britain had never extended *de jure* recognition to Israeli sovereignty there. Shtarkes was held in prison throughout, despite efforts to secure his release for the autumn festivals. The circumcision of his son took place in Brixton prison on October 29, to the accompaniment of an enormous amount of publicity. He was committed for extradition on January 12, 1962, and his appeal for *habeas corpus* was refused on February 27. At the end of June he was still in prison awaiting an appeal to the judicial committee of the House of Lords, the highest legal tribunal in the United Kingdom.

Three British choirs participated in the Zimriah (Israeli music festival) in August 1961. In the same month it was announced that Lady Epstein had presented more than 200 plaster originals by the late Sir Jacob Epstein to the Bezalel art museum in Jerusalem. In September, Great Britain took third place in the Maccabiah, gaining 11 gold medals. Announcement of the formation of the British branch of the Pro-Jerusalem Society, with Viscount Samuel as honorable president and Rachel Lauterpracht, as its leading spirit was another September event. Minister of Housing and Local Government Charles Hill was in Israel in November, the same month that British Jewry Week was celebrated there. In November, too, “The Bridge,” an Anglo-Israel link group, was opened to non-Jews, to enable them to study in Israel, and Israeli Minister of Education Abba Eban visited London to appeal for funds to expand higher educational facilities in Israel. Moshe Sharett paid a visit on January 11–12, 1962, to address key workers of the Joint Palestine Appeal.

In March the Israel press bill (p. 378) received unfavorable criticism in the British press, which also disapproved of the Israeli attack on Syrian positions at Lake Tiberias (p. 375). Israeli Ambassador Arthur Lourie expressed his regret at the British government’s support of the UN condemnation of Israel, when he addressed the annual conference of the Zionist Federation,
held April 7–8; but at the Israel Independence Day Dinner in London on May 22, he spoke of “this climate of understanding and friendship which make the Israeli embassy in London and the British embassy in Tel-Aviv pleasant places in which to work.”

A White Paper, published in May, showed that 18,041 persons entered the United Kingdom from Israel in 1961 as against 16,122 in 1960; almost all were on holiday or business trips. Three had been refused leave to land.

According to the annual report of the Council of the Anglo-Israel Chamber of Commerce in July 1962, British exports to Israel rose during 1961 to £20,790,000 ($58,212,000) from £16,480,000 ($46,144,000) in 1960 and £16,500,000 ($46,200,000) in 1959, while imports from Israel amounted to £13,770,000 ($38,556,000) in 1961, down from £14,910,000 ($41,748,000) in 1960 and £15,320,000 ($42,896,000) in 1959. The imports of citrus were down by nearly £2,000,000 ($5,600,000) over the previous year but other imports were greater than in 1960. Fruits and vegetables accounted for more than half of Israel’s exports to Britain, with plywood second; while British exports to Israel consisted mainly of non-electric machinery. Britain participated in the Near East Trade Fair in Tel-Aviv in June 1962.

The Joint Palestine Appeal dinner at Grosvenor House on February 17, 1962, raised the record sum of £1,134,000 ($3,175,200). Up to the end of September 1961, the 1961 collection had reached £1,660,000 ($4,648,000). A comparative handful of rich people contributed the bulk of the collection; the mass of the community were not reached by Zionist activities.

The Mizrahi-ha-Po'el ha-Mizrahi federation celebrated its 60th anniversary on June 25, 1962.

**Antisemitism**

Anti-immigrant agitation, economic anxieties, and rivalries between various extremist, but numerically negligible, right-wing groups threatened a recrudescence of antisemitic activity. Race riots took place in Middlesborough in August 1961 and a supporter of Sir Oswald Mosley polled 5.2 per cent of the votes at the Moss Side (Manchester) by-election in November. The BBC persisted in its intention to televise *Oliver Twist* in 13 weekly Sunday broadcasts beginning January 7, 1962. Fenner Brockway’s (Labor) race discrimination bill—designed to penalize persons engaged in discrimination or the preaching of hate on grounds of race, color, or religion—failed, for the seventh time, to obtain a second reading in the House of Commons on December 15, 1961, and was defeated in the House of Lords on May 14, 1962, when the government pronounced it unworkable.

Despite prolonged efforts to thwart it, the British National Socialist movement finally held a meeting in Trafalgar Square on July 1, marked by scenes of violence and passion. On the same day Robert Soblen was landed at London Airport, suffering from wounds self-inflicted on his enforced return from Israel to the United States (p. 379).
The execution of Adolf Eichmann was treated with great restraint in the British press and created no obvious public reaction.

**Personalia**

Sir Keith Joseph was appointed minister of state at the Board of Trade on October 9, 1961.

Lord Cohen of Birkenhead was elected president of the General Medical Council on November 21 and Isaac Wolfson was created a baronet in the New Year Honors in January 1962. The Wolfson Foundation had given £100,000 ($280,000), as promised, to the National Gallery in November 1961 for the purchase of Goya's portrait of the Duke of Wellington, despite the fact that, owing to poor security arrangements, the picture had been stolen in the meantime.

Ernst Boris Chain was appointed professor of biochemistry at Imperial College, London, as of October 1961. Sir Alan Mocatta became a judge of the High Court; for the first time three Jews held such appointments. Isaac Shoenberg, television pioneer, was knighted in the Birthday Honors in June 1962.

The period under review saw the death of a number of outstanding personalities. These included Rabbi N. S. Greenspan, principal of the London Yeshiavh Etz Chayim, on August 31, 1961; H. A. Goodman, the Agudist leader, on October 10; Professor Leonard Abrahamson, Irish Jewish communal leader and eminent physician, on October 29; Jacob Kopul Goldbloom, veteran Zionist leader, on November 9; Israel Cohen, writer and Zionist worker, on November 26; Sir Basil Henriques, social worker, on December 2; the Rev. Arthur Barnett, minister and historian, on December 3; Leonard Montefiore, communal leader and philanthropist, on December 23; Harris Myer Lazarus, former dayyan of the London Beth Din, on February 25, 1962; Isidore Epstein, former principal of Jews' College, on April 13, and Clarica Davidson, communal worker and art patron, on April 19, 1962.

Norman Cohen
France *

POLITICAL DEVELOPMENTS

DURING THE PERIOD under review (July 1961 to June 1962), which ended with the proclamation of Algerian independence, OAS (Secret Army Organization) violence reached a peak and almost all political life centered around the OAS menace. OAS strength derived from the crystallization of a real despair, but it represented above all a neo-fascist adaptation of a “technology” of subversion, admittedly imitative of the Chinese Communists. Under the guise of fighting for Algérie Française, OAS was actually working for the installation of a military dictatorship in France, and was at one point very close to realizing its objective. In Algeria OAS had rapidly won the support and sympathy of the bulk of the non-Moslem population, including many Jews. In Metropolitan France, where it was despised by the mass of Frenchmen, the OAS was nevertheless able to mobilize and exploit numerous discontented elements and opponents of the policies and person of Charles de Gaulle, who had become its prime target. It played on the deep unrest of the army and brought about the desertion of a large number of young officers. It also succeeded in exacerbating and exploiting the dissatisfaction of elements which rightly or wrongly considered themselves to be the victims of economic discrimination. To a large extent they were drawn from the ranks of the defunct Poujade movement (AJYB, 1956–62 [Vols. 57–63])—e.g., retail food merchants, especially grocers. Thus in Paris an anti-tax strike of retail butchers in October-November 1961 featured plastic bombs and much honking of auto horns to the rhythm of Algérie Française.

In spite of the “pro-Israel” position of OAS and the curious metamorphosis of its underground terrorists (affiliated with reactionary antisemitic groups) into defenders of the Jews of Algeria, antisemitic aspects were not missing in the uproar. There were numerous assassination attempts against Jewish intellectuals such as the editor Jérôme Lindon and the writer Vladimir Pozner. A Rothschild country estate and Paris bank were bombed after Premier Michel Debré was succeeded by Georges Pompidou, regarded by OAS and the Communists as “a tool of the Rothschild bank and American finance.”

The rebels of the extreme right produced their greatest effect by means of savage terrorism. OAS leader Raoul Salan’s intention, as evidenced by his instructions to his followers, was to make the political and social situation completely untenable for the de Gaulle regime. In France and in Algeria the means used included machine-gunning invalids in their hospital beds, booby-
trapping vehicles to assassinate innocent passers-by, including women and children, and anti-Moslem "rat-hunts" on the model of Algiers and Oran. No humanitarian considerations interfered with the execution of OAS plans. One strange and painful aspect of the situation, brought out in the trials of those who were apprehended, was that the perpetrators were only rarely drawn from normally criminal groups and types. The majority were young people of bourgeois and petty-bourgeois origin, with a fanatical and cold-blooded mystique of "the mission accomplished"; they were boys, for the most part, who had learned in the Indo-Chinese and Algerian wars to kill without hesitation or pity.

Paralleling the growing terror of the OAS was its influence on the press. In addition to the right-wing extremist organs, the widely circulated weekly, Carrefour, furnished the rebels valuable support; it published the violently pro-OAS editorials of Georges Bidault, former premier and once president of the National Council of Resistance. At least three of the great Paris dailies—Parisien Libéré, Aurore (nominally a Radical-Socialist paper), and Paris-Presse—more or less accepted the OAS position.

During the three months preceding the signing of the Evian agreements on March 19, 1962 (p. 403), OAS succeeded in penetrating important areas of French public life. Infiltration in the army created serious problems of insubordination, and military anti-Gaullism reached a new high. The most eminent dignitary of the French army, Marshal of France Alphonse Juin, gave public encouragement to OAS, particularly in a letter addressed to Salan. Under these conditions, a successful coup d'etat, was a distinct possibility, and could expect the support of close to a hundred members of the Chamber of Deputies. Its prospects seemed further enhanced by the fact that the de Gaulle government, fearful that a popular anti-fascist movement could lead to a quick Communist takeover, refused to mobilize the "masses," and confined its retaliation to extraordinary police measures. In May 1962 General Salan was brought to trial on charges of crimes against the security of the state. Lawyers and witnesses for the defense converted the trial into one of de Gaulle. The judges, although hand-picked by the government, found extenuating circumstances for the accused, notwithstanding the fact that his aide and subordinate, former General Marcel Jouhaud, had been condemned to death in April.

All these circumstances reinforced President de Gaulle's determination to suppress OAS as quickly as possible. Intelligence agencies were expanded, duplicate police networks were established, and special anti-OAS brigades were created. This type of repression was quite effective and the police, with the help of informers, succeeded in breaking the secret apparatus of the rebels in spite of their strength, their numerous sources of support, and the large funds at their disposal. De Gaulle finally emerged triumphant, on his own. Towards the end of June 1962, a few days before the proclamation of Algeria's independence, OAS collapsed both in Paris and in Algiers. By the end of the month terrorist attacks had practically ceased.

There appeared to be a reorganization of the activists of the extreme right,
under the new leadership of Georges Bidault, with a view to long-term political activity. Bidault, former leader of the anti-Nazi underground, again went underground and revived the name of his old organization, the National Council of Resistance; it was his aim to carry out, perhaps by other means, the revolution at which the OAS had failed.

**Foreign Affairs**

In foreign affairs, the period under review was dominated by "European" concerns. To General de Gaulle’s concept of a limited European union, the so-called “Europe of the fatherlands,” many political figures of various parties opposed the concept of an integrated Europe. Five ministers belonging to MRP (the [Catholic] Popular Republican Movement) resigned from the cabinet on this issue in May 1962, and 262 deputies of parties ranging from the Socialists to the conservative Independents (but not including the Gaullist UNR) signed a manifesto calling for European integration and warning of the danger of a split between France and the United States.

The hasty recognition of the Algerian Provisional Government by the Soviet Union, after the signing of the Evian agreements, resulted in a strong French protest. The two countries recalled their respective ambassadors to each other, leaving the embassies in the hands of chargés d'affaires.

The month of June 1962 was occupied with preparations for the visit of German Chancellor Konrad Adenauer to Paris. De Gaulle wanted this visit to mark the solemn inauguration of a new era and a new alliance, in which France, in friendly cooperation with her former enemy, would carry out her special mission in the European part of the free world.

The period under review represented the culmination of General de Gaulle’s steady and inflexible progress towards personal government. He took great risks and, in the face of all obstacles, achieved his immediate goal of liquidating the Algerian war. He was again able to win the support of the people for his person and his policies, despite the defection of many of the politicians around him. In the referendum of April 8, 1962, the people of France approved the principles on which the Evian agreements were based—the separation of Algeria from France—by a majority of more than 90 per cent.

**ALGERIAN INDEPENDENCE AND THE FRENCH JEWISH COMMUNITY**

Into France poured a massive influx of Algerian Jewish refugees which had all the characteristics of an exodus. To be sure, North African Jews had been migrating to France for some years. Between 1956 and 1962, about 100,000 Jews had come from North Africa; they included some 40,000 from Tunisia and 25,000 each from Morocco and Algeria. Since the beginning of the Evian negotiations in 1961, fairly large-scale Jewish immigration from Algeria had been expected. Nevertheless, French Jewish organizations
had not foreseen the precipitous character and the mood of panic which was to characterize the departure of Jews from Algeria between April and June 1962. They had also underestimated the extent of the poverty in which many of the refugees would arrive. The bulk of the propertyless consisted of minor government employees, who had always possessed a certain degree of security. It had been mistakenly thought that for this group the problem of transplantation would not be serious, and would involve only an administrative shift from a civil-service position in Constantine, for example, to a similar one in the Paris or Lyons area. As for the rest, since all Algerian Jews were French citizens, it was thought that their position would be similar to that of other French repatriates, and that their reemployment, reclassification, and rehousing would be handled by the government.

But things turned out altogether differently. The scorched-earth policy of OAS in the last phase of its struggle, involving the burning and systematic destruction of all administrative records, created indescribable disorder. The Europeans were all the more distraught because up to the last moment they had been encouraged to delude themselves about their prospects. Even when it finally became clear that Algérie Française was a delusion, OAS leaders were still able to convince their "subjects" that in any event they would be in a position to impose a sort of partition and create a basis for a "European republic," perhaps in the Oran coastal region. But when the non-Moslems eventually realized that independence was unavoidable, they resorted to headlong flight. This solution seemed all the more inevitable because they were all more or less implicated in the OAS and feared that Moslem reprisals would take the form of massacres and pogroms.

The result of all this was that the postal clerk from Constantine arrived in Lyons or Paris absolutely destitute and without even proof of his status as a civil servant; he was not on any list, and did not know where to go to get an advance in the amount of his last pay check so that he could feed his wife and children. Because of the general lack of preparation of the local services for the reception of the refugees, the authorities disembarrassed themselves of applicants of the "Jewish faith" by sending them directly to the great and well-known Jewish organizations such as the Fonds Social Juif Unifié (FSJU). Large as the amount of money was, which the latter was able to raise on the spur of the moment, it was nevertheless inadequate for the innumerable and unforeseen cases of distress. In addition, the problem of housing in the great cities was completely insoluble, and many families were temporarily split up among various hotels and furnished rooms in Paris, Marseilles, and elsewhere.

Another problem of great psychological importance in the circumstances had been almost completely overlooked by the Jewish welfare organizations. For example, the Algerian Jews, although not all were strictly observant, did attach great importance to such practices as kashrut. The French Jewish communities, where kashrut had always been confined to a small minority, were largely unable to satisfy these needs of the refugees, and this added to the bitterness of many of them. The French Jews, on the other hand, noting
the non-attendance of Algerian refugees at the synagogues, thought that they were demanding kosher food out of vindictiveness.

In Marseilles and a number of smaller communities, a *kashrut* issue developed which took on rather substantial dimensions. France had only a very limited number of *shohatim*, but under the rules of the Consistoire Central des Israélites de France and other religious organizations, refugee *shohatim* were not entitled to function in France, not having passed the necessary tests or submitted the required documents. The issue was less important in the Paris area, where the number of kosher butchers had been greatly increased during the winter of 1962.

The problem of integrating Jewish youth from Algeria also presented difficulties. It was especially important to prevent the young Jews of Oran and Algiers from reuniting with the "pieds noirs" (native Algerian Europeans) proper, who too often served as fertile soil for the growth of fascism. A special social service, devised to make contact with the young Jewish refugees from Algeria, functioned with some success under the auspices of FSJU in Paris.

In the religious sphere, a number of new communities of the North African rite were being set up in various parts of France, but especially in the Paris area, with the cooperation of the old consistorial and orthodox community organizations.

In the last phase of the Jewish exodus from Algeria, many groups, landing at the Marseilles port and airport, went on to Alsace. In that area of observant Judaism, Jewish solidarity was greater than elsewhere and the reception of the refugees more efficient in all respects. The community of Strasbourg even received a group of Jewish families from the Saharan M'zab area, who, unlike the Jews of the cities and coastal areas, still spoke Judeo-Arabic rather than French and dressed in the Arab way. In spite of the enormous gap between the Alsatian Jews and these old-fashioned Oriental Jews, the M'zabite refugees found a fraternal reception in the communities of lower Alsace and had no complaints except in regard to the weather, which they found a bit cold.

There was no doubt that the absorption and integration of tens of thousands of Jews transplanted from Algeria would constitute the principal task of the French Jewish community in the near future. By June 1962, 60 percent of the Jewish immigrants from North Africa had settled in the Paris area, two-thirds of them in suburbs which had not previously had Jewish communities. A quarter of the total had chosen other major French cities, especially in the south; in order of importance, these were Marseilles, Lyons, Nice, and Toulouse. A third of all the refugees and immigrants from North Africa sought the assistance of Jewish organizations to meet their financial needs, to help in administrative matters, or to help them find housing. Half the Jewish immigrants from North Africa between September 1961 and June 1962 came from Algeria; immigration from Tunisia and Morocco continued at the same rate as before—90 to 100 monthly.

Altogether, the French Jewish community had tripled since the end of
World War II—an increase approximating that of the Israeli Jewish community in the same period, and making the French community the largest in Europe outside of the Soviet Union. There were about 150,000 Jews in France in September 1945, after the return of the survivors of the Nazi concentration camps; in June 1962 there were 450,000 (for later estimate see p. 424). North Africa was the principal source of this increase. The Displaced Persons from the camps in Germany and Austria had constituted the first postwar influx of Jews into France. They were followed by a contingent of Polish Jews who had been allowed to emigrate to the West after returning to Poland from the Soviet Union, where they had spent the war years. A flood of Hungarian Jewish refugees flowed into France after the unsuccessful 1956 revolt in their country, and they were followed a short time later by the Egyptian Jewish refugees from Nasserism. The Egyptians were similar in some ways to the immigrants from Tunisia, Morocco, and Algeria, and their peaceful absorption augured well perhaps for the absorption of the North Africans. The Consistoire planned the gradual establishment of community centers in the new centers of Jewish population.

COMMUNITY ORGANIZATION

In June 1962 a new community center was opened in the northeastern Paris suburb of Villier le Bel; it included a synagogue, meeting-hall, and youth center, and was the prototype for future centers, all of which were to be of the Sephardi or North African rite.

During 1962 Jewish communities were established in Valence and Pau, in the Pyrenees, for the first time in modern times, and in Carpentras, whose old community had died out a quarter of a century earlier, leaving behind an impressive 18th-century synagogue, normal worship was restored.

Youth

In general, the most vigorous organizational activity was to be found among the youth, especially in Paris. Basically, the youth movements were oriented toward the organization of leisure-time activities. During the summer vacation of 1961 young Jews of all tendencies had camps in Switzerland, Italy, and even—for the first time—in Spain, as well as in France itself. (In the Spanish camp the cuisine was kosher.) During the vacation and in connection with the Jewish holidays the majority of Jewish youth groups also organized trips to Israel for study, work, or tourism. The organization, les Relais Juifs, directed by Henry Pohorylès, in Paris, arranged contacts between members of French Jewish youth groups and young Jews in countries throughout the world which they might visit or pass through.

Jewish youth groups in Paris had an estimated active membership of over 5,000, some 10 per cent of the entire Jewish youth population of the city, compared with 5 per cent among the adults.
Arts

Before being sent to Jerusalem, the 12 stained glass synagogue windows by Marc Chagall were exhibited in the Paris Museum of Decorative Arts for several months in the summer of 1961. They were admired by tens of thousands of French and foreign visitors and all the press, especially art publications, published articles, and studies dealing with them.

The composer Darius Milhaud gave recitals of his “Service Sacré,” synagogue music, for use with the Provençal rite, at the recently built modern Strasbourg synagogue and at the big consistorial synagogue in the Rue de la Victoire in Paris. Both concerts were crowded with listeners of all faiths. In the strictly Orthodox Strasbourg community there was some criticism of the audacious innovation of giving concerts, even of sacred music, in synagogues, reserved by tradition for prayer and study.

Education and Religion

Jewish education, almost nonexistent in the provinces except in Alsace, expanded rapidly in Paris in the period under review. Jewish primary, secondary, and higher schools, both old and new, added to their facilities in order to meet the increasing demand for Jewish education resulting from the North African influx. Most Jewish children in the Paris area still received little or no Jewish education, but it could no longer be said that serious Jewish training was impossible in that city. The Jewish school system was impressive not only in contrast to the recent poverty of school facilities, but to the school systems in other major cities of Europe.

The old Ecole Rabbinique de France in the Rue Vauquelin, which furnished most of the spiritual leaders for French-speaking Jewish communities, revised its methods of instruction to meet the needs of the time; this involved not merely a superficial adaptation of rabbinical instruction to the spirit of the times, but a deepening of Talmudic learning. Under the guidance of Grand Rabbi Henri Schilli, its director, the Ecole Rabbinique trained its students not only to exercise the “profession” of rabbi, but above all to be bearers and teachers of Jewish thought. The Ecole Rabbinique also trained shohatim, hazzanim (Ashkenazi and Sephardi), and teachers. It graduated only two new rabbis a year.

Another old and respected institution, the Ecole Normale Israélite Orientale, had hitherto confined itself to training teachers for the schools of the Alliance Israélite Universelle in North Africa and the Near East and had recruited its students exclusively from among oriental and Sephardi Jews. It now expanded its function. While continuing to function as a normal school, it also assumed the role of a Jewish high school, adding basic Jewish education to the general cultural program of French secondary education. Its director, the philosopher Emmanuel Levinas, hoped that the school would contribute to the eventual development of a type of French Jew who would not be a specialist in Judaism or necessarily pious, but would as a matter of course have a solid body of Jewish knowledge to bring to bear on his daily
activities. In a new building the enlarged school had about 200 students of both sexes.

The Ecole Maîmonide, the Jewish classical high school, retained its high and well-deserved reputation. There was some fluctuation in its enrolment, however, since many parents, initially attracted by the school's prestige, discovered that the burden of the Jewish part of the curriculum in addition to the heavy program of French secondary education was too much for their children; there was consequently a shift to the lay schools. To some extent a similar situation existed in the other Jewish high school, the Ecole Yabné, but there were fewer withdrawals, since its students came almost exclusively from Orthodox homes. An annex of the Maimonides high school combined a regular program of primary education with elementary Jewish studies. The two high schools and the primary school together had about a thousand students of both sexes. In the Montreuil suburb ORT maintained a four-year technical high school with an enrolment of about 1,200 students, most of whom were from North Africa. A vocational school in the Pletzl area accommodated another eight to nine hundred students annually. These schools, too, combined general and Jewish education.

A number of small centers of primary and secondary education, recently established by the Lubavitcher hassidim and other religious groups, existed in and near the old Jewish quarter of Paris, near the Hôtel de Ville (the famous "Pletzl"). The education of the little girls was conducted in accordance with the strict tradition of the Beth Jacob schools which formerly existed in Poland. This was altogether new for Paris, where extreme Orthodoxy had never hitherto manifested itself as a social phenomenon, but only (and rarely) in terms of individual conduct. Nevertheless nobody was shocked and few were surprised, since Paris was accustomed to all sorts of exoticisms. Most of the students of these new and largely marginal little Jewish schools were the children of immigrants from North Africa, although most of the directors and teachers were Ashkenazim from Eastern Europe.

The two yeshivot in France, Fublaines (near Paris) and Aix-les-Bains, as well as the Lubavitcher yeshivah at Brunoy near Paris, had few organic ties with French Judaism. There was almost nobody connected with the French Jewish community who came from Fublaines. Little French was spoken there; the usual languages were Hebrew, Yiddish, and even Judeo-Arabic, although one of the principal administrators of the yeshiva was the authentic Parisian Elie Rothnemer, a former irreligious left-wing Zionist. These yeshivot had as close ties with devotees in Antwerp and Zurich as with those in Strasbourg and Lyons.

In the center of the Paris Latin quarter a liberal seminary of Hebrew studies had a small number of students on scholarships. In theory it was a liberal school for rabbis. But since there was no prospect of the establishment of liberal synagogues in France—that of Paris was the sole exception—or in most of the rest of Western Europe (aside from England), the seminary was more a liberal college of Jewish studies than a training-school for future
rabbis. The Hillel Center attached to this institution was an excellent cultural center for students and a lively debating club.

The seminary of Orsay, in the southern suburbs of Paris, was an independent institute of Jewish studies on a very high level. It was directed by Léon Askenazi, son of the former Grand Rabbi of Oran, and it was attended mainly by candidates for the most difficult philosophy degree offered by the French universities, who steeped themselves in classical Jewish studies. It did not confer degrees or offer preparation for any career. Its students, recruited almost entirely from wealthy and assimilated families, were offered a revalidation of their Judaism, not only through study but also through a way of life, and the results were impressive. Askenazi was still barely 30 years old—a philosopher, talmudist, and mystic. He wrote very little, but he was a master of the art of discursive exposition. He had declined the post of Grand Rabbi of Algiers, preferring to continue to devote himself exclusively to teaching. The seminary of Orsay was a phenomenon unique in Europe. Askenazi's disciples numbered only a few dozen of the intellectual elite.

At Strasbourg the Aquiba high school had about 250 students and the ORT technical high school offered three- and four-year programs to about 750 students. The proportion of students educated in Jewish schools was higher in this city than in any other in France. At the University of Strasbourg Professor André Neher, who held a chair of Jewish studies, attracted a number of non-Jews, mainly Catholic and Protestant theological students. In Strasbourg, too, a group of young Jewish intellectuals were engaged in studying the ethical teachings of the Maharal of Prague (the legendary creator of the Golem), and preparing a French translation of his writings.

The Jewish population of Marseilles, the second largest city of France, had quadrupled as a result of the influx from Algeria. Now numbering 50,000, it was one of the largest Jewish communities in Europe. Its only Jewish educational institution was the ORT technical high school, which offered a four-year program to more than 1,000 students, about half from North Africa. The lawyer Charles Hadad, former president of the Jewish community of Tunis, was working for the establishment of a Jewish academic high school. But he was opposed by Grand Rabbi Israel Salzer of Marseilles, who believed in attendance at the state secular schools, supplemented by the Jewish education offered on Thursdays and Sundays to bar mitzvah candidates.

Lyons, the third largest city of France, had also received a tremendous influx of Jewish families from North Africa. The ORT vocational school for girls accommodated several hundred students and the ORT school for boys, reestablished in a new building in 1959, provided a four-year technical high-school program for some 600 students. Under the leadership of Grand Rabbi Jean Kling, Lyons enjoyed an active Jewish cultural life. Its recently opened community center, a forum for lectures and public meetings, was the most beautiful and lively in France.
Cultural Activities

Jewish cultural activities were largely limited to lectures. A crisis of lecturers and public was developing, since the lecturers failed to refurbish themselves or their favorite themes. Interest in the political and social problems of the State of Israel, in particular, was declining, since almost everybody active in French Jewish circles had visited Israel in the course of the last few years and considered themselves well enough informed about the subject. Lectures on genuinely intellectual subjects came up against the intellectual laziness of the majority, the counter-attraction of television, and eagerness to take to the road in one's car on every holiday. Nevertheless the French section of WJC and such organizations as the Union of Jewish Students, the Federation of Jewish Societies, and, in Paris, the Hillel Center and the “Family Roof” (a Jewish student center) continued to arrange lectures with varying results.

The influence of the Yiddish-language groups in particular was on the wane, since the Yiddish-speaking population was steadily decreasing, relatively and absolutely, in spite of occasional reinforcement. Thus when a Yiddish-language theatrical troupe was formed in Paris in February 1961 by a number of Jewish cultural organizations, the young actors it recruited had to learn or improve their Yiddish in order to perform. Under the direction of Léon Abramovitch of the Communauté service, this group produced one modern piece, La Chatelaine by Lea Goldberg, and one classical play, Abraham Goldfaden's Tsvey kuni-lemlakh. The two pieces enjoyed a success equally as attributable to curiosity as to appreciation and these were not sufficient to guarantee the theater's future. Abramovitch planned to enlarge his repertoire to include Jewish pieces in French. The journalist Léon Leneman was named secretary general of the theater group.

Press

The major French Jewish periodicals were unequalled in quality and influence elsewhere in continental Europe. Indeed, their influence extended even to non-Jewish circles. Thus an article by the journalist Rabi in l’Arche (organ of the FSJU) of June 1962 on the unwillingness of conservative rabbis to admit converts to Judaism and their systematic efforts to discourage such applicants astounded non-Jews interested in Judaism and brought protests from them against the rabbinical attitude. In addition to such major periodicals as l’Arche and Evidences (the French-language publication of the American Jewish Committee), not to mention the long-established “classical” Zionist publication La Terre Retrouvée, there were a number of publications of smaller circulation but some importance. Traît d'union, the monthly of traditional Judaism, frequently published excellent special issues on subjects of current or major historical interest. One such issue during the year under review offered a brilliant treatment of Hasidism, and another was devoted to the attitude of the believing Jew toward modern science. The Bulletin de nos communautés, published in Strasbourg by the Jewish com-
munities of Alsace, was a healthy and solidly established publication. Its style was that of the typical *Gemeindeblatt* of the old German Jewish communities, and under the direction of Rabbi Alexandre Deutsch of Strasbourg it faithfully reflected the still very traditional life of the Alsatian communities. From the commentary of the weekly *parashot* of the Pentateuch to the prize-list of the Aquiba high school, its pages were a perfect image of the Judaism of eastern France, between the Moselle and the Swiss frontier. It was the only French Jewish publication requiring no subsidy because it was supported entirely by income from subscriptions and advertisements.

There were three Yiddish dailies—one Zionist, one Bundist, and one Communist. The literary periodical, *Kyoum*, which had been suspended after some early postwar success, reappeared in a more modest format and with a more popular formula. It was edited by the physician and writer, Dr. Leib Kurland, who also published a medical monthly, *Folkgesund*.

**Literary Events**

A large amount of Judaica was published in the period under review. The *Présence du Judaïsme* series of the Albin Michel publishing house continued to make available in French basic Jewish works, of which there had been a serious lack. Among the works published in this edition were Isaac Heinemann's *La loi dans la pensée juive* ("The Law in Jewish Thought"), translated from the Hebrew by Rabbi Charles Touati, and André Spire's *Souvenirs à bâtons rompus* ("Random Recollections"), recalling the times of the Dreyfus affair. Other publishers also brought out Judaica. Editions de la Colombe published *Les Tables de la loi* by Meyer Sal, the itinerant rabbi of the Consistoire. Editions Advar published *La Kabbale des Kabbales*, by Carlo Suarès, who represented in Paris a type of mystical and pro-galut thought along the lines of the Neture Karta. Professor Neher assembled some of his better studies, previously published in periodicals, under the title *L'Existence Juive*, brought out by Editions du Seuil. Together with his wife, Neher-Bernheim, he also wrote an *Histoire biblique du peuple d'Israël* in two volumes, designed to reconcile objective scholarship with an acceptance of the basic historical accuracy of the Bible. This was published by Editions Adrien-Maisonneuve. The liberal rabbi André Zaoui brought out a study entitled *L'Enseignement libéral du Judaïsme* ("A Liberal Doctrine of Judaism").

Peter Rawicz's *Le sang du ciel* ("The Blood of Heaven"), published by Gallimard, provoked much discussion, and was proposed for various major prizes; it finally received the Prix Rivarol, awarded to French writers of foreign birth. This first book by Rawicz, a Jew from Eastern Galicia, was a first-person tale concerning events of the Nazi period and the present. Also published by Gallimard, and simultaneously in New York, was the major Jewish literary work of the year, Albert Memmi's *Portrait d'un Juif* ("Portrait of a Jew"). Memmi dealt with the problems arising from the position of a Jew in a non-Jewish world, the Islamic one of his Tunisian youth as well as the secular (and Christian) one of France. In his view, there was practically no field not hostile to Judaism, and he saw the "philo-
semitism" of the Marxist left as a conscious or unconscious instrument for alienation from Judaism. Memmi believed with Sartre that the Jew should assume unease as the sole means of expressing himself authentically. Unlike Sartre, he took an affirmative attitude toward Jewish culture in a way that implied the acceptance of religious values. Portrait d'un Juif was acclaimed in the general press, but was less popular in Jewish circles, since he offended the assimilated, the religious, and the Zionists.

Franco-Israel Relations

French Zionism continued to seek a way out of its persistent crises by frequent changes of leadership. Jacques Orfus, who had replaced the pro-Soviet André Blumel as president of the Zionist Federation, was in his turn succeeded by a religious Zionist leader, Nehemie Rottenberg, at the beginning of 1962. The latter proposed to rejuvenate the Zionist movement by giving greater scope to the dynamism and activism of the rank and file Zionist youth.

Personalia

Leon Zupraner, director of L'Oeuvre de Protection de l'Enfance Juive (Society for the Protection of Jewish Children) died in Paris at the age of 57. He had been active in the French Resistance.

Rabbi Abraham Fingerhut died of a heart attack at the age of 53 in May 1962. Originally from Eastern Europe, he had long served in Algeria and then in Paris, where he was the outstanding rabbi of the community of Algerian origin. He had thoroughly identified himself with his North African congregation, mastering the special Algerian rite and adding cabbalistic precepts to his lessons from the Talmud, in the North African tradition.

Arnold Mandel

Belgium*

INTERNATIONAL AND DOMESTIC DEVELOPMENTS

During the year under review (July 1, 1961, to June 30, 1962) the economy continued on a high level. From 1948 to 1960, national income rose 49.5 per cent and purchasing power 63.1 per cent. The balance of trade was more favorable in 1961 than in 1960, and, even more significant, 1961 showed a recovery from the loss of Congo trade. Unemployment dropped in the crisis-stricken coal-mining areas; dislocated workers from uneconomic, shut-down mines were being absorbed into other jobs.

The financially conservative Liberal party, having won 11 per cent of the
votes in the national elections in March 1962, changed its name to the Party of Liberty and Progress and sought to attract elements of the dominant Christian Social party, discontented Socialists, and some minor groups.

In the UN Belgium was sharply criticized because of developments in the Congo. Widely reported threats that Belgium might withdraw from the UN were not taken very seriously, but the fact that they were made indicated how high feeling was running. On December 10, 1961, the American embassy in Brussels required police protection against a protest demonstration sponsored by the Friends of Katanga. A window was broken at the United States Information Service cultural center.

**Rightist and Resistance Activities**

After the Congo debacle, the extreme right in Belgium organized itself in the MAC (Mouvement d’Action Civique). At first it made little headway. However, as events in Algeria developed and the Secret Army Organization (OAS) increased its activities in France, MAC emerged into a more prominent position. It did all it could to facilitate OAS operations with Belgium as a base. Belgians found cause for anxiety in the fascist and neo-Nazi tendencies of the movement. One MAC leader was a man who had served a jail sentence for wartime collaboration; another had worn the Nazi uniform on the Eastern front.

Robert Jan Verbelen, Nazi war criminal under death sentence in Belgium after having been tried in absentia, was arrested in Vienna on April 10, 1962, with the help of the Belgian resistance organization. Verbelen had been an SS general in charge of Nazi security services in Belgium.

In September 1961 Belgium’s quisling Léon Degrelle wrote to the Belgian parliament from his refuge in Spain asking, for the second time, to have his military and political activities judged in a televised court trial. This request, like his first, was refused by the government.

The announcement in April 1962 that under terms of the NATO program a German military base would be installed at Nivelles, a suburb of Brussels, brought protest demonstrations by resistance and patriotic movements in the region.

On the occasion of its 20th anniversary the Independence Front, a group of resistance organizations, asked the principal synagogue of Brussels to hold a commemorative service in memory of its fallen Jewish resistance members. The service was held on Saturday, November 18, 1961.

**Relations with Israel**

In the prolonged discussions concerning Israel’s relationship to the Common Market, Jean Duvieusart, former Belgian minister and head of the political commission of the European Parliamentary Assembly, urged that not only political considerations favored Israel’s association with the Common Market, but that there also existed “a moral obligation to a nation with such a tragic past.” Israeli Finance Minister Levi Eshkol visited Brussels on March 4 and discussed the matter with Belgian, German, and French officials.
German Minister of Economic Affairs Ludwig Erhard recommended the establishment of a special commission to deal with the problem, emphasizing Germany's interest in finding a practical solution.

The European Economic Community Council of Ministers, at its meeting in Brussels in July 1962, postponed consideration of Israel's bid for entry until the question of Britain's membership had been resolved. It was reported that the Arab countries had expressed concern about the possibilities of cooperation between Israel and the Common Market.

Queen Mother Elisabeth attended a gala ballet performance in Brussels in April 1962 for the benefit of Youth Aliyah. In December 1961 she accepted a certificate marking the planting of a forest in Israel bearing her name and in Antwerp, she attended a recital by violinist Isaac Stern, which was sponsored by the Friends of the Hebrew University. In Jerusalem, it was announced in the same month that a forest had been dedicated in honor of the marriage of King Baudouin to Queen Fabiola.

Several high Israeli officials visited Brussels during the year under review. Former Prime Minister Moshe Sharett, Minister of Agriculture Moshe Dayan, and Minister of Commerce Phinehas Sappir spoke to large audiences on behalf of various Zionist activities. In February 1962, Israel Goldstein, world president of Keren ha-Yesod, addressed the Belgian national conference of that organization. He taxed Belgian Jewry with having lagged behind other Jewish communities in their financial contributions for many years, and exhorted them, in view of Belgium's economic prosperity, to be more generous.

In January 1962, 51 Belgian Catholic, Socialist, and Liberal youth-group leaders made a two-week study trip to Israel.

A Belgian lycée professor, Madame Hélène Deguel, won an award in an international Bible competition in Jerusalem. Upon her return to Belgium, she presented a lecture to WIZO on her Israel experience.

June 15 was "Belgium Day" at the International Trade Fair in Tel-Aviv where the Belgian pavilion was the largest of all the participating countries. Thirty Belgian commercial delegates reported that important commercial transactions were completed.

In a lecture to WIZO, Max Gottschalk, president of the Consistoire Central Israélite de Belgique offered facts and figures to demonstrate the contributions of non-Zionist international organizations to Israel's development. He cited the work of JDC, ORT, and the Jewish Colonization Association. His presentation created a stir in Zionist circles, which were either ignorant of these activities or preferred to ignore their importance.

A Belgian shipyard, Cockerill Ougree, was awarded a contract in 1962 to construct a 600-passenger-and-100-car ferry for service between Italy and Israel. The service was to begin in two years.

Reparations

In January 1962 the Belgian government issued a decree implementing a September 1960 treaty between Belgium and Germany calling for German
reparations payments of $20 million to victims of Nazi persecutions. The Jewish Social Service of Brussels notified Belgians at home and abroad that under the terms of the decree claims by such victims had to be filed by November 24, 1962. Jewish organizations were not entirely satisfied with the provisions of the decree since it failed to provide compensation to Jews who had been forced to wear the yellow star or to suffer certain other indignities during the occupation.

JEWISH COMMUNITY

Max Gottschalk, president of the Consistoire Central since 1956, resigned and was succeeded by Paul Philippson, who had been president of the Brussels Jewish Congregation. Louis Gross was elected to succeed Philippson.

The Jewish community of Schaerbeek, a district of Brussels, laid the cornerstone of its new synagogue on February 18, 1962. It was expected to be inaugurated in time for the High Holy Days. Local funds for the undertaking were substantially augmented by CJMCAG and JDC, which also provided technical assistance.

The Maccabi of Brussels inaugurated a new sports center on April 1, 1962, after functioning for many years in improvised quarters.

The Jewish Social Service of Antwerp began the construction, in January 1962, of a new children’s home to replace outmoded, deteriorated quarters. It was to be part of a complex of buildings to provide the agency with new office space, expanded old-age-home facilities, and communal feeding services, all to be completed within three years. CJMCAG-JDC contributed $140,000 and about $200,000 was raised locally.

JDC sponsored the formation of a Brussels-Antwerp coordinating committee to investigate problems of mental health among Jews and to conduct a survey of existing and potential therapeutic facilities. With the cooperation of local psychiatrists in both communities and the staffs of the social-service agencies, a report was prepared pointing to the need for more adequate services. Experimental services were established in both cities with the help of the JDC medical department; a more elaborate professional program awaited the result of an application to CJMCAG for funds for 1963, since all the mentally ill had been Nazi victims.

A controversy developed in respect to jobless benefits over the question of Sabbath registration. Belgian law required jobless workers to register daily in order to qualify for unemployment-insurance payments. Sabbath observers had consequently been denied such compensation. A test appeal to the National Employment Office administration produced a ruling that religious Jews could substitute Sunday for Saturday as a non-working day.

The annual meeting of the European Association of Orthodox Jewish Congregations took place in Brussels on June 3, 1962. The delegates heard that religious life was gaining ground and then turned their attention to the special situation of the Jewish refugees in France from Algerian and other North African countries.
The Belgian community hoped to provide about $40,000 to the French Jewish community in meeting the problem of the influx of refugees. Fund-raising campaigns in Brussels and in Antwerp later in the year were to include this theme. In the meantime, at the request of the French Jewish community, Belgian Jewish summer camps reserved openings for children from Algeria.

*Awards*

The Francqui prize ($5,000), an important scientific distinction, was awarded for the first time to a philosopher, because of his work in the field of logic. The winner was Professor Chaim Perelman of the University of Brussels, an active Jewish communal and Zionist leader. The award was presented by King Baudouin in person.

Léon Maiersdorf, president of the Jewish Home for the Aged in Brussels, was awarded the Order of the Ministry of Social Affairs for his work with the aged.

For the second successive year Belgium's highest literary award, the Victor Rossell prize ($2,000), went to a Jewish writer, David Scheinert, for his novel *Le Flamand aux longues orielles* (“The Fleming with the Long Ears”).

Etienne Hirsch, upon leaving the post of director of Euratom (European Atomic Energy Agency), received the Grand Cross of the Order of the Belgian Crown from Belgian Foreign Minister Paul-Henri Spaak.

*Personalia*

Marcel Marinower, one of the Belgian Jewish community's youngest, most active and respected leaders, died on January 14, 1962, at the age of 42. A lawyer, he was the secretary-general of the Consistoire and of the Belgian section of WJC, and was active in Belgian veterans' affairs. He had recently been received by the king, upon the completion of a report on the Belgian diamond industry, which he had prepared at the request of the minister of economic affairs.

Leonard Seidenman

**The Netherlands***

*Although* the five per cent upward revaluation of the Dutch guilder raised Dutch prices on the international markets, exports during the year under review (July 1, 1961, to June 30, 1962) were about 8 per cent higher than in the previous year. Imports also rose by 14.5 per cent, and there was full employment with many jobs unfilled. The government decreed that beginning January 1, 1962, women's salaries would be raised to 80 per cent of men's.

*For meaning of abbreviations, see p. 483.*
During most of the year there was anxiety over the possibility that the nation would become involved in a colonial war as a result of the dispute with Indonesia over Dutch New Guinea. It was against this background that the Dutch provincial elections were held in March 1962. The Liberal party, part of the ruling coalition, which had been uncritical of government policy in New Guinea, suffered the greatest losses. The setback to this and other coalition parties was interpreted as a warning to the cabinet of Prime Minister Jan De Quay, which had shown extreme rigidity in the negotiations with Indonesia.

The year was also marked by the celebration of the silver wedding anniversary of Queen Juliana and Prince Bernhard.

**Jewish Community**

The problems for the French Jewish community, arising from the large-scale immigration of Algerian Jews to France, met with a sympathetic response in Dutch organizational circles. Speaking at the annual meeting of the Stichting Joods Maatschappelijk Werk (Jewish social-service organization) in May 1962, Charles H. Jordan, director general of JDC, told of the serious situation created by the mass flight from North Africa (pp. 305-08). It was decided to conduct a special appeal on behalf of Algerian Jews in France.

Special efforts were made during the year under review to raise funds from among Dutch Jews living and working in neighboring countries. Director Joseph Reijzei of CEFINA (Centrale Financierungs Actie voor Joods Sociaal Werk in Nederland) went to Brussels to address a meeting of Dutch Jews on behalf of the Brussels fall fund-raising campaign. A similar function, for the State of Israel Bonds, followed. The financial results were encouraging enough to make both organizations feel that a national group should be created for the campaigns.

The Hoofdsynagogue (the main Dutch Jewish religious group) began renovation of a property, acquired with the help of CJMCAG-JDC funds, for Amsterdam’s first community center. It was to be in operation early in 1963. Technical planning assistance and programming for this new and unfamiliar type of activity was to be provided by a JDC groupworker consultant.

In November 1961, the Dutch government announced that it would help to rebuild four synagogues in the old Jewish quarter, which had been wrecked by the Nazis. The Amsterdam city council was also to contribute. Of the $500,000-cost of the project, 90 per cent was to come from these two sources. The synagogues were to serve as museums.

United States Secretary of Labor Arthur Goldberg attended the Kol Nidre services at the Liberal Synagogue of Amsterdam on Yom Kippur 1961 and attended other Yom Kippur services at the historic Portuguese Synagogue. During Secretary Goldberg’s visit to Holland, he placed a wreath at the Anne Frank House. He read a message from President Kennedy, who said Anne Frank had left “a gift that will survive her enemies. Of the multitude who
throughout history have spoken for human dignity in times of great suffering and loss, no voice is more compelling than that of Anne Frank."

**Relations with Israel**

Thirty memorial books, containing the names of 102,000 Dutch Jewish victims of Nazism, were presented to the Yad Wa-shem of Israel by the Netherlands War Graves Foundation on April 4, 1962. Representing five years of work, the books were examined by Queen Juliana before their dispatch to Israel.

A group of Dutch youth joined 1,700 young people from 13 countries in a "summer in Israel" program.

Six Dutch firms participated in the International Trade Fair in Tel-Aviv, displaying mostly machinery.

Israeli shipping companies concluded an agreement in December 1961 with the Dutch Shipbuilding Association for the construction of 12 vessels of between 3,000 and 5,000 tons. Three of the ships were to be built in Haifa and nine in the Netherlands.

**Zionist Affairs**

During the year under review, a power struggle in Zionist circles had the effect of alienating segments of the membership and seemed to divert Zionist efforts away from Israel.

The third world conference of the General Zionists, attended by 87 delegates from 26 countries, opened in Amsterdam on May 20, 1962. One of the principal items on the agenda was the consideration of the possibility of merging the two competing confederations of General Zionists. The delegates unanimously adopted a resolution for merger on condition that there be no identification with any Israeli political party.

**The Anneke Beekman Case**

Most of the Jewish children who had taken refuge with Christian families during the Second World War were graciously returned when claimed by their relatives at war's end. The case of Anneke Beekman (AJYB, 1955–59, Vols. 56–60) was a painful exception to the rule. In the absence of her parents, who never returned from deportation, other relatives having legal authorization sought to gain custody of her, but were frustrated in their efforts to trace her by the circles that had provided her with refuge.

In December 1961, having reached her majority, Anneke Beekman, brought up as a Roman Catholic, reappeared in public. When interviewed by the press, she revealed an astonishing ignorance of her own family tragedy and that of her people. Her foster mother, who had refused to reveal the child's hiding place, had been sentenced in absentia to six months in prison on a kidnapping charge. Having already served a three-month sentence previously, she was pardoned by the Queen.

Affirming in the interview her desire to remain a Catholic, Miss Beekman
found herself heiress to the $35,000 estate of her parents, who had asked
that she be brought up as a Jewess. In March 1962 she received her inheri-
tance.

**Arab League Boycott**

A new air treaty between Holland and Jordan raised a question in the
Dutch parliament as to its possible effect on Dutch Jews. Foreign Minister
Joseph Luns stressed that the Dutch government rejected discrimination on
grounds of race or religion and that the treaty did not have any special
clauses affecting Dutch Jews.

**Anti-Nazi Activities**

A World Veterans’ Federation study in Norway of former Nazi concen-
tration-camp prisoners showed that the former prisoners were still suffering
from emotional and physical disorders directly attributable to camp experi-
ences. As a consequence of this study, the association called a six-day world
conference on this question, which opened in The Hague on November 20,
1961. Eighty doctors from 12 countries attended. The aim of the conference
was “to study the remedies offered by the social and medical sciences to treat
this particular kind of injury, the most monstrous which has ever been in-
tentionally inflicted upon humanity.”

Thirty Jewish citizens of Amsterdam filed a complaint against Friedrich
Knost, administrative president of Brunswick, Germany, whom they accused
of having collaborated in the writing of a commentary on the Nuremberg
laws, while he was an official in the Nazi ministry of interior. The state
prosecutor invoked the statute of limitations to reject the complaint.

In December 1961 Alfred Van Embden, a Jew whom the Nazis had held
at the Theresienstadt concentration camp, was appointed director general of
the Dutch Red Cross. He was also president of the finance committee of the
International Red Cross in Geneva.

More than 1,700 Berlin youths attended the Anne Frank Camp in Cal-
lantsoog, Holland, in August 1961. The project was financed by the Berlin
senate.

**Cultural Activity**

The Association of the Libraries of Amsterdam awarded its annual prize
for the best book on Amsterdam to the well-known Jewish writer Siegfried
Van Praag for his book *Jerusalem of the West*.

The Dutch Jewish poet Victor Van Vriesland, a veteran of the Dutch re-
sistance movement in World War II, was unanimously nominated for the
presidency of the International Pen Club, the world writers’ organization.
This was the first time a Jewish writer had held this office.

The order of the Dutch Lion was conferred by Queen Juliana on Mauritz
Franken, vice president of the high court of Amsterdam and veteran Dutch
Zionist leader.
Personalia

Dr. Hans Hirschfeld, former Dutch high commissioner for Indonesia, died on November 9, 1961, at the age of 86. He had served in the Dutch senate as a member of the Radical party.

Leonard Seidenman

Italy*

During the period under review (July 1, 1961, to June 30, 1962) economic prosperity, the so-called "Italian miracle," enabled a growing number of citizens to enjoy a standard of living undreamed of a few years earlier. The "opening to the left" was approved, despite internal differences, by the congress of the dominant Christian Democratic party in Naples in February 1962. The new left-of-center government, pledged to nationalize the electrical industry, won the approval of the chamber of deputies after a bitter debate, and at the time of writing was awaiting action by the senate.

In May 1962, following a number of close ballots, Foreign Minister Antonio Segni was elected president of the republic. Subsequently, Amintore Fanfani was reconfirmed in office as premier, and the foreign-affairs portfolio was assigned to Senator Attilio Piccioni.

Greater economic prosperity, to which the success of the European Common Market contributed, permitted the government to place increasing emphasis on social policy, especially the development of the south and the islands, and to begin an ambitious plan for educational reform and the modernization of school buildings.

Jewish Community

There was no recent census of Jews; their number was estimated at 35,000. Exact, up-to-date statistics on births, deaths, and marriages were lacking and difficult to compile because many Jews were not registered with the Jewish communities and others neglected to report mixed marriages or the birth of girls. In cities with many newcomers, like Milan, there were probably numerous Jews not registered with the local communities. Nevertheless, it seemed safe to assume that the number of Jews did not change substantially during the period under review and that assimilation and urbanization continued. Mixed marriages were particularly frequent in the small communities, where the aging and diminution of the Jewish population were increasingly in evidence. There was an increasing tendency to migrate to the

* For meaning of abbreviations, see p. 433.
large cities, particularly Milan and Rome. These were by far the most important Jewish centers, with approximately 8,000 and 12,000 Jews respectively.

**Communal Activity**

It was difficult to organize any uniform communal activities for a small Jewish population scattered over the entire area of the peninsula; only six communities had a Jewish population of over 1,000.

A new synagogue was completed at Leghorn, where the former one had been destroyed during the war. Erected almost entirely at government expense and designed by Angelo Di Castro, it was one of the most important Jewish synagogues built in Europe in recent years. Its dedication was scheduled for September 1962.

In addition to conducting its normal health and welfare activities in the various cities, OSE-Italia sent 875 children, in groups of 6-to-12-year olds and 13-to-16 year olds, to its seashore and mountain camps during the summer of 1961.

FGEI (Federazione Giovanile Ebraica Italiana—Italian Jewish Youth Federation) continued its cultural, social, recreational and camping activity. Ha-shomer Ha-tza'ir sponsored a winter camp at Tavernelle, in Val di Pesa.

**Education**

Jewish schools in small and medium-sized communities were faced with difficulties as the number of students decreased. On the other hand, the Jewish schools of the two major communities had increased enrolments. In Milan, the new elementary and secondary schools on Via Soderini were completed, replacing inadequate buildings at two separate locations. From the standpoint of construction and function, these were now among the best Jewish schools in Europe. The community in Rome, which had opened its new school building three years previously, almost completed construction of a new day nursery, partially financed by a share of the compensation (DM2,500,000) paid by the German Federal Republic to the Jewish community of Rome for the extortion of gold and the removal of its valuable library in 1943.

The ORT vocational schools continued to function in various communities.

The problem of Jewish education remained of grave concern for the future. Teachers were scarce, and it was difficult to work out a curriculum which provided specifically Jewish training as well as a program equivalent to that offered in public schools. The elementary and secondary schools, even in the major communities, were schools for Jews rather than Jewish schools.

The training of rabbis, cantors, and teachers of religion continued at the Collegio Rabbinico Italiano in Rome, and the Scuola Rabbinica Margulies in Turin, which attracted students from Greece and Tripoli. The Scuola Su-

1 DM 4 = $1.00.
periore di Studi Ebraici Fondazione Sally Mayer (Higher School of Jewish Studies of the Sally Mayer Foundation) in Milan conducted courses not for the purpose of preparing teachers and rabbis but to permit anyone interested to pursue Jewish studies under competent guidance.

**Cultural Activities**

The Jewish community participated in various ways in Italy's 1961 celebration of the centenary of its unity. Among other things, it sponsored an exhibition on the participation of the Jews in the Risorgimento.

The Unione delle Comunità Israelitiche Italiane (Union of Italian Jewish Communities) continued the publication and free distribution of thousands of copies of the Psalms, with Italian translation and commentary of Dante Lattes. It also arranged for the publication of a series of eight illustrated booklets on the major Jewish festivals, intended to serve as guides for teachers in schools and kindergartens in explaining and preparing for the various holiday celebrations. The Unione likewise continued its correspondence courses for children in small towns which lacked schools or teachers. It sponsored and directed the printing of books for Jewish elementary schools, analogous to those used in the general program of the public schools, except for the inclusion of materials on Jewish history and the elimination of the allusions to Christianity which abounded in the public-school textbooks.

The Sally Mayer Foundation published a beautifully illustrated and printed Passover Haggadah, edited with translation and notes by Rabbi Roberto Bonfil in memory of Angelo Donati.

The second volume of an edition of the Bible with Italian translation and notes, prepared by a group of rabbis on the initiative of Rabbi Dario Disegni, was completed. The Pentateuch and Haftarot had been issued in 1960, and the publication of the Prior Prophets was announced as forthcoming.

The Centro di Documentazione Ebraica Contemporanea published a small volume, *Gli Ebrei in Italia durante il fascismo* (“The Jews in Italy during Fascism”), a kind of sequel to one published the previous year under the same title by FGEI.

There was widespread interest in Jewish questions on the part of the non-Jewish public. The publisher Giulio Einaudi brought out Renzo De Felice's *Storia degli ebrei italiani sotto il fascismo* (“History of the Italian Jews under Fascism”), which received wide attention. Various publishing houses issued more than a dozen volumes that dealt directly with the Jewish holocaust (among these, the Ringelblum diaries), German racism, and the history of the Jews in Europe and in Italy.

The novel *Il giardino dei Finzi-Contini* (“The Garden of the Finzi-Contini”), by a Jewish writer, Giorgio Bassani, sold 150,000 copies in the first half of 1962 and was awarded the highly coveted Viareggio prize. Its scene was the Jewish community of a provincial city at the time of the Fascist racial campaign.

One publisher brought out a selection of short stories by Sholem Aleichem.
Others issued works inspired by the Eichmann trial (including a translation of Attorney General Gideon Hausner's opening statement) and books relating to Israel.

Magazines and newspapers devoted an unusually large amount of space to Jewish and Israeli problems, not necessarily confined to current events. One periodical published a version of the radio play *Il canale di Blaumilch* ("The Blaumilch Canal") by Ephraim Kishon, winner of the Italia prize awarded by the Radiotelevisione Italiana. A theatrical work, *Kibbuz*, by Indro Montanelli, one of Italy's major journalists, was performed in Milan in November 1961 and subsequently elsewhere. It was widely acclaimed.

A number of films of specifically Jewish interest were produced by Italian directors and actors. Noteworthy among them were "Kapo," directed by Gillo Pontecorvo, winner of the San Fedele prize, and "L'oro di Roma" ("The Gold of Rome"), filmed in part in the offices of the Rome Jewish community and based on the tragic events perpetrated by the Nazis against the Jews of Rome in October 1943. The motion picture, directed by Carlo Lizzani, aroused some communal controversy during its filming, but was subsequently received with great favor and proved highly successful.

During the summer of 1961 the remains of a synagogue were uncovered in the environs of Ostia Antica, the main hall of which measured 24.9 by 12.5 meters (82 by 41 feet). Dating back to Roman times the discovery was of exceptional interest not only because of its archaeological importance but also as evidence of the existence of a flourishing Jewish community in Ostia.

At the Porto Piccolo (Little Harbor) of Syracuse, in Sicily, divers drew up from the port bottom several Jewish tombstones dating back to the 15th century. These had been used as construction materials for Spanish fortifications under Charles V.

**Jewish Press**

The discussion of press consolidation, which had been so lively during the preceding year, ceased for all practical purposes, and the commission on consolidation, elected by the Unione delle Comunità, did not report any action.

The monthly *La Rassegna Mensile d'Israel* continued its cultural activity, publishing a special 320-page number in memory of Federico Luzzatto, to which 25 scholars contributed.

The weekly *Israel* celebrated the centenary of the *Corriere Israelitico*, one of the two periodicals from whose merger it originated in 1916.

Among the other publications, *Ha-Tikwà*, monthly organ of the Italian Jewish Youth Federation, was distinguished by a certain vitality and non-conformist tone. It stressed political and political-historical, rather than strictly Jewish problems.

**The Eichmann Trial**

About 20 special correspondents were sent by Italian periodicals to cover the Eichmann trial in Jerusalem, especially in its first phase; press comments,
including those on the verdict, were distinctly favorable to Israel, with some exceptions among the periodicals of the extreme right. A group of students in Brescia published a manifesto glorifying Eichmann and vowing to avenge him. The public, which followed the trial through the press, radio, and public lectures, showed itself both understanding and sympathetic. The exhibits on deportations and concentration camps, which were shown in various cities, aroused sympathy and interest.

During the Rome local elections in the spring of 1962, elements of the neo-Fascist MSI (Movimento Sociale Italiano) stirred up some incidents in the quarter most densely populated by Jews by means of provocations which brought a quick reaction on the part of the Jews. Minister of the Interior Paolo Emilio Taviani conferred with the chief rabbi and the president of the Rome Jewish community and "confirmed the steadfast intention of the government to prevent any reappearance of manifestations and acts of antisemitic intolerance, guaranteeing every citizen the liberties ordained by the Constitution."

**Antisemitism**

In some cities, painted swastikas appeared on the walls of houses. On November 3, 1961, a court in Florence absolved Eugenio Benedetti, who had been charged with smearing swastikas on walls with black paint, on the ground that "the fact does not constitute an offense."

In other instances, too, such as the Durando case now in the Court of Appeals (AJYB, 1962 [Vol. 63], p. 328) and the Zind case now in the Court of Cassation, the Italian magistracy demonstrated little sensitivity, in the formal justifications of their verdicts, to the "racial offenses" committed by acts and words against Jews. Liberal newspapers criticized such verdicts sharply.

Emotions were aroused when a qualifying examination for Spanish teachers, held in Rome on February 22, 1962, set a clearly racist and antisemitic passage for translation. Following the protest of the Unione delle Comunità, the minister of public education apologized and members of the examining commission, which had selected the examination theme from a work by Gustavo Adolfo Becquer, an 18th-century Spanish author, submitted their resignations.

Antisemitic articles appeared in a number of periodicals, among them Orbis (News Agency), Nuovo Meridiano, Prima Fiamma, Corriere di Sicilia, Voce della Giustizia, Il Borghese, and Le Ore. In general, these were publications of secondary importance, whose statements were promptly refuted and whose editors were brought to court or were made to publish retractions.

During the period under review, the Italian government ratified the financial agreement signed with West Germany on June 2, 1961, for reparations to Italians deported to Germany or persecuted by the Nazis during their regime. A part of the DM40 million (about $9.6 million) was to go to Jews who had returned from deportation or to their heirs, and to the institutions
of the Italian Jewish community. The enabling act and its much-discussed details awaited approval by the parliament.

Zionism and Relations with Israel

The cordial relations between Italy and Israel were given concrete expression in reciprocal official visits. Among the most important were those of an economic mission, of Finance Minister Giuseppe Trabucchi in November 1961, of an Italian agricultural mission of 21 members in March 1962, and finally of a parliamentary mission, composed of nine senators and deputies, in May.

Sixteen persons participated in a seminar for Italian Zionist workers in Israel during August.

Groups of Italian Jews enrolled for the 1962 summer seminars sponsored by WZO at Davos in July and August, and those by the department of education and culture of the Jewish Agency at Les Avants sur Montreux.

Interest in Israel was also manifested by the growing number of group tours organized by the Italian Zionist Federation, FGEI, Bnei Akiva, the Camera di Commercio Italo-Israeliana, and the Associazione Italia-Israelie.

A number of Italian Jews took part in the fourth Israeli music festival (Zimriah) and the sixth Maccabiah in which 30 Italian athletes from 13 communities distinguished themselves.

The *aliyah* was quantitatively small but qualitatively interesting and promising because of the technicians and scientists who joined in it.

The activity and income of the fund-raising campaigns of the Keren ha-Yesod, Keren Kayyemet, WIZO, and Aliyat ha-No'ar increased.

Continuing the project initiated some years earlier with the transfer to Israel of the entire interior and furnishings of the Temple of Conegliano Veneto and of about 15 arks of various communities, two ancient Torah arks, which had belonged to synagogues formerly in Mantua and Pesaro were removed to Israel for installation in two new synagogues there.
Central Europe

West Germany*

FOREIGN POLICY AND STATUS OF BERLIN


On August 13 the authorities of the Soviet zone of Germany (the so-called German Democratic Republic—DDR) closed the previously open border between East and West Berlin by erecting a high brick wall. Ignoring the general indignation that this aroused, Soviet Ambassador Andrei A. Smirnov assured Chancellor Konrad Adenauer that Moscow was not interested in aggravating the situation. Adenauer in return, assured the Russian diplomat that West Germany would do nothing to worsen the conflict.

On August 18 President Kennedy ordered a reinforcement of United States troops in Berlin and in September sent General Lucius D. Clay as his personal representative to the beleaguered city. Adenauer, reelected in November to a fourth term as Federal chancellor, demanded the removal of the wall as a precondition for the resumption of East-West talks on Berlin. He also called for independent NATO atomic forces, an idea opposed by President Kennedy, who wanted to limit the number of atomic powers.

The Western powers and the German Federal government conferred in Paris late in December 1961. France opposed restricting negotiations with Moscow to the Berlin issue. In January 1962 the United States, however, initiated talks with the Soviet Union to explore how promising negotiations on Berlin might be.

At a Berlin press conference in April 1962 Adenauer characterized the Washington-Moscow talks as not hopeful and the United States proposals as impracticable. In the same month, a probably calculated indiscretion of the West German government, revealed those proposals, which had been sub-

* For meaning of abbreviations, see p. 483.
mitted by Washington to its allies regarding possible bases of negotiation; among them was the idea of having an international authority, in which both parts of Germany would be represented, administer free access to Berlin.

There seemed to be two foreign-policy tendencies in Bonn. The recently-installed Federal Foreign Minister Gerhard Schröder seemed to support the new elastic American line, while his predecessor Heinrich von Brentano and part of the Christian Democratic Union-Christian Social Union (CDU-CSU) group in the Federal parliament—apparently with the support of Adenauer himself—fought for strict adherence to the status quo.

Symptomatic of this disagreement was the much-discussed Kroll Affair in March 1962. Hans Kroll, then German ambassador in Moscow, was reported by German newspapers to have urged major concessions for the sake of agreement with Moscow. Though Kroll denied having uttered such views, Adenauer recalled him; this was interpreted as a demonstration of loyalty to the Western powers.

During the period under review (July 1, 1961, to June 30, 1962), Federal President Heinrich Lübke paid official visits to Austria, Guinea, Liberia, Senegal, and Switzerland.

**DOMESTIC POLITICS**

As a result of the elections to the Bundestag (Federal parliament) in September 1961 (AJYB, 1962 [Vol. 63], p. 335), the Free Democratic party (FDP), which had won 12.8 per cent of the vote, gained three representatives in the cabinet; and Gerhard Schröder (CDU) replaced Heinrich von Brentano (CDU) as foreign minister. Most other ministers were unchanged; the popular Professor Ludwig Erhard (CDU) continued as minister of economics and the controversial Franz Josef Strauss (CSU) continued as defense minister.

The government secured an extension of military service, from 12 to 18 months.

All elections to the state parliaments of the Federal Republic showed a drop in votes for the Christian Democrats and a gain for the Social Democratic party (SPD).

The Fibag affair of 1962 seemed to involve Federal Defense Minister Strauss to some degree, the extent of which was a matter of debate. The Hamburg weekly Der Spiegel reported that a Bavarian newspaper publisher, Johann E. Kapfinger, had claimed that he had had to give Strauss a share in a construction company called Fibag in which Kapfinger had an interest. Strauss denied charges that he had recommended the Fibag company to the Americans for a construction contract. A Bundestag investigating committee, after deliberating for an extended period of time, in June divided along party lines. The Socialists maintained that Strauss had at the least acted carelessly, if not improperly, while the Christian Democrats defended his conduct unreservedly.

The establishment of a second television network by the various states
progressed slowly and with difficulties. Some preliminary work was begun at Mainz and all states ratified the basic agreements, although there was strong opposition in all the political parties of Bavaria. The new network was to replace the one planned by the Federal government which had been ruled unconstitutional by the Supreme Court (AJYB, 1962 [Vol. 63], p. 336).

ECONOMIC AFFAIRS

The European Economic Community (EEC) continued to develop as planned. It seemed likely that the introduction of a common agricultural policy, involving the adoption of uniform tariffs and the removal of some subsidies, might raise food prices in Germany.

On March 21, 1962, Economics Minister Erhard called for Masshalten, i.e., a policy of self-restraint in economic disputes. The Socialists and trade unions charged him with meddling in the legitimate controversies between employers and employees. Erhard's appeal had little if any practical result.

Government attempts to prevent price and wage increases suffered a serious setback when the manufacturers of the Volkswagen raised its price by DM 200.1 Despite government pressure, the Volkswagen company refused to rescind the increase, and other firms followed its lead.

In May 1962 the Evangelical Church of Germany, representing most Protestants in the Federal Republic, called for a more equitable distribution of economic burdens and benefits. It declared that manual and white-collar workers had not yet enjoyed an equal share in the gains of economic recovery.

The American stock-market crisis in May 1962 was followed by one in Germany in June 1962. Prices subsequently recovered substantially.

There continued to be far fewer unemployed workers than unfilled jobs. The number of laborers brought to Germany from Greece, Italy, Spain, and, recently, Turkey, continued to rise; it was close to a million.

The Federal budget for 1962–63 reached DM 53.3 billion, DM 6.9 billion more than in 1961–62. The regular budget came to DM 51.74 billion, and a so-called extraordinary budget added DM 1.8 billion. Of the total, DM 16.5 billion went for defense and related activities.

The German mark remained a "hard" currency, at a premium internationally. Yet the cost of living had risen about 30 per cent since 1950. During the first half of 1962 exports rose to DM 25.9 billion from DM 25.1 billion in the comparable period of 1961, and imports to DM 24.3 billion from DM 21.5 billion in 1961.

FORMER NAZIS

In July 1961 Professor Kurt Leibbrand, who had been teaching at the Technological Academy of Zurich, Switzerland, and had served as an expert ad-

1 4 DM = $1.00.
viser to various city governments, most recently that of Munich, was arrested. The Stuttgart state attorney charged him with having ordered the shooting of 30 Italian workers when he was an officer with Nazi troops withdrawing from Southern France in 1944. The case was still under investigation and the trial had not yet opened at the time of writing.

A Soviet note of December 1961 to the United States government charged German General Adolf Heusinger, chairman of the military committee of NATO, with war crimes and demanded his arrest and surrender to the Soviets. The Federal government, with American concurrence, characterized the charges as slanders aimed at undermining good relations between the Western allies.

On January 18, 1962, former SS General Karl Wolff was arrested in his home at Lake Starnberg on suspicion of having aided Heinrich Himmler in the mass killing of Jews in the East European concentration camps. Until 1962 General Wolff was considered to have had a humane record and was celebrated for his secret negotiations with Allan Dulles (chief of the Office of Strategic Services in Switzerland during World War II), which had shortened the military operations on the Italian front.

Erika Heyde, wife of Professor Werner Heyde (AJYB, 1962 [Vol. 63], p. 338), was sentenced to one year in jail for having obtained DM 64,580 as widow’s pension from the Bavarian state while knowing that her husband was still alive and practicing medicine under the alias Sawade.

SS General Erich von dem Bach-Zelewski, who had been tried and convicted for various crimes of manslaughter committed during the Nazi era, was rearrested on the charge of having ordered murders in the early period of Nazism.

A private French delegation demanded in June 1962 at Düsseldorf that Heinrich Lammerding, once commander of the SS division “Das Reich,” be surrendered to France for war crimes at Tulle and Oradour. Lammerding denied any guilt.

Proceedings under the Federal law on the status of German judges (AJYB, 1962 [Vol. 63], pp. 337–8) approached an end. Article 111a of the law had permitted judges, who as such or as state attorneys had been involved personally in acts of Nazi injustice, to retire on full pensions. Up to June 30, 1962, 120 persons thus implicated had availed themselves of this opportunity, while about 12 refused to do so. As German constitutional law prohibited the pensioning off of judges against their will, the government and parliament were seeking other ways of removing these persons from public life.

**The Fraenkel Case**

In July 1962 a scandal arose in regard to Wolfgang Immerwahr Fraenkel, a jurist who had been employed by the Reichsgericht before 1945 and who since 1951 had held the post of prosecutor in the Federal supreme court. During his career under the Nazis he had been a “scientific assistant” with the supreme prosecutor’s office at the Leipzig’s high court. Documents pre-
sented by East Berlin jurists in June 1962 showed that he had in some cases recommended extraordinarily severe sentences, including death penalties, even where Nazi special courts had refrained from doing so. Fraenkel offered to resign when the documents, whose genuineness was unchallenged, were published. Minister of Justice Wolfgang Stammberger did not accept Fraenkel's resignation but granted him a leave, during which his activity from 1938 to 1943 was investigated by three prominent parliamentarians. It was unanimously agreed that Fraenkel should not return to his position, and he was retired with full pension. Further steps were under consideration, as Fraenkel was accused of having concealed his incriminating activities in the Nazi period.

Public discussion centered not so much on the individual cases in which Fraenkel had played an active role while at the Reich supreme court, but on how a man with such a background could climb so high in one of the most important democratic institutions of the Federal Republic, the supreme court, and how it could be that none of the many who had known him before 1945 considered it necessary to reveal his past to his superiors.

NEO-NAZISM IN POLITICS

Organized Nazism and neo-Nazism were politically negligible, despite remnants to be found in some associations, youth groups, and periodicals. After the poor showing made by the extreme right in the elections of September 1961 (AJYB, 1962 [Vol. 63], p. 341), some members of the neo-Nazi Deutsche Reichspartei (DRP) seceded to form the Deutsche Freiheitspartei (DFP). Neither group appeared to be making any headway. Nor did the prospects seem bright for the new Deutschnationale Volkspartei, which attempted to revive the tradition of Alfred Hugenberg's party of that name, the most reactionary party in the days of the Weimar Republic. A Reichsverband der Soldaten was trying to enlist former German soldiers, including former volunteers from other countries, and sought to counteract the alleged defamation of German soldiers in literature, press, radio, and television.

In March 1962 the Federal supreme court at Karlsruhe sentenced two members of a group calling itself “Freikorps Deutschland,” which had never had more than a handful of members. This Nazi underground movement was charged with having planned terrorist acts to further National Socialist aims. Outstanding prosecutors of former Nazi criminals were to have been its first victims.

In May 1962 the Federal ministry of the interior published a survey of the radical right.2 It concluded that the radical right was disorganized and weak, ideologically confused, and without political appeal. The 86 political groups in this category at the end of 1961 (their number had been 85 two years earlier) had lost members but had become more extreme. The total membership of the adult groups was estimated at 12,300 (17,200 in 1959) and of the youth groups 2,100.

2 Rechtsradikalismus in der Bundesrepublik.
In 1961 the authorities found 389 incidents attributable to neo-Nazism or antisemitism as against 1,206 in 1960. Six international Fascist groups extended branches from Belgium, Sweden, Switzerland, and the United Kingdom to the Federal Republic of Germany, but the six branch groups together had only 345 members.

The courts handled 79 cases of neo-Nazi acts, compared with more than 200 in 1960. Of the culprits, 44.8 per cent were over 35 years of age. A number of organizations were dissolved by administrative measures as unconstitutional. In a few cases, Nazi and Fascist leaflets could be traced back to the Soviet zone of Germany, which was also the source of propaganda to the effect that there was an alarming increase of neo-Nazism in West Germany.

**NAZI LITERATURE**

While Nazi organizations attracted few supporters, ultranationalist periodicals had a somewhat wider appeal. One reason was perhaps that relative conformity in the general German press made any deviation from the official line interesting even to those who did not sympathize ideologically. This was true of both periodicals tending to the extreme left and those close to the radical right. The total circulation of the 46 rightist periodicals was about 160,000 at the end of 1961. Two of these, *Deutsche Soldatenzeitung* and *Reichsruf*, appeared to be making gains in 1962. Political frustration in the German Federal Republic, lack of progress toward reunification, and the deterioration of the Berlin situation expressed itself in "strong-fisted" slogans popular in certain, yet rather limited, circles.

Nationalist doctrines were also to be found in some periodicals and books issued by other than neo-Nazi groups. Not infrequently such tendencies could be discovered in the refugee and expellee press, in periodicals critical of the Western alliance, and in cheap leaflets.

**ANTISEMITISM**

During the period under review there were no reports of incidents comparable to those which began with the desecration of the Cologne synagogue on Christmas Eve 1960. The Federal interior ministry's survey on neo-Nazism, cited above, listed a total of ten desecrations of Christian and Jewish houses of worship in 1961, and 131 prosecutions for antisemitic utterances. While hardly all antisemitic remarks could have come to the attention of the police and courts, there was no evidence of widespread or violent antisemitism. Nevertheless it was considered possible that a new economic or political crisis might increase antisemitic emotions probably still latent in at least the older generation.

The case against the high-school teacher and DRP district chairman Lothar Stielau of Lübeck was closed almost three years after the publication of his slanders on Anne Frank's memory. In a compromise settlement, the S.
Fischer Press and Anne Frank's father accepted the apologies of the slanderers, who went unsentenced. Later the teacher was pensioned by the state ministry of education. When antisemitic remarks were reported, the Zentralrat der Juden in Deutschland (Central Council of Jews in Germany) took action. In many cases, state prosecuting attorneys took action on their own initiative.

REACTIONS TO THE EICHMANN TRIAL

It is not to be assumed that the German public has undergone any change of attitude toward the trial against Eichmann while it was still in process, after the verdict was pronounced or after the war criminal was executed. In general, the trial, its conduct, and the judgment were approved. Antisemitic outbursts were not noted and individual expressions were so isolated that it is well justified to claim that the trial and its end did not arouse widespread indignation or excitement. Hans Lamm edited a volume of pronouncements by leading public figures, politicians, church men, youth leaders, and newspapers showing how seriously and positively the leading German molders of public opinion reacted to the Eichmann case. The book was published by the Ner Tamid Verlag in Frankfurt and Jerusalem.

WAR CRIMES AND NAZI TRIALS

The West German courts conducted a number of major trials against former Nazis involved in the horrors of the concentration camps, some of whom were responsible for the deaths of hundreds of Jews, Poles, and others.

A volume containing lengthy excerpts from the charges, testimony, and judgments of some major trials was prepared by H. G. van Dam, general secretary of the Central Council of Jews in Germany, and Ralph Giordano. It was published by the Europäische Verlagsanstalt at Frankfurt.

INDEMNIFICATION

It seemed likely that many cases of indemnification for Nazi persecution would remain still unsettled at the end of 1962. In general, the delays were caused not so much by a lack of good will but by the complex nature of the laws which, 17 years after the end of hostilities, made it almost impossible to settle matters as speedily as all parties concerned would desire.

Yet what had been accomplished was impressive and encouraging. In 1961 alone indemnification payments amounted to DM 2.24 billion. Up to the end of 1961 a total of DM 11.56 billion had been paid. By June 30, 1962, the sum certainly exceeded DM 12 billion.

The number of claimants exceeded 1,700,000 (not all, but a majority of whom were Jews). Of the claimants (Jewish and non-Jewish) 27 per cent resided in West Germany and West Berlin, while 73 per cent lived abroad.
By the end of 1961, 68 per cent of all claims had been finally settled; by the middle of 1962 the figure had probably reached 70 to 75 per cent. About 75 per cent of all indemnification payments had gone abroad.

The general secretary of the Zentralrat estimated that at the end of 1962 about DM 14 billion would have been paid and about DM 3 billion would still be due under the Indemnification Law in its current form.

**RELATIONS WITH ISRAEL**

Commercial and other relations, except diplomatic, continued to exist between Israel and the Bonn government. The Israel Mission, which handled commercial relations under the Hague and Luxembourg agreements of 1952 (AJYB, 1953 [Vol. 54], p. 437, 477–82; 1954 [Vol. 55], pp. 354–55), was decreasing its staff. Statements by Foreign Minister Gerhard Schröder offered no more encouragement for diplomatic relations than those of his predecessor Heinrich von Brentano.

Various Arab governments protested from time to time against deliveries to Israel under the reparations agreements.

The unofficial activities of Germans, both organizational and individual, in behalf of Israel continued and expanded. Increasingly, groups of German officials, teachers, social workers, and youth went to Israel, and Israelis also came to Germany.

Israel was represented at various trade and other fairs. President Heinrich Lübke visited the Israeli exhibit at an international agricultural fair in Berlin. Israel also participated in the Düsseldorf textile fair (Igedo) and the international craft fair at Munich in July 1962.

An Israeli philatelic exposition was opened at the Jewish Community Center of Berlin and was seen there by 16,000 Berliners. Addresses were delivered by Federal Minister Ernst Lemmer, Heinz Galinski, president of the Zentralrat, and Karl Marx, publisher of the *Allgemeine Wochenzeitung der Juden in Deutschland*. The exposition subsequently toured Düsseldorf and other German cities, everywhere arousing much sympathetic interest.

A forest of 1,000 trees was planted in Israel in honor of the 60th birthday of Dr. Gertrude Luckner, a leading Catholic at Freiburg who had courageously aided Jews during the Nazi period. When the famous Berlin Lutheran minister Heinrich Grüber reached his 70th birthday, means were collected among his Christian and Jewish friends to plant up to 50,000 trees in the Holy Land. Erich Lueth of Hamburg, who had initiated the "Peace with Israel" and "Olive Trees for Israel" campaigns, was honored with a similar tribute when he reached the age of 60, and the Protestant clergyman Hermann Mass of Heidelberg, an old friend and champion of the cause of Israel, was hailed by the Federal president as well as by ordinary citizens of all faiths when he reached the age of 85. The Frankfurt city government established a Commission for the History of Frankfurt's Jews. Its Jewish members were Rabbi Kurt Wilhelm of Stockholm, Rabbi Georg Salzberger of London, and the historian Eugen Mayer of Jerusalem.
INTERGROUP RELATIONS

The German Coordinating Council of Societies for Christian-Jewish Cooperation had local branches in about 35 cities. The council—comparable to and patterned after the (American) National Conference of Christians and Jews—sponsored Brotherhood Week in March 1962 in 250 cities. It utilized radio and television networks, as well as 1,400 different events, mainly lectures and meetings of young people of all faiths, to further its program.

In addition to these semi-official activities, there were many local events. They included ceremonies to memorialize the destroyed Jewish communities and their members, as well as programs to foster better relationships between Christians and Jews.

Youth groups from many cities, among them Frankfurt and Hamburg, made pilgrimages to the concentration-camp site of Bergen Belsen.

Memorials for Jewish communities were unveiled in Essen in the Rhineland, at Cannstatt and Buttenhausen in Württemberg, Rheine and Lübbecke in Westphalia, Langendiebach near Hanau in Hesse, and West Berlin.

A service was held in the 200-year-old synagogue in the Franconian city of Ansbach in February 1962, though no Jews any longer resided there. The services were conducted by United States Chaplain Richard E. Dryer, and were attended by prominent Jews and Gentiles from throughout Bavaria. It was planned to hold such religious services annually in the baroque building.

The city of Mainz, celebrating its 2000th birthday, underwrote the laying of a cornerstone for a new synagogue on June 18, 1962.

Leo Prijs of Munich was appointed to a lectureship on Jewish subjects at Munich University in the summer of 1962. The Institutum Judaicum Delitzschianum, conducted by Professor Karl Heinrich Rengstorff at Münster University, celebrated its 75th anniversary in the spring of 1962.

The Heinrich Stahl Prize of the Jewish community of Berlin was awarded to the Stuttgart author Albrecht Goes, who had written and spoken much in behalf of Jews. The city of Berlin for the seventh time honored "unsung heroes," Gentiles who bravely and courageously had aided Jews during the Third Reich.

Late in 1961 the Evangelical Academy at Tutzing, together with the editors of the Cologne periodical Twen, sponsored a conference on antisemitism among young people.

The drama Andorra by the Swiss author Max Frisch was performed in various cities, including Düsseldorf, Berlin, Munich, and Recklinghausen and impressed large audiences everywhere.

A volume of letters by German Jews killed during the First World War, first published by a Jewish publishing house in 1935, was reissued by the Seewald Verlag of Stuttgart with a long foreword by Federal Defense Minister Franz Josef Strauss.
JEWISH COMMUNITY

The number of Jews affiliated with the religious communities remained stable. In July 1961 there were 21,685 registered members of Jewish congregations and 22,078 on January 1, 1962. As the mortality of Jews in Germany was considerably higher than their birthrate, it appeared that the immigration of Jews to Germany, in most cases the return movement of former residents, was continuing, but at a reduced rate from the period of 1955 to 1959, when the registered Jewish populations rose from 15,684 to 21,563.

Of the 22,078 registered Jews in West Germany, 11,900 were men and 10,178 women. Slightly more than 25 per cent, or 5,824 lived in West Berlin, the rest in the Federal Republic. Statistics for East Berlin and the Soviet zone were not available, but the number of Jews in East Germany was thought to be about a thousand.

The average age of the Jews in West Germany was 45.6 years, and in West Berlin 47.8.

The number of Jews not belonging to any Jewish religious congregation was estimated at 8,000, so that the total would be approximately 30,000.

Religious and Communal Affairs

While Jewish communities (jüdische or israelitische Kultusgemeinden or Synagogengemeinden) functioned in about 70 cities, Jews were distributed throughout 600 locations, an amazingly wide distribution considering the relatively low total number. Few if any changes took place in regard to the rabbis and teachers employed by the communities or their state organizations; rabbis officiated in Berlin, Dortmund, Düsseldorf, Frankfurt, Cologne, Mannheim, Munich, and Stuttgart.

There were still 52 teachers who provided religious instructions in about 50 communities. Both teachers and rabbis functioned outside of as well as within their own communities. The number of pupils between 6 and 14 years of age increased from 1,590 in 1960 to 1,820 in 1961. Textbooks in German and Hebrew were provided by the Zentralrat.

After many years of service, Rabbi Zvi Azarja left the Cologne community in the summer of 1961 to be replaced by Dr. Schereschewski of Münster who, while remaining at the University of Münster, performed rabbinical functions at Cologne. Vacant rabbinical seats in Berlin and Munich were filled during the year by Cuno Ehrmann and E. Blumenthal, respectively.

Rabbi George Vida, who had served as a United States Jewish chaplain for three years and also served the Jewish communities of Heidelberg and Mannheim, returned to the United States during the summer of 1961; he was followed by Peter Levinson.

A new synagogue seating 120–200 persons was dedicated in the city of Bremen on August 30, 1961. Addresses were delivered by Bremen Mayor Wilhelm Kaisen, and Carl Katz and Max Plaut of the local Jewish community.
The historic synagogue at Worms (AJYB, 1962 [Vol. 63], p. 354) was rededicated on December 8, 1961. Addresses were delivered by Federal Vice Chancellor Ludwig Erhard; Israeli Ambassador Eliezer P. Shinnar, and Zentralrat General Secretary H. G. van Dam. The religious functions were performed by Professor Ernst Roth, chief rabbi (Landesrabbiner) of the Rhineland.

The Zentralrat held its annual conference at Düsseldorf in May 1962. A major item on its agenda was the redrafting of its constitution, which was scheduled to be completed in the fall of 1962. Federal Minister of the Interior Hermann Höcherl sent a cordial message to Zentralrat President Heinz Galinski praising the council's eleven years of constructive activities in behalf of the Jews in Germany and the democratic reconstruction of the country.

In a ceremony attended by Berlin Lord Mayor Willy Brandt, among others, the Judenbürgerbuch, 1809–1851 was delivered to the Jewish community of Berlin. Its editor was Jacob Jacobson, of Worcester, England, formerly of Berlin.

Among the prominent Jewish visitors who lectured in Germany during the period under review were WZO President Nahum Goldmann, AJCongress President Joachim Prinz, and Professor Fritz Pinkuss of the University of São Paulo.

Zionism

The emotional and organizational ties of the Jewish community in Germany to Israel continued strong in the Zionist groups, which included WIZO and youth groups in many communities. WIZO groups sponsored the German premiere of the film "Exodus" as well as bazaars and other functions. The Zionist youth organization, with about 400 members, conducted educational summer and winter camps.

Social Services

Jewish social work continued under the aegis of the Central Welfare Office of Jews in Germany (Zentralwohlfahrtsstelle der Juden in Deutschland—ZWST). During the year ZWST shifted its emphasis from the distribution of charitable funds to advising individuals and training social workers. Max Willner, long active in Jewish communal affairs, was elected director of ZWST, succeeding Berthold Simonssohn who resigned to teach at Frankfurt University. At a meeting in February 1962 in Munich, ZWST members mapped plans to extend training courses for kindergarten personnel, youth leaders, welfare workers, and directors of homes for the aged. Activities for Jewish youth were stressed.

The number of direct relief cases decreased from a monthly average of 509 in 1960 to 425 in 1961. During the summer of 1961, 983 persons were sent to ZWST homes or camps, as compared with 946 in 1960.

When the city of Hamburg was devastated by a flood in February 1962,
ZWST offered its vacation home at Wembach in the Black Forest as a shelter for children from flood-damaged homes. Fifty-one girls and 31 boys between 4 and 15 years of age, with six helpers, arrived on March 8. On April 4 they returned to Hamburg, full of praise for the good care they had received.

Fred Ziegellaub, JDC director in Germany for seven years, left in June 1962.

Cultural Activities

The cultural department of the Zentralrat continued to stimulate cultural activities by furnishing lecturers, etc., but the actual extent of the activities varied with the individual communities. Berlin was especially active. A plan to establish a Jewish adult-education school, modeled on the Jüdische Lehrhaus that existed in Frankfurt, Berlin, and other cities in the '20s and '30s, was announced by Heinz Galinski, Berlin Jewish community president, in November 1961, and carried out in the spring of 1962. The school provided regular classes and courses in Jewish subjects as well as lectures by prominent guests.

In the fall of 1961 the Berlin Jewish community sponsored an exposition of children's drawings created in the Nazi concentration camp of Theresienstadt, and the Berlin Academy of Fine Arts had one on the life and work of Alfred Kerr, a once-famous Berlin theater critic. Israeli composer Paul Ben Haim made a deep impression at the Berlin Art Festivals, when he performed there in the summer of 1962. Among the guest lecturers in Berlin during the period under review were Shalom Ben-Horin of Jerusalem, Ilse Blumenthal-Weiss of New York, and the Israeli author M. Y. Ben Gavriel; all three toured other cities as well.

The exposition “Synagoga,” showing Jewish religious art objects from classic to modern times, which had opened in Recklinghausen in the fall of 1960, was reopened at Frankfurt in May 1961. It was seen by tens of thousands of adults as well as school classes in both cities.

Nelly Sachs, a German Jewish poetess residing in Stockholm, was the first recipient of a DM 10,000 ($2,500) annual prize established by the city of Dortmund. At the same time her drama Eli was performed there in the spring of 1962 in the presence of Federal President Lübke.

The Zentralrat awarded its annual Leo Baeck prizes to Professor Walter Kaufmann of Princeton University, philosopher; Karl Otten of Locarno, literary historian; Heinrich Strauss of Jerusalem, art historian, and Josef Wulf of Berlin, historian of the Nazi period.

The Munich weekly Münchener Jüdische Nachrichten celebrated its tenth anniversary on November 17, 1961.

The Allgemeine Wochenzeitung der Juden in Deutschland of Düsseldorf published an impressive volume covering its 15 years of activity. Its publisher, Karl Marx, was honored on his 65th birthday with the publication of Brücken schlagen, a volume of his addresses and papers edited by Hans Lamm and Hermann Lewy, editor of the weekly.

Two publishing houses continued to concentrate on books of Jewish con-
tent or by Jewish authors: the Joseph Melzer Verlag of Cologne and the Ner Tamid Verlag of Frankfurt.

Professor Ernst Roth, Georg Illert, and Hans Lamm jointly edited a collection of scholarly studies on the history of the Worms Jewish community.

The Collegium Judaicum Mosaicum, a choral ensemble founded and conducted by Haim Storosum of Amsterdam, performed with much success at Aachen, Bonn, Düsseldorf, Heidelberg, and Ludwigshafen.

The cultural department of the Zentralrat sponsored training and improvement courses for Jewish teachers.

**Personalia**

Jeanette Wolff of Berlin and Jakob Altmeier of Hanau, for many years Social Democratic party representatives in the Federal parliament, received the Federal Great Badge of Merit from President Lübke, as did Max Dessauer of Frankfurt, founder of the Solidarite home for the aged in Paris. On January 19, 1962, the German Jewish author, Max Tau, a resident of Sweden, received the Peace Prize of the German book trade. Professor James Franck, 1925 Nobel Prize winner for physics, was awarded the first Daniel Heinemann Prize by the Academy of Sciences of Göttingen University. Another Nobel Prize winner, Otto Warburg, was awarded the Paul Ehrlich Prize on March 14, 1962, for achievements in biochemical and medical research.

Adolf Schoyer, leading industrialist and Orthodox Jewish community leader, died in Berlin on June 15, 1961, at the age of 89. Rudolf Katz, vice president of the Federal supreme court, died in July 1961 in Karlsruhe, at the age of 66. During his emigration he had taught at Columbia University. Julius Ellenbogen, president of the Freiburg, Baden, Jewish community and a former presiding judge, died on August 30, 1961, at the age of 83. Ernst Eichhorn, administrative director of the Berlin Jewish community, died on October 3, 1961, aged 70. Bruno Weil, former executive of the Central Association of German Citizens of Jewish Faith and founder of the Nazi Victims League, died in New York City on November 11, 1961, at the age of 78 (p. 497). The president of the Bonn Jewish community, Siegfried Leopold, died on December 5, 1961, aged 82. The Berlin senator of the interior, Joachim Lipschütz, a half-Jew and a special friend of the Berlin Jewish community, died at the age of 43 on December 10, 1961. Paul Hertz, Berlin senator for finance and reconstruction, a Jew who gave up his American citizenship and returned to Berlin at the request of Mayor Ernst Reuter, died in November 1961.

The city of Offenbach, birthplace of Siegfried Guggenheim, who died in the United States in the summer of 1961 at the age of 87, held a memorial meeting in his honor. Guggenheim, a leading bibliophile, had published the famous Offenbach haggadah in the 1920s.
EARLY IN 1962 the People's party (conservative) and the Socialist party, which had jointly governed the country since the end of World War II, agreed to hold the next general election on November 18, 1962, rather than wait for the end of parliament's full term in 1963. The coalition was expected to continue after the elections and the results of state elections in Upper Austria and Tyrol in October 1961 were in line with these expectations.

Increased prices caused a wave of strikes in the summer of 1962. The metal workers, postal and telegraph personnel, physicians, and even police officers asked for higher pay. Their demands, except those of the physicians, were supported by the Socialist party but not by the People's party.

In February 1962 Leopold Figl, chancellor until 1959 and then speaker of the parliament (Nationalrat), was elected governor (Landeshauptmann) of Lower Austria; he was succeeded as speaker by Alfred Maleta, also a member of the People's party.

After the United Kingdom applied for membership in EEC, Austria, a participant like the United Kingdom in the European Free Trade Area (AJYB, 1961 [Vol. 62], p. 275), decided to follow suit. Because of her neutrality, required by the State Treaty of 1955 (AJYB, 1956 [Vol. 57], p. 401), she applied for associate rather than full membership, which would give her economic but not political ties with EEC. The USSR asserted that Austrian membership in EEC would create the danger of a "cold" Anschluss and hence violate the 1955 treaty, while the Common Market countries hesitated to add a partner who would not share their political aspirations and responsibilities. EEC was vital to Austria's economy, Common Market countries having accounted for over 50 per cent of her exports and nearly 60 per cent of her imports in 1961. In an effort to explain this and to overcome resistance to Austrian membership in EEC, Chancellor Alfon Gorbach and Foreign Minister Bruno Kreisky visited the United States, France, and the Soviet Union between May and July 1962.

Austro-Italian tension over the Alto Adige (South Tyrol) problem (AJYB, 1962 [Vol. 63], p. 358) decreased. Vienna took energetic measures against anti-Italian terrorist acts directed from Austrian territory, and in September 1961 Rome appointed a commission to study the situation in the province. In 1962 the commission, which included representatives of the German-speaking population of Alto Adige, reached agreement on most of the controversial questions. In November 1961 the Special Political Commission of the United Nations General Assembly unanimously urged Austria

* For meaning of abbreviations, see p. 433.
and Italy to continue their negotiations for a settlement of the Alto Adige controversy. The foreign ministers of the two countries met in Venice on July 31, 1962, and planned further talks for the fall of 1962.

Former Archduke Otto von Hapsburg lost his appeal to the constitutional court against the government's veto of his return to Austria (AJYB, 1962 [Vol. 63], p. 358).

On October 10, 1961, representatives of Austria and Israel signed an extradition treaty (Die Gemeinde [Vienna], October 27, 1961).

Of 1,600,000 refugees who had entered Austria since the end of World War II, 286,705—mostly Volksdeutsche (ethnic Germans) from Czechoslovakia, Rumania, and Yugoslavia—were naturalized and about 37,000 others, including 7,873 post-1956 Hungarian newcomers, remained in the country; all others had either emigrated or been repatriated.

**ANTISEMITISM AND NEO-NAZI ACTIVITIES**

The conflict with Italy about the status of the German-speaking population in Alto Adige gave various right-wing factions a welcome rallying issue. First in Italy and then in Austria, too, they staged terrorist acts.

In August 1961 bombs were exploded near the United States embassy in Vienna and the Nationalrat building. In October the monument of the Tyrolean hero Andreas Hofer, in Berg Isel near Innsbruck, was severely damaged. In November shots were fired at the Nationalrat building from an automobile. Arrests and the subsequent trials showed that the perpetrators of these crimes were mostly students and youth affiliated with nationalist and fascist groups. Also in November, persons belonging to the same circles knocked down some 40 tombstones in the Jewish cemetery of Innsbruck and daubed them with Odalsrunen, an emblem of the Austrian neo-Nazis.

Jewish cemeteries were also desecrated in Klagenfurt and in Horn.

Alarmed by these acts, Chancellor Alfons Gorbach, himself a former victim of the Nazis, addressed the nation in December 1961 and announced stern measures against the neo-Nazis. Minister of the Interior Josef Afritsch promised a delegation of the Viennese Gemeinde his cooperation in suppressing the desecration of the cemeteries. He dissolved the "Olympia" antisemitic student organization (Burschenschaft) of Vienna, which was involved in neo-Nazi activity. The police apprehended students who had bombed the United States embassy, fired shots at the parliament, and desecrated the cemetery in Innsbruck. They were sentenced to prison terms ranging from four months to four years. Several former high Nazi officials were arrested: Richard Hochrainer, Johann and Wilhelm Mauer, and Jan Verbelen. Verbelen, who had been deputy to Léon Degrelle, Belgian Nazi leader, was deprived of the Austrian nationality which he had obtained in 1959 under the alias of Isaak Meisels. Hermann Höflle, arrested in Salzburg in January 1961 on charges of having participated in the murder of Jews in the Warsaw ghetto and in the transportation of thousands of Viennese Jews
to extermination camps, committed suicide in his cell in Vienna while awaiting trial.

**JEWISH POPULATION**

The number of Jews living permanently in Austria and belonging to the Jewish communities was 10,081 in June 1961 and 10,164 a year later. Another one to two thousand Jews were not affiliated with the Jewish communities, and a considerable number of Jewish migrants were in Austria on their way to new homes. Table 1 refers to the Jewish population in Austria registered with the Kultusgemeinden or with JDC.

**TABLE 1. REGISTERED JEWISH POPULATION IN AUSTRIA 1961-62**

<table>
<thead>
<tr>
<th>Gemeinden</th>
<th>1961a</th>
<th>1962a</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vienna</td>
<td>9,256</td>
<td>9,364</td>
</tr>
<tr>
<td>Graz, Innsbruck, Linz, Salzburg</td>
<td>627</td>
<td>696</td>
</tr>
<tr>
<td>Refugees</td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot;Old refugees&quot;</td>
<td>50</td>
<td>71</td>
</tr>
<tr>
<td>Post-1956 refugees from Hungary</td>
<td>148</td>
<td>33</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td>10,081</td>
<td>10,164</td>
</tr>
</tbody>
</table>

a June 30.

Statistical reports of the Vienna Kultusgemeinde showed that 39.3 per cent of its members were 60 or older in 1961, as compared to 38.4 per cent in 1959. Non-Austrians comprised 15.5 per cent of its membership in 1959 and 17.1 per cent in 1961.

**TABLE 2. AGE, SEX, AND NATIONALITY OF VIENNESE KULTUSGEMEINDE MEMBERSHIP, DECEMBER 31, 1961**

<table>
<thead>
<tr>
<th>Age</th>
<th>Number</th>
<th>Per Cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-5</td>
<td>151</td>
<td>1.6</td>
</tr>
<tr>
<td>6-14</td>
<td>733</td>
<td>7.9</td>
</tr>
<tr>
<td>15-18</td>
<td>293</td>
<td>3.1</td>
</tr>
<tr>
<td>19-40</td>
<td>1,365</td>
<td>14.7</td>
</tr>
<tr>
<td>41-60</td>
<td>3,110</td>
<td>33.4</td>
</tr>
<tr>
<td>60 and over</td>
<td>3,666</td>
<td>39.3</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>9,318</td>
<td>100.0</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sex</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>4,798</td>
<td>51.5</td>
</tr>
<tr>
<td>Female</td>
<td>4,520</td>
<td>48.5</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Nationality</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Austrian nationals</td>
<td>7,722</td>
<td>82.9</td>
</tr>
<tr>
<td>Foreigners</td>
<td>1,596</td>
<td>17.1</td>
</tr>
</tbody>
</table>

Repatriations and influx from Eastern Europe offset the high death rate and low birth rate as may be seen from Table 3:
Jewish Community Activity

The Jewish communities benefited from funds granted by the Austrian government (AJYB, 1962 [Vol. 63], p. 361) and from the financial support of CJMCAG and JDC.

A Jewish documentation center, established in Vienna by the Federation of Austrian Jewish Gemeinden, was working in cooperation with the Yad Va-shem in Israel.

The Viennese Kultusgemeinde had a welfare caseload of some 600 persons a month. It maintained two homes for repatriates, which were caring for 339 persons at the beginning of 1962, a home for the aged with 122 residents, and Jewish cemeteries. It conducted vacation camps for children and old people, which enrolled 248 and 152 respectively in 1962, and maintained a hospital that cared for 899 patients in 1961. In addition, its out-patient department treated about 5,000 persons during the year. While most of the patients in the internal-medicine ward were Jews, the surgical ward was used mostly by non-Jews.

The Viennese Kultusgemeinde also supervised supplementary religious classes, attended by 409 pupils in 1961. There were two day schools in Vienna with kindergarten classes, the Jüdisches Schulwerk and the Agudah Talmud Torah, employing 15 teachers and having a combined enrolment of 177 pupils. Both offered the same curriculum as public schools, as well as Jewish subjects. A third educational institution in Vienna, Sinai School Mizrachi, with a staff of 2 teachers, gave supplementary Jewish education to 48 children. All these institutions received JDC financial support. At the end of 1961 the only remaining ORT school, in Vienna, had 133 trainees.

A kosher kitchen in the Austrian capital, assisted by JDC, served more than 200 persons a month in 1961, including Jewish students and transmigrants.

The four provincial Gemeinden had a welfare program for some 75 persons in 1961. The one in Graz (including Styria, Corinthia, and a part of Burgenland), with over 200 members, maintaining eight cemeteries, em-
ployed a religious teacher for nine children, and a cantor. It opened a house of prayer in Klagenfurt in 1961. The Innsbruck Gemeinde, with about 95 members, dedicated a new synagogue in 1961 and restored a cemetery at Seefeld, a former concentration camp. The Linz Gemeinde had 145 members, four cemeteries, and religious classes attended by eight children. Only seven of the Gemeinde members in Salzburg had lived in the city before 1938, the other 171 being former displaced persons or refugees. The Salzburg Gemeinde had a *mikvah*, a synagogue, and a Talmud Torah; 12 children attended religious classes.

The Jewish Credit Cooperative in Vienna granted 96 loans totaling $82,746 in 1961 and 62 loans totaling $60,038 in the first six months of 1962. From its inception in 1949 through June 30, 1962, the cooperative made 1,366 loans totaling $920,710.

JDC carried on direct welfare programs in behalf of refugees. In Vienna 1,263 persons benefited from this program in 1961, including transmigrants and "old" refugees. Another JDC welfare program was conducted in Camp Asten for a small group of Jewish camp residents.

**Indemnification**

In June 1961 Austria and the German Federal Republic reached agreement on Bonn's contribution towards the cost of the Austrian indemnification legislation, promulgated in March 1961 (AJYB, 1962 [Vol. 63], pp. 362-63). The agreement was ratified by the Vienna and Bonn parliaments in April and June 1962 respectively, and the ratification documents were exchanged by the two countries in September 1962. Germany undertook to pay DM 321 million:\footnote{1 DM 4 = $1.00.}\footnote{2 AS 26 = $1.00.} DM 125 million for ethnic Germans, DM 95 million for victims of the Nazis, DM 95 million for losses caused by the transfer of the assets of the Austrian State Unemployment Insurance Fund to Germany in 1938, and DM 6 million to the registration centers for heirless property.

With this, the twelfth amendment to the Victims' Relief Law (*Opferfürsorgegesetz*) came into force. By act of the Vienna parliament, this amendment had already gone into effect in March 1962 for needy victims of the Nazis and those over 65 years of age.

In June 1962 the Austrian legislature amended the Assistance Fund Law (*Hilfsfonds-Gesetz*) (AJYB, 1957 [Vol. 58], pp. 302-03). The Assistance Fund received an additional AS 600 million\footnote{2 AS 26 = $1.00.} to pay compensation for loss of occupation and interruption of education (*Berufs- und Ausbildungs schäden*) to Austrian victims of Nazism, living outside Austria, irrespective of their former or present nationality. The implementation of this regulation was contingent upon ratification of the June 1961 agreement referred to above. Thus it also became effective in September 1962.

Finally, a law enacted in April 1962 gave 80 per cent of the funds collected by the registration centers for heirless property (*Sammelstellen*) to
Center A, concerned with heirless property of Nazi victims who were members of the Kultugemeinden, and 20 per cent to Center B, concerned with other victims of the Nazis.

_Die Gemeinde_, organ of the Viennese Kultugemeinde, declared on May 29, 1962:

The law regarding the distribution of funds collected by the registration centers and the 12th amendment to the Victims' Relief Law substantially meet the claims of political persecutees and of the Austrian Jews. It is self-evident that the Austrian indemnification cannot be compared with the compensation paid to the victims of the Nazis by the German Federal Republic. . . . We want to try, therefore, to improve the Austrian legislation.

**Personalia**

Max Neugebauer, member of the Nationalrat, was presented with the 1961 Crystal Night Commemorative Medal, established in 1958 by the Federation of the Austrian Gemeinden to be awarded annually to non-Jews for outstanding work in the fight against antisemitism and neo-Nazism (AJYB, 1962 [Vol. 63], p. 363).

Georg Künstlinger, chief editor of the Austrian Jewish monthly _Neue Welt_, was awarded the Cross of Merit, First Class, of the German Federal Republic by President Heinrich Lübke.

_Boris Sapir_
Introduction*

During the period under review Nikita S. Khrushchev, as first secretary of the Communist party and chairman of the Council of Ministers of the USSR, retained undisputed power. His policies of "de-Stalinization" and "liberalization," reinforced at the 22nd congress of the Communist party (AJYB, 1962 [Vol. 63], p. 364), affected Soviet bureaucracy, law, and academic groups, and found broad support among the Soviet intellectuals. Some victims of Stalinist purges were rehabilitated. Pravda repeatedly downgraded Stalin's contribution to the October revolution. It pointed out that during the October days of 1917 Stalin, as well as Trotsky, Kamenev, and Zinoviev, "had opposed Lenin's call for immediate revolutionary action." Meanwhile, to underscore the changes in the state machinery, the government changed the title of the Ministry of Internal Affairs (MVD), reminiscent of the terror of the Stalin era, to Ministry of Public Law and Order. It was also announced that the State security police had purged personnel associated with the "Stalin methods," and that secret trials would not be resorted to in the future.

The change in climate also affected research and teaching. A conference of scholars in Moscow openly criticized the pressure by party officials, and those present did not hesitate to express conflicting viewpoints in demography, social geography, etc. The trend toward liberalization was most apparent in literature, which traditionally reflected changes in the political climate of the country. This trend involved not only the younger writers but also many of the older generation. Among those prominently identified with the trend were Alexander Twardowsky, Konstantin Paustovsky, Evgeny Evtushenko, Andrei Voznesensky, Boris Slutsky, and Ilya Ehrenburg. Some of these writers called themselves "the men of the sixties," clearly alluding to the old and honored liberal tradition of the 1860s.

Nevertheless, "liberalization" in the Soviet Union was something very different from the liberal tradition in the West. The old totalitarian techniques were still the basis of the party and state machinery. From time to

* For meaning of abbreviations, see p. 433.
time there were reports of continuing internal conflict in the top leadership and of opposition to the Khrushchev “liberal” line by Stalinist “die-hards,” among whom some reports placed Mikhail Suslov, a member of the party presidium. In this connection, Evtushenko’s poem, “Nasledniki Stalina” (“Stalin’s Heirs”), reportedly written in May and published in Pravda in October 1962, was significant; the Communist poet warned against a resurgence of Stalinism and demanded strong measures to prevent this from happening.

**IDEOLOGICAL SPLIT**

The ideological conflict between Khrushchev and Mao Tse-tung of China, which highlighted the 22nd congress of the party in 1961, grew sharper, and relations between the USSR and China worsened considerably. While the split initially concerned the inevitability of armed conflict with the capitalist world, it widened on the issue of apparent Chinese opposition to de-Stalinization and Chinese support of Stalinist die-hards among the Communist leaders in the satellites. The Chinese repeatedly accused Khrushchev of having betrayed the ideals of the October revolution and charged him with the heresy of revisionism. And they continued to challenge him by giving strong support to the “correct leadership of Albania in its fight with domestic and foreign enemies.”

Meanwhile, the Russians were consolidating their position among the Soviet satellites. Under Moscow’s prodding, the leadership in the satellite countries was undergoing thorough de-Stalinization. In Hungary Prime Minister János Kádár organized a drastic purge of Stalinist elements. Among the 25 members ousted from the Hungarian party were some who had recently held leading party and government posts, as well as Mátyás Rákosi and Erno Gerö, former party secretaries who had been living in the Soviet Union since the 1956 revolution. In Bulgaria seven top ranking leaders, including former Premier Anton Yugov, were ousted from the central committee of the party. Vulko Chervenkov, Communist boss of Bulgaria during the Stalin era, was expelled from the party. At the same time the Soviet rulers sought to establish friendly relations with President Josip Broz Tito of Yugoslavia, whom they themselves had formerly accused of many revisionist deviations. In April 1962 Soviet Foreign Minister Andrei A. Gromyko visited Belgrade.

In the Soviet world, “polycentrism” was replacing “monolithic unity.”

**FOREIGN POLICY**

Soviet leaders continued their policy of “conciliation and peaceful coexistence”; at the same time, they used all political and economic measures, and even military methods short of thermonuclear war, to advance the Communist cause wherever possible. The Berlin wall created a serious situation, bringing about a confrontation of Soviet and United States tanks in
October 1961. The Soviet leaders were forced to reconsider their attempt to settle the Berlin question from a "position of strength" by the immediate reaction of the West.

In mid-October 1962 Washington received unmistakable evidence that Moscow had brought offensive nuclear missiles to Cuba and was building there the necessary launching installations. The Kennedy administration reacted vigorously to this direct threat to United States security. It demanded the immediate withdrawal of the offensive weapons, instituted a quarantine around Cuba, and made clear that it would take all necessary steps, including military measures, in case of Soviet refusal to withdraw the weapons. After some initial hesitation, the Soviet Union gave in to what was in fact an ultimatum.

**ECONOMIC POLICY**

In March 1962 the Soviet Union, faced with crises in agriculture and shortages in industrial production, decided to institute far-reaching reforms in the management of economic affairs and the utilization of available resources.

The problem of economic efficiency was also pressing on the Communist countries of Eastern Europe, some of which also faced special problems arising from the development of the European Common Market. The Council for Mutual Economic Aid (Comecon) was trying to solve these problems by instituting a "Socialist division of labor" among the Eastern European countries and by designing a more efficient system of industrial organization.

**SITUATION OF THE JEWS**

Jewish religious and cultural activities continued in varying degrees in Poland, Rumania, Hungary, and Czechoslovakia. As de-Stalinization in the satellites proceeded, it permitted some increase in Jewish activities. This was particularly apparent in Hungary and to a degree in Czechoslovakia. Jewish life in Bulgaria continued to disintegrate. It was reported, however, that Chief Rabbi Asher Hananel of Sofia, who had been imprisoned on charges of "illegal trading," had been released (JTA, June 12, 1962; AJYB, 1962 [Vol. 63], p. 365).

Although the more liberal climate in the Soviet Union permitted Jewish activities to expand somewhat, Soviet authorities remained unfriendly toward all things Jewish. The Soviet press continued to give prominent display to anti-Jewish articles, and Jews occupied a disproportionately large place among defendants in the so-called "economic trials" (p. 352). Of late, awareness of the existence of a specific Jewish problem in the Soviet Union was apparent among Soviet writers, who sometimes indirectly called the attention of their readers to the existence of antisemitism in the USSR.

**Leon Shapiro**
Soviet Union*

JEWSH POPULATION

An estimated 2,385,000 Jews lived in the Soviet Union at the end of 1961. This estimate was based on the assumption that the Jewish population, 2,268,000 according to the 1959 census, had the same rate of natural increase as the Soviet population (about 17 per 1,000 in both 1959 and 1960). The 1959 census showed that 47.8 per cent of the population of the Soviet Union were city dwellers, while the proportion of city dwellers among the Jews was considerably higher.

According to the most recent estimates made by foreign visitors, Moscow had over 500,000 Jews; Leningrad, 325,000; Kiev, 154,000; Odessa, 118,000; Kharkov, 80,000; Kishinev, 42,000, and Minsk, 38,000. It was also reported that substantial Jewish communities existed in the Caucasian cities of Baku (Azerbaidzhan), Tiflis (Georgia), and Tashkent, Samarkand, and Bukhara (Uzbekistan). According to the 1959 census, 82 per cent of the Jewish population lived in three Soviet republics: Russia (38 per cent), Ukraine (37 per cent), and White Russia (7 per cent). Despite the upheaval caused by the war, the geographic distribution of Soviet Jewry continued to show old patterns of compact group living. This apparently helped to preserve some aspects of a distinct Jewish way of life.

Communal and Religious Life

There was little change in the general situation of Jews in the Soviet Union. Foreign observers reported that pessimism continued to pervade Jewish life. The publication of the magazine Sovetish Heymland (first issue, July-August 1961) was a recognition by the authorities of specifically Jewish needs, which they had previously denied. The Soviet authorities, however, still discouraged large-scale organized Jewish activities, even when directed by Communists. Nothing came of long-rumored promises to reopen the Jewish theater in Moscow and the central Jewish publishing agency, both closed during the Stalinist persecution. The projects were apparently discouraged by the authorities. There were no Jewish communal institutions in the Soviet Union at any level. In the absence of any Jewish central body, Sovetish Heymland became something of a central address, and its editor, Aaron Vergellis, a sort of semi-official spokesman of Soviet Jewry.

No Jewish schools or facilities for the religious education of children were permitted—even in Vilna, Lithuania, for centuries a center of Jewish religious and secular creativity.

* For meaning of abbreviations, see p. 433.
The campaign against rabbis and synagogues continued unabated. The government increased the special tax on religious functionaries. According to Soviet officials "black market illegal trade in religious articles" was carried on in the Great Synagogue in Moscow (JTA, October 18, 1962). Religious Jews experienced an increasing shortage of prayer shawls, phylacteries, and mezuza. The authorities made no arrangements for their manufacture or importation. In February 1962, Rabbi Judah Leib Levin of Moscow and several other speakers at a special meeting implored the congregation not to have dealings with foreigners, including Israelis, who came to services. They also warned against accepting religious articles from the Israelis. Nahum Paler, the lay chairman of the Moscow synagogue, told his congregation that the government had been requested to permit the manufacture of prayer shawls. At the time of writing it was not known whether this request had been granted. For the first time in Soviet history, the government refused to let the state-managed bakeries produce matzot. Since all bakeries were state-owned and no other adequate facilities were available, most Soviet Jews were unable to observe Passover.

The Moscow yeshivah Kol Jacob, which had 20 students in December 1960, had only 11 in the fall of 1961 and 6 in the fall of 1962. The decrease was officially ascribed to lack of housing facilities. Since most of the students were from Georgia and Bukhara, they needed special housing arrangements in Moscow. Apparently the authorities did not give, or did not renew, the necessary permission, making it impossible for some students to continue. There were also reports that the 6 remaining students included middle-aged persons traditionally engaged in continuous Talmudic studies, who could not properly be considered students. It was reported that many persons connected with the yeshivah had resigned under pressure, among them Judah Leib Lichterov, former director of studies; Mordecai Berman, former head of the lay administration committee, and Meir Chanzin, secretary of the yeshivah. Rabbi Levin appeared to be responsible for the remaining yeshivah activities.

Competent foreign sources reported that some 40 persons exercised rabbinical functions. Among these were Rabbi Levin of Moscow; Rabbi Israel Schwartzblatt of Odessa, who succeeded the late Rabbi David Diamont; Rabbi Abraham Panitch of Kiev; Rabbi Hayyim Klebanov of Leningrad; Rabbi Judah Menahem Rabinovitch of Vilna, and Rabbi I. N. Alaev of Samarkand. Rabbi Tversky, the Rebbe of Machnovka, was reportedly the only hasidic rabbi in the Soviet Union. A six-man delegation of the Protestant World Council of Churches, which visited the USSR in August-September 1962, questioned Soviet officials about the fate of Judaism there. They particularly noted that the privilege of maintaining contact with coreligionists abroad, extended to the Orthodox church, was denied to Soviet Jews (JTA, September 21, 1962).

Despite anti-religious pressure and the social ostracism of those who continued to observe Jewish traditions, a marked interest in religion and things Jewish was reported even among younger people. These reports were
indirectly confirmed by the attendance at the 1962 High Holiday services; an estimated 10,000 Jews attended Yom Kippur services at the Central Synagogue in Moscow, and others prayed in two small synagogues in the suburbs and in some 100 private minyanim. Large attendances were also reported at services in Leningrad, Kiev, and other cities.

Antisemitism

During the period under review, antisemitism in the Soviet Union showed itself in many ways. The persistence of antisemitic articles, particularly in local papers, indicated that Soviet ruling circles were either unwilling to stop the anti-Jewish propaganda or were no longer even able to see the grave implications of what was written. The same stereotypes used in Czarist days by the antisemites appeared in the Soviet press. Jews were pictured as conscienceless money-worshippers and the synagogue as a filthy place where unsavory functionaries engaged in speculation, dishonest business, drunkenness, unsanitary rituals, etc. Among the papers in which such pieces appeared were Vechernyi Rostov (Rostov), June 9, 1961; Leninskyi Put (Samarkand, Uzbekistan), June 18, 1961; Sovetskaya Latvia (Riga, Latvia), July 21, 1961; Volzhskaya Komuna (Kubishev, RSFSR), September 30, 1961. In 1961 the Society for the Diffusion of Political and Scientific Knowledge of the Ukrainian SSR, in Kiev, issued a brochure on “The Origins and Class Character of Jewish Rituals and Holidays,” by Karl Yampolsky. Among other things, the pamphlet insisted that Judaism is based on the concept of Jewish separateness and exclusiveness and is in fact in contradiction to Soviet patriotism and love of the Socialist motherland. Although directed against religious Jews, this type of writing could only encourage latent popular anti-Jewish feelings.

Antisemitic acts were reported in various parts of the Soviet Union. Thus, a fire set by arsonists completely destroyed the synagogue in Mikha Tskehatkaya in Georgia (New York Times, June 17, 1962). There were also reports that a bomb exploded in front of the synagogue in Kutaisi, Georgia (ibid., June 22, 1962). A brick was thrown through a window of the Moscow Central Synagogue during the Simhat Torah services. A similar incident had occurred there on Rosh ha-Shanah. No one was hurt, but Rabbi Levin expressed concern about increasing acts of anti-Jewish vandalism (ibid., October 23, 1962).

“Economic” Trials

During the period under review there were many “economic” trials of persons charged with black marketeering, illegal trade in gold, and foreign-currency speculation. The trials took place in many cities, including Leningrad, Odessa, Dniepropetrovsk, Minsk, Vilna, Riga, Kovno, Czernowitz, and Alma Ata. Criminal trials are generally not reported in Russia. Since these trials were reported at length throughout the Soviet press, it was obvious that the government attached special importance to them. Jews were dispropror-
tionately numerous among the persons mentioned in press accounts of these trials, and forty-six Jews received death sentences. In general, Jews were given harsher sentences than others. In many cases, where the name of the person concerned was not unambiguously Jewish, the Soviet press referred to the Jewish name of the father, to a synagogue, to a rabbi, etc.

These trials evoked Western criticism of the death penalty for economic crimes and the manner in which Jews were singled out. Soviet authorities repeatedly denied any antisemitic intent behind these actions.

Discrimination

There were few Jews in leading government or party positions. The only Jew in the central committee of the Communist party was Benjamin E. Dimchitz, who was also the chief economic planner and manager of the Soviet Union. There were only four Jews among the 1,443 members of the Supreme Soviet: Jacob Kaiser, commanding general of the Far East Command; Rebekah Wischtchinikin, member of the Waldheim kolkhoz in Birobidjan; Ilya Ehrenburg, and Dimchitz. Soviet sources reported that there were 7,263 Jews among the approximately two million members of local soviets.

In January 1962 Senator Jacob K. Javits of New York told the United States Senate, after a visit to the USSR, that "all signs indicated a steadily deteriorating situation. . . . The plight of its Jewish citizens is grave and complex. . . ." Five prominent Soviet Jews—Zalman Wendrof, a writer; Boris Eidelman, a lawyer; Lev Pulver, a composer; Joseph Braginsky, an editor and journalist, and Ilya Strashun, a medical scientist—answered in an open letter in the Soviet press that "there is no Jewish problem in the Soviet Union. . . ." The letter gave data on Jews in various occupations, not all of which had previously appeared in Soviet publications: that there were 33,529 Jewish scientific workers in the Soviet Union and that Jews constituted 14.7 per cent of all Soviet physicians, 8.5 per cent of all writers and journalists, 10.4 per cent in the legal profession, and 7.7 per cent in the arts. The letter also said that of 2,395,545 students, 77,117, or 3 per cent, were Jews (open letter in Novosti, Moscow, as quoted by Folks-shtimme, Warsaw, April 21, 1962).

These statistics did not refute the specific charges made in the West, nor did they explain the plainly anti-Jewish articles in the state-controlled Soviet press. Nor did they disprove the existence of discrimination against Jews in various walks of life. With a few exceptions, Jews had disappeared from major policy-making positions. This was particularly true in such "sensitive areas" as the army, the diplomatic corps, and high positions in the administrative apparatus of the constituent republics. A Jew had little chance to be promoted to a chair at a university unless he was exceptionally gifted, or even to be employed as an assistant in a good university.

At a meeting of the 110-member Social, Humanitarian, and Cultural Committee of the United Nations, in November 1962, discrimination against Jews in the Soviet Union was commented on by many delegates. The Australian
representative, H. D. White, bluntly accused the Soviet Union of practicing antisemitism, which Soviet delegate T. N. Nikolayeva vigorously denied.

Mass Graves

Soviet authorities continued to ignore the Jewish victims of Nazi atrocities. Jewish mass graves remained unattended and often unidentified. While Evgeny Evtushenko's celebrated poem Babi-Yar created a stir in the Soviet Union in 1961, the poet's call to honor the Jews slaughtered by the Nazis in the Babi-Yar ravine near Kiev remained unheeded (AJYB, 1962 [Vol. 63], p. 370). During a visit to the Soviet Union in the summer of 1962 André Blumel, a leader of the Franco-Soviet Friendship Society, asked Soviet authorities to erect a monument to the 80,000 Jewish victims of Babi-Yar. The chairman of the USSR Committee on Religious Affairs, Pelzin, told him that Ukrainian authorities had jurisdiction in the matter. At the time of writing, nothing had happened at Babi-Yar. Nor was there any mention of Jewish victims on the special monument to Nazi victims near the Dnieper River in Kiev. Tourists could not even visit Babi-Yar, Soviet guides telling them it was "beyond the city limits." The same indifference was noted in many other places with Jewish mass graves, such as Ledianaya Gora near Berdytchev and the Bagonine sector in Zhitomir.

On the other hand, an Estonian exhibition on the Nazi atrocities, at the Historical Museum of Tallin in the spring of 1962, did include documents, materials, and photos bearing on the annihilation of the Estonian Jewish community. The Latvian State Theater in Riga presented the play The Diary of Anne Frank, and scenes from it were broadcast over Leningrad television.

Culture

There was no organized Jewish cultural or educational activity in the Soviet Union. Nevertheless, despite an unfriendly official attitude, many types of Yiddish cultural activity continued and even appeared to be increasing. Sovetish Heymland, the only Yiddish magazine in the Soviet Union, appeared bimonthly. According to a statement in its issue for September-October 1962, the number of copies printed was still limited to 25,000. The magazine had expanded its contents by including items of general news about Jewish affairs, Jewish life in other countries, etc. It also took the initiative in organizing events not directly connected with its primary function. Thus, it sponsored a special conference in Moscow on Soviet Yiddish songs, in which many Jewish composers and singers participated. Aaron Vergellis, the editor, made an appeal to Jewish creative artists to increase their efforts to bring the Yiddish song "nearer to the masses" (Folks-shitim, November 28, 1961). The conference was followed with great interest, since in Soviet conditions, Yiddish speech and music were among the most important channels of Jewish self-expression.

At an enlarged meeting of the editorial board of Sovetish Heymland in January 1962, more than 30 invited guest writers participated in a four-day
discussion of problems facing Yiddish literature. Those present included Georgyi Markov and Afanasi Salinski, both secretaries of the All-Soviet Writers Union. It was reported at the meeting that the magazine had received over a thousand manuscripts, including many from younger writers.

For the first time in many years, Soviet Yiddish writers answered an inquiry from outside Russia. S. Rabinovitch on behalf of Warsaw’s Communist Folks-shtimme asked them: “What are Soviet Yiddish writers currently writing?” Starting with the issue of December 30, 1961, Folks-shtimme printed 58 replies from writers living in Moscow, Kiev, Minsk, Vilna, Kishinev, Riga, Kharkov, Kazan, Czernowitz, and Birobidjan. Answers came from writers over 80 as well as from many young beginners. While Soviet conditions limited the freedom with which the respondents could be expected to speak, the inquiry indicated that a number of Soviet Yiddish writers had returned to creative work. A considerable number of respondents indicated that they were choosing personalities or themes from Jewish sources and the Jewish past. These included the Mendel Baylis trial and Dr. Vladimir Havkin, the Orthodox Jew who discovered anti-cholera vaccine. Some were writing about events of the 19th century and even earlier. Whatever the reasons for this looking back to the past, the consequence was that these writers were giving glimpses of the Jewish past to younger Jews who were unfamiliar with it.

All the writers used Yiddish, but except for the little that could be published in Sovetish Heymland, their works were printed only in translation—Russian, Ukrainian, Byelorussian, etc. According to an article on Yiddish books by Abba Finkelstein in Sovetish Heymland (May-June 1962, pp. 122-125), only six books in Yiddish appeared in the Soviet Union from 1955 through 1961. They were the works of Sholem Aleichem, Mendele Mokher Sefarim, Judah Leyb Peretz, David Bergelson, and Asher Schwartzman, and a volume on Birobidjan. During the same period, however, 181 books by Yiddish writers appeared in 15 other Soviet languages and four foreign languages, including English. Table 1 shows the total number of copies of 187 books by Yiddish writers, by genre and by year.

Of these 11,931,630, 10,676,580 copies were in Russian, 669,650 in Ukrainian, 133,000 in Yiddish, 42,950 in Byelorussian, and 409,450 in other languages. Thus of 187 books by Yiddish writers, 6, or slightly over 3 per cent, were published in Yiddish, and they accounted for slightly over 1 per cent of the total copies published.

A list of 74 Yiddish writers whose works were published during this period was printed in Sovetish Heymland. A Jewish bookshop was opened in Moscow at 6 Kirova Street, not far from the magazine’s office.

An article on the Yiddish language in a specialized philological publication of Leningrad University, quoted in Folks-shtimme (January 30, 1962), was devoted essentially to philological analysis and comparative study of Yiddish. The author, M. Friedberg, challenged the assertion in the Great Soviet Encyclopedia (2nd edition), that Jews in the Soviet Union were assimilated and did not speak Yiddish. Friedberg pointed out that this could easily be disproved by a visit to the Ukraine and Byelorussia.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Fiction</td>
<td>10,000</td>
<td>435,000</td>
<td>441,500</td>
<td>244,000</td>
<td>1,237,450</td>
<td>858,000</td>
<td>863,000</td>
<td>4,088,950</td>
</tr>
<tr>
<td>Poetry</td>
<td>4,500</td>
<td>32,000</td>
<td>47,000</td>
<td>70,000</td>
<td>7,000</td>
<td>58,500</td>
<td>39,000</td>
<td>258,000</td>
</tr>
<tr>
<td>Juvenile</td>
<td>140,000</td>
<td>930,000</td>
<td>1,745,000</td>
<td>2,496,000</td>
<td>1,029,000</td>
<td>882,000</td>
<td>319,950</td>
<td>7,541,950</td>
</tr>
<tr>
<td>Other</td>
<td>—</td>
<td>—</td>
<td>1,040</td>
<td>8,040</td>
<td>27,600</td>
<td>6,050</td>
<td>—</td>
<td>42,730</td>
</tr>
<tr>
<td>Total</td>
<td>154,500</td>
<td>1,397,000</td>
<td>2,234,540</td>
<td>2,818,040</td>
<td>2,301,050</td>
<td>1,804,550</td>
<td>1,221,950</td>
<td>11,931,630</td>
</tr>
</tbody>
</table>
Arts

Yiddish songs, revues, and plays continued to be presented on the stage throughout the Soviet Union. The Yiddish Drama Circle of Vilna, created in 1956 as an affiliate of the Vilna Council of Trade Unions, offered a repertoire of six plays: *Dos groyse gevins* ("200,000"), by Sholem Aleichem; *Grine Felder* ("Green Fields"), by Peretz Hirschbein; *Fraye likht* ("Free Light"), by Schneier; *Tevye der Milkhigher* ("Tobiah the Dairyman"), by Sholem Aleichem; *Hershele Ostropoler*; and *Boitre*, by Moses Kulbak. The group was enthusiastically received by Jewish audiences everywhere it performed. The Kovno Yiddish Dramatic Ensemble presented three performances of Abraham Goldfaden's *Tsvey kuni-lemlakh* ("Two Simpletons") in the Lithuanian State Theater in Kovno. The Yiddish actor Nahaman Utkrainsky gave a series of recitals in Lwow, formerly one of the Jewish centers of Polish Galicia.

Many Yiddish song recitals were given in Moscow and Leningrad. The singer Benjamin Chaitovsky gave a concert at the Gogol Theater in Moscow in September 1961. In the same month and city Nehamah Lifshitz presented her repertoire, after completing a tour of more than 25 cities in the Ukraine, and the veteran singer Zinovyi Shulman gave a recital. In November 1961 Michael Alexandrovitch gave a series of concerts of Jewish songs in the Leningrad Philharmonic Hall. Concerts were also given by the Jewish Art Ensemble of Leningrad, consisting of Rosalia Golubieva, singer; Hirsh Kanevsky, dramatic reader; Leyb Fishman, pianist; and Max Zavlin, violinist. Most of these concerts were reportedly sold out.

Relations with Israel

Soviet policy toward Israel remained uncompromisingly hostile. Perhaps the most ominous part of the anti-Israel propaganda for Russian Jewry was the identification of Jewish religious tradition with the political aims of Zionism.

Jewish emigration from the Soviet Union to Israel was limited to a few individuals, mostly old people, who sought reunion with their families.

Soviet reaction to the execution of Adolf Eichmann was ambivalent. The Moscow press expressed satisfaction with the execution, but reported little of the trial. It also used the Eichmann execution as an opportunity for an attack against former Nazis, "still to be found in West Germany."

After many meetings considering relations with the Soviet Union and the status of Russian Jewry, the Israeli Keneset's commission for foreign affairs agreed unanimously in December 1961 that "the State of Israel wishes to establish friendly relations with the Soviet Union, as it wishes such relations with all the nations of the world. . . . The Keneset also requests the government of the Soviet Union to give the Jewish community of the USSR the opportunity to live its own national, cultural, and religious life without discrimination and in accordance with the guarantees of the Soviet constitution."
Birobidjan

No new information was available on Birobidjan. The Jewish population there was estimated at about 25,000, out of a total population of 163,000. According to the Birobidjaner Shtern (as quoted by the New York Day-Jewish Journal of February 18, 1962), of 55 members of soviets in all Birobidjan, eight were Jews. There were no Jewish schools in Birobidjan. The Birobidjaner Shtern continued to appear three times weekly, but there was scarcely any Jewish life in what had been intended to be the Jewish autonomous region.

Personalia

The 85th birthday of the Yiddish writer Zalman Wendrof was celebrated at a special reception in January 1962 by Sovetish Heymland. Isaac Platner, a Soviet Yiddish writer who had lived in New York in the 1920s, died at the age of 66 and was buried in Minsk in June 1961. He had survived Stalin’s prisons and camps. The musicologist Moshe Beregovski, author of a two-volume work on Yiddish folk music, died in Kiev at the age of 69. Nahum Oislander, an editor of Sovetish Heymland, died in Moscow at the age of 69.

At the suggestion of the Soviet Union of Writers, the local soviet of Rogatschev named a street in honor of the late Samuel Halkin, who was born in that city. A Sholem Aleichem Street was opened in Poltava (Israelitische Wochenblatt, Zurich, December 29, 1961).

A 1962 Nobel Prize went to Lev Landau, a well-known Soviet theoretical physicist.

Leon Shapiro

Poland*

During the period under review (July 1, 1961, to June 30, 1962), the Communist party, under the leadership of Wladislaw Gomulka, continued to emphasize the “Polish road to socialism.” After the 22nd Congress of the Communist party of the Soviet Union (October 1961), Gomulka declared that the theory of the “cult of personality” was insufficient to explain the crimes of Stalin, and that it was necessary to look for deeper and more substantial reasons. At the same time it was reported that the Polish Workers’ Councils, based on the concepts and experience of Titoist Yugoslavia and the outcome of the 1956 revolt, were recovering some of the influence lost in the years following the upheaval.

The government seemed to be increasing its pressure on nonconformist

* For meaning of abbreviations, see p. 433.
intellectuals to follow the Communist line and free themselves of Western influences. This pressure apparently increased after the Polish Emigré Literary Institute in Paris published a book of essays by the writer Andrzej Stawar, who had died on August 6, 1961, while on a visit to France. Stawar, who had been regarded as a leading exponent of Marxist method in Poland, was critical of both the Soviet interpretation of Marxist theory and Soviet reality. The Warsaw “Crooked Circle,” the only forum of unlimited debate in Poland, was reportedly under strong pressure to suspend its activities. At the time of writing, however, the Circle was continuing to meet, although under strict control by the authorities. In February 1962 Juliusz Krajewski, secretary of the Union of Polish Artists, Painters, and Sculptors, stated that “we stand for tolerance and respect for every artist’s own concepts. . . .” But the appointment of Ryszard Strzelecki in March 1962, a die-hard Communist militant, to supervise cultural activities did not augur well for the nonconformist intellectuals.

In 1961 industrial output showed a steady growth, and the Polish government raised its production targets for some key sectors. The government also planned a substantial increase in the output of consumer goods and housing. During the first five months of 1961, the number of so-called “agricultural circles” increased by six per cent, and their membership by eight per cent, bringing the total of agricultural circles to 24,563 with 872,000 members. These voluntary peasant groups, the expression of the “Polish way” toward collectivization of agriculture, continued to be the core of the Gomulka policy. Some Polish official circles reportedly regarded the Common Market as an imperfect but essentially positive development tending toward greater economic planning.

Compulsory courses in Marxism were being dropped from the Polish secondary-school curriculum. At the same time, a law of July 15, 1961, prohibited religious education in public schools. During the summer of 1962 many schools and orphanages belonging to the Catholic church were reportedly taken by the government and closed. In August 1962 Stefan Cardinal Wyszynski declared that the government was pushing the nation into religious strife. In a pastoral letter in September 1962 he urged parents to give their children religious education in the churches if there was no way to do so in the schools. It was difficult to determine, at the time of writing, how far these anti-church moves would go. They had no visible impact on the position of the Sejm of the five deputies belonging to the liberal Catholic Znak group, whose activities appeared to have the approval of the church hierarchy.

**Jewish Community**

There were only occasional individual departures of Jews from Poland, and even these were balanced by the immigration of individuals and sometimes families from other East European countries. There was no overt antisemitism, but widespread prejudice among all classes of the Polish popu-
lation created considerable difficulties for Jews, particularly those residing in small towns and looking for jobs or other economic opportunities. Many Jews lived a Marrano-like existence under assumed Polish names, and mixed marriages were increasing. Both the government and the Communist (PPZR) party fought prejudice by systematic propaganda and strict application of the criminal law. The state recently produced a film, “Dudl Rabinowicz,” based on the diary of a Jewish schoolboy who perished under the Nazis.

A 26-year-old Polish student, Julian Dominiak, was sentenced to seven months’ imprisonment by the district court of Zombkowitz for telling a Jew that Hitler had done well to murder the Jews (JTA, March 12, 1962).

**Jewish Population**

Accurate data on the Jewish population of Poland were not available, estimates varying from 25,000 to 40,000, and 30,000 seemed a likely figure. This included Jews estranged from Jewish life and living under assumed Polish names. There were Jews in about 70 Polish towns. More than half lived in Upper and Lower Silesia, somewhat fewer than 40 per cent were in Warsaw, Lodz, Szcezin, and Cracow, and about 10 per cent were in little groups elsewhere.

**Communal Life**

Jewish communal activities centered around the Communist-dominated Cultural and Social Union of Polish Jews and the Union of Jewish Religious Congregations (Wa‘ad ha-Kehillot), the latter essentially restricted to religious functions. During the period under review, the character and organizational structure of the Cultural and Social Union underwent considerable change. In December 1961 there was a congress of the union in Warsaw. During the six years since its previous congress (1956), the self-perpetuating leadership had managed the activities of the union, faithfully reflecting all changes in the party line. The congress was attended by 178 delegates representing the various local Jewish organizations. Also present were official delegates of the Polish Communist party, the government, and the cooperatives, as well as representatives of the Ukrainian and White Russian minorities. Of the delegates, 107 were physicians, lawyers, teachers, writers, and white-collar workers, and 71 were workers. Many delegates complained that the union was isolated from the Jewish community and demanded stronger ties between the leaders and the masses. The congress made it clear that the Union was a secular organization basing its activities on “Marxist-Leninist scientific theory.” It was, however, emphasized that as a part of the “Polish front of unity,” the union welcomed affiliation of religious Jews willing to ally themselves with the “progressive forces.”

The newly-elected central committee created a presidium of nine which was, in fact, to be the actual administrative body of the organization. Hersh Smoliar was reelected president; Samuel Hurwitsch and David Sfard, vice presidents; Leib Domb, former head of Yiddish Bukh, replaced David Sfard
as secretary. Yidl Korman was promoted to head the financial affairs of the union. Isaac Wasserstrom, Joel Lazebnik, Berl Mark, and Michael Mirski were the other members of the presidium.

In April 1962 Smoliar resigned from the presidency, pleading his important work as editor of the Communist *Folks-Shtimme*, and Leib Domb replaced him. At the same time, Berl Mark asked to be relieved of membership in the presidium because of the pressure of his work as director of the Jewish Historical Institute. Edward Reiber, former head of a provincial union in Legnice, succeeded Mark, and was also named to replace Domb as secretary of the union. These sudden shifts in union leadership appeared to reflect both the changes in the political climate of the country and the specific problems facing the Jewish community. On the one hand, most old leaders of the union had been connected with the Stalinist tradition. On the other, new and younger leaders were needed to cope with the problem of a Jewish "voluntary organization" that was secularist and Communist-controlled, yet still connected with some Jewish feeling and aspiration.

In December 1961 the Cultural and Social Union reported 27 affiliated local organizations with a total membership of 7,000, including 912 in Wrocław, 847 in Łódź, 750 in Warsaw, 509 in Walbrzych, 500 in Szczecin, 350 in Gliwice, and 248 in Bytom.

The Cultural and Social Union maintained friendly relations with other Jewish communities in the Soviet sphere. It continued to have contacts with Jews in Western Europe, but it did not affiliate with any international Jewish organizations. In particular, the leaders of the union felt that it was impossible to establish working relationships with the WJC, so long as it was dominated by Zionists and had a positive attitude toward Adenauer's Germany. Characteristically, the 1961 congress of the union addressed to Polish Jews and to the "Jewish masses" of other countries a solemn "appeal for peace" and against the "warmongers" of Bonn and Berlin.

**Religious Life**

In 1962 the Union of Jewish Religious Congregations had 23 affiliated congregations, with a total membership of about 2,000. They conducted 20 religious courses with some 500 children enrolled. It was reported that the congregations were finding it difficult to maintain this school enrolment. They also maintained five mikva'ot and distributed kosher meals to 2,000 individuals through 20 kosher kitchens. About 100 tons of matzot were baked under the auspices of the congregations for the 1962 Passover.

Isaac Frenkel was president and Hayyim Rattner vice president of the Union of Jewish Religious Congregations.

The lack of rabbis, cantors, and other religious personnel continued to plague the congregations. The old rabbis were disappearing, and it was difficult to find qualified replacements. In many cities religious rites were increasingly being performed by laymen.

During the period under review, the situation of the religious congregations became more difficult as the Cultural and Social Union sought to obtain
control of the kosher kitchens and otherwise to restrict the activities of the religious congregations. The religious congregations and the Cultural and Social Union were equally represented in the aid committees in charge of social-welfare programs, and the congregations were also active in the work of restoring and bringing order to Jewish cemeteries. It was reported that the Jewish cemetery of Bytom, dating back to the 17th century, would be restored (*Folks-shtimme*, July 17, 1962).

The authorities denied rumors that the Warsaw municipality was planning to build a road through the celebrated Jewish cemetery of Ge'sia, the place of burial of many Jewish writers, actors, etc.

**Jewish Education**

During the academic year 1961–62, state-supported Yiddish day schools functioned in Szczecin, Walbrzych, Wroclaw, Lodz, Lignice, Dzierzonia, and Bielawa. In addition to primary studies, the schools in Wroclaw, Lodz, and Lignice conducted a secondary program at the lycée level. At the end of 1961 the total enrolment in Yiddish day schools was about 1,800. Among the pupils were approximately 400 belonging to the scout organization directed by the party youth sections.

The Yiddish day schools continued to experience difficulties in finding a sufficient number of qualified Yiddish teachers. Jewish studies in the schools also suffered from lack of an adequate textbook on Jewish history (*Folks-Shtimme*, Warsaw, July 23, 1961). A congress of teachers of Yiddish, held in Wroclaw in October 1961, objected to the inclusion of Yiddish in the foreign-language program and called for more dignified consideration of Yiddish as a language of the Jewish masses. The ministry of education offered to admit to the State Pedagogical Institute in Wroclaw or Lodz 20 young men or women who had completed secondary school and who would undertake to specialize in Yiddish literature, language, or history. The ministry noted that this project, if and when realized, would alleviate the shortage of Yiddish teachers. The ministry also invited the Jewish Historical Institute of Warsaw to create a special advisory body to make suggestions in relation to the teaching of Jewish history.

**Social Welfare**

JDC-supported welfare activities continued to be conducted by local aid committees. In mid-1962 JDC help was being extended to about 12,000 persons, including 6,570 on cash relief, 3,495 beneficiaries of feeding programs, 815 on medical aid, and 260 students.

In the four years since ORT renewed its activities in Poland, 7,482 individuals (3,066 men and 4,416 women) received vocational training through its program. As of December 1961, some 1,400 individuals had received vocational training under various ORT projects.

During the summer vacation of 1962, over 3,000 Jewish children went to camps with the help of JDC.
Producer Cooperatives

The Jewish producer cooperatives continued to function under the direction of a special economic commission of the Cultural and Social Union, under the chairmanship of Isaac Wasserstrom, a member of the union's presidium. The funds it derived from the producer cooperatives (about 20 per cent of the latters' income) were of special importance to the Cultural and Social Union, since in 1961 the government notified it that its budget was to be substantially reduced. There were 18 producer cooperatives in 1962, the same number as in 1961. The value of their production in 1961 was 125 million zlotys\(^\dagger\), compared with 78 million zlotys in 1960 (AJYB, 1962 [Vol. 63], p. 377).

Cultural Activities

The Cultural and Social Union continued to promote varied Jewish cultural activities. As mass departures stopped, some of these activities experienced a revival. In 1962 there were seven choruses with 250 members, ten dramatic circles with 156 members, five amateur orchestras, six dance groups with 230 members, and fifteen libraries with 2,350 reader-subscribers. It was officially reported that during the first ten months of 1961, 887 different Jewish cultural events had attracted audiences totaling over 91,000.

Yiddish Bukh continued its publishing activities. It was preparing to publish 4,000 copies of a 5,000-word Yiddish-Polish dictionary for children. It was also planning to distribute some 2,000 large pictures of Yiddish writers among Yiddish schools, clubs, etc. Toward the end of 1961 Yiddish Bukh issued the first volume of *Writings from the Ghetto*, by Emmanuel Ringelblum, with notes by A. Eisenbach, T. Bernstein, Berl Mark, and Adam Rutkowski, of the staff of the Jewish Historical Institute. The first edition of Ringelblum’s work, published in Warsaw in 1952, was admittedly an incomplete and deliberately selective work. According to the official announcement, the new edition was to be complete and without changes. The Jewish Historical Institute continued its research activities, including the publication of *Bletter far geshikhte* and a quarterly bulletin in the Polish language. It was repeatedly emphasized that the institute’s aim was to develop a Marxist approach to Jewish historical research.


In August 1961 the Israeli actors Samuel Rodenski, Samuel Segal, and Elijah Goldberg gave eleven performances in Warsaw and the provincial cities at the invitation of the Polish ministry of culture. Their Sholem

\(^\dagger\) 1 zloty = $.04.
Aleichem repertoire was greeted warmly by the critics and the Jewish public. In March 1962 many Jewish communities held special memorial meetings to commemorate the 30th anniversary of the death of the American Yiddish labor poet, Morris Wintchevsky.

**Commemoration of the Catastrophe**

In September 1962 over 50,000 persons attended a memorial meeting at the former Maidanek death camp. Prime Minister Josef Cyrankiewicz was the chief speaker at this event, which marked "Maidanek Month," commemorating the Polish Jews and victims from other countries killed by the Nazis. A special booklet was issued, giving a detailed history of the extermination camp.

A committee representing Jews and non-Jews was formed to erect a monument to the victims of the Treblinka extermination camp. There were plans for a comprehensive history of all the concentration camps.

In connection with the 19th anniversary of the Warsaw ghetto revolt, the central chorus of the Polish army issued a long-playing record of eight Yiddish songs, including the Yiddish partisan song *Zog nit keynmol, Es b Brent*, by Mordecai Gebirtig, *Bialistok mayn hey*m, etc.

**Personalia**

The city of Zelechow, now without Jews, decided to name a street for the late Yiddish writer I. M. Weissenberg in connection with the 80th anniversary of his birth.

The painter Mieczyslaw Berman, one of the organizers of the exhibit on Jewish martyrdom and Jewish resistance at the Jewish Historical Museum in Warsaw, received the Order of Polonia Restituta. On July 11, 1961, the Jewish community and the Polish cultural organizations celebrated the 60th birthday of the Yiddish theater director, Jacob Rotboim, now connected with the Polish theater.

Jacob Zonshein, poet, writer, and columnist of *Folks-Shtimme*, died in Warsaw on February 7, 1962.

Leon Shapiro

**Czechoslovakia**

The year ending June 30, 1962, was one of latent crisis in Czechoslovakia. Serious shortcomings in transportation and mining and chronic agricultural shortages caused mounting dissatisfaction inside and outside the Communist party. The government responded by tightening the bureaucratic screws while paying lip service to the fight against the personality cult.

*For meaning of abbreviations, see p. 433.*
One result of the stresses within the party was the arrest of Rudolf Baráč, a former minister of the interior and a member of the political bureau since 1958.

*Dějiny Komunistické Strany Československa* ("History of the Communist Party of Czechoslovakia"), issued by the state publishing house for political literature in 1961 as the official description of the party's role since its inception in 1921, continued to extol the Gottwald leadership of the Stalinist period. It made no serious attempt to examine the Stalinist terror in Czechoslovakia, characterized by such incidents as the antisemitic trial of Rudolf Slánský and codefendants in the fall of 1952 (AJYB, 1954 [Vol. 55], p. 288), mentioning Slánský's arrest but not the trial itself. In discussing the rise and fall of Nazism, it omitted any discussion of the fate of the Jews. Three Jewish party functionaries of the prewar period, Gustav Bareš-Breitenfeld, Pavel Reiman, and Julius Šefránek, who had survived the antisemitic purge of the early fifties, were among the authors and editors of the history.

Václav Kopecký, a deputy premier and Politburo member, died on August 5, 1961. In his function as minister of information, he had been the mouthpiece of the official anti-Jewish line and had, indeed, initiated it with a virulent attack on the "bearded Solomons from the east of the Republic." There was no reference to Kopecký's antisemitic utterances in the obituary which appeared in *Věstník* ("Gazette") of the Council of Jewish Religious Communities in the Czech Lands in September 1961. Instead he was praised for having addressed, as the representative of the government and the party, the first Congress of Delegates of Jewish Religious Communities of Bohemia, Moravia, and Silesia in 1945. At that time, long before Stalin and his Czechoslovak followers developed the theme of the Zionist-imperialist world conspiracy, he had characterized the Nazi atrocities against the Jews as "the most tragic human suffering inflicted on any group by the German regime, a tragedy which cannot be described in words."

**JEWISH COMMUNITY**

A congress of delegates from the Jewish Religious Communities in Slovakia met on July 15, 1962. It was attended by 33 delegates of Jewish communities, 11 members of the Board of the Central Association of Jewish Religious Communities in Slovakia, the three rabbis of Slovakia, and nine *shohatim*. The main speakers were the chief rabbi of Slovakia, Eliáš Katz, and the chairman of the association, Benjamin Eichler. They thanked the Communist party and the government for having "secured the existence of the Jewish population for the present time as well as for the future" and made the usual kind of pronouncements on the iniquities of the West.

The congress decided to simplify the administrative structure of the communities in Slovakia and instructed the board of the association to prepare new by-laws. All executive functions were vested in the Assembly of Jewish Religious Communities in Slovakia, composed of one representative of each congregation and two of the Bratislava community, and the Board of the
Central Association, composed of six members elected for six-year terms and the chief rabbi of Slovakia ex officio. A new board was elected, consisting of Benjamin Eichler, chairman, Josef Braun, Mayer Friedman, Pavel Jónáš, Jindřich Loewinger, and Adolf Šimonovič. Jakub Beer, Heinrich Braun, Meňhárt Frišman, Ignác Gross, Oskar Kustra, and Ignác Reichsfeld were elected as substitute members.

In Bohemia and Moravia, elections were held in the district of the Religious Community of Plzeň (Pilsen) with synagogal congregations in České Budějovice, Karlovy Vary (Carlsbad), Mariánské Lázné, Písek, Plzeň, and Tábor, and in the district of the Religious Community of Brno, with synagogal congregations in Boskovice, Brno (Bruenn), Hodonín, Holešov, Jihlava, Kroměříž, Kyjov, Mikulov, Prostějov, Uherský Brod, and Znojmo.

In January 1962 the Jewish Religious Community of Olomouc (Olmuetz) was dissolved, and the congregation was attached to the Religious Community of Ostrava. On the same day Hodonín ceased to exist as a religious community and was incorporated as a synagogal congregation in the community of Brno. After this reorganization the five full-fledged communities in Bohemia and Moravia were Brno, Ostrava, Plzeň, Prague and Ústí.

A total of 23 bar mizvahs were reported from September 1961 through April 1962 for a Jewish population of roughly 18,000.

**Cultural Activities**

The monthly *Věstník*, the official “organ of the Council of Jewish Religious Communities in the Czech Lands and the Central Association of Jewish Religious Communities in Slovakia,” continued to support the Soviet “peace” line and to attack West Germany as a haven of militarism, neo-fascism, and antisemitism. It gave full coverage to the Eichmann trial and to anti-Jewish manifestations in the West. As a contribution to the “Month of Czechoslovakia-Soviet Friendship,” it published a translation of Evgeny Evtushenko’s poem “Babi Yar” (AJYB, 1962 [Vol. 63], p. 370), in its December 1961 issue. The poem, dedicated to the Jewish victims of the Nazi slaughter in the Babi Yar ravine outside of Kiev, begins with the words, “There is no memorial at Babi Yar.” In their commentary the editors of *Věstník* interpreted the poem as Evtushenko’s indictment of fascism and antisemitism—in the West.

Most of the non-political articles were dedicated to Jewish religious themes, recollections of life and death in German concentration camps, and particularly in Terezín (Theresienstadt), the “model ghetto” in Bohemia, organized in the fall of 1941. The last page of *Věstník* was devoted to news from the Jewish congregations, mainly of religious services, commemorative gatherings, anniversaries, deaths, and very occasionally bar mizvahs.

The editor of *Věstník*, Rudolf Iltis, also edited the mimeographed quarterly *Informationsbulletin*, in German, for readers outside of Czechoslovakia, and the Židovská Ročenka (“Jewish Year Book”) for the year 5723 (1962–63). A special June issue of the *Informationsbulletin*, in English, dealt with Josef Kirschbaum, a former secretary general of the Slovak Popular party,
which during the war years had implemented the persecution of Jews in Slovakia. Kirschbaum had found refuge in Canada.

The leading article of the *Year Book* commemorated the late Chief Rabbi Gustav Sicher. Its authors were Rabbis Bernard Farkaš, Richard Feder, and Eliáš Katz, and the Jewish writers and poets Lev Brod, Ladislav Fuks, František Gottlieb, Rudolf Iltis, František Kafka, F. R. Kraus, Arnošt Lustig, and others. The *Year Book* also included translations from Morris Rosenfeld, Erwin Sylvanus, and Friedrich Wolff.

The 20th anniversary of the destruction of Lidice and the establishment of the Theresienstadt ghetto brought numerous commemorative meetings. The Jewish State Museum brought out a new edition of the book *Children on a Way Station to Death: Theresienstadt 1941–1945*, children's poems and drawings from the ghetto. The book was issued in five languages, English, German, Spanish, Swedish, and Yiddish, in a total of 30,000 copies.

A traveling exhibition, “The Warning of Theresienstadt,” was shown in Prague and other Czech cities. Selections from the children's drawings were exhibited in Austria, Czechoslovakia, France, Germany, and Holland. A documentary, “Terezín,” was shown as the opening program of Prague’s television station for the “Month of the Antifascist Struggle”, April 9—May 9, 1962). Theresienstadt was also the theme of a motion picture “Transport from Paradise,” written and directed by Arnošt Lustig and Zbyněk Brynych. A collection of Theresienstadt stories by Arnošt Lustig, *Night and Day*, was issued by the publishing house of the Czechoslovak writers association. It was translated into English, and a German translation was being prepared.

The number of visitors to the permanent exhibitions of the Jewish museum rose from 169,000 in 1959 to 245,000 in 1961. On permanent display were the antifascist exhibition in the Klaus Synagogue, the collection of Torah silver in the Maisl synagogue, and the ceremonial textiles and Torah curtains in the Spanish synagogue. At the initiative of the museum, the Documentary Studio prepared a short film on the Golem legend and one on Franz Kafka in Prague. A small volume by the museum's director, Hana Volavkova, dealt with the *Vanished Prague Ghetto*. An exhibition devoted to the social history of Prague’s Jews from the Middle Ages to 1848 opened on May 3, 1962.

Karel Poláček, a well known prewar writer who would have been 70 years old on March 22, 1962, had he not perished in Auschwitz, was commemorated in most dailies and literary periodicals.

A Czech translation of Michael Gold's *Jews Without Money* was published by Mladá Fronta. The same publisher brought out a volume of translations from Heinrich Heine, under the title *The Sword and the Flame*, with an introduction by Edvard Goldstuecker, professor of German studies at the Charles University of Prague. Once Czech minister to Israel, he had been dismissed from the diplomatic service after the Slánský affair, but was later appointed to the university.
Rumania*

ECONOMIC DEVELOPMENTS

RUMANIA reported progress in agriculture and industry during the year under review (July 1, 1961, to June 30, 1962).

At the end of 1961, according to official statistics, the socialized sector of agriculture comprised 93 per cent of the arable land, with 3 million peasant families in 7,000 collectivized farms.

Rumanian industry enjoyed its third year of steady growth. Figures furnished by the country's economic chief, Deputy Premier Alexandru Barla-deanu, were not disputed even in the publications of the Rumanian refugees. Industrial production in 1962 was 33 per cent greater than in 1959, having risen to the level planned for 1968. Paul Underwood, reporting these and other data from Bucharest, called Rumania the most dynamic country in Eastern Europe (New York Times, March 24 and April 3, 1962).

Nevertheless, there seemed to be no appreciable improvement in the extremely low standard of living. An official disclosure in April 1962 that Minister of Agriculture Ion Cozma had been demoted seemed to indicate that all was not well.

Reporting on a visit to Rumania, Time correspondent James Bell wrote (June 8, 1962), that in "this country with the highest growth in Europe" the average income was about $135 per year.

POLITICAL DEVELOPMENTS

At the end of April 1962 the Grand National Assembly convened in Bucharest. It was attended by about 11,000 delegates, including all the members of parliament. Soon afterwards, the central committee of the ruling Workers' (Communist) party announced that it would admit former members of suppressed political parties to membership.

In June 1962 Soviet Premier Nikita S. Khrushchev paid a four-day visit to Rumania. He was received with the usual public honors and show of devotion, but no communiqués were issued on his private talks with Rumanian leaders.

Destalinization began haltingly but seemed well under way at the time of writing. In October 1961 the official Rumanian news agency, Agapress, reported from Moscow that the Rumanian delegation to the 22nd Congress of the Soviet Communist party placed a wreath at the Lenin-Stalin mausoleum, according to the custom of foreign delegates. The wreath, it reported without further comment, was dedicated to "the genius of the world Com-

* For meaning of abbreviations, see p. 488.
munist movement, V. I. Lenin," and to his "disciple, J. V. Stalin," a matter of particular importance at the 22nd Congress, one of whose main objectives was to end the Stalin cult (AJYB, 1962 [Vol. 63], p. 365). But soon the name of Stalin began to disappear from kolkhozes, factories, and streets in Rumania. The city of Brasov, which had been named Stalino, resumed its old name. In its issue of February-March 1962, the journal of the Rumanian refugees in France, La Nation roumaine, reported an announcement by Nicolas Ceanescu, secretary of the central committee of the Rumanian Communist party, that the history of the Communist movement in Rumania was being rewritten.

However the agricultural situation might appear to foreign observers, the government was apparently optimistic about the economy. This seemed to influence the general mood and to be responsible for the calm which prevailed throughout the country. That atmosphere, which was also reported to be of benefit to the Jews, seemed to be in marked contrast to that of previous years (AJYB, 1961 [Vol. 62], pp. 306 ff., 1962 [Vol. 63], pp. 386 ff.).

**JEWISH COMMUNITY**

The Jewish population of Rumania, which in 1961 had been estimated at 200,000 (AJYB, 1962 [Vol. 63], p. 386), was estimated to be between 170,000 and 180,000 by Rumanian Chief Rabbi Moses Rosen, while in New York City, in November 1961. The Rumanian statistical yearbook (Anuarul Statistic al RPR [Republicei Populare Române], 1961), listed the Jewish population at 146,264, on projecting from the 1956 census figure of 144,198. But the generally accepted estimate in 1956 had been 250,000 (AJYB, 1958 [Vol. 59], p. 340).

According to Rabbi Rosen, it was because the rights of the Jews were respected that their exact numbers could not be determined. The notation of ethnic origin or religious affiliation on official documents was prohibited. Furthermore, the official census was based on voluntary self-identification and many Jews chose not to identify themselves as such. Unofficial estimates, on the other hand, were based on synagogue attendance, talmud-torah enrolment, matzah consumption, and burial records. In an interview in London in 1957, Rabbi Rosen had estimated that as many as 40 per cent of the Rumanian Jews failed to identify themselves as such.

Rabbi Rosen was in the United States at the invitation of Yeshiva University, where he delivered a series of lectures. He also lectured at other Jewish institutions of learning in various parts of the country during the course of a three-months' stay. In press conferences and in meetings with Jewish community leaders, Rabbi Rosen stressed that the Jews of Rumania enjoyed equality with all other citizens and were free to practice their religion and to pursue whatever cultural activities they chose. He asserted that antisemitism did not exist at the official level and that the government was making a genuine effort to protect the Jews against whatever popular antisemitism remained. He said that this was particularly true in the field of education,
from elementary school to university, where previous regimes had traditionally nurtured antisemitism.

He also stated that the Jews of Rumania were well supplied with articles required for religious purposes, such as prayer shawls and Bibles, etc., and that a gift of 200,000 prayer books and Bibles had been received from Switzerland about five years earlier. The chief rabbi called attention to the material support provided by the government, which paid the salaries of rabbis, teachers, and other personnel required by the Jewish communities, and also supplied such necessities for religious observances as matzot, kosher wine for Passover, and etrogim imported from Israel for Sukkot.

Rabbi Rosen reported that there were organized Jewish communities in about 100 cities and towns, with a total of about 500 synagogues and a great many talmud torahs, which the children attended free of charge, and that there was a yeshivah in the Transylvanian city of Arad; Bucharest alone had 42 synagogues and ten talmud torahs. The Jewish communities of the country were linked by the Federation of Jewish Communities.

(There were no reports of any significant activities in the Jewish communities during the period under review, nor any mention of a successor to the president of the Federation of Jewish Communities, Israel Bacal, who died in January 1961 [AJYB, 1962 (Vol. 63), p. 387].)

Rabbi Rosen's statements on the favorable situation of the Jews in Rumania received wide publication in the American press. A comprehensive report was carried by JTA on November 30, 1961, as well as by the Jewish Daily Forward and the Jewish Day Journal, and by all the English-language Jewish periodicals. Abridged reports appeared in the New York Herald Tribune (November 27, 1961) and the New York Times (December 1, 1961).

Before coming to the United States Rabbi Rosen participated in the opening of the Warsaw Ghetto exposition arranged by the Centre de Documentation Juive in Paris. He also attended the congress of the Union of Orthodox Rabbis of Europe. From the United States he went to Israel. This extensive tour, of itself, seemed to be a token of a favorable situation for the Jews of Rumania. It was reported in detail in the monthly review of the Federation of Jewish Communities in Rumania, the Revista cultului mosaic, which was published in Bucharest in Rumanian, Yiddish, and Hebrew.

Revista cultului mosaic periodically reminded its readers that not only were they full-fledged citizens of Rumania, enjoying the rights and privileges granted to all, but that they also had the special right to maintain their national identity. In the issue of August 1961, for instance, an article celebrating the “Day of the Republic” (August 23), hailed the blessings of peace and prosperity conferred on the Rumanian people and the national minorities, and in this connection stressed that the Jews were a national minority.
Antisemitism

Rabbi Ezekiel Fuchs, freed after six years in prison, was allowed to emigrate to Israel (National Jewish Post [Indianapolis], September 1, 1961). There was no way of telling how many Jews imprisoned in previous anti-Zionist campaigns were still in jail, but there were apparently no new campaigns against Zionists or would-be emigrants.

Cultural Activities

The only reports on Jewish cultural activities were those which appeared from time to time in the Warsaw Folks-shtimme. They related almost exclusively to the two Yiddish state theaters, in Jassy and Bucharest, which seemed to be flourishing.

The bibliographical monthly Cărți Noui, published by the government, had a section on books in foreign languages. The list for the period under review contained no Yiddish books.

Joseph Kissman
Israel*

Israel's main preoccupations during the year under review (July 1, 1961, to June 30, 1962), were, in addition to the perennial question of security, the housing and employment of a greatly increased number of immigrants and the implementation of a new economic policy. A realistic, uniform exchange rate was introduced and subsidies and administrative protection for domestic manufactures were to be gradually withdrawn. The government also was engaged in negotiations for association with the European Economic Community.

Adolf Eichmann, apprehended in April 1960 and tried for his role in the murder of six million Jews in Europe (AJYB, 1962 [Vol. 63], pp. 3–131), was executed on May 31, 1962, after his appeal had been dismissed by the supreme court and a request for clemency had been rejected by the president.

FOREIGN AFFAIRS

In spite of certain differences of opinion, mainly in connection with Arab-Israel problems, relations with the United States remained firmly based on mutual understanding of major questions and extensive United States assistance in Israel's development.

Friendship with France was unaffected by Algerian independence and the reestablishment of diplomatic relations between France and some Arab countries.

Relations with the Scandinavian countries were cemented by the visits to Israel of the Danish, Norwegian, and Swedish prime ministers and Israeli Prime Minister David Ben-Gurion's tour of Denmark, Finland, Iceland, Norway, and Sweden in August and September 1962.

There were numerous visits during the year by statesmen and delegations from the developing countries in Africa, Asia, and Latin America. Outstanding were those of the presidents of the Central African Republic, Gabon, the Ivory Coast, and Liberia; the president-elect of Costa Rica; the prime ministers of British Guiana, Mauritius, and Trinidad, and the Brazilian foreign minister. Treaties of friendship and cooperation in technical assistance,

* For meaning of abbreviations, see p. 433.
cultural matters, trade and aviation were signed with most of these countries. Prime Minister Ben-Gurion went to Burma in December 1961, Foreign Minister Golda Meir visited Burma, Cambodia, Japan, and the Philippines in January and February 1962, and President Isaac Ben-Zvi toured five African countries in August 1962.

Besides opening missions in the newly emancipated countries, Israel raised its representation to embassy level in Finland, Iceland, and the Philippines, and agreed to exchange ambassadors with Ethiopia, with whom only consular relations had previously existed.

In September 1962 Israel had 61 embassies, 17 legations, 1 diplomatic mission, and 39 consulates abroad, as against 51 embassies, 20 legations, 1 diplomatic mission, and 34 consulates in the previous year.

Relations with Egypt

The main points of tension in Israel's relations with her Arab neighbors were Egypt's growing armaments and President Gamal Abdul Nasser's threats ultimately to make war against Israel, Arab pressure in the United Nations over the refugee problem, and repeated attempts by Syrian forces on the northern border to interfere with Israeli development works.

On October 29, 1961, Prime Minister Ben-Gurion described President Nasser's address of October 16, after Syria's secession from the United Arab Republic, as "a very candid and very wise speech." If Nasser was really determined, as indicated in the speech, to devote all his efforts to the solution of Egypt's difficult internal problems, Ben-Gurion saw "a ray of light" in this decision. While it was Israel's duty to strengthen the deterrent power of its defense forces, "we must not ignore even the faintest hope of peace," he said, "and I am confident that our people's hands will be stretched out for peace to all our neighbors in the south, east and north."

This tentative optimism did not last long, however. Foreign Minister Meir summed up the Israeli view of the situation in a Kneset speech on June 25, 1962:

Nasser's ambitions to dominate the nations of this area have not altered; neither has his vituperation against Israel changed by an iota. Fresh proof of this is to be found in his recent speech on "The National Covenant," in which people try to find revolutionary changes. Nasser said: "Our people's determination to liquidate the Israeli aggression against part of the Palestinian homeland represents a determination to liquidate one of the most dangerous enclaves opposing the struggle of our peoples."

I must warn against the tendency to judge Nasser on the basis of peace-loving passages from his statements while ignoring the aggressive and inflammatory ones.

While discounting the immediate threat posed by the military rockets launched during the tenth anniversary celebrations of the Egyptian officers' revolt in July 1962, Israel's military leaders emphasized the long-term dangers.

Chief of Staff Tsevi Tsur, referring to the short-term prospects, said: "The
rocket firing is a more dramatic event, but the acquisition of TU-16s, Mig-21s and T-54 tanks spells a far greater immediate danger." Deputy Defense Minister Simeon Peres, analyzing the effect of "Egypt's alliance with modern technology," summed up in a radio broadcast on July 24:

In view of the new weapons that have been introduced into the Middle East, the State of Israel must adopt a new defense doctrine, in keeping with the circumstances and adequate to the dangers. We must realize that we have now entered upon one of the gravest periods, from the security point of view, since the rise of the state, a period different from all preceding ones both in its nature and in the solutions it requires.

**Arab Refugees**

In a Keneset statement on October 11, 1961, shortly after the opening of the UN General Assembly, Prime Minister Ben-Gurion summed up the government's attitude on the Arab refugee problem:

Israel categorically rejects the insidious proposal for freedom of choice for the refugees, for she is convinced that this proposal is designed and calculated to destroy Israel. There is only one practical and fair solution for the problem of the refugees: to settle them among their own people in countries having plenty of good land and water and which are in need of additional manpower.

If the Arab rulers comply with the Assembly decision and the principles of the UN Charter and enter into direct talks with Israel for a peace settlement, Israel will give all possible assistance towards the settlement of the refugees among their own people, utilizing her own great experience in the settlement of refugees under conditions much more difficult than those prevalent in neighboring countries.

Foreign Minister Meir made it clear on several occasions, however, that the phrase “Not a single refugee!” which had been used during the 1961 election campaign did not represent the government’s policy.

Speaking after the close of the General Assembly debate on the refugee question, she expressed regret at the defeat of the 16-power resolution (p. 238) calling for direct negotiations between Israel and the Arab states, which, she said, might have won a majority in the Political Committee had it not been opposed by the United States. However, she expressed satisfaction at the defeat of Arab-sponsored proposals for the enlargement of the Palestine Conciliation Commission and what would amount to a UN custodianship of refugee property. Israel voted for the United States-sponsored resolution on the refugee problem in its final form, though not regarding it as entirely satisfactory, because it afforded a framework for further mediation and compromise.

**Syrian Border Incidents**

Tension flared up on Israel's border with Syria in February and March 1962. Repeated rifle and machine-gun fire from Syrian posts at Israeli traffic,
and at workers and fishermen, culminated in a machine-gun and artillery attack on a police patrol launch on the Sea of Galilee on March 8, seriously injuring members of its crew.

On the following day the Israel foreign ministry asked General Carl Carlson von Horn, chief of staff of the UN Truce Supervision Organization in Palestine, to warn the Syrian authorities of the seriousness of the situation. On March 15 and 16 there were further attacks on Israeli police launches on the lake from Syrian posts which, Israel claimed, belonged to a system of fortifications extending into the demilitarized zone north of the Arab village of Nuqeib. The Syrians complained of attacks by Israeli "armored lighters" on their positions.

On the night of March 16-17, Israeli armed forces launched an assault on the posts from which the shooting had come. Israel asked for an early meeting of the UN Security Council to deal with "the continued acts of Syrian aggression."

The Security Council met on March 28, adjourned until it could hear a personal report from General von Horn (p. 239), and passed a resolution on April 9 describing the Israeli action as a "flagrant violation" of Security Council instructions; it called on Israel and Syria to abide by the cease-fire. The resolution, proposed by the United States, was supported by all Security Council members except France, which abstained.

On April 10 the Keneset adopted a resolution, sponsored by all parties except the Communists, rejecting the Security Council decision as "an injustice which encourages aggression and endangers peace."

Syrian forces again fired on Israelis in the border areas in July and on a number of occasions in August and September.

Relations with Jordan

In her foreign-affairs survey on June 25, 1962, Foreign Minister Meir recalled that Israeli and Arab experts had agreed with President Dwight D. Eisenhower's special envoy Eric Johnston in 1953 on the allocation of the waters of the Jordan and its tributaries, but that the plan had subsequently been rejected by the Arab governments concerned. "Arab hostility can prevent the execution of joint projects, but it cannot dictate to us the execution of our own internal projects," she declared.

In November 1961 Chief Rabbi Jacob Nissim protested against desecration of the ancient cemetery on the Mount of Olives, in Jordan-held Jerusalem. The Jordan border was generally quiet, though in two incidents in June and July 1962, fire from Jordanian positions in Jerusalem killed four Israelis and wounded five.

Relations with African Nations

Programs of cooperation between Israel and 32 developing countries in Africa, 14 in Asia, 12 in Latin America, and 8 in the Mediterranean area provided for the training of students and future experts and specialists; facilities for delegations to study Israeli methods in agriculture, public adminis-
tration and banking, vocational and industrial training, housing, etc.; the dispatch of experts, instructors, and study missions to countries requesting them; the construction of projects by Israeli companies or by joint enterprises, which envisioned the withdrawal of Israeli partnership when it could be dispensed with.

About 50 different training courses for students from these countries were conducted in 1960 and 1961, some in specially organized institutions, such as the Afro-Asian Institute of the Histadrut. The Hebrew University-Hadas-sah Medical School inaugurated a special six-year course in medicine, conducted in English, for students from African countries.

In 1961, about 900 Israelis were engaged in technical assistance and joint operations in Africa at the request of the governments concerned, in addition to Israeli experts sponsored by international organizations including the UN technical-assistance program; about 1,300 students were undergoing training in Israel and a score of joint enterprises were in operation.

Israel's opposition to colonialism and racial discrimination was clearly expressed on several occasions. Replying on November 27 to Keneset criticism of the Israeli delegation's vote in the UN General Assembly against South Africa's apartheid policy, Prime Minister Ben-Gurion recalled that the Jewish people had suffered from racial discrimination for two thousand years, and declared:

Israel's delegates in the UN would have been untrue to our moral heritage had they not raised their voices against that regime of racial discrimination, which is harmful to the South African people itself.

In the Keneset on November 29, Deputy Minister of Defense Simeon Peres denied rumors that Israel had supplied Uzzi machine guns to Portugal, which was alleged to have used them in Angola, or that a foreign company manufacturing the weapons under license had supplied them. He said Israel would not sell arms to any country conducting military operations in order to preserve its colonial rule.

Similar statements were contained in joint communiqués issued after visits by African statesmen. On July 25, for instance, Prime Minister Ben-Gurion and President Félix Houphouët-Boigny of the Ivory Coast expressed in no uncertain terms their revulsion at any form of political oppression and racial discrimination and their support of the United Nations declaration concerning the right to self-determination of those nations that are still enslaved.

In regard to African areas still under colonial domination, they expressed the hope that

the nations occupying these areas will speedily gain the rights and the place to which they are entitled in the family of nations.

The Common Market

On September 24, 1962, the Council of Ministers of the European Economic Community (EEC; Common Market) decided to open negotiations
with Israel on a commercial agreement. This was the climax of several years of discussions.

In view of the growing consolidation of EEC and the prospect of additional countries joining as full or associate members, efforts were stepped up during the period under review to obtain an agreement with EEC that would insure the continuance of Israel's trade with Europe.

Sixty per cent of Israel's exports went to EEC states, the African countries associated with them, Britain and the other members of the European Free Trade Association, Greece, and Turkey. Moreover, plans for expanding exports were predicated on raising the percentage to 75. Alternative markets would be difficult to find in view of the nature of Israel's agricultural and industrial output.

The average tariff of the Common Market countries, after the transition period, was expected to be 15 per cent. As about half the value of Israel's exports was the cost of imported materials, the impact of the duty on Israel would be about 30 per cent.

Israel's first approaches to EEC were made in 1958. In September 1960 a survey of the possible effects of EEC customs' duties on Israel's economy was submitted to the Common Market authorities. Efforts were also made to present Israel's case to the governments concerned and to leading members of their parliaments.

In June 1961 Israel was asked by the chairman of the EEC's council of ministers to await the conclusion of pending negotiations with Greece on associate membership. In April 1962, the council instructed a commission of the EEC to investigate the effects of existing and proposed Common Market tariffs on Israel's exports, product by product, so that the question might be considered at the next meeting of the ministers in September.

**POLITICAL AFFAIRS**

Isaac Ben-Aharon (Ahdut ha'Avodah) resigned as minister of transport and was replaced by Israel Bar-Yehudah of the same party on May 28, 1962. The resignation was believed to be due to Ben-Aharon's failure to find support in his party for a policy of closer rapprochement with Mapai.

Giora Josephthal (Mapai), minister of development and of housing, died on August 22, 1962, and his portfolios were taken over by Joseph Almogi, minister without portfolio.

Isaac Korn (Mapai) was appointed deputy minister of finance on May 30, 1962.

At the end of September 1962 the cabinet consisted of David Ben-Gurion, Prime Minister and Minister of Defense; Moses Dayyan (Mapai), Agriculture; Phinehas Sappir (Mapai), Commerce and Industry; Joseph Almogi (Mapai), Development and Housing; Abba Eban (Mapai), Education and Culture; Levi Eshkol (Mapai), Finance; Golda Meir (Mapai), Foreign Affairs; Moses Hayyim Shapira (National Religious), Interior and Health; Dov Joseph (Mapai), Justice; Igal Allon (Ahdut ha'Avodah), Labor; Bek-
The government coalition, consisting of Mapai (forty-six Keneset seats, including its affiliated Arab parties), the National Religious party (twelve seats), Ahдут ha'Avodah (eight), and Po'ale Agudat Israel (two), commanded 68 Keneset votes out of 120. Occasional disagreements inside the cabinet on economic policy, religious questions, and the attitude to Germany did not become parliamentary issues. The government was never in danger of a parliamentary defeat except on the question of military administration in border areas inhabited mainly by Arabs, on which Ahдут ha'Avodah had reserved freedom of action when joining the coalition.

Reuben Barkatt, Israeli ambassador to Norway and former head of the Histadrut's international department, was elected secretary of Mapai on November 17, 1961. Among his problems was the aftermath of the previous year's Lavon Affair (AJYB, 1962 [Vol. 63], pp. 401–03). A group critical of the party leadership, particularly of Prime Minister Ben-Gurion and his closest associates, was formed, with Phinehas Lavon, who had been removed by the party from his post as secretary general of the Histadrut when he clashed with Ben-Gurion during the affair, as its most prominent figure. It became known as the Min ha-yesod ("From the Ground Up") group, after the book (and later the fortnightly that it published) under this name. After prolonged debates, during which Lavon's supporters pleaded for his restoration to the party's councils, the Mapai secretariat passed a resolution condemning all factional activities and calling on all members to confine their criticisms within Mapai's official organs. No action was taken against the group or its periodical.

Isaac Nebenzahl, chairman of the advisory committee and council of the Bank of Israel, was elected state comptroller on December 7, 1961, to replace Siegfried Moses, the first occupant of the post, who had held it since 1949.

Aaron Cohen, a prominent member of a left-wing kibbutz, was sentenced to five years' imprisonment on January 9, 1962, and Israel Beer, military historian and former senior army officer, to ten years, on January 11, for passing secret information to foreign agents. On appeal, Cohen's sentence was reduced to two and a half years by the Supreme Court on September 25.

A defamation bill, which was published before submission to the Keneset, met with drastic criticism at home and abroad as calculated to undermine the freedom of the press. Minister of Justice Dov Joseph contended that the bill in the main did no more than codify the existing law of libel and slander, but agreed that it should be referred back to the cabinet committee on legislation for reconsideration.
In February 1962, bills to abolish military administration in border areas, proposed by the Herut, Liberal, Mapam, Ahдут ha'Avodah, and Communist parties, were defeated by 59 votes to 55, two of the Arab members of parties affiliated to Mapai voting for the proposals and two against. Prime Minister Ben-Gurion announced considerable relaxations in the movement and other restrictions imposed on Arab residents in the areas.

THE SOBLEN CASE

Dr. Robert Soblen, who jumped bail after being sentenced in the United States to life imprisonment for espionage on behalf of the Soviet Union, arrived in Israel on June 26, 1962, under an assumed name and with false papers. His identity was discovered and he was detained by the police on June 28. The ministry of the interior, in a communiqué issued the same day, recalled previous statements by Minister of the Interior Moses Shapira, that Israel would not serve as a refuge for offenders from other countries. The communiqué stated that Soblen was unlikely to be granted an immigrant's visa under the Law of the Return, which gives the right to settle in Israel to any Jew without a criminal past and not deemed by the minister to be a danger to the public health or welfare. After consulting with the prime minister and the minister of justice, Shapira issued an order for Soblen’s expulsion under the Entry Into Israel Law, and Soblen was expelled on July 1 on an El Al Israel National Airlines plane.

Shapira informed the Keneset on July 10 that Soblen had not applied for an immigrant’s visa and that his attorney had had three days to apply to the high court to prevent or delay the execution of the expulsion order.

The Liberal party submitted a motion in the Keneset on July 11 censuring the government for the manner in which Soblen had been deported. It contended that he had been placed aboard a plane bound for the United States accompanied by an Israeli doctor and a United States marshal, and had thus in effect, been illegally extradited, although there was no extradition treaty in force between Israel and the United States. The opposition argued that, as Soblen’s attorney had not been informed in advance of the deportation decision, which had been taken on the afternoon of Friday, June 30, and Soblen had been put on the plane the following Sunday morning, there had not in fact been an opportunity to appeal to the high court. The government was also criticized for acting under United States pressure.

Prime Minister Ben-Gurion replied that Soblen had been expelled, not extradited, in order to prevent the Law of the Return from being misused. "We are thinking of a refuge for Jews who do not wish or are unable to remain where they are, not of an asylum for criminals," he declared. The law, he declared, empowered the minister of the interior to expel criminals without recourse to the courts. He said that he had not been aware of the presence of the United States marshal and denied that there had been any pressure from the United States government.

The vote of censure was defeated by 53 votes to 28, the Herut members
abstaining to avoid the imputation that they favored Soblen's being given refuge in Israel.

A cabinet committee was subsequently appointed to investigate the circumstances of the deportation.

The government maintained that with Soblen's expulsion, Israel had no further concern with the case. Because of wounds inflicted on himself while aboard the plane, Soblen was landed in the United Kingdom for treatment (p. 301); Israel subsequently refused to comply with the British government's order to El Al to transport him to the United States. This, an official communiqué stated, would have been contrary to Israeli law.

END OF EICHMANN CASE

On December 11, 1961, a special bench of the Jerusalem district court (Supreme Court Justice Moses Landau; Judge Benjamin Ha-levi, president of the Jerusalem district court, and Judge Isaac Raveh, of the Tel-Aviv district court) found Adolf Eichmann guilty of crimes against the Jewish people, crimes against humanity, a war crime, and membership in hostile organizations under the Nazis and Nazi Collaborators Punishment Law 5710—1950 (AJYB, 1962 [Vol. 63], pp. 104–19). Eichmann was sentenced to death on December 15.

The appeal against the verdict and the sentence was heard on March 22–29, 1962, by a bench of the Supreme Court consisting of Justices Isaac Olshan (president of the Supreme Court), Simeon Agranat (vice president), Joel Sussmann, Moses Silberg, and Alfred Witkon, sitting as a court of criminal appeal. Eichmann's attorney Robert Servatius submitted the same objections to the competence of the court as he had argued before the lower court, and repeated his contention that Eichmann had been only a transport officer, with no authority over the concentration camps or the treatment of the Jews.

On May 29, the Supreme Court confirmed the sentence of the district court, stating:

Our knowledge that no treatment meted out to the appellant would be adequate, that no penalty or retribution inflicted on him would be sufficient, dare not move us to mitigate the punishment. . . . Indeed, there can be no sense in sentencing to death . . . him who killed a hundred people, while setting free, or merely keeping under guard and in security, him who killed millions.

On May 30 Eichmann's counsel filed an appeal for clemency to President Ben-Zvi. This was rejected the following day, and at two minutes before midnight on May 31, Eichmann was executed by hanging in Ramle prison. His body was cremated, in accordance with the Nuremberg Tribunal precedent and in keeping with the terms of his will, and the ashes scattered on the high seas.
POPULATION AND MIGRATION

Israel's Jewish population passed the two-million mark in March 1962. On June 30, 1962, the estimated population of 2,302,000 included 2,035,000 Jews and 257,500 others (approximately 178,500 Moslems, 54,000 Christians, and 25,000 Druses).

### TABLE 1. POPULATION, 1948 TO 1962

<table>
<thead>
<tr>
<th>Year End</th>
<th>Total (In thousands)</th>
<th>Jews (In thousands)</th>
<th>Others (In thousands)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1948*</td>
<td>914.7</td>
<td>758.7</td>
<td>156.0</td>
</tr>
<tr>
<td>1949*</td>
<td>1,173.9</td>
<td>1,013.9</td>
<td>160.0</td>
</tr>
<tr>
<td>1950*</td>
<td>1,370.1</td>
<td>1,203.0</td>
<td>167.1</td>
</tr>
<tr>
<td>1951*</td>
<td>1,577.8</td>
<td>1,404.4</td>
<td>173.4</td>
</tr>
<tr>
<td>1952*</td>
<td>1,629.5</td>
<td>1,450.2</td>
<td>179.3</td>
</tr>
<tr>
<td>1953*</td>
<td>1,669.4</td>
<td>1,483.6</td>
<td>185.8</td>
</tr>
<tr>
<td>1954*</td>
<td>1,717.8</td>
<td>1,526.0</td>
<td>191.8</td>
</tr>
<tr>
<td>1955*</td>
<td>1,789.1</td>
<td>1,590.5</td>
<td>198.6</td>
</tr>
<tr>
<td>1956*</td>
<td>1,872.4</td>
<td>1,667.5</td>
<td>204.9</td>
</tr>
<tr>
<td>1957*</td>
<td>1,976.0</td>
<td>1,762.7</td>
<td>213.2</td>
</tr>
<tr>
<td>1958*</td>
<td>2,031.7</td>
<td>1,810.2</td>
<td>212.5</td>
</tr>
<tr>
<td>1959*</td>
<td>2,088.7</td>
<td>1,858.8</td>
<td>229.9</td>
</tr>
<tr>
<td>1960*</td>
<td>2,150.4</td>
<td>1,911.3</td>
<td>239.1</td>
</tr>
<tr>
<td>1961b</td>
<td>2,234.2</td>
<td>1,981.7</td>
<td>252.5</td>
</tr>
<tr>
<td>1962 (June)b</td>
<td>2,293.0</td>
<td>2,035.5</td>
<td>257.5</td>
</tr>
</tbody>
</table>

* Based on population registration of November 8, 1948. Includes tourists present in the country but not residents absent abroad.

b Based on census of May 22, 1961. Includes residents absent abroad but not tourists present in the country.

c Includes an estimate of residents in areas added after November 1948.

There was a considerable increase in immigration during the period under review. There were 47,735 immigrants in 1961, almost double the number in 1960. Figures for 1962 were not published, but Jewish Agency leaders stated that the inflow was the largest since 1957.

Over half of the arrivals were settled in new towns in the Galilee and Negev “development areas” and employed in industries set up with government aid. Professional men and women stayed in 20 Jewish Agency hostels while awaiting permanent accommodation and learning Hebrew in the intensive ulpan Hebrew courses.

The Jewish Agency and the ministry of housing decided not to utilize huts or other temporary structures, as in the early years of mass immigration. To overcome the shortage of skilled labor, an appeal was issued to former building workers to volunteer for employment on immigrant housing, and restrictions were imposed on nonessential construction. A master plan was prepared for the erection of 100,000 homes for immigrants—of which 53,000 were to be built in 1962 and 1963—besides 100,000 more for the existing population.
ECONOMIC DEVELOPMENTS

The devaluation of the Israel pound to a rate of three to the United States dollar was announced by Finance Minister Levi Eshkol on February 9, 1962.

The Economy in 1961

The development of the economy in 1961 was summarized by the Bank of Israel as follows:

1961 was marked by full employment and a satisfactory rate of growth in the national product, but, at the same time, also by the steepest price rise of the past five years and an unprecedented growth in the trade deficit. In addition, distortions in the price system became more marked, with all the accompanying ill effects. These developments are linked with the excessively rapid increase in liquidity and domestic demand and also with the existence of a system of relative prices which encouraged imports and discouraged exports. These trends reached a point in 1961 which necessitated a sharp change in course and the adoption of a new policy which will make possible more rapid progress towards economic independence and the correction of the distortions which have crept into the structure of prices and production in the economy.

National Income

The gross national product rose in 1961 by 18 per cent at current prices to £5,323 million. As prices rose by over 8 per cent, the real increase over 1960 was 9 per cent. This was a higher rate of growth than in 1960, but the same as the 1956–59 average.

National income was estimated at £4,075 million, an increase of 18.6 per cent over 1960. The net domestic product and national income in 1960 and 1961 are shown in Table 2.

Manpower

The total civilian labor force rose in 1961 by 3.8 per cent from 740,000 to 768,000, while the population aged 14 and over rose by 4 per cent. The numbers employed increased by 4.7 per cent—more than in any of the previous three years—the largest increase being in industry (9.2 per cent), and the smallest in public utilities (zero), agriculture (1.7 per cent), and commerce, finance, and insurance (2.3 per cent).

Average daily unemployment fell by 17 per cent, from 6,043 in 1960 to 5,143 in 1961. The shortage of skilled labor grew more acute and, in contrast to previous years, there was also a shortage of unskilled laborers, except in the north.

Investments

Gross investments increased by 28 per cent, from £1,036 million in 1960 to £1,327 million in 1961; in real terms the increase was 18 per cent.

3 Figures for 1960 are revised estimates and may vary slightly from those given in AJYB 1962 (Vol. 63), p. 406.
TABLE 2. NET DOMESTIC PRODUCT AND NATIONAL INCOME
(in £ millions at current prices)

<table>
<thead>
<tr>
<th></th>
<th>1960</th>
<th>1961</th>
<th>Per-cent Increase</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agriculture, forestry, fishing</td>
<td>413</td>
<td>477</td>
<td>15.5</td>
</tr>
<tr>
<td>Industry, mining, quarrying</td>
<td>801</td>
<td>963</td>
<td>20.2</td>
</tr>
<tr>
<td>Construction</td>
<td>240</td>
<td>308</td>
<td>28.3</td>
</tr>
<tr>
<td>Services to the public</td>
<td>75</td>
<td>94</td>
<td>25.3</td>
</tr>
<tr>
<td>Transportation</td>
<td>269</td>
<td>317</td>
<td>17.8</td>
</tr>
<tr>
<td>Finance, insurance, etc.</td>
<td>338</td>
<td>409</td>
<td>21.0</td>
</tr>
<tr>
<td>Government and public bodies</td>
<td>783</td>
<td>899</td>
<td>14.8</td>
</tr>
<tr>
<td>Commerce and services</td>
<td>701</td>
<td>833</td>
<td>18.8</td>
</tr>
<tr>
<td>Gross domestic product</td>
<td>3,620</td>
<td>4,300</td>
<td>18.8</td>
</tr>
<tr>
<td>Adjustment for depreciation</td>
<td>-111</td>
<td>132</td>
<td>18.9</td>
</tr>
<tr>
<td>NET DOMESTIC PRODUCT</td>
<td>3,509</td>
<td>4,168</td>
<td>18.8</td>
</tr>
<tr>
<td>Less Payments to the rest of the world</td>
<td>73</td>
<td>93</td>
<td>27.4</td>
</tr>
<tr>
<td>NATIONAL INCOME AT FACTOR PRICES</td>
<td>3,436</td>
<td>4,075</td>
<td>18.6</td>
</tr>
</tbody>
</table>

Source: Bank of Israel Report, 1961, Chapter 2, Table 11.

Net investment grew from £675 million to £811 million, the real increase being 2.5 per cent. Savings contributed 17 per cent of net investment, as against 5 per cent in 1960.

In 1960 gross investment was stationary and net investment fell. While in the previous year the economy consumed all the additional resources at its disposal, 28 per cent of the 1961 addition was invested.

The share of investment financed by the government, the Jewish Agency, and other public bodies fell from 53 to 45 per cent, as a result of government policy. There were increases of 41 per cent in the total invested in transportation (mainly due to the acquisition of ships), 20 per cent in industry, 15 per cent in residential building, and 12 per cent in commerce and services. Investments in agriculture fell by 6 per cent. Net foreign investments totaled $45.5 million—2 per cent more than in 1960.

Investments approved in 1961 by the Investment Center for the special concessions provided by law totaled $158 million from abroad and £157 million in local currency, not including government and private loans. In 1960 the totals were $106 million and £82 million.

Agriculture

About 1,040 million acres of land were cultivated. About 57 per cent of this acreage consisted of unirrigated and 12 per cent of irrigated field crops (cereals, fodder, and industrial crops); 19 per cent was used for citrus and other fruit plantations, 2 per cent for vegetables, potatoes and melons, and 6 per cent for fishponds and miscellaneous crops.

The growth of agricultural output was resumed in 1961, after a considerable slowing down in 1960, and the financial position of farmers improved.
This was due mainly to plentiful rainfall and progress in fruit orchards (other than citrus) and livestock farming. Total agricultural output from October 1960 through September 1961 was I£921 million, 13.9 per cent higher than the revised figure of I£808.5 million for the previous agricultural year. As prices were 4.9 per cent higher, the increase in real terms was 8.5 per cent, as against 3.1 per cent in 1959–60. Farmers’ incomes rose by 20 per cent at current prices.

Seventy-five per cent of the country’s food expenditure was for locally produced food. Settlements established since 1948 by immigrants supplied 52 per cent of the products marketed in 1960–61, including 43 per cent of the meat and 58 per cent of the vegetables.

Agricultural exports in 1961, at $63 million, were slightly lower than in the previous year. A fall of 13 per cent in citrus exports was balanced by increased exports of eggs, bananas, peanuts, hard wheat, and raw cotton.

**Industry**

The aggregate value of industrial output in 1961 was estimated by the Bank of Israel at I£3,027 million, an increase of 13.4 per cent over the 1960 estimate of I£2,669 million (both at 1958 prices). A much lower percentage of the additional output was exported than in the previous year: 30 per cent as compared with 55 per cent in 1960. Half the increase went to personal consumption as compared with one-third the year before. The main cause of this trend was the prevalent inflation.

New investments in industry rose by 19 per cent in real terms and amounted to I£260 million at current prices, increasing the total active capital by 12 per cent.

Industrial exports rose 16 per cent from $145 million to $168 million; about half the increase was in textiles and wearing apparel and a quarter in metal goods. Some of the principal categories of goods exported were: (1960 figures are in parentheses) cut diamonds, $65 million ($56.4 million); machinery, metal goods, and electrical equipment, $14.7 million ($11.6 million); minerals, $13.9 million ($10.5 million); wearing apparel, $13.4 million ($8.2 million); textiles, $11 million ($8.4 million); tires, $8.7 million ($7.4 million); citrus products, $7.9 million ($7.8 million); food products, $7.9 million ($7.2 million).

**Housing and Construction**

Investment in construction (including irrigation works, oil-drilling and pipe-laying) in 1961 totaled I£770 million, 12 per cent more than in 1960, after a slight decline in that year.

Over half was invested in residential building; public housing was up 22 per cent, in response to increased immigration, and private housing, stimulated by prospects of devaluation, rose by 10 per cent. Investment in hotel building increased by 77 per cent, in business premises by 36 per cent, and in industrial building by 30 per cent. Building costs were 11 per cent higher because of the demand for materials and labor.
The average number of persons per room fell slightly, from 1.87 in 1960 to 1.85 in 1961, and there was an improvement in the average quality of housing, as temporary dwellings and condemned buildings were replaced by new construction. Investment in mining, quarrying, and oil-drilling increased by 14 per cent.

Transportation

The output of the transportation industry rose by 11 per cent in 1961. The largest increase—48 per cent—was in aviation, followed by shipping with 17 per cent.

There was no change in the aggregate activity of the ports in 1961. Imports, mainly of raw materials, rose by 120,000 tons, and exports fell by the same tonnage, mainly because citrus exports declined and more cement was used at home instead of being sold abroad.

Efficiency at Haifa port, which handled 84 per cent of cargoes, rose 3 per cent, and the average time spent by ships in the harbor was shortened by 8 per cent. Haifa handled 2.7 million tons of cargo, the same as in 1960, and Tel-Aviv-Jaffa rather less: 184,000 and 174,000 tons respectively. The tonnage handled at Elat increased 19 per cent to 174,000 tons. Plans were approved for a new and larger harbor at Elat, and the building of the main breakwater for the new deep-water harbor at Ashdod (20 miles south of Tel-Aviv) was started.

The tonnage of the Israeli merchant fleet was again considerably increased in 1961, mainly by purchases with German reparations funds. Fourteen merchant vessels, one passenger vessel, and one tanker were added, bringing the total to 68 ships with an aggregate deadweight tonnage of 662,000—44 per cent more than in 1960. Of these, 49 ships totaling 455,000 tons had been acquired with $122 million of German reparations funds since 1954, when Israel had 31 merchant ships totaling 170,000 tons. The average age of the vessels was 4.7 years, compared with 21 in 1954. Israeli shipping brought in $13.5 million in foreign currency, compared with $11 million in 1960.

In 1961 and 1962 El Al put into service three Boeing 707 jet liners and two Boeing 707B medium jet planes; its Constellations and two of its four Britannias were sold or leased. It carried 53 per cent of passengers leaving or arriving in Israel by air in 1961, compared with 48 per cent in the previous year, and 62 per cent of the freight and mail, compared with 59 per cent in 1960. El Al brought in $7.5 million in foreign currency in 1961, as against $5.5 million in 1960.

Prices

The average prices of resources available to the economy rose in 1961 by 8 per cent—the highest increase since 1957. The consumers' price index (1959 = 100) rose from 107.5 at the beginning of 1961 to 115 at the beginning of 1962. The rise in prices over the preceding year was 6.7 per cent in 1961, compared with 2.3 per cent in 1960.
Average investment prices rose by 9 per cent in 1961, compared with 4.1 per cent in 1960.

**Labor**

Average nominal hourly wage rates rose by 10 per cent in 1960, the greatest increases being 14 per cent in construction, 12 per cent in agriculture, and 11 per cent in public services. As the consumers’ price index went up 6.7 per cent, real wages rose 4.7 per cent. About one-third of the increase was due to higher cost-of-living allowances. Average income per employee was £305 per month, 11 per cent higher in monetary value than in 1960.

There was a considerable rise in the number of days lost in labor troubles, due mainly to a series of strikes and lockouts in the diamond industry: 137,906 days in 115 disputes involving 25,609 employees, compared with 49,368 days lost by 14,420 workers in 135 disputes in 1960.

A number of disputes over salary claims by professional men became acute towards the end of the year. Settlements were reached with teachers and physicians in public employ at the beginning of 1962, but a strike by engineers lasted a month before a compromise was arrived at.

**Foreign Trade**

While exports, including receipts from tourism and other services, increased in 1961 by $59 million (17 per cent) over 1960, imports grew by $128 million (18 per cent). The total deficit on current account in the balance of trade thus rose by $69 million to $402 million. The largest increase in imports was in investment goods, especially ships and aircraft. Total unrequited receipts reached a record figure of $349 million, as compared with $311 million in 1960, and net foreign currency balances rose by $74 million to $249 million.

Export of goods in 1961 amounted to $238 million, compared with $210 million in 1960. The largest increases were in industrial products (16 per cent) and polished diamonds (15 per cent). Of all exports, 29 per cent went to members of the Common Market, 15 per cent to the United Kingdom, 20 per cent to other West European countries, 16 per cent to the United States, 6 per cent to Africa, 3 per cent to Eastern Europe, and 12 per cent to other countries or unrecorded destinations. Over one-third of the increase in exports ($9.6 million) was accounted for by the United States.

Export of services totaled $179 million in 1961, 22 per cent more than in 1960. The largest items were transportation $84 million, tourism $30.1 million, and insurance $25 million. The number of tourists rose by 35 per cent to 160,000, but the average tourist expenditure fell from $230 to $190, partly because of the growth of inexpensive tourism and partly because of black-market currency conversions due to the unrealistic official exchange rate.

Of the $570 million spent on the import of goods in 1961, 54 per cent went for raw materials, 31 per cent for capital goods, 9 per cent for consumption goods, and 6 per cent for fuel. Imports of services cost $249 mil-
lion: capital services, $69 million; services on government account, $61 million; transportation, $53 million; insurance, $26 million; foreign travel, $16 million (44 per cent higher than in 1960), and sundries, $24 million.

**Economic Policy**

On February 9, 1962, Finance Minister Eshkol announced a new economic policy based on the devaluation of the Israel pound to a new rate of £3 to the United States dollar. The official rate had been $1=£1.80, but in effect multiple rates had been established by levies on imported goods and by premiums for exporters, tourists, and depositors of foreign currency. The main reason given for the change was the need to adapt to new world economic conditions, especially the consolidation of the European Common Market. Industry must be enabled and encouraged to compete in foreign and local markets without protection by premiums, high tariffs, and import restrictions. Israel was initiating the new policies "from a position of strength" after the achievements of the past 14 years, Eshkol said.

In addition to the new exchange rate, the main measures announced were abolition of export premiums, subsidies for currency transfers, and most import levies; a gradual lowering of customs barriers and removal of administrative restrictions on imports; planning for the economy over a period of four or five years; steps to ensure price stability and prevent exorbitant profits; restraint on wage increases, in cooperation with the labor federation, while maintaining cost-of-living allowances; balancing the budget without increased taxation; and steps to encourage increased savings.

To ease the transition to the new conditions, concessions were made to holders of mortgages and other loans linked to the value of the dollar, and pensions and other social-welfare benefits were increased. Manufacturers generally responded to government appeals to keep price increases to the minimum.

The 1962–63 budget of £2,357 million included a £40 million surplus to cut down excess demand. Of the £363-million increase over the previous year, £263 million was to come from higher Israeli-pound equivalents of foreign currency and dollar-linked receipts, £30 million from a surtax on stocks imported at the old exchange rate, and £70 million from expansion of revenue due to increased economic activity. On the other hand, devaluation was expected to increase foreign-currency expenditures by £277 million.

The main increases in expenditure were from £143 million to £162 million for education; £20 million to £36 million for the foreign ministry; £315 million to £410 million for defense; £97 million to £161 million for interest payments; £35 million to £61 million for the Jordan water plan; £23 million to £43 million for communications; £70 million to £114 million for transport (mainly for jet liners), and £158 million to £193 million for housing (in addition to £108 million from the Jewish Agency and foreign loans).

Pressure for an immediate increase in the cost-of-living allowance in the
expectation of a rise in prices was rejected by the Mapai majority in the executive of the Histadrut. The allowance was raised, however, in July, as the consumers’ price index had risen to 117.5, 7.9 points higher than at the time of the last increase in July 1961; 7 points of the rise were due to price increases before devaluation.

To offset inflationary pressure caused by this increase and anticipated conversions of foreign-currency balances, a compulsory loan was imposed, graduated according to incomes and the number of children. The government undertook to “sterilize” the proceeds; i.e., not to utilize them to cover its expenditures.

In July, bread subsidies were withdrawn and price controls removed, in order to discourage smuggling to Jordan and waste of bread for cattle and poultry feed due to the artificially low price. A graduated grant to lower-income families was instituted to compensate them for the resultant price increases until a new cost-of-living allowance should be due.

As a contribution to the national effort, the Civil Service Union agreed, at the government’s request, to forego the usual changeover to shorter working hours in the summer.

In August David Kohav, director of the government’s Economic Planning Authority, said that exports had risen 10 per cent in the first half of 1962, and the rate of increase in the second quarter of the year was 17 per cent, as against 7 per cent in the first. Imports had risen by only 2 per cent, and the balance-of-trade deficit had narrowed to I£150 million in January-June, as against I£175 million in the corresponding period of the previous year. There had also been a substantial increase in capital imports. The inflow of personal restitution payments from Germany had doubled to a rate of $12 million a month.

David Horowitz, governor of the Bank of Israel, nevertheless sounded a cautionary note in reporting on a rise of 17.9 per cent in the means of payment during the first half of the year. He called for a slowdown in economic activity, especially new investment, and in the growth of personal incomes, to counteract the inflationary pressures that had followed devaluation.

In September 1962, on the tenth anniversary of the signing of the reparations agreement with the German Federal Republic, Finance Minister Eshkol said that reparations had accounted for almost 15 per cent of total imports during the decade. The payments had financed the expansion of electric capacity, the acquisition of 49 ships, and the purchase of modern equipment for 1,500 enterprises.

EDUCATION, SCIENCE, AND CULTURE

Education

In the 1961–62 school year Israel’s state educational institutions had an attendance of over 627,000—one-third of the population. Of these, 83,000 were in kindergartens; 421,000 in primary schools; 82,000 in secondary
schools; 14,000 in institutions of higher education, and 27,000 in other institutions. It was estimated that the number would rise to 655,000 or 660,000 in 1962–63, including a 15 to 18 per-cent increase in secondary-school attendance. Sixty per cent of children aged 14 to 18—a higher percentage than in Great Britain—were attending school.

The settlement of the teachers' salary claims, which had led to recurrent disputes for four years, made it possible to concentrate on basic educational problems. These included the expansion of secondary, technical, and agricultural education, the modernization of curricula and teaching methods, improved training of underqualified teachers engaged under pressure of mass immigration, raising standards in immigrant centers, and measures to bring children of oriental communities up to the level of those of European origin.

A record sum of £162 million, the largest item in the government budget except for defense, was allocated for education, in addition to sums spent by local authorities and parents' fees for secondary schooling.

Measures taken to equalize standards included free admission to kindergartens before the statutory age of five; a longer school day and smaller classes in immigrant areas; subsidized private lessons for backward students; pupils' clubs where children from underprivileged homes could do their homework; boarding schools for children from oriental communities, and more scholarships and subventions for needy candidates for secondary education.

**Higher Education**

In the 1961–62 academic year the Hebrew University had 7,442 students, compared with 7,064 in the previous year; 2,805 were in the humanities, 1,133 in mathematics and natural sciences, 654 in medicine, 432 in law, 325 in agriculture, 175 in social work, 35 in librarianship, and, in the Tel-Aviv branch, 952 in social sciences and 440 in law. There were 481 research students and an academic staff of 1,017. Eliahu Elath, former Israeli ambassador in London, was elected president of the university, succeeding Benjamin Mazar. Professor Giulio Racah was appointed rector.

There were 4,519 full-time students in the Technion, the Israeli Institute of Technology, in Haifa; 2,017 were in the nine faculties, 607 in the graduate school, 984 in the school of technology, and 911 in the vocational high school. In addition, there were 2,970 students in 97 extramural courses.

Bar-Ilan University, founded in 1955, awarded its first M.A. degrees in 1962. The State Higher Education Council granted recognition to its chemistry, history, and English departments; 85 per cent of its courses now being recognized as of university standard. It had 790 students in faculties of Jewish studies, humanities and social studies, language and literature, and natural sciences, and an academic staff of 118.

Tel-Aviv University was reorganized as an independent institution associated with the municipality. It had 1,139 students in faculties of natural sciences and humanities and an academic staff of 160.
**Scientific Research**

In 1962 there were 300 scientists working in the Weizmann Institute of Science's ten departments and seven independent laboratories, as well as 50 guest scientists. The academic staff numbered 173. There were 80 students in its graduate school of natural sciences, working for the Hebrew University's Ph.D. degree. In 1963 courses were to be established leading to the M.Sc.

The Hebrew University's Research and Development Authority concluded research contracts aggregating I£3 million for the year 1962–63 and another I£10 million for the period up to 1966.

The Technion spent almost I£2 million on 410 research projects in 1961–62, about half of it on projects commissioned by outside bodies.

A four-month advanced international course on the biological effects of radiation was held in the winter of 1961–62 at the Nahal Sorek atomic reactor under the auspices of the International Atomic Energy Agency, the Israeli Atomic Energy Commission, and the Weizmann Institute.

Advances in the utilization of solar energy included the development of a small portable solar-powered generating unit and research on a solar-energy pond for large-scale power production.

A water purifier based on electrodialysis, a third the size of a large refrigerator, was shown at the international conference on water desalination in Athens in June 1962. Work on the development of the Zarchin process, based on the freezing principle, continued at a pilot plant operated by the Fairbanks-Whitney company at Beloit, Wis., in the United States.

**Cultural Activities**

Israeli prizes for distinction in the arts and sciences were awarded on Independence Day, 1962, to Joseph Bentwich for his book *Education in Israel*, Isaac Kanev for studies in social problems and social services, Professor William Low (Ze’ev Lev) for his work *Paramagnetic Resonance in Solids*, Dr. Tsevi Saliternik for his contribution to the eradication of malaria in Israel, Aryeh Sharon for the design of the Beersheba Hospital, and Enoch Yallon for studies in Hebrew philology.

The first Israeli Festival of Music, from August 26 to September 19, 1961, featured Pablo Casals, Maureen Forrester, Isaac Stern, Rudolf Serkin, Eugene Istomin, Leonard Rose, and the Budapest String Quartet. The second, from August 15 to September 10, 1962, included drama and emphasized biblical themes. Among the works played were Dalapicolla's *Job*, Ben-Hayyim's *Vision of a Prophet* and Handel's *Judas Maccabeus*. Performers and conductors included Igor Stravinsky, John Gielgud, Van Cliburn, Raffaele Ariè, Murray Dickie, Peninah Salzman, the Piraikon Theater of Athens, the Amadeus String Quartet and the I Musici Chamber Music Ensemble. The Israeli Philharmonic Orchestra played at both festivals.

The Sixth Maccabia games were held on August 29 to September 5, 1961, with 1,300 Jewish athletes from 27 countries.
The second world Bible contest, on October 3, 1961, was won by a Yemenite rabbi, Yihyeh Alsheikh, the Israel champion, with Yolanda da Silva of Brazil a close runner-up. Contenders came from 18 countries.

The Israeli Philharmonic Orchestra celebrated its 25th anniversary in December 1961.

On September 5, 1962, Professor Aaron Katzir was appointed president of the Israeli National Academy of Arts and Sciences, in succession to Professor Martin Buber, who retired because of ill health.

**REligious Affairs**

The controversy that in 1961 had caused the repeated postponement of the elections to the chief rabbinate lay dormant during the period under review. No successor had been elected to Ashkenazi Chief Rabbi Isaac Halevi Herzog, who died in 1959, and Sephardi Chief Rabbi Jacob Nissim was due to stand for reelection. The new minister of religious affairs Zerah Warhaftig utilized the interval to prepare new regulations for the elections.

About 400 rabbis received salaries from the local religious councils and committees, and some 200 of them were authorized to act as marriage registrars. The 19 district rabbinical courts dealt with 21,442 cases in 1961. There were also 195 religious councils, which administered synagogue affairs, kashrut, etc.

Of the 185 yeshivot, with 12,000 students, 135 had been founded since the establishment of the State.

In 1961, 303 new synagogues were opened, bringing the total to some 4,000, almost half of them in immigrants' settlements and villages. The first Reform synagogue in Jerusalem was consecrated on July 27. There were also Reform congregations in Herzliyah and Upper Nazareth, with a total membership of about a thousand, under the guidance of Rabbi Jerome Unger, and a Conservative congregation in Haifa.

A special department of the ministry was set up to deal with the 7,000 Karaites and 145 Samaritans in Israel, who previously came under the department for Moslems.

**The Bene Israel Community**

Difficulties arose over marriages between the approximately 5,000 members of the Bene Israel community from India and members of other communities. Some rabbis officiating as registrars refused to authorize such marriages on the ground that there were doubts as to the Jewishness of the Bene Israel and their observance of rabbinical law on marriage and divorce.

The supreme rabbinical court ruled in October 1961 that there was no doubt concerning the Jewishness of the members of this community. However, as they had been cut off for centuries from Jewish religious centers, apprehensions arose concerning the marriage arrangements and laws they followed. The council decided that there was no ground for forbidding marriages with the members of the community, but rabbis were instructed
to carry out appropriate investigations in each case and to bring the matter to the attention of the rabbinical courts when doubts arose. A number of local rabbis, however, refused to implement the chief rabbinate’s directives or insisted on burdensome inquiries into the remote antecedents of the bride or groom.

It was alleged that in some cases the question was being used as an instrument for opposing Chief Rabbi Nissim. To obviate difficulties, the ministry of religious affairs appointed district marriage registrars who could be relied upon to comply with the directives. Some members of the Bene Israel community, however, would not agree to have their young people subjected to discriminatory procedures and insisted on their right to be married by the local rabbi.

The Yossele Schumacher Case

Considerable feeling was raised over the case of ten-year-old Yossele Schumacher (p. 300), who was found by the Israeli secret service in New York and returned to his parents on July 4 after having been missing for two-and-a-half years. The child had been left in the care of his Orthodox grandfather, Nahman Shtarkes, while the parents, who arrived from Russia in 1957, were settling down in Israel. In December 1959 Shtarkes refused to return the boy, whom he had entrusted to unknown persons, on the ground that the parents intended to return to Russia and that in any case they would not give him a sufficiently Orthodox education. Shtarkes defied a High Court order to return the child and was imprisoned for contempt of court.

Later the grandfather stated that he no longer knew where the boy was, and the police were unable to find him. The rabbinate and Orthodox circles generally were widely criticized for not immediately condemning the withholding of the child from his parents and calling for his return, while religious groups, especially Agudat Israel, alleged that the case was being exploited to rouse antireligious prejudice.

With the aid of an arbitrator, Rabbi Jedidiah Frankel, the parents and the grandfather agreed in February 1962 on the child’s religious education, and appeals for his return were issued by rabbinical authorities and religious bodies. Orthodox circles asked for a promise of amnesty for those responsible for the boy’s concealment, but Attorney General Gideon Hausner only promised to consider the question of prosecution on its merits in due course.

The police claimed to have found evidence that Yossele had been concealed for a time in the Agudat Israel village of Komemiyut. Benjamin Mendelson, the rabbi of the village, was charged with complicity, but the case was withdrawn when the evidence of the principal witness was refuted in court. Rabbi Mendelson had also been charged with complicity in the concealment in the village of another child, Israel Wenig, who had since been returned to his parents. Charges against Zalman and Rachel Kutt of Komemiyut, in whose house Yossele was alleged to have stayed, were still outstanding in September 1962.

In March 1962 the police came to the conclusion that Yossele was no
longer in Israel and a widespread search was instituted. Ultimately he was discovered in the home of Zanvil Gertner, a follower of the Satmar Rebbe, in Brooklyn, New York, and was returned with the cooperation of the United States authorities. It was stated that he had been concealed by an ultra-Orthodox group and had been taken to a number of European countries dressed as a girl.

In August 1961 the Israel government had asked Britain for the extradition of the boy's uncle Shalom Shtarkes for complicity in the affair, and in September 1962 the House of Lords dismissed his appeal against extradition.

Police investigations into the identity of those responsible for concealing the child continued, but religious circles urged that no further action be taken, lest the passions stirred up by the affair be revived.

PERSONALIA

Abba Achimeir, Revisionist leader and writer, died in Tel-Aviv on June 6, 1962, at the age of 61. Joseph Braverman, professor of food technology and biotechnology at the Haifa Technion, died in April 1962, at the age of 67. David Goitein, justice of the Israeli supreme court, died on July 29, 1962, at the age of 61. George Halpern, banker and founder of Keren ha-Yesod, died in Jerusalem on May 23, 1962, at the age of 83. Ezra Hayut, director of the political department of Histadrut, died in Tel-Aviv in March 1962, at the age of 58. Simeon Kanovitz, member of the Kneset, died in Tel-Aviv on July 26, 1962, at the age of 61. Benjamin Nissim Ohanna, chief rabbi of Haifa, died on March 31, 1962, at the age of 81. Dan Pines, editor and author, died in Rehovot on October 15, 1961, at the age of 61. Solomon Rivlin, cantor, died in Jerusalem in April 1962, at the age of 78. Abraham Shapira, the rebbe of Drohobytch, died in Jerusalem in April 1962, at the age of 77. Joseph Shatkai, physician, vice president of World OSE, and founder of OSE in Israel, died in Tel-Aviv on May 27, 1962, at the age of 71. Moses Smoira, Israel's first chief justice, died in Jerusalem on October 8, 1961, at the age of 73. David Stern, head of the Israeli government investment center in New York, died in Tel-Aviv in March 1962, at the age of 73. Bentzel Tzalewitch, Bund leader and labor organizer, died in Tel-Aviv in May 1962, at the age of 79.

MISHA LOUVISH
North Africa

Tunisia*

**AFTERMATH OF BIZERTE**

The effects of the Bizerte crisis (AJYB, 1962 [Vol. 63], pp. 432-36) reverberated throughout the year under review (June 30, 1961, to July 1, 1962). In January 1962 France and Tunisia resumed negotiations and Tunisia ceased vaunting its adherence to the Arab League. The solution of the Algerian problem, to which President Bourguiba responded with congratulations to France, further relaxed the atmosphere. In March the Tunisian delegate to the Arab League was officially instructed not to mix in "problems which did not concern him," i.e., he was to remain a spectator as far as the intrigues of the League were concerned. On June 20 the southern part of Bizerte was officially restored to Tunisian control, and at the same time diplomatic relations with France were resumed.

In July 1961 Tunisia had been isolated in the Arab world, treated with reserve by the unaligned nations because of her too close friendship with France, and suspected by the Communist countries because of President Bourguiba's personal pro-Westernism. In July 1962, without having lost—indeed, having strengthened—her technical and cultural ties with France, Tunisia had nevertheless gained the Bizerte base, regained her place in the Arab world, reestablished her prestige among the unaligned nations, and improved relations with the Soviet Union.

**Relations with Other Countries**

Difficulties had arisen between Tunisia and her two neighbors in the Maghreb. The official establishment on Moroccan soil of a Tunisian opposition group, the first extra-territorial opposition group to be formed since the departure of Salah ben Youssef from Egypt (AJYB, 1962 [Vol. 63], p. 434), was a severe shock to the Tunisian authorities. The Tunisian press hastened to denounce the Moroccan government and was, in turn, barred from Moroccan territory. A break between the two governments seemed in prospect.

* For meaning of abbreviations, see p. 433.
But the rapid development of the Algerian crisis soon relegated the Moroccan dispute to a secondary place. There were a number of public clashes, the last of which occurred in June, when Bourguiba attributed the pro-Castro position of the Algerian provisional government’s leaders to the undue influence of the French newspapers *l’Express* or *France Observateur*. The provisional government reacted with “surprise that the President of the Tunisian Republic could thus interfere in [their] internal affairs.” The presence in Tunisia of the FLN army, moreover, did not contribute to the peace of mind of the Jewish community, despite the feeling of reassurance which stemmed from the improvement of relations between France and Tunisia.

There was no significant change in Tunisian relations with the United States or the Soviet Union, although at the height of the Bizerte crisis Tunisian leaders indicated that they felt the United States had failed to give them the support to which they were entitled. Closer relations between Tunisia and Italy found expression in the visit of Italian Premier Amintore Fanfani in June 1962.

**Domestic Affairs**

Domestically, the year saw the vague beginnings of an opposition party headed by the former ministers of information, Mohammed Masmoudi and Bèchir Ben Yahmid. The most serious development was the increasingly sharp divergence between President Bourguiba’s views and those of Tunisian students.

Five years of poor or average harvests had upset the precarious balance of the Tunisian economy. For the first two months of 1962 there was a deficit of 8 million dinars as against one of 5,732,000 dinars for the first two months of 1961. The Tunisian budget was balanced by virtue of subsidies and loans. In the first place, France had tacitly continued its cultural and technical agreement with Tunisia, abrogation of which would have effected a shut-down of all French schools. Likewise, the resumption of royalty payments for the Edjelé pipeline, amounting to 14 million dinars a year, which had been momentarily interrupted during the Bizerte crisis, substantially helped the Tunisian economy. Other countries similarly came to Tunisia’s assistance. From July 1, 1961, to June 30, 1962, United States help amounted to $27.5 million: $11.2 million, economic assistance; $10 million, development loan, and $6.3 million, development aid. The Soviet Union granted a loan of 12 million dinars for the construction of a dam, the Tunisian University, and a technical institute.

On May 31, 1962, President Bourguiba signed a law providing for a three-year plan designed to replace private initiative with state monopolies or cooperatives in the principal fields of economic activity. The plan provided for the establishment of 200 agricultural cooperatives in northern Tunisia, but was in other respects a continuation of the policy in effect since independence. Despite Tunisian efforts to reduce France’s share of the country’s

\[11 \text{ dinar} = \$2.39.\]
trade, which was some 60 per cent of the total, there was no noticeable change. In the hope of broadening Tunisia's markets, Planning Minister Ahmed Ben Salah made a number of trips to the United States and to the countries of the Soviet bloc. Work on the conversion of the Bizerte base into an oil refinery and steel mill began in April 1962; it was expected that this would be done in cooperation with one of the subsidiaries of the Italian state oil agency (ENI; Ente Nazionale Idrocarburi).

The most notable change in Tunisia's social structure during the year was the sharp reduction in the long-established Jewish (both Tunisian and European) and Italian communities. The Italian community, according to official figures, fell from 53,000 to 33,000 in three years of which a loss of 15,000 occurred after July 20, 1961, partly because of the economic depression and partly because of the Bizerte crisis and the consequent general exodus of Europeans. (The Italian government adopted measures on behalf of its repatriated citizens similar to those adopted by France.) This loss was an important one for Tunisia, since the Italians were very active in the Tunisian economy and furnished the bulk of all building and vineyard workers; it was discussed during Premier Fanfani's visit to Tunis.

The Jewish community also dropped sharply; although exact figures were hard to get, departures during the year under review were probably between 15,000 and 25,000.

**Jewish Community**

Since the last population statistics for Tunisia dated back to 1955, it was possible to arrive at approximate Jewish population figures only by calculation. Thus, on the basis of a natural increase of 2.1 per cent a year for the Moslem population, the Tunisian population on July 1, 1961, was estimated to have been 4,200,000, while the Jewish community was estimated at 55,000 to 60,000, with 35,000 to 40,000 in Tunis and almost all the rest in Sfax, Sousse, and Djerba. On July 1, 1962, the population of Tunisia was estimated at 4,280,000, while the Jewish community fell to between 30,000 and 40,000. There were 20,000 to 25,000 in Tunis and about 3,500 in Djerba, 3,000 in Sfax, and 1,500 altogether in Gabès and Zarziz. About the only Jewish community which did not undergo important changes as a result of the Bizerte events was that of two villages on the island of Djerba, Hara Séguira and Hara Khébira. This community had a very special character and was believed to have been established thousands of years ago.

Jews played a major role in the liberal professions, furnishing 40 per cent of the doctors and lawyers, and above all in trade and banking. Some had important government positions.

**Emigration**

The causes of emigration were both long- and short-range. Tunisia was traditionally one of the Arab countries most favorably disposed towards the Jews. As far back as one could trace Tunisian history, Jews had been there—
perhaps even from the foundation of Carthage. There were numerous signs of a Jewish presence during the Roman period, such as synagogues and tombstones. Jews were eminent in the pre-Arab and pre-Moslem Tunisia of the Berbers, and after the Arabs and Islam came. Tunisia often served as a refuge for Jews driven from Spain, France, and Italy.

The large-scale Jewish emigration from Tunisia was unquestionably precipitated by the fortnight during the Bizerte crisis when it appeared that Bourguiba had completely reversed his pro-Western policy and had effectuated an enthusiastic reconciliation with Nasser and a total break with France. The Jews of Tunisia had the feeling of being caught in the net of Islamic Arab nationalism. Fundamentally, however, Tunisia had always followed a line of hostility to Israel, although the conflict between Bourguiba and Nasser had to a large extent masked it. Now their union suddenly threw into relief the anti-Israel policy of Tunisia, expressed by President Bourguiba in his speech at the United Nations in May 1961. It suddenly became impossible to be at the same time Tunisian and pro-Israeli.

Another cause of emigration was the economic situation in Tunisia. The three-year plan involved a rigid control of import licenses and a policy of austerity. Combined with foreign aid and investments, this might eventually raise the standard of living, but the existing situation was one of unemployment and underemployment. French colonialism, for all its faults, had sustained an economic boom from which the Jewish community had greatly profited. But now, as time passed, the key positions which the Jews had held in the economy disappeared one after another. State monopolies took over in precious metals and the grain market, soft goods, and olive oil and wine.

Exact figures on emigration were difficult to obtain. Tunisian statistics were in terms not of religious groups but of nationalities. From July 28, 1961, to January 1, 1962, the Fonds Social Juif Unifié (FSJU) reception bureau in Marseilles handled the cases of more than 4,000 Tunisian Jews (of whom 1,000 were sent to Israel) and 3,000 French Jews from Tunisia. In January 1962, 237 Tunisian Jews arrived, 134 of whom went to Israel; in February, the corresponding figures were 152 and 104; in March, 227 and 208; in April, 206 and 136; in May, 240 and 160. Between January and May the bureau helped about a hundred French Jews. Since most of the emigrants were middle-class, it can be assumed that many did not turn to FSJU, and were therefore not included in these figures. It may be estimated that between July 1, 1961, and June 30, 1962, 15,000 to 25,000 Jews left Tunisia.

While the Tunisian government, more flexible than that of Morocco, closed its eyes to this emigration, it did not permit the Jewish Agency to have an office in Tunisia, so that the agency had no official representation there. But the FSJU office in Marseilles functioned well. In addition, centers in Paris found work for the emigrants, helped them to find lodgings, regularized the status of the Tunisian Jews, and informed the French Jews of their rights.
Attitude Toward the Jews

Public opinion in Tunisia, after passing through something of an anti-semitic phase in the weeks following the Bizerte crisis, appeared at the time of writing to have quieted down. The charges leveled against Tunisian Jews suspected of having collaborated with the French at Bizerte lost their point when Franco-Tunisian relations were resumed. Nevertheless there was undeniably some alteration in the relations between Tunisian Moslems and Jews. Before Bizerte, Tunisian independence had involved genuine advancement even for the Jews. They were admitted to government employment, and some held important positions. There had even been a Jewish cabinet minister, André Barouch. Jews were active in Tunisian cultural and artistic life. Only in matters pertaining to Israel was the situation uncomfortable.

After Bizerte the two groups were much less close. Many Moslems felt that the Jews had shown that their first loyalty was to Israel and the West and many Jews felt that Moslems had shown that their westernism was only superficial and that their primary attachment was to Islam, with all that could imply in the way of fanaticism. Each group felt it could not count on the other. Such was the gap that Bizerte had opened. Nevertheless, anti-semitism found no official expression either in law or in fact. If no Jewish functionary was promoted to an important position during the year, those who had such positions retained them. A distinction was made between Jewish and Israeli. Everything which had to do with the Jewish religion was acceptable. Everything which might involve pro-Israeli behavior was forbidden. The grand rabbi took part in all official ceremonies, and the whole press noted his presence. On major Jewish holidays President Bourguiba sent telegrams of congratulations. The Jewish pilgrimage of the Ghriba, on the island of Djerba, was opened by the governor of the island and reported in detail by the Tunisian newspapers. The semi-official weekly Jeune Afrique devoted two pages to it, as it had each year.

In 1957 the rabbinical and Koranic tribunals were replaced by secular courts; since that time there had been no legal distinction between Jews and other Tunisian citizens. The suppression of polygamy and of divorce by repudiation, like the modification of the laws of inheritance, applied equally to all. The only civil distinction between Jew and Moslem was that, since Islam was the state religion of Tunisia, a Jew could never be president. But he had the right to vote, to be elected a municipal councilor or deputy, etc. But in fact these rights were little exercised. In the municipal elections less than 2 per cent of the Jews voted. The majority, indeed, did not even receive their voting cards.

There was no systematic discrimination against Jews in respect to employment. In private business they were sought for their competence. In public employment, however, the situation was not as good. There were instances in which Jewish employees were summarily dismissed. (In one case the law librarian, who had held her position for 12 years, was dismissed on one day's notice without compensation.) And certain things that were done
had the earmarks of antisemitism. Thus, the fiscal controls imposed immediately after Bizerte were applied mainly to Jews, both Tunisian and French, who were forced to pay fines which were not always justified and which came to as much as 10,000 dinars. The control over firearms led to arrests on grounds whose flimsiness the Tunisian press did not conceal. (Thus two revolvers buried in a garden since 1934 led to the imprisonment of a Tunisian Jew for three months.) There were also other arrests, including some of Frenchmen and of Tunisian Moslems, which seriously shook the confidence of Tunisian Jews in Tunisian justice. The most spectacular, and the one which aroused the greatest feeling in liberal circles in the capital, was that of the leader of the bar Chedly Khelladi, who had a reputation for integrity far beyond the frontiers of the country. Jews were legally but not actually eligible for military service; there was not a single Jew in the Tunisian army.

Communal Activities

The Provisional Committee set up in 1958 to handle Jewish communal affairs for a period of three months never subsequently secured a definitive status (AJYB, 1962 [Vol. 63], p. 436). It had a directorate of six, chosen from among the notables of the community. Its function, officially, was purely religious. Its budget was met essentially from the proceeds of taxes on the slaughtering of kosher meat and on the baking of matzot, and from gifts. In its recently acquired office in the rue Glatigny, it offered several courses in Hebrew and biblical history, attended by a hundred students. It also sponsored a preparatory class for ORT-school candidates, and a course in French. The only large-scale activity of the year was the Purim ball in a major hotel in the capital, featuring the election of a Queen Esther.

Almost all Jews in Tunisia, whether of Tunisian or Italian or French nationality, were Sephardi. Tunisia had over 300 synagogues; there were no plans for constructing any new ones.

In 1961–62, the five schools of the Alliance Israélite Universelle had 3,768 students, of whom 1,833 were girls. At the end of the school year the number of students had fallen, as a result of departures during the year, to 3,543, of whom 2,082 were Jews. The rue Malta Srira school had 868 students and 36 teachers; the El Mechmaka school 913 and 32, respectively; the Hafsia school 718 and 20; the Sousse school 178 and 7, and the Sfax school 414 and 8. The ORT-Alliance School had 452 students, of whom 15 per cent were Arabs and 10 per cent Europeans. In all the elementary grades there were five hours of instruction in Hebrew weekly, as well as supplementary instruction in French, in addition to the normal program of the public schools. Instruction in Hebrew was provided by five teachers from the Hebrew Normal school of Casablanca. The Alliance paid the overhead expenses and the cost of Hebrew and French instruction, while the Tunisian government paid the teachers' salaries. The ORT school, in addition to its vocational courses, provided weekly two hours of Hebrew and one of Jewish history which were compulsory for Jews. According to the director, this
school was not expanding. It was expected that there would be an increasing number of Moslem students.

No Zionist movement was permitted in Tunisia, and all previously existing Zionist groups had been dissolved subsequent to independence. Even such youth movements as the Union of Jewish Youth, the Jewish Students of Tunisia, and the Jewish Scouts also disappeared. The Jews of Tunisia had very little contact with Israel.

The only Jewish communal organizations which officially existed were certain philanthropic agencies. The Garderie (for children) and Nos Petits were both included in the Tunis municipal budget, receiving together 100 dinars subsidy for the period between October 1961 and October 1962. OSE continued its activities in preventive medicine, vaccination, prenatal consultations, etc., and assisted in the resettlement of people leaving the communities of southern Tunisia for the cities of the north. Its great problem was that of personnel, since a number of its staff members (including the director, Lucien Tahar), were leaving Tunisia.

GILBERT COHEN-TANUGI

Morocco*

JEWHISH COMMUNITY

According to official Moroccan figures, the Jewish population of Morocco in July 1960 was about 160,000, or 1.4 per cent of the total Moroccan population. Moroccan Jews were mostly urban. Demographically they were like the Moroccan Moslems, with a natural increase of over 2 per cent a year. Half of the Jews were below the age of 20. Jews furnished 10 per cent of the personnel of Moroccan commerce, 8 per cent of the industrial personnel and artisans, and 5 per cent of those in administrative posts and the liberal professions. Almost half the Jews of Morocco lived in Casablanca, the country's economic capital. Although only 30 per cent of the country's population were employed in the modern part of the country's economy, 99 per cent of Jews were.

Recent political events, and especially those of January 1961 (AJYB, 1962 [Vol. 63], pp. 40–41), produced a large emigration of Moroccan Jews to Israel. In mid-1962 the Moroccan Jewish community probably numbered about 130,000. It remained by far the largest Jewish community of North Africa.

* For meaning of abbreviations, see p. 483.
Attitudes Toward the Jews

Before the proclamation of Moroccan independence in 1956, the country's Jews had the status of dhimmis, that is, non-Moslems living on Islamic territory under the protection of the government and paying taxes. On his return from exile, King Mohammed V declared the Jews to be full citizens. The king had always shown particular solicitude for the country's Jews; under the Vichy regime, he had protected them from the antisemitic laws. After Mohammed's death, King Hassan II reaffirmed the legal equality of Jews and Moslems. The official position of the Moroccan state that Jews and Moslems are equal before the law, however, was not always actually practiced. Some types of more or less official discrimination were increasing. Certain administrative posts had always been completely closed to Moroccan Jews, e.g., in the ministry of foreign affairs and in the police department. But Jews in other high posts were gradually being eliminated, and few were left.

Since independence, government circles had exhibited distrust toward Moroccan Jews, who were regarded as having done nothing for independence, or actually fearing it. Mutual mistrust increased after the Casablanca conference in January 1961 (AJYB, 1962 [Vol. 63], p. 440), in which President Gamal Abdul Nasser of Egypt personally took part. Jews were arrested, imprisoned, tortured, kidnapped, and the prospects were dim. The reassuring statements of the Crown Prince Moulay Hassan and Interior Minister Si Bekkai—as they then were—had no effect (AJYB, 1962 [Vol. 63], pp. 440-41).

Nevertheless, there was no systematic antisemitism, and the ordinary Moroccan Moslem got on very well with his Jewish neighbors. If there was antisemitism, it was latent and confined to certain well-defined circles, such as the weekly Akhbar Ad-Dounia, which was financed by Egypt. In an issue which had just appeared at the time of writing, it carried a eulogy of Hitler and Eichmann.

Emigration

After the sinking of the Pisces (AJYB, 1962 [Vol. 63], p. 440), middle-class and even rich Jews began to follow the lower-class Jews, many of whom had previously emigrated. It was estimated that up to the time of writing, total Jewish emigration from Morocco to Israel was about 100,000. (There was little emigration to France.) In November 1961, after the visit of Marcel Franco, president of the American Friends of the Alliance Israélite Universelle (during which he was received by King Hassan II), a modus vivendi was reached with the Moroccan government for the resumption of legal emigration, which had been stopped. Thousands of persons sought the assistance of UHS, which was in charge of organizing the departures.

The Moroccan opposition party, the left of center Union Nationale des Forces Populaire (UNFP), headed by the former president of the National Consultative Assembly, Mehdi Ben Barka, exploited the Jewish emigration
issue for political purposes. Every day its newspaper *At-Tahrir* published articles criticizing King Hassan II for allowing the Jews to leave, and demanding strict adherence to the terms of the Arab League charter. The press campaign, which disturbed the Moroccan government, because it felt itself discredited in the eyes of the other Arab states, eventually bore fruit.

The activities of an international swindler named George Harrar furnished the government with a pretext for action. In June 1962 he was arrested for trafficking in passports, which he illegally obtained from corrupt functionaries and sold for about 50,000 francs each. The day after Harrar’s arrest Casablanca Governor Driss Ibn Omar, notwithstanding the fact that he was known to be a friend of the Jews, closed the offices of UHS. The interior ministry supported his action, and at the end of August 1962 the UHS offices were still closed. The only emigration taking place was that of people who succeeded in obtaining proper passports. This was not as difficult as it had been some months earlier. Although the orders were not always carried out, Colonel Driss did give orders that Jews were to have normal access to passports.

In a statement to Moroccan students in March 1962, Minister of Islamic Affairs Allal al Fassi, leader of the right-wing Istiqlal party, declared that as full Moroccans in a democratic state, Jews had the right to go wherever they saw fit. This statement was received with great relief by the Jews. Since the Istiqlal party was far from pro-Jewish and its newspapers on various occasions expressed unfavorable opinions on the Jewish community of Morocco, Allal al Fassi’s statement was explicable only in terms of his party’s desire to preserve the solidarity of the government on the question of Jewish emigration.

**Communal Activities**

In April 1962 the Council of Jewish Communities met for the first time since March 1961 (*AJYB*, 1962 [Vol. 63], p. 442–43). Léon Benzaquen, minister of posts and telegraphs in the first independent Moroccan government and a leading Jewish personality, who in 1961 had been in conflict with the majority of representatives, was named honorary president of the federation. David Amar was chosen president, and President Meyer Obadia of the Casablanca Jewish community became secretary general.

Two major problems faced the Jewish community of Morocco. The first was that of the prohibition of mail exchange with Israel, important because every Moroccan Jew had relatives in Israel. The second, even more serious problem was posed by the compulsory conversions of young Jewish girls to Islam, under pressure of the minister of Islamic affairs, who was zealous to convert the greatest possible number of Jews to Islam. Representations by David Amar to the ministry of justice received no reply. In June 1962 the communal monthly *La Voix des Communautés* devoted a special issue to the problem of forced conversions and called on the grand rabbis of Morocco to make a firm stand. As paid state functionaries, however, concerned with the dispensation of justice in matters pertaining to personal status and in-
inheritance and with religious education among Jews, the grand rabbis were unable to take a position.

There was not, properly speaking, any spiritual head of the Jewish community of Morocco. At the time of writing there were 40 rabbis, headed by Saül Danan, president of the Supreme Rabbinic Tribunal and a descendant of Maimonides. The Institut des Hautes Etudes Rabbiniques, financed by the government, was still functioning but no longer trained chief rabbis. There was also a school at Casablanca which trained Hebrew teachers for the schools of the Alliance Israélite Universelle. And there were some 15 yeshivot, five of them in Casablanca.

Most Moroccan Jews were poor. The committees of the various Jewish communities served as welfare organizations, giving assistance to the needy and sick, with the financial aid of JDC.

Victor Malka

Algeria *

INDEPENDENCE AND EXODUS

After the defeat of the French generals’ putsch in April 1961 (AJYB, 1962 [Vol. 63], p. 301, 447), a polarization took place which entirely eliminated as a political factor the European liberal element which favored a compromise solution. In the exasperation which followed the quick capitulation of Generals Maurice Challe and André Zeller, the “blackfeet” (Europeans indigenous to Algeria for several generations) lost all hope of arousing a sense of solidarity with the Metropolitan French. Hence they felt themselves betrayed by France, isolated and abandoned, dug in with their backs to the sea. They often compared their plight to that of Israel in 1948.

OAS and Jews

For the most part, the Jews of Algeria had supported the liberal groups until 1961. They had thought that somehow matters would ultimately be arranged without recourse to a complete overturn, placing their hopes in partition or dual nationality. Now they were confronted with an immediate problem which seemed to promise more terrible consequences for them than for the European Christians. They feared that the revenge of the formerly subject populace would be directed against them, not only as Europeans but also as Jews and as friends of Israel.

Hence the majority of Algerian Jews slipped bit by bit into the camp of the ultras and even, in the last period before the signing of the Evian agreement (AJYB, 1962 [Vol. 63], pp. 448–49), into that of the Secret Army

* For meaning of abbreviations, see p. 433.
Organization (OAS). This was particularly true in the city of Oran, where many of the 35,000 Jewish inhabitants were of Spanish descent, and the general atmosphere had always been rather Iberian. Nevertheless, Jewish support for OAS would have been much less had the Jews not shared the European conviction that their bloody tactics would eventually force the French government and international opinion to bow to the refusal of the Europeans of Algeria to accept a transfer of power to Arab nationalism. Like inmates of a prison, OAS supporters were subject to the most absurd rumors. Thus they had the illusion that when the showdown came the army would unanimously back the OAS demand for an Algérie française, and they expected active support from Spain, Portugal, the Union of South Africa, and Israel.

Confidence in OAS was reinforced by the fact that shortly after the defeat of the 1961 putsch, the supposedly vanquished OAS managed for all practical purposes to seize power in all of the cities inhabited by Europeans. In Algiers and Oran they met little or no resistance from the police and there was no serious attempt to prevent their "pirate" propaganda telecasts. Flights from Oran or Algiers to Paris required an OAS visa. Resistance to OAS orders was punished by death. Almost all blackfoot civil servants served as voluntary or involuntary OAS accomplices. In these conditions, loyal French officials operated perforce in the manner of subversive secret agents. The police of the anti-terrorist brigades assigned to Algiers were hunted down in the streets, the cafes, and even in their own rooms. On Yom Kippur 1961 Commissioner Alexei Goldenberg of the anti-OAS brigades, a veteran of the French Jewish resistance, was assassinated on the Algiers University campus. The OAS was in control and the "Gaullist agents"—the representatives of the Paris government—were their quarry. Excited by the repeated substantiations of slogans such as "OAS is watching" and "OAS strikes when it wishes, where it wishes, whom it wishes," the Europeans failed to recognize that the situation from which they seemed to be profiting was actually hastening Algeria's progress to independence, in so far as it demonstrated that the French government was incapable of preserving order or even itself.

European Status of Jews Reaffirmed

Meanwhile, negotiations and soundings were taking place regarding the status of the Jews under the agreements being negotiated at Evian. Up to a certain point, the Front of National Liberation (FLN) insisted categorically that the Jews were of indigenous origin and were therefore to receive the same consideration as native Algerian Moslems, rather than Europeans. From this point of view, Jews remaining in Algeria, unlike Europeans, would be denied the option of French citizenship; if they chose France, they would, like Moslems, forfeit the right to return to Algeria. The Algerian Jewish community, which had never as such taken an official position against independence, nevertheless insisted on its claim to French nationality. In March 1961 a delegation from the Comité Juif Algérien d'Etudes Sociales urged that
in the negotiations then in prospect, the French government secure the recognition of the French character of the Algerian Jewish community. They argued that the Crémieux decree of 1870, which had conferred French nationality on all the indigenous Jews of Algeria by collective naturalization, was irrevocable and could not again be annulled as it had been by Vichy under Nazi pressure. General de Gaulle, Premier Michel Debré, and the government accepted this principle. The Alliance Israélite Universelle and other Jewish organizations took the question up internationally and it was discussed with Algerian nationalist leaders by non-French quarters. Certain Jews who had lent support to the FLN, some of whom were under Communist discipline, had declared that they were "Algerians like the others"—i.e., like the Moslems. At first FLN cited these declarations. Later, nationalist circles took the position that it was to the interest of the new Algeria to raise the "Jewish question" as little as possible. Hence FLN and the Algerian provisional government (GPRA) agreed not to claim the entire Jewish population of Algeria as indigenous, and it was agreed at Evian to treat the Jews as Europeans.

**Terror Mounts**

The OAS reign of terror which began in the spring of 1961 was intensified and extended with almost incredible violence during the winter of 1962, with catastrophic consequences for the Algerian Jews. As elsewhere in North Africa, the Jewish quarters often straddled the Arab and European sections, and there were many Jewish enclaves in the Arab quarters and the reverse. Attacks by European terrorists sometimes evoked prompt Moslem reprisals, and it was naturally the non-Moslems of the "frontier" areas, the residents of the Jewish quarters, who sustained the first and frequently the only shock. This resulted in a mutual antagonism which often degenerated into battles between Jews and Arabs, especially between the youth of the two groups. On the second day of Rosh ha-Shanah 1961, in reprisal for the assassination by some Moslems of a Jew in the Jewish quarter of Oran, the Jewish youth launched a counterattack which quickly developed into a massacre of every Moslem within revolver range; the pattern had been set by the European youths of Oran and Bab-el-Oued, the working-class district of Algiers. It was the first time the Jews as such had participated in this type of action, which, particularly in Oran, had previously been the specialty of the young neo-French of Spanish origin. The novel fact that there had been a species of Jewish pogrom against the Arabs, albeit in reprisal, created consternation in the Jewish communities both of Algeria and of France. In a proclamation published in the August-September 1961 issue of *Information juive*, the organ of the Algerian Jewish community, these acts were clearly condemned and all anti-Moslem racism was energetically denounced. Nevertheless, some sensational Paris papers, notably the illustrated weekly *Match*, spotlighted the deplorable Jewish New Year in Oran with enormous exaggerations.

After these incidents, FLN issued several directives warning the Moslem population against letting itself be diverted into a war against the Jews. All
the evidence indicates that FLN sought to prevent the development of a fatal chain of pogroms and counter-pogroms. It also sought to influence international public opinion, and especially American public opinion, in this direction. Unfortunately, the FLN instructions in this respect, as in others, were not always followed by the uneducated and impulsive masses. Particularly in Constantine in late 1961, when the war between OAS and FLN reached its height, the large Jewish quarter was subjected to repeated Moslem attacks. The complete insecurity of the Jews of Constantine caused large-scale departures, amounting almost to an evacuation, even before the exodus of the Jews from other sections of Algeria began. OAS exploited the distress of the Jews of Constantine and, according to disclosures published in the Paris *Le Monde* of July 22–23, 1962, had even appealed for the aid of Israeli army officers. The OAS terror had meanwhile completely ruined the numerous small Jewish merchants who catered to Moslems, and even substantial medium-sized businesses collapsed under the impact of the continual bombings and the enormous “taxes” and “contributions” exacted by the OAS terrorists.

**Demise of the Jewish Community**

The structure of the Algerian Jewish community was formally the same as that of France, centering around the “religious associations” sanctioned by the law of 1905 but not subsidized or otherwise favored by the state. In fact, however, the ancient Jewish kehillah, directed by its president and rabbi, functioned autonomously, and the Federation of Jewish Communities united some 60 communities. (There were considerably more in Algeria, especially if one includes those of the Jews of the M’Zab and other southern territories [AJYB, 1962 (Vol. 63), p. 449].)

After the resignation of Benjamin Heller from the presidency of the Federation of Jewish Communities in 1961, the communal structure suffered a progressive disintegration, and community life was primarily a function of local customs and traditions. A number of shelihim and immigration experts from Israel had tried to recruit candidates for 'aliyah, but had had little success.

Departures increased during the winter of 1961–62. In Constantine panic and a precipitate rush to ship and plane had already begun after the murder in June 1961 of Raymond Leyris, an oriental singer popular among Jews and Moslems. An Arab Christian converted to Judaism, he was also a thoroughly loyal partisan of FLN who had signed a manifesto disavowing any Jewish need or desire for guarantees in an independent Algeria. Many Constantine Jews had counted on Leyris and the few other FLN-aligned Jews to protect them. Yet Leyris was murdered by Moslems, not by OAS. It was the signal for the Jews to flee.

At about the same time the situation deteriorated seriously in the port of Bône, where the conflict between Europeans and Moslems at times became as violent as in Oran itself. Nevertheless, Chief Rabbi Rahamim Naouri, a man of unusual energy, decided to preserve the Bône community at all costs
in spite of the large-scale departures. At the end of June 1962 the Jewish community of Bône was one of the few in the country which still survived, and Chief Rabbi Naouri declared that he would remain as long as there was still a minyan in the synagogue.

In February and March panic seized the Jews of the extreme south, where there were few Europeans and where FLN had more or less installed its administration even before the provisional government's legal accession to power. The Jews of the city of Ghardaïa liquidated their goldsmiths', slipper-makers', and tanners' shops at sacrifice prices and, still dressed in their native costume and speaking little or no French (their language was Judeo-Arabic), set out for faraway Algiers to await passage to France.

In Algiers and Oran OAS violence daily exacted 50 to 60 Moslem lives. Departures were made difficult or even impossible by the OAS "police," who "mobilized" the entire European and Jewish population.

Yet it was in the small cities of the interior, where relations between most Jews and Moslems had been close, that the fear was greatest. Here the Jews had sources of information which were not quite as available to the Jews of Algiers and Oran. Thus the Moslem friends of the Jews of Tiaret and Ain-Temouchent, or Saida and Relizane (whose Moslem mayor, a close friend of the Jews, was assassinated by OAS), advised their Jewish friends to leave. Because of the long months of ferocious violence by the sadistic racists of OAS, it was expected that the proclamation of independence would be the signal for an outburst of Moslem violence. The flight of the Jews was not now, as it had been a few months earlier, merely the result of pessimism concerning social and economic prospects for the Jews in an independent Algeria. It was prompted purely and simply by fear of a pogrom.

Just as there were many and at times absurd contradictions in the actions and reactions of the Europeans of Algeria as a whole during the "last quarter of an hour," so there were contradictions in the attitudes of the Jews, even in the midst of their panic. While the majority of the Jews saw no alternative to an exodus, others tried last-minute approaches to the new transitional authorities, the members of the provisional executive installed by the French in the new administrative city called Rocher Noir. This provisional executive, whose president Abderrahman Farès was released from prison in Paris when he was named to it, was in the nature of a caretaker government, pending the election of a constituent assembly, planned for August 1962. A majority of the members of the executive, including Chawki Mostefai, who later negotiated an armistice and even a sort of peace with OAS, were representatives of FLN or otherwise obedient to it. Europeans such as the Gaullist mayor of Philippeville, Roger Roth, not compromised by the violence of the ultras and wanting to "play the game," were also represented. It was suggested to the executive that it coopt a representative of the Jewish population as a symbol of the brotherhood of Algerian patriots of the three religions, in the spirit of Mohammed V of Morocco who had made a point of naming a Jew to his government upon the proclamation of Morocco's independence. But nothing came of these proposals, very probably because of an FLN veto. Chief Rabbi
Naouri of Bône, who was at one time proposed as the Jewish member of the executive, never set foot in Rocher Noir. The failure of this project was considered as symptomatic even by Jews who did not make a habit of looking for anti-Jewish intentions on the part of FLN. It added to the atmosphere of depression and speeded up the rate of departures.

A fortnight after his release from internment in France in April 1962, and before he had even set foot in Algeria, Vice Premier Ahmed Ben Bella of the Algerian provisional government—whose conflict with the then Premier Yussuf Ben Khedda was not yet out in the open—was reported to have made a violent anti-Israel statement in an interview with a reporter for a leading Cairo newspaper. He reportedly declared that the Algerian revolution would not be complete until Algeria had contributed its armed assistance to the "liberation" of Palestine and promised to place 100,000 Algerian soldiers at the disposal of the Arab states in a future war against Israel. This statement, despite attempts to explain it away or deny it, further depressed the spirits of the Algerian Jews and caused many to flee who had hitherto hesitated. They reasoned that if the Algerian government should officially align itself with the belligerent Arab attitude towards Israel, the Algerian Jews would at best find themselves in similar straits to those of Morocco. Like them, they would have little or no freedom of movement, be denied passports, face closed frontiers, and be deprived of any contact with Israel. Psychologically, the many precipitate departures of Algerian Jews for France could be considered as a sort of advance escape of prisoners.

Prospect and Retrospect

On June 30, 1962, Algeria was on the verge of a referendum whose result—an overwhelming vote for an independent Algeria, cooperating in principle with France—was a foregone conclusion. At this last moment of the 132 years of l’Algérie française, Jacques Susini, a principal leader of OAS and former secretary general of the association of Algerian students, threw his support to the independent Algeria of FLN in return for a promise of amnesty for his followers, unofficially negotiated with leading members of the provisional executive. Susini had been the organizer of the large-scale racist assassinations of Arabs and the systematic campaign to murder all educated Moslems, especially physicians and pharmacists. At the end, he and his followers had applied scorched-earth tactics in an effort to "return" Algeria to the precise state in which it had been in 1830, on the eve of French colonization. It was in accordance with this policy that the buildings of the University of Algiers, including its precious library of tens of thousands of volumes, were burned. For several days after Susini’s capitulation, terrorist attacks in Algiers ceased entirely. They continued for a while in Oran, but soon ceased there as well.

It was at this point that the sharp conflict between the leaders of the provisional government on the one hand, and the Army of National Liberation and Ben Bella on the other, came into the open. Ben Bella took a plane from Tunis to Tripoli and then Cairo, in order to avoid arrest by his colleagues of
the provisional government. Because Ben Bella still held strong cards, the conflict further complicated a situation already complex and confused enough.

By the end of July 1962 some 70,000 Jews had left Algeria for France; in addition, an estimated 5,000 had gone to Israel since Passover 1962, and some from Western Algeria had gone to Spain in the wake of thousands of settlers of Spanish origin from the Oran region. Some 6,000 of Oran's 35,000 Jews remained there. There was no longer a minyan in the Great Synagogue, much less in the small prayer-houses. The Oran Jewish community had long lacked a titular chief rabbi. Its former chief rabbi, David Askenazi, had been named chief rabbi of Algiers and Algeria, had later resigned his functions, and finally had departed for France. There were no candidates for the chief rabbinate of Oran sufficiently well qualified to win acceptance. The several thousand Jews who remained were almost completely without communal services. One of the assistant rabbis of the city, Rabbi Cohen, attempted to reconstitute a sort of community life in the context of the new situation. Together with Catholic priests, Protestant pastors, and the Moslem imam he took part in a solemn assembly of reconciliation sponsored by FLN. But some days later he received threats and left hastily for France.

In Algiers some 10,000 Jews remained of an estimated 30,000 before the exodus. Here a relative anonymity afforded some protection to the rank and file. But as in Oran, no Jewish organizations or institutions survived. The Great Synagogue in the ancient Jewish quarter at the foot of the Casbah, ravaged in the Christmas Eve riots of 1960, had been only temporarily restored. The Maimonides rabbinical college had not been functioning for some time. The offices of the World Jewish Congress and the Comité Juif Algérien d'Etudes Sociales had closed their doors. During the French army's search of Bab-el-Oued in March and April 1962, in reprisal for the machine-gunning of French soldiers by the local OAS, the synagogue of that quarter was ravaged in its turn. Algiers had long been without a chief rabbi.

In Constantine the large Jewish quarter in the very heart of the city had been completely evacuated, its empty buildings awaiting the installation of Moslem families. Of the city's 20,000 Jews, only a thousand remained. All of the score of synagogues were closed. This ancient stronghold of North African Jewish piety no longer had a shohet or a mohel. The mass departures from Constantine had been taking place since the beginning of the winter, and Passover was celebrated in a desolation appropriate to the 9th of Ab.

The eight to ten thousand Jews of Tlemcen had left; this city, too, had been a religious center with a famous Jewish holy place called the "Tomb of Raab" which had been for centuries the object of pilgrimages from all over North Africa, not only by Jews but also by Moslems and even Christians. At the last moment, the leading Jewish professional men and community leaders had hastily left Mostaganem, Relizane, and Tiaret, three of the more important cities of the Oran region. Almost all the Jews of the large community in Ain-Temouchement, between Oran and Tlemcen, were also gone.
Thus on the eve of independence close to half the Jewish population had left Algeria (pp. 424, 428), while others were planning to depart as soon as they had settled their affairs. In contrast, the exodus of the European Christians, despite the extreme tension between Europeans and Moslems during the period of OAS domination, came to only a little more than a third of the total; it was about 300,000. Jews were almost a quarter of those “repatriated” from Algeria to France, although they had been only about 15 per cent of the non-Moslem population.

Among those who left were the Jewish communal leaders, the young, and the educated. Those who remained were largely either middle-class people whose businesses were dependent on geography, such as the date-exporters in the cities near the southern oases, and some (but very far from all) of the poor and uneducated with no connections in France. The Jews who remained were without leadership or organization. Practically nothing Jewish of importance remained in Algeria. Those who had not left made themselves as inconspicuous as possible and took no part in civic affairs. In mid-June FLN issued an appeal to the Jews to break away from “the criminals of the OAS.” The last issue of the Algiers Information juive appeared in April 1962. This periodical, edited on a high level by Jacques Lazarus, had, despite its rigid attitude of neutrality and discretion in regard to Algerian politics, nevertheless served as a sort of spokesman and had provided guidance, even if this could only be read between the lines.

In Algeria and in the Algerian Jewish colony of France there were known to be a small number of new leaders and functionaries for “Jewish matters” who sought to re-orient the structure and point of view of the Algerian Jewish community in accordance with the new “revolutionary” times. These were the FLN Jews, including Communists and “progressives.” For the most part, they had not previously been identified with Jewish interests or aspirations. They were chosen or chose themselves as the right men for the present situation, particularly because of their opposition to Zionism and the state of Israel. There was little reason to expect that as in Morocco, where the nucleus and cadres of the community had never disappeared, the new Algerian Jewish leaders would include people sincerely concerned with the survival and continuity of Judaism or the aims of Jewish welfare.

In recent years the long lethargy of Algerian Jewry, partly assimilated and partly immersed in conservatism, had begun to show signs of giving way to a spiritual renaissance. This was especially true among the youth, who had been inspired by the awakening of the Moslems and Arabs to affirm the Jewish content of their culture. This was now at an end.

The birth of an independent Algeria after a fierce and chaotic war lasting seven years was certainly one of the positive achievements of our era. In the last analysis, even if it was accomplished through a nationalism that was

---

1 No accurate figures were available as to the number of Jews in Algeria before the exodus. The figure of 130,000, based on the census of 1941 taken under the Vichy regime, was almost certainly too low, since there had been a fairly high rate of natural increase in the interim, especially among the Jews of the south. On the other hand, the estimate of 200,000 given by some Algerian Jewish sources in 1961 was almost certainly an overestimate.
often excessive and unjust, it represented a victory for human dignity, which could no longer accommodate itself to colonialism, however modified or attenuated. The majority of the people of the world fully understood this, as did President de Gaulle, who schemed and fought to confront his own country with a fait accompli and its justification. The State of Israel itself, in a telegram to de Gaulle in July 1962, hailed Algerian independence. Nevertheless, as has so often been true of Jews in the past, the Jews of North Africa were confronted by tragedy in the wake of an event which in itself called for rejoicing.

Arnold Mandel
Southern Africa

Political Developments

The year from July 1961 to June 1962 was marked by an increasing political polarization. In the Republic of South Africa the Nationalist regime of Premier Hendrik F. Verwoerd further intrenched itself politically and added to its arsenal of legal instruments of repression, while taking additional steps in the development of its program of apartheid. Resistance to its policies on the part of the non-white majority of the population continued, and to some extent appeared to be taking more violent forms. To the north, the Federation of Rhodesia and Nyasaland appeared to be moving toward dissolution despite the efforts of Federal Prime Minister Sir Roy Welensky to preserve it. In two of its components, Northern Rhodesia and Nyasaland, a transfer of power to African opponents of federation was under way. In the third, Southern Rhodesia, African political leaders announced that they would boycott elections under a new constitution which, while for the first time it provided some parliamentary representation for Africans, continued the white minority in control of the government. And in the British protectorates of Bechuanaland, Basutoland, and Swaziland—enclaves in South African territory coveted by the South African Republic—the British government began to take steps designed to lead to eventual independence under African rule.

South Africa's first national elections since the proclamation of the republic on May 31, 1961, took place in October 1961. The Nationalists increased their popular vote by approximately ten per cent and won 105 seats, a gain of three over their strength at the end of the outgoing parliament. The opposition United party carried 49 constituencies, for a loss of four. The strongly anti-apartheid Progressive party elected Helen Suzman in a Johannesburg suburb. Jacob D. D. Basson, who had broken with the Nationalists because of his opposition to apartheid and formed the National Union party, retained his seat from a Cape Province constituency.

In January 1962 Prime Minister Verwoerd announced that, as a step in the implementation of apartheid, self-government would be given to the

* For meaning of abbreviations, see p. 433.
million-and-a-half Africans of the Transkei area. This self-government was somewhat limited by the fact that it was to be exercised through chiefs appointed by the South African government, and was not recognized by at least a large part of the African population of the area. The plan was criticized by United party leader Sir De Villiers Graaff, who advocated the formation of a federation of self-governing African and white states. According to the New York Times (January 31, 1962), the area allotted to the proposed “Bantustans,” or self-governing African areas, under the Verwoerd plan, was capable of supporting only a half-million of the 11 million Africans in the republic. Further developments in the imposition of apartheid were foreshadowed in August 1961 when a member of the cabinet, Pieter Botha, said that the government planned to segregate Africans from “Colored” persons, that is, those of mixed blood. In February 1962 the government ruled that Japanese were to be considered as white. The government hoped to expand trade with Japan.

In July 1961, four months after the acquittal of the last defendants in the mass treason trial which had begun in 1957, the government formally announced that it was closing the case (AJYB, 1962 [Vol. 63], p. 456). There were, however, numerous other arrests in the course of the year and while there were some prosecutions, administrative internments and banishments to remote areas under the government's various special powers were more usual. The orders banning the African National Congress and the Pan-African Congress remained in force and were extended for a year in April 1962. In October 1961 the leader of the African National Congress, Chief Albert Luthuli, was awarded the Nobel Peace Prize. After some hesitation the government permitted him to leave the small village to which he had been confined, but only long enough to go to Stockholm for the award.

Some of the government's non-white opponents, despairing of the possibility of effecting change by peaceful means in view of the government's suppression of all African political activity, turned to violence; there were a number of bombings and other acts of sabotage during the year. The government responded by imposing new and more stringent security regulations, and in May it introduced a “Sabotage Bill” which so defined sabotage as to include strikes, trespass (e.g., sit-in demonstrations), and numerous other forms of protest. The penalties provided under the bill ranged up to death. The “Sabotage Bill” was passed by the lower house of parliament by a vote of 78-50 in May, and after passage by the upper house went into effect on June 28. The New Zealander Sir Leslie Munro, secretary general of the International Commission of Jurists and former president of the UN General Assembly, described it as a “ruthless attempt to enforce apartheid.” Another government measure, introduced in June and under consideration at the close of the period under review, provided for the imprisonment of persons posting or painting anti-government slogans. In June also, the government announced that the borders with the protectorates of Bechuanaland, Basutoland, and Swaziland—to which many of its opponents had fled—would be sealed. It also decreed that citizens of Commonwealth countries were to be
considered as aliens after January 1, 1963; this was a consequence of South Africa's break with the Commonwealth. In the same month it expelled to Southern Rhodesia two thousand basket weavers of the Mashona tribe who had lived in South Africa for years but did not have South African nationalit.

In October 1961 the United Nations General Assembly, by a vote of 67 to 1, with 9 abstentions (including the United States and Great Britain), censured South African Foreign Minister Eric Louw for a speech he had made there defending apartheid and attacking some of South Africa's critics (p. 416). In February 1962 the United Nations Economic Commission for Africa voted to drop South Africa from its membership. In May 1962 the government permitted a United Nations delegation, consisting of Victorio D. Carpio of the Philippines and Salvador Martinez de Alva of Mexico, to visit Southwest Africa. While the delegates were in the territory, a statement was issued in their names to the effect that they had found no threat to the peace and no policy of exterminating the native population, as had been charged. Several days later Carpio, who had meanwhile left Southwest Africa, denied having had any part in drafting the communiqué and said he had been in the hospital at the time. Martinez de Alva later contradicted Carpio's version. In July they submitted an official report to the United Nations in which they declared that the Republic of South Africa showed no intention of abandoning the policy of apartheid in Southwest Africa, that the territory was dominated by a small European minority, that the great majority of the African population wanted UN administration, and that the UN should consider the imposition of sanctions if South Africa failed to abide by UN resolutions in regard to the territory.

Despite the continued domestic and international tension, the economy of the country recovered from the decline of the previous year. South Africa's balance of payments improved and South African bonds rose sharply on the international market. Emigration continued high among the professional classes, however, and the English-language universities had many vacant posts for which they were unable to find suitable candidates.

During the period under review the Federation of Rhodesia and Nyasaland was in the midst of constitutional developments whose full extent was not yet clear, but which seemed almost certain to result in the Federation's dissolution or at least drastic alteration. The first parliamentary elections in the Protectorate of Nyasaland were held in August 1961 and resulted in an overwhelming victory for the Malawi Congress party of Dr. Hastings Banda, who shortly thereafter was named to head the government. Dr. Banda was committed to secession from the Federation, and received a pledge from the British government that this would be possible. This would not in itself have been fatal to the Federation, since Nyasaland was a deficit area requiring assistance from the Federal treasury. But the bulk of the Federation's revenues came from the copper industry of Northern Rhodesia, where during the year negotiations for a new constitution reached a stage which showed that it, too, would soon have an African-controlled government committed
to secession. Since Southern Rhodesia was economically dependent on its ties with Northern Rhodesia, there was doubt that it would be able to continue as a viable entity if it continued to preserve white supremacy after an African government took over in Northern Rhodesia. Anticipating difficulties, some commercial interests began to shift their bases of operations from Southern to Northern Rhodesia. At the same time, an increasing number of Southern Rhodesian whites sought to escape from the impasse by pushing for closer relations between their territory and the Republic of South Africa. Meanwhile, Federal Prime Minister Welensky and his ally, Southern Rhodesian Prime Minister Sir Edgar Whitehead, fought to preserve the Federation against overwhelming African and increasing white opposition.

MAURICE J. GOLDBLOOM

South African Jewish Community*

There were 110,000 Jews estimated to be living in South Africa, of whom 54,000 were in Johannesburg, 8,000 in adjoining Reef towns, 20,000 in Cape Town, and 13,000 divided among Durban, Pretoria, Port Elizabeth, Bloemfontein, and East London, in that order. The rest were scattered through the countryside, in communities varying from Vereeniging's 700 and Kimberley's 580 to villages with only a couple of Jewish families. There was a tendency for Jews in the smaller communities to migrate to the main towns.

The results of the census of 1960 were still awaited at the time of writing, October 1962. The census of 1951 reported 108,496 Jews, representing 4.18 per cent of a European (white) population of 2,588,933, in a total population (all races) of 12,437,277.

CIVIC AND POLITICAL STATUS

Jews were full citizens of the Republic of South Africa, participating in all aspects of national life. Seven Jews were elected to parliament in the general election of October 18, 1961: Ephraim Fisher (Johannesburg—Rosettenville), Major Edgar Baden Isaacs (Durban—Musgrave), Solomon Emdin (Johannesburg—Parktown), Alec Gorshel (Johannesburg—Hospital), and Len Taurog (Springs), all United party; Helen Suzman (Johannesburg—Houghton), Progressive party, and Solomon Frank (Omaruru—South West Africa) National party. Fisher, Taurog, and Frank were returned unopposed. In addition, Charles Barnett and Abe Bloomberg had been elected earlier to

* For meaning of abbreviations, see p. 433.
represent Cape Colored voters (Bloomberg unopposed). Ephraim Woolf and Major Abraham Berman continued as members of the national senate. Sixteen Jews continued to serve as members of provincial councils. Alfred Honikman was elected mayor of Cape Town, and there were also Jewish mayors in other towns.

Solly Miller was named to the supreme court in December 1961, bringing the number of sitting Jewish judges to six—Joseph Herbstein and Hyman Bloch in the Cape, Simon Kuper and Oscar Galgut in the Transvaal, Edgar Henochsberg in Natal, and Miller in the Orange Free State. Percy Yutar became deputy attorney general of the Transvaal.

**Political Developments Affecting the Jewish Community**

When at the 1961 session of the United Nations General Assembly, a group of Afro-Asian states moved to censure South African Foreign Minister Eric Louw for his speech of October 10 defending apartheid, all the Western states except Holland and Israel abstained. The Netherlands and Israel joined the Afro-Asian states, the Soviet bloc, and some Latin American states in voting for the censure motion.

In a broadcast from New York on October 13, 1961, Louw sharply criticized the Netherlands vote. On October 14, South African Premier Hendrik Frensch Verwoerd expressed “deep shock” at the attitude taken by the Netherlands government, adding that its only Western ally in this attitude was the government of Israel. The general election of October 18 being imminent, government leaders suspended further comment to keep the matter out of the election. (As in all elections since they had come to power, they avoided any suggestion of a Jewish issue.)

South African Jews were disconcerted by Israel’s vote. The *Zionist Record*, organ of the South African Zionist Federation, editorially criticized Israel’s support of the censure motion. So did the Revisionist *Jewish Herald*. The independent *Southern African Jewish Times* felt that Israel voted against South Africa “with reluctance” and could contend “that too much was involved for her, the Middle East, and the whole African continent, to have pursued any other course.”

In another broadcast in New York on October 20, 1961, Foreign Minister Louw criticized various countries which had voted against South Africa. He said that he did not expect Israel to support South Africa, but he had expected an abstention “in view of the fact that the South African government and also individual members of the cabinet have in the past gone out of their way to foster good relations with Israel.” He mentioned instances of South African assistance to Israel and expressed the hope that South African Jews would “disapprove of the hostile and ungrateful action of the Israeli delegation to the United Nations.”

In response to inquiries from newspapers, the South African Jewish Board of Deputies, central representative organization of the community, said that “Israel’s vote of censure on Louw’s speech had given rise to strong criticism among many South African Jews.” It declared:
It is recognized that Israel, in determining her international policies, must take into account delicate and complex factors upon which she alone is competent to judge. Nevertheless, it is felt that this was a case where the issue was a simple one: the question of freedom of speech in the international forum.

In these circumstances, Israel should have joined the Western nations in abstaining from voting on the Afro-Asian motion of censure.

The board’s spokesman added that it was sincerely hoped that the incident would not mar the very friendly relations which had hitherto existed between Israel and South Africa. Jewish citizens of this country warmly appreciated the many manifestations of friendship by this country to Israel and sincerely trust that the relations between the two countries will continue on the same friendly basis.

The monthly meeting of deputies in Johannesburg on October 29, 1961, supported the board’s action, while stressing that this was not in any way a reflection on Israel’s right, as a sovereign state, “to determine its policies in terms of its own principles and interests,” respecting which South African Jews, as citizens of a different state, had no locus standi.

In mid-November 1961, the Johannesburg Sunday Times published a private letter from Premier Verwoerd in reply to a private letter deploring Israel’s vote by a Cape Town Jew, Sydney East. Verwoerd’s letter, written by his secretary, said the prime minister agreed with East that the attitude taken up by Israel in the United Nations is a tragedy for Jews in South Africa. Fortunately the reaction of many Jews and Jewish organizations was such that what might have been worse was relieved to a certain extent by this pro-South African reaction.

The letter commented on the effect which Israel’s vote must have on pro-Israel feeling in South Africa, and added:

The fact that during the last election so many Jews supported the Progressive party and so few the National party did not pass unnoticed, and this act of Israel, coming at the same time, together with other attacks on the policy of separate development, is, as you say, really a tragedy.

The English-language press (mostly anti-government) sharply criticized the letter as a threat to the Jewish community and an attempt to hold local Jewry hostage for the actions of Israel. The Afrikaans press (mostly pro-government) charged that English press comment exaggerated the issue and was motivated more by opposition to the government than concern with the facts. The Jewish press, without taking political sides, criticized the letter as representing an attitude which was either mistaken and in need of correction, or minatory and requiring firm opposition.

Verwoerd took swift steps to remove what he claimed was a misrepresentation of his attitude. Addressing the Witwatersrand conference of his party in Johannesburg on November 22, he told the large assembly of delegates, which included several Jews, that he had merely “replied in simple, polite letters to persons who had written . . . on matters about which they
felt unhappy. It was very sad that just someone of Jewish origin had broken the usual confidence of an exchange of letters.” He denied that his letter was minatory. “I do not want to threaten. I want to gather together everybody in the best interests of the country, no matter what their language, religion or country of origin.” He said it would be stupid of him or any Nationalist to try to alienate any section of the population. “There had been times when one could have spoken of antisemitism in South Africa, but during the government’s thirteen years of office, there had not been one single action against Jews.” He appealed to everybody to maintain that position. “Nobody must allow himself to be impelled by propaganda to participate in the arousing of racial hatred.” He warned that “neither deeds of the State of Israel nor the actions of certain persons in this country must be allowed to conduce to antisemitism.” Defining his policy toward Israel, he said: “Israel had always represented something in which the Afrikander believed.” Finally, he drew a parallel between Israel’s policy in maintaining itself as a Jewish state in an Arab Middle East, and South Africa’s policy of separate development.

Both the Jewish and general press welcomed the prime minister’s statement as clearing the air and removing any suggestion of antisemitism. Teddy Schneider, chairman of the South African Jewish Board of Deputies, told the monthly meeting of deputies in Johannesburg in November 1961 that he hoped that with the prime minister’s reaffirmation of the democratic rights of Jewish citizens, his dissociation of South African Jewry from the political actions of Israel, and his appeal to all to continue to keep the country free from antisemitism, the controversy would be allowed to end. Schneider’s statement received extensive press publicity and the controversy subsided.

Subsequently, after Israel voted in November for the resolution to impose sanctions on South Africa which was next put forward by the Afro-Asian states at the United Nations, the treasury informed the South African Zionist Federation that the special permission which the government had since 1950 given the federation, to transmit Zionist gift funds to Israel in excess of foreign-currency restrictions, was being withdrawn, and that henceforth transfer of funds to Israel would come under the same restrictions as applied to other countries.

Edel Horwitz, chairman of the Zionist Federation, interviewed Finance Minister Ebenezer Donges in December 1961 in an endeavor to get the concession restored, and in March 1962 Joseph Daleski, acting chairman of the federation, and Namie Philips, president of the Board of Deputies, had a further interview with Donges. Both missions were unsuccessful, though the minister made it clear that if circumstances changed, the government would be prepared to reconsider the situation.

Conscience Clause

There were further developments in regard to the private members’ bill, introduced into parliament in 1961 on behalf of the University of the Orange Free State (Bloemfontein), which sought to exempt that institution from
the so-called “conscience clause” provision against any test of religious belief in making staff appointments. Early in 1961 the Board of Deputies and the president of the Christian Council of South Africa had made representations against the bill, and people thought it would be dropped (AJYB, 1962 [Vol. 63], p. 459). Later in the year the synod of the Cape Nederduitsche Gereformeerde Kerk adopted a resolution putting it into line with its sister churches in the Transvaal and Orange Free State in opposition to the “conscience clause” and supporting the effort to get it withdrawn from the OFS University. It also adopted a resolution urging that only Christian teachers should be appointed in state schools.

In November 1961 the Board of Deputies issued a statement opposing this attitude, not only as affecting the rights of Jewish citizens but also as affecting the principle of freedom of conscience at state educational institutions, and tracing the history of the “conscience clause” in South African university legislation as a provision expressly designed to maintain this principle. The board’s statement was widely publicized. Spokesmen for the universities of Cape Town, Witwatersrand, and Pretoria supported the retention of the “conscience clause,” which was also backed by editorial comment in many newspapers. The senate of the OFS University (comprising the teaching staff) voted 20 to 18 against the removal of the “conscience clause.” The Bloemfontein branch of the Medical Association (interested in a projected graduate medical school at the university) resolved, with only one dissenting vote, to oppose withdrawal of the clause. In February 1962, the council of the university decided to drop the part of their bill which sought withdrawal of the “conscience clause.” The remaining aspects of the bill were not controversial and were unanimously approved by parliament.

**Antisemitism**

While antisemitic agitation was still confined to fringe elements, known Jew-baiters were endeavoring to expand their activities. Several newspapers reported an increase in undercover antisemitic organization. There were indications, particularly in the type of material circulated in connection with Eichmann’s trial and execution, of links with antisemitic agitators in other lands. Raymond Rudman of Pietermaritzburg (AJYB, 1962 [Vol. 63], p. 459), active in peddling antisemitism since the 1930’s and linked with the Ku Klux Klan, claimed increased membership for his “Boerenasie” organization and its English counterpart, the “S.A. Anglo-Nordic Union”; whether they had any real strength was doubtful. Johan Schoeman of Broederstroom, near Pretoria, continued distributing pamphlets entitled *Eichmann is Not Guilty and Whose is the Hidden Hand?* Robey Leibbrandt, once convicted for wartime treason as a Nazi agent, announced the establishment of an “Anti-Communist Protection Front” with a “private army.” Minister of Justice John Vorster said in reply to questions in parliament that he knew nothing of this “private army” and gave the assurance that he would “carry out the law in all circumstances where one group in contravention of the provisions of the existing laws incites racial feeling between races.”
There were a few instances of swastika daubings on synagogues during the period under review, and on June 13, 1962, an attempt was made to dynamite the monument to martyred European Jewry at Johannesburg's Westpark cemetery. The damage was not extensive.

The 23rd biennial congress of the South African Jewish Board of Deputies, meeting in Johannesburg in August and September 1962, expressed concern at "what appears to be increased antisemitic activity in the Republic" and urged the introduction of legislation to make "the incitement of violence, hostility or ill-will against any racial or religious group" a punishable offense.

**Jews and Racial Problems**

On South Africa's racial problems, the Board of Deputies' congress unanimously adopted a resolution stating:

Congress, recognizing that the fundamental racial problems of South Africa concern members of the Jewish community as vitally as they do all other sections of the population, urges every Jewish citizen to make his individual contribution, in accordance with the teachings and precepts of Judaism, towards the promotion of understanding, goodwill and cooperation between the various races, peoples and groups in South Africa and towards the achievement of a peaceful and secure future for all the inhabitants of the country based on the principles of justice and the dignity of the individual.

At the same time, the board deplored any attempts, from within or outside the Jewish community, to introduce Jewish issues into the political controversies of South Africa. It affirms that there is no collective Jewish attitude on political issues [and] emphasizes that, in common with other South Africans, Jewish citizens as individuals have the right and duty to hold and express views on such questions and to exercise their civic responsibilities through the political party of their free choice.

**COMMUNAL ORGANIZATION**

The Deputies' congress reelected President Namie Philips and Chairman Teddy Schneider.

Mounting budgetary pressures accentuated the need for a wider measure of communal coordination. The Board of Deputies instituted a special committee to study the question, headed by Percy Zelikow, former Jewish Welfare Council chairman. The committee made recommendations for creating the necessary climate for closer coordination.

**Youth Programs**

The board also reviewed work in the youth and student fields. While it was recognized that Zionist youth groups reached a large percentage of South African Jewish youth, stress was laid on the need for bringing into Jewish communal activity the substantial section not affiliated with either Zionist youth or synagogue groups. The board's youth department was given a
mandate to continue its work. The board reported failure thus far to find a successor to Leo W. Schwarz as adviser to Jewish students at South African universities (AJYB, 1962 [Vol. 63], p. 460). How to increase campus facilities for Jewish youth and provide trained guidance for Jewish students remained a major problem for communal leadership.

Fund Raising

Unable to pay its way even with a Zionist Federation loan added to its United Communal Fund subsidy, the S.A. Board of Jewish Education continued to seek contributions in Johannesburg for its King David schools. In Cape Town special efforts were made to raise the necessary funds for the Herzlia school. Other large centers asked an increasing percentage of communal campaigns for local needs.

The United Communal Fund, with a stable income, faced the problem of larger needs. In the Israeli United Appeal campaign, too, the call was for larger totals.

Religion

Congregational life remained the backbone of the Jewish community. Both Orthodox and Reform sections expanded, despite some losses of key personnel. Orthodox Rabbi Louis Isaac Rabinowitz left Johannesburg at the end of October 1961 to settle in Israel, after having served for 16 years as chief rabbi of Johannesburg's United Hebrew Congregation and for a large part of that time also as chief rabbi of the Federation of Synagogues of the Transvaal and Orange Free State. Although he had given more than five years' notice and personally recommended a successor, his departure found both the congregation and the federation unable to decide on who was to replace him. Both posts still remained vacant at the time of writing.

Johannesburg's Great Synagogue, which had been Chief Rabbi Rabinowitz's seat, also lost Chief Cantor Israel Alter at the end of January 1962, when he resigned to settle in the United States.

The first two rabbis to receive ordination in South Africa, Ben Isaacson and Denis Isaacs, both graduates of the local Training College for Rabbis and Ministers which Chief Rabbi Rabinowitz played a leading part in establishing, were raised to the rabbinate in June 1962 by a Semihah board set up by the Training College and the Johannesburg Beth Din.

The administrator of the Transvaal opened Johannesburg's new Oxford synagogue in August 1962. Durban's new synagogue was opened in 1961. Bloemfontein's new synagogue was nearing completion at the time of writing.

Significant congregational anniversaries were celebrated during the year in Port Elizabeth (centenary), Kimberley (diamond jubilee), and Johannesburg's Kensington (silver jubilee).

In August 1962 Aaron Opher of Chicago became chief minister of Johannesburg's United Progressive Jewish congregation, a post vacant since the emigration to Israel of Rabbi Moses Cyrus Weiler in 1957. A new Reform temple was consecrated in Springs, and premises were extended in
Johannesburg. In other centers, Reform congregations continued with increased memberships.

**Education**

The Jewish day-school movement was further expanded. There were, at the time of writing, the King David complex of day schools in Johannesburg; the Carmel day school in Pretoria (which added a new wing during the year); the Herzlia and the Weizmann day schools in Cape Town; the Sharon day school in Durban, and the Theodor Herzl Jewish day school in Port Elizabeth.

The year also saw additions to Johannesburg's Talmud Torah facilities with the opening of the Isaac Lopato Hebrew Education Center and the new Oxford Talmud Torah. The Yiddish folk schools opened their new building. In the Reform sector, the Rabbi Weiler Hebrew school was opened at Johannesburg's Temple Shalom center, the new Temple Emanuel Hebrew school was consecrated, and the Temple Israel Hebrew school was extended. In Cape Town, a new Reform Hebrew school was dedicated at Sea Point.

**Zionism and Relations with Israel**

The 1961 S.A. Zionist conference decided to expand activities in education and aliyah. This was done with increasing success during the period under review. The conference also set up a special commission on Zionist youth work, under the chairmanship of Judge Simon M. Kuper; the report of this commission, recently completed, was not yet public at the time of writing. Israeli Prime Minister David Ben-Gurion's 75th birthday in November 1961 provided the occasion for community-wide celebration, as did Israel's Independence Day six months later.

South African Zionist women sent eleven delegates to the world WIZO conference in Israel in February 1962.

Minister of Information Frank Waring proposed the toast to Israel on behalf of the South African government at the diplomatic reception given in Cape Town on Israel Independence Day by Israel Minister to South Africa Simha Pratt. Israel had a pavilion at the 1962 Rand Easter Show.

**Social Services**

Difficult economic conditions placed added burdens on Jewish and non-Jewish social welfare organizations. At the annual meeting of the Transvaal Jewish Welfare Council in August 1962, the chairman reported that 1,016 families were helped by the council during the year—one in every 20 Jewish families in the Transvaal. Totals disbursed for rehabilitation and relief increased: the Johannesburg Hevrah Kaddisha spent R101,790 ($142,500) in the first six months of 1962, as against R90,800 ($127,100) in the preceding six months; the Women's Benevolent and Welfare Society, R42,300

---

1 **R =** Rand, the unit of the present South African currency

2 **R1 = 10 shillings sterling**

2 **R2 = £1 sterling**
The annual meeting of the Witwatersrand Hebrew Benevolent Association in December 1962 reported loans of R143,885 ($201,400) to 283 borrowers during the year. Annual meetings of other philanthropic societies reflected similar increases.

Other organizations engaged in welfare work—homes for the aged and orphanages in Johannesburg and Cape Town—registered increased expenditures. Bikkur Holim and kosher-kitchen organizations continued their work.

Employment placement services run by the Board of Deputies and the South African ORT-OSE continued. ORT-OSE also furnished vocational-guidance services and grants and scholarships.

**Cultural Activities**

During the period under review, lecture programs and seminars were offered by several organizations, among them the Zionist Federation, the Board of Deputies, the Union of Jewish Women, the Women's Zionist Council, the Yiddish Cultural Federation, and the Histadrut 'Ivrit. Jewish Book Month was sponsored by the Board of Deputies, and People's College jointly by the Board of Deputies and the Zionist Federation.

Books by South African Jews published during the year included Rabbi Israel Abrahams' English translations of Professor Umberto Cassuto's biblical commentaries, *The Documentary Hypothesis* and *From Adam to Noah; The Cycle of the Jewish Year* by Rabbi Jacob Vainstein; *A Short History of the Jewish Press and Literature in South Africa* by J. A. Poliva; *Adventure of Jewish Education* by Isaac Goss; *Betsel ha-gezacim* ("In the Shadow of the Roses") (Hebrew) by N. Levinsky; *The Wizard Bird* (novel) by Sarah Gertrude Millin; *Encyclopaedia of South Africa* edited by Eric Rosenthal; *Journey Through Hell* (life under the Nazis in Hungary) by Reska Weiss; *On Human Destiny* (philosophy) by E. E. Hirschmann; *The Audience is Waiting* (reminiscences) by Jack Stodel; *My Judaism, My Jews* (essays) by Edgar Bernstein.

**Personalia**

Losses suffered by South African Jewry during the year included Edgar Baden Isaacs, member of Parliament (January 1962); Abe Goldberg, former MP (February 1961); Harry Teeger, veteran Johannesburg communal leader (July 1962); Judith Gluckman, artist (September 1961); Samuel Abraham Rochlin, historian and archivist (November 1961); and Jock Isacowitz, ex-soldiers' leader (February 1962).

EDGAR BERNSTEIN
THE FIGURES presented here were derived from local censuses, communal registrations, estimates by informed persons, and data provided by Jewish organizations in response to a special inquiry by the YEAR Book (AJYB, 1961 [Vol. 62], pp. 382-88). Changes due to births and deaths were taken into account only in so far as they were reflected in figures supplied by local sources. During the period under review the Jewish demographic picture was changed by mass departures of Jews from North Africa, mainly to France and to a lesser extent to Israel, as well as immigration to Israel from other countries. At the time of writing (October 1962), only rough estimates as to these trends were available and there were substantial differences between figures from various sources.

DISTRIBUTION BY CONTINENTS

The estimated world Jewish population in mid-1962 was about 13,000,000. Some 6,560,000, or about half, were in North, Central, and South America and the West Indies; 3,907,000, or about 30 per cent, in Europe; 2,160,000, or 17 per cent, in Asia; 318,000, or 2.5 per cent, in Africa; and some 70,000, or about 0.5 per cent, in Australasia.¹

Europe

Of the 3,907,000 Jews in Europe, 2,385,000 were in the Soviet Union, 340,000 in the countries of the Soviet bloc, and about 1,180,000 in the non-Communist countries. After the establishment of the independent Algerian state, the mass movement of Algerian Jews to France transformed the French Jewish community. It was estimated that by the fall of 1962 this migration, together with the previous influx of Tunisian and some Moroccan Jews, had raised the number of Jews in France to 500,000, making the Jewish community there the fourth largest in the world and the largest in Western Europe. The United Kingdom's 450,000 Jews formed the second largest community in Western Europe.

¹ For meaning of abbreviations, see p. 483.

¹ Figures in the tables below are rounded out to the nearest 50.
TABLE 1. ESTIMATED JEWISH POPULATION IN EUROPE, BY COUNTRIES, 1962

<table>
<thead>
<tr>
<th>Country</th>
<th>Total(^a) population</th>
<th>Jewish population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Albania</td>
<td>1,660,000</td>
<td>300</td>
</tr>
<tr>
<td>Austria</td>
<td>7,074,000</td>
<td>11,000</td>
</tr>
<tr>
<td>Belgium</td>
<td>9,203,000</td>
<td>35,150</td>
</tr>
<tr>
<td>Bulgaria</td>
<td>7,943,000</td>
<td>7,000</td>
</tr>
<tr>
<td>Czechoslovakia</td>
<td>13,776,000</td>
<td>18,000</td>
</tr>
<tr>
<td>Denmark</td>
<td>4,617,000</td>
<td>6,000</td>
</tr>
<tr>
<td>England</td>
<td>52,777,000</td>
<td>450,000</td>
</tr>
<tr>
<td>Finland</td>
<td>4,467,000</td>
<td>1,500</td>
</tr>
<tr>
<td>France</td>
<td>45,960,000</td>
<td>500,000</td>
</tr>
<tr>
<td>Germany</td>
<td>72,814,000</td>
<td>30,000</td>
</tr>
<tr>
<td>Gibraltar</td>
<td>22,500</td>
<td>650</td>
</tr>
<tr>
<td>Greece</td>
<td>8,394,000</td>
<td>6,500</td>
</tr>
<tr>
<td>Hungary</td>
<td>10,057,000</td>
<td>90,000</td>
</tr>
<tr>
<td>Ireland</td>
<td>2,815,000</td>
<td>5,400</td>
</tr>
<tr>
<td>Italy</td>
<td>49,455,000</td>
<td>35,000</td>
</tr>
<tr>
<td>Luxembourg</td>
<td>317,000</td>
<td>1,000</td>
</tr>
<tr>
<td>Malta</td>
<td>329,000</td>
<td>50</td>
</tr>
<tr>
<td>Netherlands</td>
<td>11,797,000</td>
<td>27,000</td>
</tr>
<tr>
<td>Norway</td>
<td>3,611,000</td>
<td>900</td>
</tr>
<tr>
<td>Poland</td>
<td>29,965,000</td>
<td>30,000</td>
</tr>
<tr>
<td>Portugal</td>
<td>9,268,000</td>
<td>750</td>
</tr>
<tr>
<td>Rumania</td>
<td>18,567,000</td>
<td>180,000</td>
</tr>
<tr>
<td>Soviet Union</td>
<td>218,000,000</td>
<td>2,385,000(^b)</td>
</tr>
<tr>
<td>Spain</td>
<td>30,817,000</td>
<td>3,000</td>
</tr>
<tr>
<td>Sweden</td>
<td>7,520,000</td>
<td>14,000</td>
</tr>
<tr>
<td>Switzerland</td>
<td>5,470,000</td>
<td>19,050</td>
</tr>
<tr>
<td>Turkey</td>
<td>28,602,000</td>
<td>43,000(^b)</td>
</tr>
<tr>
<td>Yugoslavia</td>
<td>18,836,000</td>
<td>7,000</td>
</tr>
</tbody>
</table>

**TOTAL**          | 674,133,500             | 3,907,250          


\(^b\) Includes Asian regions of the USSR and Turkey.
North, Central, and South America

The Jewish population of the United States was estimated at about 5,585,000 (p. 57). There were about 250,000 Jews in Canada (p. 261) and over 715,000 in Latin America. Cuba's Jewish population fell to 3,500. The Jewish population in Argentina was estimated at 450,000, and the previous estimate of 400,000 has been revised accordingly (AJYB, 1961 [Vol. 62], p. 490).

TABLE 2. ESTIMATED JEWISH POPULATION IN NORTH, CENTRAL, AND SOUTH AMERICA AND THE WEST INDIES, BY COUNTRIES, 1962

<table>
<thead>
<tr>
<th>Country</th>
<th>Total* population</th>
<th>Jewish population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Canada</td>
<td>18,600,000</td>
<td>254,000</td>
</tr>
<tr>
<td>Mexico</td>
<td>37,233,000</td>
<td>28,000</td>
</tr>
<tr>
<td>United States</td>
<td>186,511,000</td>
<td>5,585,000</td>
</tr>
<tr>
<td>Total North America</td>
<td>242,344,000</td>
<td>5,867,000</td>
</tr>
<tr>
<td>Barbados</td>
<td>243,000</td>
<td>100</td>
</tr>
<tr>
<td>Costa Rica</td>
<td>1,225,000</td>
<td>1,500</td>
</tr>
<tr>
<td>Cuba</td>
<td>7,068,000</td>
<td>3,500</td>
</tr>
<tr>
<td>Curacao</td>
<td>148,000</td>
<td>1,000</td>
</tr>
<tr>
<td>Dominican Republic</td>
<td>3,205,000</td>
<td>500</td>
</tr>
<tr>
<td>El Salvador</td>
<td>2,501,000</td>
<td>300</td>
</tr>
<tr>
<td>Guatemala</td>
<td>3,980,000</td>
<td>1,200</td>
</tr>
<tr>
<td>Haiti</td>
<td>4,346,000</td>
<td>150</td>
</tr>
<tr>
<td>Honduras</td>
<td>1,883,000</td>
<td>150</td>
</tr>
<tr>
<td>Jamaica</td>
<td>1,638,000</td>
<td>1,400</td>
</tr>
<tr>
<td>Nicaragua</td>
<td>1,527,000</td>
<td>200</td>
</tr>
<tr>
<td>Panama</td>
<td>1,084,000</td>
<td>2,000</td>
</tr>
<tr>
<td>Trinidad</td>
<td>859,000</td>
<td>400</td>
</tr>
<tr>
<td>Total Central America and West Indies</td>
<td>29,707,000</td>
<td>12,400</td>
</tr>
<tr>
<td>Argentina</td>
<td>21,078,000</td>
<td>450,000</td>
</tr>
<tr>
<td>Bolivia</td>
<td>3,549,000</td>
<td>4,000</td>
</tr>
<tr>
<td>Brazil</td>
<td>75,271,000</td>
<td>125,000b</td>
</tr>
<tr>
<td>Chile</td>
<td>7,827,000</td>
<td>30,000</td>
</tr>
<tr>
<td>Colombia</td>
<td>14,443,000</td>
<td>10,000</td>
</tr>
<tr>
<td>Ecuador</td>
<td>4,579,000</td>
<td>2,000</td>
</tr>
<tr>
<td>Paraguay</td>
<td>1,857,000</td>
<td>1,200</td>
</tr>
<tr>
<td>Peru</td>
<td>10,365,000</td>
<td>4,000</td>
</tr>
<tr>
<td>Surinam</td>
<td>270,000</td>
<td>1,000</td>
</tr>
<tr>
<td>Uruguay</td>
<td>2,827,000</td>
<td>45,000</td>
</tr>
<tr>
<td>Venezuela</td>
<td>7,788,000</td>
<td>8,500</td>
</tr>
<tr>
<td>Total South America</td>
<td>149,854,000</td>
<td>680,700</td>
</tr>
<tr>
<td>TOTAL</td>
<td>421,905,000</td>
<td>6,560,100</td>
</tr>
</tbody>
</table>

a See Table 1, note a.
b For other local estimate, see p. 283.
Asia and Australia-New Zealand

Of some 2,160,000 Jews in Asia, exclusive of the Asian parts of Turkey and the USSR, over 2,000,000 were in Israel and 80,000 in Iran. Australia had a Jewish population of 66,000, and New Zealand 4,500.

### TABLE 3. ESTIMATED JEWISH POPULATION IN ASIA, BY COUNTRIES, 1962

<table>
<thead>
<tr>
<th>Country</th>
<th>Total population</th>
<th>Jewish population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aden</td>
<td>7,300,000</td>
<td>500</td>
</tr>
<tr>
<td>Afghanistan</td>
<td>12,000,000</td>
<td>1,000</td>
</tr>
<tr>
<td>Burma</td>
<td>22,342,000</td>
<td>500</td>
</tr>
<tr>
<td>China</td>
<td>646,530,000</td>
<td>200</td>
</tr>
<tr>
<td>Cyprus</td>
<td>581,000</td>
<td>150</td>
</tr>
<tr>
<td>Hong Kong</td>
<td>3,178,000</td>
<td>200</td>
</tr>
<tr>
<td>India</td>
<td>441,631,000</td>
<td>20,000</td>
</tr>
<tr>
<td>Indonesia</td>
<td>96,385,000</td>
<td>100</td>
</tr>
<tr>
<td>Iran</td>
<td>20,678,000</td>
<td>80,000</td>
</tr>
<tr>
<td>Iraq</td>
<td>7,263,000</td>
<td>6,000</td>
</tr>
<tr>
<td>Israel</td>
<td>2,293,000</td>
<td>2,035,000</td>
</tr>
<tr>
<td>Japan</td>
<td>94,050,000</td>
<td>1,000</td>
</tr>
<tr>
<td>Lebanon</td>
<td>1,646,000</td>
<td>7,000</td>
</tr>
<tr>
<td>Pakistan</td>
<td>96,558,000</td>
<td>400</td>
</tr>
<tr>
<td>Philippines</td>
<td>29,698,000</td>
<td>500</td>
</tr>
<tr>
<td>Singapore</td>
<td>1,687,000</td>
<td>750</td>
</tr>
<tr>
<td>Syria</td>
<td>4,930,000</td>
<td>5,000</td>
</tr>
<tr>
<td>Yemen</td>
<td>4,555,000</td>
<td>3,500</td>
</tr>
</tbody>
</table>

**TOTAL**       | **1,493,305,000**  | **2,161,800**     |

*a See Table 1, note a.

### TABLE 4. ESTIMATED JEWISH POPULATION IN AUSTRALIA AND NEW ZEALAND, 1962

<table>
<thead>
<tr>
<th>Country</th>
<th>Total population</th>
<th>Jewish population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Australia</td>
<td>10,508,000</td>
<td>66,000</td>
</tr>
<tr>
<td>New Zealand</td>
<td>2,485,000</td>
<td>4,500</td>
</tr>
</tbody>
</table>

**TOTAL**       | **12,993,000**    | **70,500**        |

*a See Table 1, note a.*
Africa

The Jewish population in Africa declined to some 318,000, including 110,000 in the Union of South Africa. It was estimated that in the fall of 1962 only 10,000 Jews remained in Algeria, 40,000 in Tunisia, and about 130,000 in Morocco. Some of the oldest Jewish settlements in the Maghreb were in the process of liquidation.

TABLE 5. ESTIMATED JEWISH POPULATION IN AFRICA, BY COUNTRIES, 1962

<table>
<thead>
<tr>
<th>Country</th>
<th>Total population</th>
<th>Jewish population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Algeria</td>
<td>11,020,000</td>
<td>10,000</td>
</tr>
<tr>
<td>Congo Republic</td>
<td>14,450,000</td>
<td>500</td>
</tr>
<tr>
<td>Egypt</td>
<td>26,578,000</td>
<td>5,000</td>
</tr>
<tr>
<td>Ethiopia</td>
<td>15,000,000</td>
<td>12,000</td>
</tr>
<tr>
<td>Kenya</td>
<td>7,287,000</td>
<td>1,000</td>
</tr>
<tr>
<td>Libya</td>
<td>1,216,000</td>
<td>3,750</td>
</tr>
<tr>
<td>Morocco (including Tangier)</td>
<td>11,925,000</td>
<td>130,000</td>
</tr>
<tr>
<td>Northern Rhodesia</td>
<td>2,480,000</td>
<td>1,500</td>
</tr>
<tr>
<td>Southern Rhodesia</td>
<td>3,150,000</td>
<td>5,000</td>
</tr>
<tr>
<td>Tunisia</td>
<td>4,254,000</td>
<td>40,000</td>
</tr>
<tr>
<td>Union of South Africa</td>
<td>14,929,000</td>
<td>110,000</td>
</tr>
<tr>
<td>Total</td>
<td>112,289,000</td>
<td>318,750</td>
</tr>
</tbody>
</table>

* See Table 1, note a.

COMMUNITIES WITH LARGEST JEWISH POPULATIONS

Together, the United States, the Soviet Union, and Israel accounted for over 75 per cent of the total Jewish population of the world. Only four other countries had Jewish communities of more than 200,000.

TABLE 6. COUNTRIES WITH LARGEST JEWISH POPULATIONS, 1962

<table>
<thead>
<tr>
<th>Country</th>
<th>Jewish population</th>
</tr>
</thead>
<tbody>
<tr>
<td>United States</td>
<td>5,585,000</td>
</tr>
<tr>
<td>Soviet Union</td>
<td>2,385,000</td>
</tr>
<tr>
<td>Israel</td>
<td>2,035,000</td>
</tr>
<tr>
<td>France</td>
<td>500,000</td>
</tr>
<tr>
<td>Argentina</td>
<td>450,000</td>
</tr>
<tr>
<td>England</td>
<td>450,000</td>
</tr>
<tr>
<td>Canada</td>
<td>254,000</td>
</tr>
</tbody>
</table>
TABLE 7. ESTIMATED JEWISH POPULATION, SELECTED CITIES, 1962

<table>
<thead>
<tr>
<th>City</th>
<th>Jewish population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amsterdam</td>
<td>14,000</td>
</tr>
<tr>
<td>Antwerp</td>
<td>10,000</td>
</tr>
<tr>
<td>Athens</td>
<td>2,850</td>
</tr>
<tr>
<td>Basle</td>
<td>2,450</td>
</tr>
<tr>
<td>Belgrade</td>
<td>1,500</td>
</tr>
<tr>
<td>Berlin</td>
<td>6,000</td>
</tr>
<tr>
<td>Berne</td>
<td>800</td>
</tr>
<tr>
<td>Bordeaux</td>
<td>5,000</td>
</tr>
<tr>
<td>Brussels</td>
<td>23,000</td>
</tr>
<tr>
<td>Calcutta</td>
<td>2,500</td>
</tr>
<tr>
<td>Cochin</td>
<td>500</td>
</tr>
<tr>
<td>Copenhagen</td>
<td>6,000</td>
</tr>
<tr>
<td>Florence</td>
<td>1,500</td>
</tr>
<tr>
<td>Geneva</td>
<td>2,650</td>
</tr>
<tr>
<td>Glasgow</td>
<td>13,400</td>
</tr>
<tr>
<td>Haifa</td>
<td>182,000</td>
</tr>
<tr>
<td>Helsinki</td>
<td>1,100</td>
</tr>
<tr>
<td>Izmir</td>
<td>4,000</td>
</tr>
<tr>
<td>Jerusalem</td>
<td>166,000</td>
</tr>
<tr>
<td>Johannesburg</td>
<td>53,450</td>
</tr>
<tr>
<td>Leeds</td>
<td>2,500</td>
</tr>
<tr>
<td>London (Greater)</td>
<td>280,000</td>
</tr>
<tr>
<td>Luxembourg</td>
<td>850</td>
</tr>
<tr>
<td>Manchester</td>
<td>31,000</td>
</tr>
<tr>
<td>Manila</td>
<td>300</td>
</tr>
<tr>
<td>Melbourne</td>
<td>27,500</td>
</tr>
<tr>
<td>Milan</td>
<td>8,000</td>
</tr>
<tr>
<td>Oslo</td>
<td>700</td>
</tr>
<tr>
<td>Rio de Janeiro</td>
<td>40,000</td>
</tr>
<tr>
<td>Rome</td>
<td>12,000</td>
</tr>
<tr>
<td>Salonika</td>
<td>1,300</td>
</tr>
<tr>
<td>Santiago</td>
<td>25,000</td>
</tr>
<tr>
<td>São Paulo</td>
<td>50,000</td>
</tr>
<tr>
<td>Stockholm</td>
<td>7,000</td>
</tr>
<tr>
<td>Sydney</td>
<td>23,000</td>
</tr>
<tr>
<td>Teheran</td>
<td>30,000</td>
</tr>
<tr>
<td>Tel Aviv-Jaffa</td>
<td>386,000</td>
</tr>
<tr>
<td>Trieste</td>
<td>1,500</td>
</tr>
<tr>
<td>Valparaiso</td>
<td>4,000</td>
</tr>
<tr>
<td>Vienna</td>
<td>9,250</td>
</tr>
<tr>
<td>Warsaw</td>
<td>5,000</td>
</tr>
<tr>
<td>Zagreb</td>
<td>1,400</td>
</tr>
<tr>
<td>Zurich</td>
<td>6,150</td>
</tr>
</tbody>
</table>

Leon Shapiro
Directories
Lists
Necrology
List of Abbreviations

AAJE . American Association for
Jewish Education
dy . died
dem . democrat
depert . department
dir . director
dist . district
div . division
econ . economic, economist
ed . editor
edit . edited
editorial . edul.
edition . educl.
educ . education, educator
educational . Eng . English, England
established . exec . executive
fed . fund
founder . fed . federation
foreign
Gen . general
German
gov . governor, governing
govt . government
Heb . Hebrew
hist . historical, history
hon . honorary
hospital . hosp.
HUC-JIR . Hebrew Union College-
Jewish Institute of Religion
Hung . Hungarian
ILGWU . International Ladies’ Gar-
ment Workers’ Union
including
independent
institute
institution
instructor
international
Italian
Joint Defense Appeal
Am . America, American
Amb . ambassador
Appointed . appointed
Assoc . associate, association,
associated
Atty . attorney
au . author
b . born
bd . board
Bib . Bible
bibliog . bibliography, bibliographer
Bklyn . Brooklyn
Bureau . bureau
Can . Canada
ccar . Central Conference of
American Rabbis
Chairman . chmn.
CJFWF . Council of Jewish Federations and Welfare Funds
CJMCAG . Conference on Jewish Ma-
terial Claims Against Ger-
many
coll . collector, collective, college
colo . Colorado
Committee . com.
Commander . comdr.
Commission . comm.
Commissioner . commr.
composer . comp.
Condutor . cond.
Conference . conf.
Cong . congress, congregation
Construction . constr.
Contributor . contrib.
Correspondent . corr.
JDA . Joint Defense Appeal
JDC . American Jewish Joint Dis-
tribution Committee
JNF . Jewish National Fund
JPA . Joint Palestine Appeal
JTA . Jewish Telegraphic Agency
National Jewish Organizations

UNITED STATES

COMMUNITY RELATIONS, POLITICAL


AMERICAN JEWISH COMMITTEE (1906). Institute of Human Relations, 165 E. 56 St., N. Y. C., 22. Pres. A. M. Sonnabend; Exec. V. Pres. John Slawson. Seeks to prevent infringement of the civil and religious rights of Jews in any part of the world and to secure equality of economic, social, and educational opportunity through education and civic action; seeks to broaden understanding of the basic nature of prejudice and to improve techniques for combating it; promotes a philosophy of Jewish integration by projecting a balanced view with respect to full participation in American life and retention of Jewish identity. *American Jewish Year Book* (with Jewish Publication Society of America); *Commentary; Committee Reporter; Proceedings of Annual Meeting.*

AMERICAN JEWISH CONGRESS (1917; reorg. 1922, 1938). Stephen Wise Congress House, 15 E. 84 St., N. Y. C., 28. Pres. Joachim Prinz; Exec. Dir. Will Maslow. Seeks to eliminate all forms of racial and religious bigotry; to advance civil rights, protect civil liberties, and defend religious freedom and separation of church and state; to promote the creative survival of the Jewish people; to help Israel develop in peace, freedom, and security. *Congress Bi-Weekly; Judaism.*


ASSOCIATION OF JEWISH COMMUNITY RELATIONS WORKERS (1950). 31 Union Sq. W., N. Y. C., 3. Pres. Samuel Spiegler; Sec. Ben Winitz. Aims to encourage cooperation between Jewish community re-

1 Includes national Jewish organizations in existence for at least one year prior to June 30, 1962, based on replies to questionnaires circulated by the editors. Inclusion in this list does not necessarily imply approval of the organizations by the publishers, nor can they assume responsibility for the accuracy of the data. An asterisk (*) indicates that no reply was received and that the information, which includes title of organization, year of founding, and address, is reprinted from AJYB, 1962 (Vol. 63).
lations workers and communal workers; to encourage among Jewish community relations workers the fullest possible understanding of Jewish life and values. Community Relations Papers.


Coordinating Board of Jewish Organizations (1947). 1640 Rhode Island Ave., N. W., Washington 6, D. C. Co-Chmn. Label A. Katz (B'nai B'rith), Barnett Janner (Board of Deputies of British Jews), Namie Philips (South African Jewish Board of Deputies); Secs. Gen. Maurice Bigsger (U. S.), A. G. Brotman (U. K.), J. M. Rich (S. A.). As an organization in consultative status with the Economic and Social Council of the United Nations, represents the three constituents (B'nai B'rith, the Board of Deputies of British Jews, and the South African Jewish Board of Deputies) in the appropriate United Nations bodies with respect to advancing and protecting the status, rights, and interests of Jews as well as related matters bearing upon the human rights of peoples.

International Jewish Labor Bund (Incorporating World Coordinating Committee of the Bund) (1897; reorg. 1947). 25 E. 78 St., N. Y. C, 21. Exec. Secs. Emanuel Nowogrudsky, Emanuel Scherer. Coordinates activities of the Bund organizations throughout the world and represents them in the Socialist International; spreads the ideals of Jewish Socialism as formulated by the Jewish Labor Bund; publishes booklets, pamphlets, periodicals on world problems, Jewish life, socialist theory and policy, and on the history, activities, and ideology of the Jewish Labor Bund. Bulletin (U. S.); Unser Tsait (U. S.); Faroys (Mexico); Lebns Fragn (Israel); Unser Gedank (Argentina); Unser Gedank (Australia); Unser Shtimme (France).

Jewish Labor Committee (1933). Atran Center for Jewish Culture, 25 E. 78 St., N. Y. C, 21. Nat. Chmn. Adolph Held; Exec. Sec. Jacob Pat. Seeks to combat antisemitism and racial and religious intolerance abroad and in the U. S. in cooperation with organized labor and other groups; aids Jewish and non-Jewish labor institutions overseas; aids victims of oppression and persecution. Facts and Opinions; Jewish Labor Committee Outlook; Labor Reports; Point of View.


Der Wecker.

Jewish War Veterans of the United States of America (1896). 1712 New Hampshire Ave., N. W., Washington 9, D. C. Nat. Cmdr. Morton L. London; Nat. Exec. Dir. Joseph F. Barr. Seeks the maintenance of true allegiance to the United States of America; to combat bigotry and to prevent or stop defamation of Jews; to encourage the doctrine of universal liberty, equal rights, and full justice to all men; to cooperate with and support existing educational institutions and establish new ones; to foster the education of ex-servicemen, ex-servicewomen, and members in the ideals and principles of Americanism. Headquarters Newsletter; Jewish Veteran.

National Community Relations Advisory Council (1944). 55 West 42 St., N. Y. C, 36. Chmn. Lewis H. Weinstein; Exec. V. Chmn. Isaiah M. Minkoff. To study, analyze, and evaluate the policies and activities of the national and local agencies; to ascertain the problem areas from time to time; to ascertain the areas of activities of these organizations and to conduct a continuous inventory of their projects; to serve as a coordinating and clearance agency for projects and policies, to eliminate duplication and conflict of activities, and to recommend further projects to member agencies; to seek agreement on and formulate policies. In the Common Cause.

World Jewish Congress (1936; org. in U. S. 1939). Stephen Wise Congress
House, 15 E. 84 St., N. Y. C., 28. Pres. Nahum Goldmann; Dir. Internat. Affairs Dept. Maurice L. Perlzweig. Seeks to secure and safeguard the rights, status, and interests of Jews and Jewish communities throughout the world; represents its affiliated organizations before the United Nations, governmental, intergovernmental, and other international authorities on matters which are of concern to the Jewish people as a whole; promotes Jewish cultural activity and represents Jewish cultural interests before UNESCO; organizes Jewish communal life in countries of recent settlement; prepares and publishes surveys on contemporary Jewish problems. Congress Digest; Current Events in Jewish Life; Folk un Velt; Information Series; Information Sheets; Institute of Jewish Affairs Reports; Jewish Cultural Affairs; Periodical Reports; World Jewry.

CULTURAL


AMERICAN BIBLICAL ENCYCLOPEDIA SOCIETY (AMERICAN TORAH SHELEMAH COMMITTEE) (1930). 114 Liberty St., N. Y. C., 6. Pres. Louis Goldstein; Cor. Sec. Jacob H. Arond; Au.-Ed. Rabbi Menachem M. Kasher. Fosters Biblical-Talmudical research; sponsors and publishes Torah Shelemah (the encyclopedia of Biblical interpretation) and related publications; disseminates the teachings and values of the Bible.

AMERICAN JEWISH HISTORICAL SOCIETY (1892). 150 Fifth Ave., N. Y. C., 11. Pres. Abram Kanof; Ed. Isidore S. Meyer. Collects and publishes material on the history of the Jews in America; serves as an information center for inquiries on American Jewish history; maintains archives on original source material on American Jewish history. AJHS Recorder; American Jewish Historical Quarterly.


HISTADRUTH IVRITH OF AMERICA (1916; reorg. 1922). 120 W. 16 St., N. Y. C., 11. Chmn. of Presidium Morris B. Newman, Gen. Sec. Yerachmiel Weingarten. Emphasizes the primacy of Hebrew in Jewish life, culture, and education, conducts Hebrew courses for adults; pub-
lishes Hebrew books; sponsors the Hebrew-speaking Masada camps, the Hebrew Academy, which serves as a channel for the exchange of research and study among academicians in the field of Hebrew culture, and the Noar Ivri, a youth group on campuses and in cities throughout the United States; sponsors cultural exchange with Israel through organized tours and ulpanim. Hadoar; Hed; Niv; Perakim.

The Jewish Academy of Arts and Sciences, which serves as a channel for historical research, the presentation and publication of the history of German-speaking Jewry, and in the collection of books and manuscripts in this field; publishes a year book as well as monographs. Bulletin; LBI News.


The Jewish Book Council of America (1940) (-sponsored by National Jewish Welfare Board). 145 E. 32 St., N. Y. C, 16. Pres. Gilbert Klaperman; Exec. Sec. Judah J. Shapiro. Provides assistance, guidance, and support to agencies, organizations, institutions, and activities in the field of Jewish culture; to advise and inform Jewish communities, welfare funds, foundations, and individuals in matters pertaining to Jewish culture; to organize and maintain a general clearinghouse of information with respect to matters pertaining to Jewish culture. Bulletin.

The National Foundation for Jewish Culture (1960). 279 Seventh Ave., N. Y. C, 19. Pres. Edwin Wolf, 2nd; Sec. Judah J. Shapiro. Seeks to develop a fuller understanding of the achievements and contributions made by Jews in the fields of American government, business, the performing arts, and sciences; endeavors to depict more dramatically the patriotic roles of Jews in reciting the history of America through a more significant identification of events with personalities and places.


The Office for Jewish Population Research (1949). 165 E. 56 St., N. Y. C, 22. Pres. Salo W. Baron; Sec.-Treas. Morris Fine. Aims to gather population and other statistical data on the Jews of U. S.; to provide such data to Jewish agencies and the general public and to stimulate national interest in Jewish population research through publications and other media.

UNITED FUND FOR JEWISH CULTURE (1950). 25 E. 78 St., N. Y. C, 21. Chmn. B. Taubchinski; Exec. Sec. Hyman B. Bass. Centralizes fund raising of the constituent organizations (Congress for Jewish Culture, CYCO, Zukunft) which are...
devoted mainly to the promotion of Yiddish culture, education, and literature.


YIVO INSTITUTE FOR JEWISH RESEARCH, Inc. (1925). 1048 Fifth Ave., N. Y. C, 28. Chmn. Bd. of Dir. Nathan Reich; Sec. Comm. on Research Shlomo Noble. Engages in Jewish social research; collects and preserves documentary and archival material pertaining to Jewish life, and publishes the results of its findings in books and periodicals. Yedies fun Yivo: News of the Yivo; Yidisher Shprakh; Yidisher Folklor; Yivo Annual of Jewish Social Science; Yivo Bieter.

OVERSEAS AID


—, WOMEN’S AMERICAN ORT (1927). 222 Park Ave. S., N. Y. C, 3. Nat. Pres. Mrs. Max M. Rosenberg; Nat. Exec. Dir. Nathan Gould. Represents and advances the program and philosophy of ORT among the women of the American Jewish community through membership and educational activities; supports materially the vocational training operations of World ORT Union; contributes to the American Jewish community through participation in its authorized campaigns and through general education to help raise the level of Jewish consciousness among American Jewish women. Highlights; Women’s American ORT News.


COMMITTEE FOR JEWISH CLAIMS ON AUSTRIA (1932). 3 E. 54 St., N. Y. C, 22. Chmn. Joint Exec. Bd. Nahum Goldmann; Sec. Saul Kagan. Deals with problems of compensation to Jewish victims of Nazi persecution from and in Austria, in order to improve the benefits to individual victims under compensation legislation and to obtain funds for relief of needy Jewish victims of Nazi persecution in and from Austria.

CONFERENCE ON JEWISH MATERIAL CLAIMS AGAINST GERMANY, INC. (1951). 3 E. 54 St., N. Y. C, 22. Pres. Nahum Gold-
menn; Sec. Mark Uveeler. Receives funds from the government of the German Federal Republic under the terms of the agreement between the Conference and the Federal Republic, and utilizes these funds for the relief, rehabilitation, and resettlement of needy victims of Nazi persecution residing outside of Israel on the basis of urgency of need.

**Freeland League for Jewish Territorial Colonization** (1937; in U. S. 1941). 200 W. 72 St., N. Y. C, 23. Pres. N. Turak; Exec. Sec. Mordkhe Schaechter. Plans large-scale colonization in some sparsely populated territory for those who seek a home and cannot or will not go to Israel. Frayland; Freeland; Oifn Shvel.


**RELIGIOUS, EDUCATIONAL**


**Agudath Israel of America, Inc.** (1912). 5 Beekman St., N. Y. C, 38. Admin. Pres. Michael G. Tress; Exec. V. Pres. Morris Sherer. Seeks to organize religious Jewry in the Orthodox spirit, and in that spirit to solve all problems facing Jewry in Israel and the world over. Agudah News Reporter; Dos Yiddishe Vort.

--- **Children's Division—Pirchei Agudath Israel** (1925). 5 Beekman St., N. Y. C, 38. Chmn. Wolf Karh облат. Educates Orthodox Jewish children according to the traditional Jewish way. Derkeinu; Inter Talmud Torah Boys; Leaders Guide.

--- **Girls' Division—Bnos Agudath Israel** (1921). 5 Beekman St., N. Y. C, 38. Chmn. Menachem Shayovich; Exec. Dir. Boruch Borchardt. Aims to lead Jewish youth to the realization of the historic nature of the Jewish people as the people of the Torah; to strengthen their devotion to and understanding of the Torah; and to train them to help solve all the problems of the Jewish people in Israel in the spirit of the Torah. Kol Basya; Kol Bnos.

--- **Youth Division—Zeirei Agudath Israel** (1925). 5 Beekman St., N. Y. C, 38. Chmn. Philip W. Lown; Exec. Dir. Isaac Toubin. Coordinates, promotes, and services Jewish education nationally through a community program and special projects. Jewish Education in the U. S. A.; Jewish Education Register and Directory; Jewish Education Newsletter; Our Teacher; Pedagogic Reporter.

**American Conference of Cantors** (1953). 40 W. 68 St., N. Y. C, 23. Pres. Arthur M. Wolfson; Exec. Sec. Robert Cutler. Aims to lead Jewish youth to the realization of the historic nature of the Jewish people as the people of the Torah; to strengthen their devotion to and understanding of the Torah; and to train them to help solve all the problems of the Jewish people in Israel in the spirit of the Torah. Agudah Youth; Leaders Guide; Orthodox Tribune.


orientation of science within the framework of Orthodox Jewish tradition; to obtain and disseminate information relating to the interaction between the Jewish traditional way of life and scientific developments; to interest and assist Orthodox Jewish youth in the study of science, and to assist in the solution of problems pertaining to Orthodox Jews engaged or interested in scientific pursuits. Intercom.


BRANDEIS INSTITUTE (1941). 1101 Pepper Tree Lane, Brandeis (Santa Susana), Calif. Pres. Samuel G. Engel; Sec. and Exec. Dir. Shlomo Bardin. Maintains summer camp institutes for college students and teenagers and year-round adult weekend institutes to instill an appreciation of Jewish cultural heritage and to create a desire for active leadership in the American Jewish community. Brandeis Institute News.

CANTORS ASSEMBLY OF AMERICA (1947). 1109 Fifth Ave., N. Y. C., 28. Pres. Moses J. Silverman; Exec. V. Pres. Samuel Rosenbaum. Seeks to unite all cantors who are adherents to traditional Judaism and who serve as full-time cantors in bona fide congregations; to conserve and promote the musical traditions of the Jews; to elevate the status of the cantorial profession. Annual Proceedings; Cantors Voice.


COLLEGE OF JEWISH STUDIES (1924). 72 E. 11 St., Chicago 5, Ill. Chmn. Bd. of Trustees Samuel N. Katzin. Provides professional training for Hebrew-school and Sunday-school teachers, cantors, and extension courses for adults and youths; conducts graduate school leading to the degrees of Bachelor and Doctor of Hebrew Literature. Alon; Student Annual.

COMMISSION ON STATUS OF JEWISH WAR ORPHANS IN EUROPE. AMERICAN SECTION (1945). 120 W. 42 St., N. Y. C., 36. Pres. and Hon. Sec. Moses Schoenfeld. Seeks to restore Jewish orphans to their former homes and to the Jewish faith and environment.


FEDERATION OF JEWISH STUDENT ORGANIZATIONS (1937). 3010 Broadway, N. Y. C., 27. Pres. Frank Tuerkheimer; Sec. Eileen Thaler. Provides knowledge and appreciation of Judaism and encourages participation in the Jewish community; serves as a clearinghouse for the exchange of information about Jewish student activities in N. Y. C.


GRATZ COLLEGE (1895). 1000 W. Tabor Rd., Philadelphia 41, Pa. Pres. Bd. of Overseers Louis E. Levinthal; Dean Elazar Goelman; Registrar Daniel Isaacman. Trains teachers for Jewish religious schools; provides studies in Judaica and Hebraica; maintains a Hebrew high school and a school of observation and practice; provides Jewish studies for adults; community-service division coordinates Jewish education in the city and provides consultation services to Jewish schools of all leanings. College
Register; Gratz-Chats; Ner Talmid; Telem; What's New; Yearbook.

HEBREW TEACHERS COLLEGE (1921). 43 Hawes St., Brookline 46, Mass. Dean Eisig Silberschlag. To train men and women to teach, conduct, and supervise Jewish schools; to advance Hebrew scholarship and to make available to the general public a constructive knowledge of the Jewish spiritual creations and contributions to the world's culture and progress. Hebrew Teachers College Bulletin.


HERZLIAH HEBREW TEACHERS INSTITUTE, INC. (1921). 314 W. 91 St., N. Y. C., 24. Pres. David Morgenstern; Sec. Marnin Feinstein. Trains teachers of Bible, Hebrew language, and Jewish religion for Hebrew elementary schools, parochial schools, and high schools; conducts a junior and senior high school, teachers institute, graduate division, and adult-extension courses. Abba-Imma; Beneinu L'Vein Azmenu; Bulletin for Graduates; Bulletin for Parents.


Jewish Theological Seminary of America (1887; reorg. 1902). 3080 Broadway, N. Y. C., 27. Chancellor Louis Finkelstein; Chmn. Bd. of Dir. Alan M. Stroock. Organized for the perpetuation of the tenets of the Jewish religion, the cultivation of Hebrew literature, the pursuit of biblical and archeological research, the advancement of Jewish scholarship, the maintenance of a library, and the training of rabbis, teachers, cantors, and lay leaders; maintains the Ramah camps. Seminary Beacon; Seminary Register.

AMERICAN JEWISH HISTORY CENTER (1953). 3080 Broadway, N. Y. C., 27. Chmn. Sol Satinsky; Dir. Alan Nevins; Co-Dir. Moshe Davis. Maintains a program of research to interpret the impact of Judaism on America and of America on the Jews; promotes the writing of regional and local Jewish history in the context of the total American and Jewish experience.

DEPARTMENT OF RADIO AND TELEVISION (1944). 3080 Broadway, N. Y. C., 27. Prod. Milton E. Krents; TV Program Ed. Arthur A. Chiel; Radio Program Ed. Ben Zion Bokser; Program Coordinator Barbara M. Tillman. Produces radio and TV programs expressing the Jewish tradition in its broadest sense with emphasis on the universal human situation consisting of the "Eternal Light" weekly radio program, summer discussions series "Words We Live By," 10 TV "Eternal Light" programs produced in cooperation with the Nat. Broadcasting Co. and 12
“Directions” TV programs in cooperation with the Am. Broadcasting Co.


——. University of Judaism, West Coast School of JTSA (1947). 6525 Sunset Blvd., Los Angeles 28, Calif. Pres. Simon Greenberg; Dean Samuel Dinin. Serves as a center of research and study for graduate students; trains teachers for Jewish schools; serves as a center for adult Jewish studies; promotes the arts through its fine-arts school, art gallery, and theater; through its Earl Warren Institute on Ethics and Human Relations, promotes study of relationship of law to ethics in western civilization. Register; University News.

Jewish University of America (formerly Hebrew Theological College) (1922). 7135 N. Carpenter Rd., Skokie, Ill. Pres. Oscar Z. Fasman; Admin. Officer Melvin Goodman. Maintains Hebrew Theological College; College of Liberal Arts, Teachers' Institute, Graduate School, and College of Advanced Hebrew Studies; offers studies in higher Jewish learning along traditional lines; trains rabbis, teachers, and religious functionaries; postgraduate school for advanced degrees in Hebrew literature.


Mirrer Yeshiva Central Institute (in Poland 1817; in U. S. 1947). 1791-5 Ocean Parkway, Brooklyn 23, N. Y. Pres. and Dean Abraham Kalmanowitz. Maintains a Mesivta high school and rabbinical seminary; seeks to spread ideals of Jewish faith in the community and abroad; engages in rescue and rehabilitation of scholars overseas.

National Association of Hillel Directors (1949). Pres. Saul Kraft; Sec. Richard Israel, 265 Yale Station, New Haven, Conn. Seeks to facilitate exchange of experience and opinion among Hillel directors and counselors and promote the welfare of the B'nai Brith Hillel Foundations and their professional personnel.


National Council of Young Israel (1912). 3 W. 16 St., N. Y. C., 11. Nat. Pres. David H. Hill; Nat. Dir. Ephraim H. Sturm. Maintains a program of spiritual, cultural, social, and communal activity towards the advancement and perpetuation of traditional, Torah-true Judaism; seeks to instill into American youth an understanding and appreciation of the high ethical and spiritual values of Judaism and demonstrate that Judaism and Americanism are compatible.
Armed Forces Viewpoint; Newsletter; Women's League Manuals; Young Israel Viewpoint (newspaper and magazine); Youth Department Manuals; Youth Department Program Services.

ARMED FORCES BUREAU (1939). 3 W. 16 St., N. Y. C, 11. Chmn. J. David Delman; Dir. Stanley W. Schlessel. Advises and counsels the inductees into the armed forces with regard to Sabbath observance, kashrut, and Orthodox behavior; supplies kosher food packages, religious items, etc., to servicemen; aids veterans in readjusting to civilian life. Armed Forces Viewpoint; Guide for the Orthodox Servicemen.

EMPLOYMENT BUREAU (1914). 3 W. 16 St., N. Y. C, 11. Chmn. Saul Abramson; Dir. Dorothy Stein. Helps secure employment with particular emphasis given to Sabbath observers; offers vocational guidance.


YOUTH DEPARTMENT (1912). 3 W. 16 St., N. Y. C, 11. Dir. Stanley W. Schlessel; Chmn. Joel Zimmerman. Organizes youth groups designed to train future leaders; plans and executes policies for all Young Israel synagogue youth groups; supervises Young Israel day and resident camps. Arts and Crafts Manual; Holiday Manuals; Organization and Leadership Manual; Teen Age Manual.


NER ISRAEL RABBINICAL COLLEGE (1933). 4411 Garrison Blvd., Baltimore 15, Md. Pres. Jacob I. Ruderman; Exec. Dir. Herman N. Neuberger. Provides full secular and religious high-school training; prepares students for the rabbinate and the field of Hebrew education; maintains a graduate school which grants the degrees of Master and Doctor of Talmudic Law, bureau of community service for synagogue programming and placement, a teachers division in cooperation with Torah Umesorah, and a branch, the Ner Israel Yeshiva College, in Toronto, Canada.

P'eylim-American Yeshiva Student Union (1951). 3 W. 16 St., N. Y. C, 11. Pres. Jacob Weisberg; Dir. Avraham Hirsch. Aids and sponsors pioneer work by American graduate teachers and rabbis in the new villages and towns in Israel; does religious, organizational, and educational work and counseling among new immigrant youth; maintains summer camps for poor immigrant youth in Israel; belongs to worldwide P'eylim movement which has groups in Argentina, Brazil, England, Belgium, the Netherlands, Switzerland, France, and Israel; engages in relief work among Algerian...
immigrants in France, assisting them to relocate and to reestablish a strong Jewish community life. *Ha'Chever Ha'Torati.*

**RABBINICAL ALLIANCE OF AMERICA (IGUD HARABBANIM) (1900).** 3080 Broadway, N. Y. C, 38. Chmn. Meyer Greenberg; Exec. Admin. David Newman. Seeks to establish a common bond of friendship among graduates of Orthodox rabbinic seminaries who have entered the rabbinate and related fields; seeks to express American Orthodox rabbis' opinions on major issues facing American Jewry in keeping with the laws of the Torah. *Perspective.*

**RABBINICAL ASSEMBLY (1900).** 3080 Broadway, N. Y. C, 27. Chmn. Theodore Friedman; Exec. V. Pres. Wolfe Kelman. Seeks to promote Conservative Judaism, to advance the cause of Jewish learning, to cooperate with the Jewish Theological Seminary of America and the United Synagogue of America in the furtherance of these aims; and to foster the spirit of fellowship and cooperation among the rabbis and other Jewish scholars. *Conservative Judaism; Proceedings of the Rabbinical Assembly.*

**RABBINICAL COLLEGE OF TELSHÉ, INC. (1923; reorg. 1935).** 84 Fifth Ave., N. Y. C, 11. President Abraham N. Arvutick; Exec. V. Pres. Israel Klavan. Promotes Orthodox Judaism in the community; supports institutions for study of Torah; stimulates creation of new traditional agencies. *Hadorom; Record; Sermon Manual; Tradition.*


**THEOLOGICAL SEMINARY YESHIVATH CHACHMEY LUBLIN (1942).** 25870 Fairfax St., Southfield, Mich. Pres. Rabbi Moses Rothenberg; Sec. Harry Stolsky. Maintains school for higher Jewish learning leading to a rabbinical degree.


Judaism in the western hemisphere; serves its approximately 630 affiliated temples and membership with religious, educational, cultural, and administrative programs. *American Judaism; Jewish Teacher; Keeping Posted*.

---

**COMMISSION ON SOCIAL ACTION OF REFORM JUDAISM (1949).** 838 Fifth Ave., N. Y. C., 21. Chmn. Irving J. Fain; Dir. Albert Vorspan; Assoc. Dir. Balfour Brickner. Develops materials to assist Reform synagogues in setting up social-action programs relating the principles of Judaism to contemporary social problems; assists congregations in studying the moral and religious implications in various social issues such as civil rights, civil liberties, church-state relations; guides congregational social-action committees. *Issues of Conscience.*

---

**NATIONAL ASSOCIATION OF TEMPLE ADMINISTRATORS OF (1941).** 838 Fifth Ave., N. Y. C., 21. Pres. Henry S. Jacobs; Admin. Sec. Harold Friedman. Fosters Reform Judaism; prepares and disseminates administrative information and procedures to the member synagogues of UAHC; provides and encourages proper and adequate training of professional synagogue executives; formulates and establishes professional ideals and standards for the synagogue executive. *NATA Quarterly.*

---

**NATIONAL ASSOCIATION OF TEMPLE EDUCATION (1955).** 838 Fifth Ave., N. Y. C., 21. Pres. Samuel Nemzoff; Exec. Sec. James J. Levborg. Represents the temple educator within the general body of Reform Judaism, and fosters and encourages the full-time profession of the temple educator; encourages the growth and development of Jewish religious education consistent with the aims of Reform Judaism; stimulates communal interest in and responsibility for Jewish religious education. *NATE News.*

---


---


---

**NATIONAL FEDERATION OF TEMPLE SISTERHOODS (1913).** 838 Fifth Ave., N. Y. C., 21. Pres. Mrs. Irving E. Hollobow; Exec. Dir. Jane Evans. Seeks to stimulate spiritual and educational activity and advance Judaism in the United States and the world; serves Jewish and humanitarian causes; cooperates with UAHC in the execution of its aims; publishes many sisterhood study and program aids. "Sisterhood Topics" in *American Judaism; Catalog of Aids for Sisterhoods; President's Packet; "Now You Are" series.*

---

**NATIONAL FEDERATION OF TEMPLE YOUTH (1939).** 838 Fifth Ave., N. Y. C., 21. Pres. Donald R. Mintz; Nat. Dir. Samuel Cook. Seeks to train Jewish youth in the values of the synagogue and in their application to daily life through service to the congregation and community; sponsors study programs, cultural activities, camps, and institutes. *NFTYMES.*

---

**AND CENTRAL CONFERENCE OF AMERICAN RABBIS, COMMISSION ON JEWISH EDUCATION OF (1923).** 838 Fifth Ave., N. Y. C., 21. Chmn. Roland B. Gittelsohn. Develops courses of study and prepares literature for Jewish education in Reform religious schools throughout the country, including textbooks for children, youth, adults, and teacher training, as well as preschool material and other aids for Jewish education. *Jewish Teacher; Keeping Posted.*

---


**UNION OF ORTHODOX JEWISH CONGREGATIONS OF AMERICA (1898).** 84 Fifth Ave., N. Y. C., 11. Pres. Moses I. Feuerstein; Exec. V. Pres. Samson R. Weiss. Serves as the national central body of Orthodox synagogues; provides educational, religious, and organizational guidance to congregations, youth groups, and men's clubs; represents the Orthodox Jewish community in relationship to governmental and civic bodies, and the general Jewish community; conducts the national authoritative U Kashruth certification service. *Jewish Action; Jewish Life; U News Reporter; U Kosher Products Directory.*

---

**NATIONAL CONFERENCE OF SYNAGOGUE YOUTH (1954).** 84 Fifth Ave,
N. Y. C., 11. Nat. Pres. Sholom Strajcher; Nat. Dir. Pinchas Stolper. Guides and services the youth programs of America's Orthodox congregations; nurtures and strengthens the loyalty of Jewish youth to Torah, mitzvot, the Jewish people, and the Orthodox synagogue; conducts summer camp sessions, national and regional conventions, encampments, and leaders' seminars. Leader's Manual; NCSY Reporter; Torah Study Group Texts; Veshinantom.

——, WOMEN'S BRANCH OF (1923). 84 Fifth Ave., N. Y. C., 11. Nat. Pres. Mrs. Emanuel Lazar; Exec. V. Pres. Mrs. Mordecai A. Stern. Seeks to unite all Orthodox women, girls, and their organizations; seeks to spread the knowledge necessary for the understanding and practice of Orthodox Judaism; publishes educational and cultural material; organizes new sisterhoods. Hachodesh; Manual for Sisterhoods; Newsletter; Leadership Guide; Speakers Guide; Speakers Handbook; Yearbook.

UNION OF ORTHODOX RABBIS OF THE UNITED STATES AND CANADA, INC. (1902). 235 E. Broadway, N. Y. C., 2. Mems. of Presidium Eliezer Silver, Aaron Kotler, Moshe Feinstein, David Lifshitz, Pinhas Teitz; Exec. Dir. Meyer Cohen. Seeks to foster Jewish religious life in the home, as expressed in traditional observances; to continue and to strengthen his identification with Judaism, the synagogue, and the Jewish home as the central agencies of Jewish life in America, and to promote within him a consciousness of the Jewish tradition; to give the young Jewish adult an awareness of the essential harmony between the ideals and traditions of Judaism and American democracy. Kol Atid.

——, COMMISSION ON JEWISH EDUCATION (c. 1930). 3080 Broadway, N. Y. C., 27. Chmn. Simon Greenberg; Dir. Walter Ackerman. Aims to promote higher educational standards in Conservative congregational schools and to publish material for the advancement of their educational program. In Your Hands; Our Age; Synagogue School.


——, NATIONAL ACADEMY FOR ADULT JEWISH STUDIES OF (1940). 1109 Fifth Ave., N. Y. C., 28. Chmn. Bd. of Gov. Louis M. Levitsky; Dir. Marvin S. Wiener. Provides guidance and information on resources, courses, and other projects in adult Jewish education; prepares and publishes pamphlets, syllabi, study guides, and texts for use in adult-education programs; distributes kinescopes of "Eternal Light" TV programs on Jewish subjects. Adult Jewish Education.


——, NATIONAL FEDERATION OF JEWISH MEN'S CLUBS, INC. (1929). 3080 Broadway, N. Y. C., 27. Nat. Pres. Philip Goldstein; Nat. Sec. Joseph L. Blum. Maintains a national organization of synagogue-affiliated Jewish men's clubs or brotherhoods dedicated to the ideals and principles of traditional Judaism; seeks to help build a dynamic Judaism of (1960). 1123 Broadway, N. Y. C., 10. Pres. Owen Shapiro; Nat. Dir. Paul Freedman. Offers opportunities to the Jewish college-age young adult to continue and to strengthen his identification with Judaism, the synagogue, and the Jewish home as the central agencies of Jewish life in America, and to promote within him a consciousness of the Jewish tradition; to give the young Jewish adult an awareness of the essential harmony between the ideas and traditions of Judaism and American democracy. Kol Atid.
through social, cultural, and religious activities and programs. *Torch*.

---

**UNITED SYNAGOGUE YOUTH OF (1951).** 1123 Broadway, N. Y. C., 10. Pres. Peter Geffen; Nat. Dir. Morton Siegel. Offers opportunities to the adolescent to continue and strengthen his identification with Judaism and with the synagoge; seeks to develop a program based on the personality development, needs, and interests of the adolescent. *Advisor’s Newsletter; Camp Reader; Newsletter; Program Notes.*

---

**WORLD UNION FOR PROGRESSIVE JUDAISM, LTD. (1926).** 838 Fifth Ave., N. Y. C., 21. Pres. Solomon B. Freehof; Exec. Dir. William A. Rosenthall. Promotes and coordinates efforts of Reform, Liberal, and Progressive congregations throughout the world; supports new congregations and institutions of learning; recruits, trains, and assigns rabbis and teachers; organizes international conferences biennially. *International; Conference Reports; News and Views.*

---


---

**YAVNE HEBREW THEOLOGICAL SEMINARY, INC. (1926).** 510 Dahill Rd. Brooklyn 18, N. Y. Pres. Jacob M. Shapiro; Exec. Dir. Solomon K. Shapiro. Maintains a seminary for higher Jewish education; trains rabbis and teachers as Jewish leaders for American Jewish communities; maintains branch in Jerusalem for an exchange student program. *Yavne Newsletter.*

---

**YAVNEH, NATIONAL RELIGIOUS JEWISH STUDENTS ASSOCIATION (1960).** 84 Fifth Ave., N. Y. C., 11. Pres. Louis Dickstein; Secs. Ina Englander, Rita Rottenberg. Seeks to promote religious Jewish education on the college campus, to facilitate full observance of halakhic Judaism, to integrate the insights gained in college studies with the values and knowledge of Judaism; to unite Jewish college students, and to become a force for the dissemination of traditional Judaism in the Jewish community. *Yavneh Review.*

---

**YESHIVA UNIVERSITY (1886).** 186 St. and Amsterdam Ave., N. Y. C., 33. Pres. Samuel Belkin; Chmn. Bd. of Trustees Max J. Etra. An accredited institution of higher learning with 17 schools and divisions, providing undergraduate and graduate degree programs in the arts and sciences and Jewish studies; situated at six different teaching centers in N. Y. C., it offers preparation for careers in the rabbinate, medicine, education, social work, mathematics, physics, psychology, and other fields; maintains separate high schools for boys and girls, Yeshiva College for Men, Stern College for Women, separate Teachers Institutes for Men and Women, Rabbi Isaac Elchanan Theological Seminary, Bernard Revel Graduate School, Harry Fischel School for Higher Jewish Studies, Cantorial Training Institute, Albert Einstein College of Medicine, Sue Golding Graduate Division of Medical Sciences, Wurzweiler School of Social Work, Graduate School of Education, Graduate School of Science. Auxiliary services and special projects include Community Service Division, Pictorial Mathematics, Psychological and Audio-Visual centers, Israel Institute, National Institute of Mental Health Project, and Teaching Fellowship Program. *Academy News; Bulletin of General Information; Commentator; Elchanite; Horeb; Inside Yeshiva University; Masmid; Mathematica Press; Nir; Scripta Mathematica; Sura; Talpioth; Y. U. News.*

---


---

**YESHIVATH TORAH VODAATH AND MESIVTA RABBINICAL SEMINARY (1918).** 141 S. 3 St., Brooklyn 11, N. Y. Pres. Charles A. Saretzky; Chmn. Bd. of Dir. Louis J. Septimus. Offers complete Hebrew and secular education from elementary level through rabbinical ordination and postgraduate work; maintains a teachers institute, religious-functionaries department, and community-service bureau; maintains a dormitory and a nonprofit summer-camp program for boys. *Chronicle; Mesivta Vanguard; Scroll; Thought of the Week; Torah Vodaath News.*

---

**ALUMNI ASSOCIATION (1941).** 141 S. 3 St., Brooklyn 11, N. Y. Pres. Isadore Feldman; Exec. Sec. Mendel Weinbach. Promotes social and cultural ties between the alumni and the school; supports the school through fund raising; offers vocational guidance to the students, operates Camp Torah Vodaath, and
sponsors research fellowship program. *Alumni News; Annual Journal; Hame-sifta Torah Periodical.*

— **BETH MEDROSH ELYON (ACADEMY OF HIGHER LEARNING AND RESEARCH)** (1943). 73 Main St., Monsey, N. Y. Bd. Chmn. Meyer A. Shatz; Exec. Dir. H. Waxman. Provides postgraduate courses and research work in higher Jewish studies; offers scholarships and fellowships. *Annual Journal.*

— **WEST COAST TALMUDICAL SEMINARY, MESIVTA BETH MEDROSH ELYON, INC.** (1953). 11027 Burbank Blvd., North Hollywood, Calif. Pres. S. Wasser-man; Sec.-Treas. Harry Fried. Seeks to promote the teachings of Orthodox Judaism; provides facilities for intensive Torah education and rabbinical training including a yeshivah day school, high school combining Hebrew and general studies, rabbinical division, and advanced yeshivah; maintains dormitories for out-of-town students.

**SOCIAL, MUTUAL BENEFIT**

**AMERICAN FEDERATION OF JEWS FROM CENTRAL EUROPE, INC.** (1941). 1241 Broadway, N. Y. C, 1. Pres. Curt C. Silberman; Exec. V. Pres. Herman Muller. Seeks to safeguard the rights and interests of Central European Jews now living in the U. S., especially in reference to restitution and indemnification; engages in cultural activity by research in and publications on the history of Central European Jewry, and by participation in the work of the Leo Baeck Institute; sponsors a social program for needy Nazi victims in the U. S. in cooperation with United Help, Inc. *Information Bulletins.*


**BNAI ZION—THE AMERICAN FRATERNAL ZIONIST ORGANIZATION** (1910). 50 W. 57 St., N. Y. C, 19. Pres. Norman G. Levine; Nat. Sec. Herman Z. Quittman. Fosters principles of Americanism, fraternalism, and Zionism; promotes the spread of Hebrew culture in America; offers life insurance, Blue Cross hospitalization, and other benefits to its members; in Israel sponsors settlements and various medical clinics and youth centers. *Bnai Zion Voice.*

**BRITH ABRAHAM** (1887). 37 E. 7 St., N. Y. C, 3. Grandmaster Samuel Goldstein; Grand Sec. Louis Clark. Seeks to foster the principles of democracy; to protect Jewish rights and to promote interfaith brotherhood and develop the understanding and principles of fraternalism; to serve its membership and lighten their burdens whenever possible. Civic defense; mutual aid; philanthropic. *American News; Beacon.*


**FARBAND—LABOR ZIONIST ORDER** (1913). 575 Sixth Ave., N. Y. C, 11. Pres. Meyer L. Brown; Gen. Sec. Louis Segal. Seeks to enhance Jewish culture and education in the United States and Canada and to strengthen Jewish life in every way; supports the State of Israel in keeping with the ideals of labor Zionism; seeks to further liberal causes in the U. S. and throughout the world; provides members and families with low-cost fraternal benefits. *Farband News.*


**JEWISH PEACE FELLOWSHIP** (1941). 43 W. 57 St., N. Y. C. Chmn. Arthur Gilbert; V. Chmn. Samuel Penner. Unites those who believe that Jewish ideals and experience provide inspiration for a pacifist philosophy of life; serves to establish the right of Jews to be recognized as conscientious objectors; contributes to a study of problems involved in achieving international peace. *Tidings.*

**MU SIGMA FRATERNITY, INC.** (1906). 140 Nassau St., N. Y. C, 38. Pres. Paul M. Hoppe; Sec. George S. Pristach; Sponsors a spirit of brotherhood and fraternalism through varied organizational, social and athletic activities; fosters programs of community service. *Lamp.*


**SIGMA ALPHA RHO FRATERNITY OF AMERICA, INC.** (1917). c/o Pres. Jerry C. Schaefer, 144–54 73 Ave., Flushing 67, N. Y. 1st V. Pres. Joseph D. Leis. Fosters principles of Americanism, fraternalism, and Zionism; promotes the spread of Hebrew culture in America; offers life insurance, Blue Cross hospitalization, and other benefits to its members; in Israel sponsors settlements and various medical clinics and youth centers. *Sigma Alpha Rhö Voice.*
ters sociability, brotherhood, civic and charitable work, religious activity, and scholarship. *Gleaming Eye; Purple and White.*


**World Sephardi Federation, American Branch** (1951). 152 W. 42 St., N. Y. C, 36. Presidium, Denzil Sebag-Montefiore, Bohor Chitrit, Simon S. Nessim. Seeks to promote religious and cultural interests of Sephardic communities throughout the world; assists them morally and materially; assists Sephardim who wish to settle in Israel. *Judaisme Sephardi; Kol-Sephardi; Shevet Vaam.*

**Social Welfare**

**American Council for Judaism Philanthropic Fund** (1955). 201 E. 57 St., N. Y. C, 22. Pres. Henry S. Moyer; Exec. Dir. Anna Walling Matson. Assists Jewish and non-Jewish refugees through relief, resettlement, and rehabilitation programs in Europe, the Middle East, and the U. S.; supports certain institutions in Israel which do not receive funds from UJA or other major fundraising campaigns.

**American Jewish Correctional Chaplains Association, Inc.** (formerly National Council of Jewish Prison Chaplains) (1937). 10 E. 73 St., N.Y.C. 21. (Cooperating with the New York Board of Rabbis and Jewish Family Service). Pres. Eugene J. Cohen; Sec. Bernard Honan. Seeks to provide a more articulate expression for Jewish chaplains serving the needs of Jewish men and women in penal and correctional institutions in order to make their ministry more effective through exchange of views.


**American Medical Center at Denver (formerly Jewish Consumptives' Relief Society)** (1904). P. O. Box 537, Denver 1, Colo. Pres. Charles C. Wincour; Sec. M. J. Baum. Free, nonsectarian, nationwide medical and treatment center for cancer, tuberculosis, and chest diseases; clinical and basic cancer research. *Bulletin; For Your Information.*

**National Council of Auxiliaries** (1904; reorg. 1936). P. O. Box 537, Denver 1, Colo. Nat. Pres. Mrs. Max J. Kopman; Nat. Dir. Mrs. Joseph Zeenkov. Raises funds to support the American Medical Center program. *Bulletin; Case of the Month.*


**B'nai B'rith** (1843). 1640 Rhode Island
Ave. N. W., Washington 6, D. C. Pres. Label Katz; Exec. V. Pres. Maurice Biggyer. Jewish service organization engaged in educational and philanthropic programs in such fields as youth work, community relations, adult Jewish education, aid to Israel, international affairs, service to veterans, and citizenship and civic projects. ADL Bulletin; B'nai B'rith Women's World; Jewish Heritage; National Jewish Monthly; Shofar.

VOCATIONAL SERVICE (1938). 1640 Rhode Island Ave., N. W., Washington 6, D. C. Chmn. Maurice Jacobs; Nat. Dir. S. Norman Feingold. Conducts occupational and educational research and engages in a broad publications program; also provides direct guidance services through professionally conducted regional offices in many population centers. Catalogue of Publications; Counselors Information Service; B'nai B'rith Vocational Information Bulletin.

B'nai B'rith Women (1909). 1640 Rhode Island Ave., N. W., Washington 6, D. C. Pres. Mrs. Moe Kudler; Exec. Dir. Miss Miriam Albert. Seeks to advance the highest interests of humanity through a cultural, educational, religious, civic, and philanthropic service program; promotes the preservation of Jewish values and responsible community leadership. B'nai B'rith Women's World.


Ex-Patients' Sanatorium for Tuberculosis and Chronic Disease (1908). 8000 E. Montview Blvd., Denver 8, Colo. Pres. John E. Strelitzer; Sec. Samuel J. Frazin. Provides free treatment and rehabilitation to patients with tuberculosis, asthma, and other chronic diseases.

Family Location Service (formerly National Desertion Bureau, Inc.) (1905). 31 Union Sq. W., N. Y. C, 3. Pres. Walter H. Liebman; Exec. Dir. and Chief Counsel Jacob T. Zukerman. Provides location, casework, and legal aid services in connection with problems arising out of family desertion or other forms of marital breakdown; when advisable, assists families in working out plans for reconciliation; in some cases helps to arrange for support payments, preferably on a voluntary basis. Annual Report.


Jewish National Home for Asthmatic Children at Denver and Children's Asthma Research Institute and Hospital (1907). 3447 W. 19 Ave., Denver 4, Colo. Pres. Arthur B. Lorber; Nat. Dir. of Development Jonas Kiken. Maintains a free, nonsectarian medical and research center for children from all parts of the U. S. and Israel who are suffering from chronic intractable asthma and other allergic diseases. News from the Home Front.

LEO N. LEVI MEMORIAL HOSPITAL at Hot Springs National Park, Arkansas (sponsored by B'na'i B'rith) (1914). 127 N. Dearborn St., Chicago 2, Ill. Pres. Mrs. Louis H. Harrison; Sec. Ed I. Rephan. Maintains a free, nonsectarian, international arthritis medical center for men, women, and children regardless of race, creed, color, religion or geographic location.


NATIONAL COUNCIL OF JEWISH PRISON CHAPLAINS, INC. See AMERICAN JEWISH CORRECTIONAL CHAPLAINS ASSOCIATION, INC.

NATIONAL COUNCIL OF JEWISH WOMEN, INC. (1893). 1 W. 47 St., N. Y. C., 36. Nat. Pres. Mrs. Charles Hymer; Exec. Dir. Mrs. Harry Stein. Sponsors a program of community social service emphasizing youth needs, services for the aging, and mental health programs; sponsors adult-education programs on public affairs; overseas services include fellowships to educators and social workers from Jewish communities abroad for graduate work in the United States and support to the Hebrew University school of education. Council Leader; Council Platform; Council Woman; New Horizons in Community Services; Overseas.


NATIONAL JEWISH WELFARE BOARD (1917). 145 E. 32 St., N. Y. C., 16. Pres. Soloman Litt; Exec. V. Pres. Sanford Solender. Serves as national association of Jewish community centers and YWHAs; authorized by the government to provide for the religious and welfare needs of Jews in the armed services and in veterans hospitals; sponsors Jewish Book Council, National Jewish Music Council, Jewish Center Lecture Bureau; represents American Jewish community in USO. JWB Circle (of which In Jewish Bookland and Jewish Music Notes are supplements); Jewish Community Center Program Aids.

———, COMMISSION ON JEWISH CHAPLAINCY (1940). 145 E. 32 St., N. Y. C., 16. Chmn. Israel Miller; Dir. Aryeh Lev. Represents Reform, Orthodox, and Conservative rabbinites on matters relating to chaplaincy; the only government-recognized agency authorized to recruit, ecclesiastically endorse, and serve all Jewish military chaplains. Newsletter.


UNITED HIAS SERVICE, INC. (1954). 425 Lafayette St., N. Y. C., 3. Pres. Murray I. Gurfein; Exec. Dir. James P. Rice. World-wide organization with offices, affiliates, committees in United States, Europe, North Africa, Latin America, Canada, Australia, Israel, and Hong Kong. Assists Jewish migrants in preimmigration planning, visa documentation, consular representation and intervention, transportation, reception, sheltering, initial adjustment and reunion of families; carries on adjustment of status and naturalization programs; provides protective service for aliens and naturalized citizens; works in the United States through local community agencies for the integration of immigrants; conducts a planned program of resettlement for Jewish immigrants in Latin America; assists in locating persons abroad for friends and relatives in the United States and overseas; facilitates transmission of funds sent by friends and relatives to families in Israel. Notes on Immigrant Care; Special Information Bulletin; Statistical Abstract Quarterly.

munity center movement in all countries where feasible and desirable; provides opportunities for training and interchange of ideas and experiences among the national organizations. *Ys of the World.*

**ZIONIST AND PRO-ISRAEL**

**AMERICA-ISRAEL CULTURAL FOUNDATION, INC.** (formerly **AMERICAN FUND FOR ISRAEL INSTITUTIONS, INC.**) (1939). 2 W. 45 St., N. Y. C., 36. Pres. Samuel Rubin; Exec. V. Pres. Ralph I. Goldman. Supports about 40 cultural institutions in Israel including the Israel Philharmonic Orchestra, the Habimah theater, the Inbal dancers, Bezalel National Museum, and the Rubin Academy of Music; sponsors a two-way program of cultural exchange between the United States and Israel; awards scholarships in the performing arts to talented young Israelis for study in Israel and abroad.


**AMERICAN ISRAEL PUBLIC AFFAIRS COMMITTEE** (formerly American Zionist Committee for Public Affairs) (1954). 1737 H St. N. W., Washington 6, D. C. Chmn. Philip S. Bernstein; Exec. Dir. I. L. Kenen. Conducts public action bearing upon relations with governmental authorities with a view to maintaining and improving friendship and good will between the United States and Israel.


**AMERICAN JEWISH LEAGUE FOR ISRAEL** (1957). 200 W. 57 St., N. Y. C., 19. Pres. Samuel H. Daroff; Chmn. Exec. Com. Samuel Rothstein. Seeks to unite all those who, though they may have differing philosophies of Jewish life, are committed to the historical ideals of the vision of Zion reborn; nonaffiliated with any class or party, the organization is dedicated to the welfare of Israel as a whole. *Bulletin of the American Jewish League for Israel; American-Israel Review.*

**AMERICAN JEWISH PHYSICIANS' COMMITTEE** (1921). 11 E. 69 St., N. Y. C., 21. Pres. Dr. Milton L. Kramer; Sec. Dr. Abram J. Abellof. Seeks to assist the building and maintenance of the medical school of the Hebrew University and medical libraries in Israel; raises funds for medical education and research in Israel.

**AMERICAN PHYSICIANS FELLOWSHIP, INC., FOR THE ISRAEL MEDICAL ASSOCIATION** (1950). 1622 Beacon St., Brookline 46, Mass. Pres. Dr. Samuel L. Deich; Sec. Dr. Manuel M. Glazier. Seeks to foster and aid medical progress in the State of Israel; secures fellowships for selected Israeli physicians and arranges lectureships in Israel by prominent American physicians; aids the Israel Medical Association financially and also contributes medical books, periodicals, instruments, and drugs. *APF News.*

**AMERICAN RED MOGEN DOVTD FOR ISRAEL, INC.** (1941). 225 W. 57 St., N. Y. C., 19.


**AMERICAN ZIONIST YOUTH COUNCIL** (sponsored by Youth Department of American Zionist Council) (1951). 515 Park Ave., N. Y. C., 22. Chmn. Bob Stonehill. Represents the ten Zionist youth movements in the U. S., coordinates and initiates Zionist youth activities of mutual interest to the constituent members of the council; acts as spokesman and repre-
sentative of Zionist youth in interpreting Israel to the youth of America.


AMERICANS FOR PROGRESSIVE ISRAEL—

HASHOMER HATZAIR (1950). 112 Park Ave. S., N. Y. C., 11. Exec. Dir. Benjamin Hirschberg. Fosters and promotes ideals of religious pioneering in Israel; maintains haksharah (agricultural training farm) and school in Israel, as well as a professional department to guide and assist those interested in pioneering and professions in Israel. *Hamesvaser.*

BAKAIKIVA OF NORTH AMERICA (1934). 80 Fifth Ave., N. Y. C., 11. Exec. Dir. Benjamin Hirschberg. Seeks to awaken the interest of members in religious labor Zionism through self-realization in Israel; maintains haksharah (agricultural training farm) and school in Israel, as well as a professional department to guide and assist those interested in pioneering and professions in Israel. *Hamesvaser; Ohalenu; Pinkas L'madrich.*


HEałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałałaland vocational education projects; provides maintenance and education for youth newcomers through Youth Aliyah, of which Hadassah is the official American representative; participates in a program of Jewish National Fund land purchase and reclamation. *Hadassah Headlines; Hadassah Magazine.*


HAGUĐAH HAIFA LEAGUE, INC. (AMERICAN VETERANS OF THE JEWISH LEGION) (1929). 426 W. 58 St., N. Y. C., 19. Nat. Comdr. Judah Lapson; Sec. Joseph Abramy. Seeks to uphold the ideals of the Jewish Legion which fought for the liberation of Palestine in World War I; to assist legion veterans in settling in Israel; maintains the Legion House (Bet Hagudim) which serves as a memorial to the Jewish Legion, and as a cultural center for Israeli youth.


HASHOMER HATZAIR ZIONIST YOUTH ORGANIZATION (1925). 112 Park Ave. S., N. Y. C., 3. Dir. Dov Zakin; Sec. Ami Sperber. Educates Jewish youth towards an understanding of their Jewishness and modern Israel; maintains the only pioneer training farm in North America; has established nine kibbutzim in Israel. *Igeret Hagall; Lamadrich; Young Guard.*


ISRAEL MUSIC FOUNDATION (1948). 731 Broadway, N. Y. C. 3. Pres. Oscar Regen; Sec. Oliver Sabin. Supports and stimulates the growth of music in Israel, and disseminates Israeli music in the U. S. and throughout the world in recorded form.


JEWISH AGENCY FOR ISRAEL (American Branch of the Executive of the Jewish Agency for Israel) (1929). 515 Park Ave. N. Y. C. 22. Pres. Nahum Goldmann; Exec. Dir. Isadore Hamlin. Recognized by the State of Israel as the authorized agency to work in the State of Israel for the development and colonization of that country, for the absorption and settlement of immigrants there and for the coordination of the activities in Israel of Jewish institutions and associations operating in these fields; conducts a worldwide Hebrew cultural program which includes special seminars and pedagogic manuals; disperses information about Israel and assists in research projects concerning that country; promotes, publishes, and distributes books, periodicals and pamphlets concerning developments in Israel, Zionist, and Jewish history; sponsors a radio program, "Panoramas de Israel," in the Latin-American countries. Israel Digest; Israel y America Latina.


LABOR ZIONIST ORGANIZATION OF AMERICA—POALE ZION (1905). 200 Park Ave. S., N. Y. C. 3. Chmn. Nat. Council Harry L. Woll; Exec. Sec. Daniel Mann. Aids in building the State of Israel as a cooperative commonwealth and as the national and spiritual home of the Jewish people; seeks to establish a democratic society throughout the world based on individual freedom and equality and social justice; to strengthen Jewish education and communal life and further the democratization of Jewish community organization in the United States; to promote the welfare of Jews in all lands. Jewish Frontier; LZOJ News Letter; Yiddisher Kemfer.

MIZRACHI HATZAIR-MIZRACHI YOUTH OF AMERICA (1952). 242 Park Ave. S., N. Y. C. 3. Pres. Howard Joseph; Exec. Dir. Jay A. Friedman. A religious Zionist organization, it seeks to instill in its youth a love for Torah Judaism and the land of Israel; encourages and educates towards aliya in order to ensure the rebuilding of Israel as a state loyal to the principles of Torah. Mizracha; Chadasht Hashavua; Mizracha Latzair; Leket; Payah.


NATIONAL YOUNG JUDAICA (1909). 116 W. 14 St., N. Y. C. 11. Pres. Ira Jacobowitz. Seeks to develop in the U. S. a Jewish youth rooted in its heritage Zionistically and dedicated to serving the Jewish people...
in America and Israel. *Judaean Leaves; Leaders' Bulletin; Senior; Young Judaean.*


PALESTINE FOUNDATION FUND (KEREN HAYESOD), INC. (1922). 515 Park Ave., N. Y. C., 22.


POALE AGUDATH ISRAEL OF AMERICA, INC. (1948). 147 W. 42 St., N. Y. C., 36. Presidium, Samuel Schonfeld, Samuel Walkin, Noah Chodos, Alexander Herman; Exec. Dir. Shimshon Heller. Aims to educate and prepare youth throughout the world to become Orthodox halutzim in Israel; to prepare them for useful and creative labor in the upbuilding of the land of Israel. *Achdut; Yediot PAI.*

POALE AGUDATH ISRAEL OF AMERICA, INC.—CHEVER HAKEBBUTZIM (1951). 147 W. 42 St., N. Y. C., 36. Pres. Robert Mandel; Sec. Sholom Jager. Seeks to interpret Israel to college students on American and Canadian campuses. *Campus Link; Student Zionist; Zionist Collegiate.*


—, WOMEN'S DIVISION OF (1948). 1480 Broadway, N. Y. C., 36. Pres. Mrs. Rosaline Abramczyk; Sec. Mrs. Miriam Lubling. Assists Poale Agudath Israel in its efforts to build and support children's homes, kindergartens, and trade schools in Israel. *Yediot PAI.*


RELIGIOUS ZIONISTS OF AMERICA, MIZRACHI-HAPOEL HAMIZRACHI (1909; merged 1957). 80 Fifth Ave., N. Y. C., 11. Nat. Pres. Mordecai Kirshblum; Exec. V. Pres. Samuel Spar. Seeks to support, maintain, and establish schools and yeshivot in Israel; to promote a close relationship between religious Jewry of America and Israel, and to help in all of the economic and social development of Israel; to establish all-day schools and promote a maximum program of religious education in America and to foster a youth program through the Bnei Akiva and Mizrachi Hatzair. *Jewish Horizon; Mizrachi Wieg; Or Hamizrach.*


UNITED ISRAEL APPEAL, INC. (1927). 515 Park Ave., N. Y. C., 22. Nat. Chmn. Dewey D. Stone; Sec. Gottlieb Hammer. Raises funds for Israel's immigration and resettlement program; chief beneficiary of the UIA campaign; fund-raising representative of all Zionist parties as well as the Palestine Foundation Fund and the Jewish Agency; carries out interpretative and educational program on Israeli immigration and resettlement projects. *Israel Fotofacts.*


UNITED STATES COMMITTEE FOR SPORTS IN

WOMEN'S LEAGUE FOR ISRAEL, INC. (1928). 1860 Broadway, N. Y. C., 23. Pres. Mrs. Anna Cahane; Exec. Sec. Mrs. Regina Wermiel. Provides shelter, vocational training, and social adjustment services for young women newcomers to Israel through its five homes; built women's dormitories and cafeteria and endowed a chair in sociology at the Hebrew University in Jerusalem. Israel Newsletter; Women's League for Israel News Bulletin.


ZIONIST ARCHIVES AND LIBRARY OF PALESTINE FOUNDATION FUND (1939). 515 Park Ave., N. Y. C., 22. Dir. and Librarian Sylvia Landress. Serves as an archive and information service for material on Israel, Palestine, the Middle East, and Zionism. Palestine and Zionism.

ZIONIST ORGANIZATION OF AMERICA (1897). 145 E. 32 St., N. Y. C, 16. Pres. Max Nussbaum; Sec. Exec. Dir. Sidney Marks. Seeks to safeguard the integrity and independence of Israel as a free and democratic commonwealth by means consistent with the laws of the U. S.; to assist in the economic development of Israel; and to strengthen Jewish sentiment and consciousness as a people and promote its cultural creativity. American Zionist; Zionist Information Service; ZOA Reporter; Looking Ahead.


CANADIAN COMMUNITY SERVICES PROGRAM. See Joint National Committee on Community Services.


CANADIAN FRIENDS OF THE HEBREW UNIVERSITY (1945). 1475 Metcalfe St., Montreal, 2. Nat. Pres. Michael Garber; Exec. V. Pres. Saul Hayes. As the recognized national representative body of Canadian Jewry, seeks to safeguard the status, rights, and welfare of Jews in Canada; to combat antisemitism and promote understanding and goodwill among all ethnic and religious groups; cooperates with other agencies in efforts for improvement of social, economic, and cultural conditions of Jewry and mitigation of their sufferings throughout the world, and in helping to rehabilitate Jewish refugees and immigrants; assists Jewish communities in Canada in establishing central community organizations to provide for the social, philanthropic, educational, and cultural needs of those communities. Congress Bulletin; Bulletin de Cercle Juif.

CANADIAN YOUNG JUDEA (1917). 2025 University St., Montreal, 2. Pres. David Hamburg; Nat. Exec. Dir. Ernie Abbit. Seeks to imbue its membership with the necessity for the spiritual and physical perpetuation of the Jewish people, emphasizing the centrality of Israel. Dugma; Newslette; Judean Telegram; Senior, Inter, and Junior Judeaan.

motes trade and finance between Canada and Israel. Annual Report.


JEWISH COLONIZATION ASSOCIATION OF CANADA (1907). 493 Sherbrooke St. W., Montreal. Pres. Samuel Bronfman; Mgr. M. J. Lister. Assists and promotes Jewish land settlement in Canada by aiding needy established farmers with loans; assists new immigrant farmers in the purchase of farms or settles them on farms owned by the Association; gives advice and supervision in farming methods.


Keren Hatarbut—Canadian Association for Hebrew Education and Culture. 5234 Clranrald Ave., Montreal. Pres. S. S. Gordon; Nat. Dir. Aron Horowitz. Seeks to promote maximum Hebrew education; serves as a coordinating agency for affiliated schools; serves as a unifying factor in the spiritual and cultural life of Canadian Jewry; seeks to stimulate knowledge of the Hebrew language and culture in Canada and to serve as a cultural bridge between Canada and Israel.


* PALESTINE ECONOMIC CORPORATION OF CANADA, LTD. (1947). 88 Richmond St. W., Toronto, 2.


THIS directory is one of a series compiled annually by the Council of Jewish Federations and Welfare Funds. Virtually all of these community organizations are affiliated with the Council as their national association for sharing of common services, interchange of experience, and joint consultation and action.

These communities comprise at least 95 per cent of the Jewish population of the United States and about 90 per cent of the Jewish population of Canada. Listed for each community is the local central agency—federation, welfare fund, or community council—with its address and the names of the president and executive officer.

The names "federation," "welfare fund," and "Jewish community council" are not definitive and their structures and functions vary from city to city. What is called a federation in one city, for example, may be called a community council in another.

In the main these central agencies have responsibility for some or all of the following functions: (a) raising of funds for local, national, and overseas services; (b) allocation and distribution of funds for these purposes; (c) coordination and central planning of local services, such as family welfare, child care, health, recreation, community relations within the Jewish community and with the general community, Jewish education, care of the aged, and vocational guidance, to strengthen these services, eliminate duplication, and fill gaps; (d) in small and some intermediate cities, direct administration of local social services.

In the directory, the following symbols are used:
1. Member agency of the Council of Jewish Federations and Welfare Funds.
2. Receives support from Community Chest.

UNITED STATES

ALABAMA

BIRMINGHAM
1 United Jewish Fund (incl. Ensley, Fairfield, Tarrant City) (1937); P. O. Box 9157; 3960 Montclair Road (13); Pres. Richard A. Pizitz; Exec. Sec. Mrs. Benjamin A. Roth.

MOBILE
1, 2 Jewish Welfare Federation; 1769 Springhill Ave.; Chmn. Roland Fry; Sec. Mrs. Ronnie Cale.

MONTGOMERY
1 Jewish Federation of Montgomery, Inc. (1930); Pres. Raymond Cohen; Sec. Miss Hannah J. Simon, P. O. Box 1150 (2).

TRI-CITIES
1 Tri-Cities Jewish Federated Charities, Inc. (incl. Florence, Sheffield, Tuscaloosa) (1933); Pres. Mrs. M. F. Shippier; Treas. Louis Rosenbaum, P. O. Box 420, Florence.

ARIZONA

PHOENIX
1 Jewish Community Council (incl. surrounding communities) (1940); 1718 W. Maryland Ave., (15); Pres. Mrs. Marvin Koolish; Exec. Dir. Albert M. Stein.

TUCSON
1, 2 Jewish Community Council (1942); 102 N. Plumer; Pres. William...
Gordon; Exec. V. Pres. Benjamin N. Brook.

ARKANSAS

LITTLE ROCK
1. 2 Jewish Welfare Agency (incl. Levy and North Little Rock) (1911); Sanders Cook Bldg., 209½ W. 2nd St., Rm. 2; Pres. Stanley M. Bauman, Jr.; Exec. Sec. Miss Isabel Cooper.

CALIFORNIA

BAKERSFIELD
1 Jewish Community Council of Greater Bakersfield (incl. Arvin, Delano, Shafter, Taft, Wasco) (1937); P. O. Box 3211; Pres. Oscar Katz.

BAY CITIES
Jewish Community Council of the Bay Cities (incl. Pacific Palisades, Malibu, Santa Monica, Venice, and Mar Vista) (1944); 309 Santa Monica Blvd., Santa Monica; Pres. Robert M. Aran; Exec. Dir. Sidney Michaelson.

FRESNO
1 United Jewish Welfare Fund (incl. Fresno, Madera Counties) (1931); (sponsored by Jewish Welfare Federation); P. O. Box 1328 (15); Pres. Alex Horwitz; Exec. Dir. Rabbi David L. Greenberg.

LONG BEACH
1 Jewish Community Federation (1946); (sponsors the United Jewish Welfare Fund); 2601 Grand Ave. (15); Pres. Max Z. Wisot; Exec. Dir. Morton J. Gaba.

LOS ANGELES
1, 2 Jewish Federation-Council of Greater Los Angeles (1912; reorg. 1959) (sponsors United Jewish Welfare Fund) 590 N. Vermont Ave. (4); Pres. Irving Hill; Exec. Dir. Julius Bisno, Martin Ruderman.

COLORADO

DENVER
1 Allied Jewish Community Council (1936); (sponsors Allied Jewish Campaign); 400 Kittredge Bldg.; Pres. Charles Goldberg; Exec. Dir. Nathan Rosenberg.

CONNECTICUT

BRIDGEPORT
1 United Jewish Council (incl. Easton, Fairfield, Stratford, Trumbull) (1936); (sponsors United Jewish Campaign); 360 State St. (3); Pres. Zalmon S. Hirsch; Exec. Dir. Mrs. Clara M. Stern.

SAN DIEGO
1 United Jewish Federation (incl. San Diego County) (1935); 4079–54 St. (5); Pres. Maury B. Novak; Exec. Dir. Louis Liebling.

SAN FRANCISCO
1, 2 Jewish Welfare Federation of San Francisco, Marin County and the Peninsula (1910; reorg. 1955); 230 California St. (11); Pres. Walter D. Heller; Exec. V. Pres. Sanford M. Treguboff; Exec. Dir. Louis Weintraub.

SAN JOSE
1, 2 Jewish Community Council of San Jose (incl. Santa Clara County) (1930; reorg. 1950); 678 N. First St. (12); Pres. Sydney Resnick; Exec. Dir. Sidney Stein.

STOCKTON
1, 2 Jewish Community Council (incl. Lodi, Sonora, Tracy) (1948); 5105 N. El Dorado; Pres. Gerald Sapper; Sec. Mrs. Norine Kassel.

VENTURA
1 Ventura County Jewish Council (incl. Camarillo, Fillmore, Moorpark, Oakview, Ojai, Oxnard, Point Mugu, Port Hueneme, Santa Paula, Santa Susana, Simi, Somis, Thousand Oaks, Ventura) (1938); 2500 Channel Dr.; Pres. Dr. Charles Reach; Exec. Sec. Mrs. Lee L. Lizer.

SACRAMENTO
1 Sacramento Jewish Federation (1935); 2114 Kay St.; Pres. Sy Oppen; Exec. Dir. Harold Schneiderman.

SALINAS
Monterey County Jewish Community Council (1948); 326 Park St.; Pres. Dr. Edward Hirschberg; Sec. Mrs. A. Haselkorn.

SAN BERNARDINO
NEW BRITAIN
1 NEW BRITAIN JEWISH FEDERATION (1936); 33 Court St.; Pres. Robert Eisner; Exec. Dir. Ben Stark.

NEW HAVEN
1 JEWISH COMMUNITY COUNCIL (incl. Hamden, W. Haven) (1928); (sponsors JEWISH WELFARE FUND) (1939); 152 Temple St. (10); Pres. Joseph N. Weiner; Exec. Dir. Benjamin N. Levy.

NEW LONDON
JEWISH COMMUNITY COUNCIL OF NEW LONDON (1951); Pres. Dr. Alec R. Shapiro; Cor. Sec. Mrs. Arnold Cohen, 11 Woodlawn Rd.

NORWALK
1 JEWISH COMMUNITY COUNCIL OF NORWALK; Pres. George Miller; Exec. Dir. Stanley Swig, Jewish Community Center, Shorehaven Rd., East Norwalk.

STAMFORD
1 UNITED JEWISH APPEAL; 132 Prospect St.; Admn. Chmn. Harry Rosenbaum; Exec. Sec. Mrs. Leon Kahn.

WATERBURY
1, 2 JEWISH FEDERATION OF WATERBURY (incl. Middlebury, Naugatuck, Watertown) (1938); 34 Murray St.; Pres. Dr. Charles Schiffman; Exec. Dir. William Cohen.

NEW YORK

UNITED JEWISH APPEAL OF GREATER NEW YORK, INC. (1935); 1529—16 St., N. W. (6); Pres. Joseph Ottenstein; Exec. Dir. Meyer H. Brissman.

DILLON OF COLUMBIA
WASHINGTON

UNITED JEWISH APPEAL OF GREATER WASHINGTON, INC. (1935); 1529—16 St., N. W. (6); Pres. Joseph Ottenstein; Exec. Dir. Meyer H. Brissman.

FLORIDA
HOLLYWOOD
2 JEWISH WELFARE FEDERATION OF HOLLYWOOD, Fla. (1943); 2632 Hollywood Blvd., The Forum Bldg., Rm. 300; Pres. Murray Simons; Exec. Sec. Mrs. Frances M. Briefer.

JACKSONVILLE

MIAMI
1 GREATER MIAMI JEWISH FEDERATION (incl. Dade County) (1938); 1317 Biscayne Blvd., Miami Beach (32); Pres. Sidney Lefcourt; Exec. Dir. Arthur S. Rosichan.

ORLANDO
CENTRAL FLORIDA JEWISH COMMUNITY COUNCIL, Inc. (1949); P. O. Box 976; Pres. David Kerben; Exec. Dir. Samuel Lubin.

PENSACOLA
1 PENSACOLA FEDERATED JEWISH COUNCILS (1942); Pres. Harry D. Kohl; Sec. Mrs. Claire McMillan, 413 Brainard St.

WASHINGTON
1 UNITED JEWISH APPEAL OF WASHINGTON; Pres. Harry Abel, 200 S. Washington Blvd.

TAMPA
1 JEWISH WELFARE FEDERATION OF TAMPA (1941); 2808 Horatio (9); Pres. Leon Haber; Exec. Dir. Nathan Rothberg.

WEST PALM BEACH
1 FEDERATED JEWISH CHARITIES—UJA OF PALM BEACH COUNTY (1938); Citizens Building; Pres. Morton Silberman; Exec. Dir. Sol J. Silverman.

GEORGIA
ATLANTA
1, 2 JEWISH SOCIAL SERVICE FEDERATION OF ATLANTA, INC. (1905); 41 Exchange Place, S. E., P. O. Box 855 (1); Pres. Abe Schwartz; Exec. Dir. Edward M. Kahn.

ATLANTA JEWISH WELFARE FUND, INC. (incl. Metropolitan Atlanta area) (1936); P. O. Box 855 (1); Pres. Abe Goldstein; Exec. Sec. Edward M. Kahn.

JEWISH COMMUNITY COUNCIL (1945); 41 Exchange Pl. S. E., P. O. Box 855 (1); Pres. Max M. Cuba; Exec. Dir. Edward M. Kahn.

AUGUSTA
1 FEDERATION OF JEWISH CHARITIES (1943); P. O. Box 3251; Chmn. Jake Eisenberg; Exec. Dir. Benjamin Klein.

COLUMBUS
1 JEWISH WELFARE FEDERATION, INC. (1941); 309—4th National Bank Bldg.; Pres. Dr. Dave Berman; Sec. Herbert Kohn.

MACON
FEDERATION OF JEWISH CHARITIES
SAVANNAH

SAVANNAH JEWISH COUNCIL (1943); (sponsors UJA-FEDERATION CAMPAIGN); 5111 Abercorn St.; Pres. Dr. William A. Wexler.

VALDOSTA

JEWISH JOINT COMMUNITIES CHARITY FUND OF THE FLORIDA BORDER REGION (incl. Homerville, Quitman); Chmn. Rabbi Louis Gorod, Magnolia St.

IDAHO

BOISE

SOUTHERN IDAHO JEWISH WELFARE FUND (1947); 922 Front; Pres. Kal Sarlat; Treas. Martin Heuman.

ILLINOIS

AURORA

AURORA JEWISH WELFARE FUND (1935); Pres. Morris Bender, 215 Alshuler Dr.

CHICAGO

JEWISH FEDERATION OF METROPOLITAN CHICAGO (1900); 1 S. Franklin St. (6); Pres. Joseph L. Gidwitz; Exec. V. Pres. Samuel A. Goldsmith.

JEWISH WELFARE FUND OF METROPOLITAN CHICAGO (1936); 1 S. Franklin St. (6); Pres. Howard G. Mesirow; Exec. V. Pres. and Sec. Samuel A. Goldsmith.

DECATURE

JEWISH FEDERATION (1942); Treas. Marshall A. Susler, 3251 N. University; Sec. Mrs. Gershom Cohn.

ELGIN

JEWISH WELFARE CHEST (incl. St. Charles) (1938); Pres. Louis Myer; Treas. Mrs. Sybil Kaplan, 817 Murray.

JOLIET

JOLIET JEWISH WELFARE CHEST (incl. Coal City, Dwight, Lemont, Lockport, Morris, Plainfield) (1938); 226 E. Clinton St.; Pres. Louis Fish; Sec. Rabbi Morris M. Hershman.

PEORIA

JEWISH COMMUNITY COUNCIL (incl. Canton, E. Peoria, Morton, Pekin, Washington) (1933); Citizen's Bldg., 225 Main St., Suite 613; Pres. M. L. Bork.

ROCK ISLAND—MOLINE

UNITED JEWISH CHARITIES OF ROCK ISLAND COUNTY (1938); Pres. Benjamin Friedman; Sec. Benjamin Goldstein, 2713 32nd Ave. Court.

ROCKFORD

ROCKFORD JEWISH COMMUNITY BOARD (1937); 1502 Parkview Ave.; Pres. Cyril Sachs; Exec. Dir. Mrs. Mildred R. Miller.

SOUTHERN ILLINOIS

JEWISH FEDERATION OF SOUTHERN ILLINOIS (incl. all of Illinois south of Carlinville and Cape Girardeau, Missouri) (1942); 417 Missouri Ave., Rm. 1004, East St. Louis; Pres. Hyman Rubin; Exec. Dir. Hyman H. Ruffman.

SPRINGFIELD

1. 2 JEWISH FEDERATION (incl. Ashland, Athens, Atlanta, Jacksonville, Lincoln, Pana, Petersburg, Pittsfield, Shelbyville, Taylorville, Winchester) (1941); 730 East Vine St.; Pres. Ralph Hurwitz; Exec. Dir. Miss Dorothy Wolfson.

INDIANA

EVANSVILLE


FORT WAYNE

FORT WAYNE JEWISH FEDERATION (incl. surrounding communities) (1921); 408 Strauss Bldg. (2); Pres. Charles B. Fine; Exec. Dir. Joseph Levine.

GARY

NORTHWEST INDIANA JEWISH WELFARE FEDERATION (incl. Chesterton, Crown Point, East Chicago, Gary, Hammond, Highland, Hobart, Indiana Harbor, Munster, Ind.; Calumet City and Lansing, Ill.) (1940; reorg. 1959); 708 Broadway; Pres. Isadore Zweig; Exec. Dir. Alvin S. Levinson.

INDIANAPOLIS

1. 2 JEWISH WELFARE FEDERATION, INC. (1905); 615 N. Alabama St. (4); Pres. William L. Schloss; Exec. Dir. Frank H. Newman.

LAFAYETTE

FEDERATED JEWISH CHARITIES (incl. Attica, Crawfordsville) (1924); Pres. Louis Pearlman, Jr., P. O. Box 676.

MICHIGAN CITY

UNITED JEWISH WELFARE FUND; 2800 Franklin St.; Pres. Daniel Gombiner.

MUNCIE

MUNCIE JEWISH WELFARE FUND; Treas. Burle Plank, P. O. Box 1152.

SOUTH BEND

JEWISH COMMUNITY COUNCIL OF ST. JOSEPH COUNTY (1946); 308 Platt Bldg. (1); Pres. Mendel Piser; Exec. Dir. Bernard Natkow.

JEWISH WELFARE FUND (1937); 308 Platt Bldg. (1); Pres. Philip Welber; Exec. Dir. Bernard Natkow.

TERRE HAUTE

JEWISH WELFARE FUND OF TERRE HAUTE (incl. Brazil, Clinton, Jasonville, Linton, Marshall, Paris) (1922); Pres.
Joseph Solomon; Sec. Edward Chaskin, 300 Potomac.

IOWA

CEDAR RAPIDS
1 Jewish Welfare Fund (1941); Pres. Abbott Lipsky; Sec. Allen T. Yarowsky, 415 Granby Bldg.

DAVENPORT
1 Davenport United Jewish Welfare Fund (1921); 1115 Mississippi Ave.; Pres. Kenneth Freeman; Exec. Dir. Rabbi Martin Zion.

DES MOINES
1 Jewish Welfare Federation (1914); 601 Empire Bldg. (9); Chmn. Boni Druker; Exec. Dir. Samuel Soifer.

Davenport
1 Davenport United Jewish Welfare Fund (1921); 1115 Mississippi Ave.; Pres. Kenneth Freeman; Exec. Dir. Rabbi Martin Zion.

DES MOINES
1 Jewish Welfare Federation (1914); 601 Empire Bldg. (9); Chmn. Boni Druker; Exec. Dir. Samuel Soifer.

SIOUX CITY
1, 2 Jewish Federation (1923); P. O. Box 1468 (2); Pres. Sidney L. Kalin; Exec. Dir. Oscar Littlefield.

WATERLOO
1 Waterloo Jewish Federation (1941); Chmn. Joseph Weissman, 400 Derbyshire.

KANSAS

TOPEKA
1 Topeka-Lawrence Jewish Federation (incl. Emporia, Lawrence, St. Marys) (1939); Pres. Meyer Tkatch; Sec. Sam Cohen, 116-120 Kansas Ave.

WICHITA

KENTUCKY

LOUISVILLE
1 Conference of Jewish Organizations of Louisville (incl. Jeffersonville, New Albany, Ind.) (1934); (sponsors United Jewish Campaign); 702 Marion E. Taylor Bldg. (2); Pres. Herman G. Handmaker; Exec. Dir. Clarence F. Judah.

LOUISIANA

ALEXANDRIA
1 The Jewish Welfare Federation and Community Council (1938); 710 Guaranty Bank Bldg.; Pres. Mrs. Louis Wellan; Sec.-Treas. Homer A. Adler.

MONROE
1 United Jewish Charities of Northeast Louisiana (1938); P. O. Box 2596; Pres. James R. Greenbaum; Sec.-Treas. Mrs. Dave Aron.

NEW ORLEANS
1, 2 Jewish Welfare Federation of New Orleans (1913; reorg. 1962); 211 Camp St. (12); Pres. Roswell J. Weil; Exec. Dir. Harry I. Barron.

SHREVEPORT
1 Shreveport Jewish Federation (1941); 404½ Marshall St.; Pres. Paul Shapiro; Exec. Dir. Morton R. Adell.

BANGOR
2 Jewish Community Council (incl. Old Town, Orono, and outlying towns) (1949); 28 Somerset St.; Pres. Leo Viner; Exec. Dir. Milton Lincoln.

LEWISTON—AUBURN
Jewish Federation (1947); c/o Jewish Community Center, 134 College St., Lewiston; Pres. Meyer Greene; Exec. Dir. Philip Cofman.

PORTLAND
1 Jewish Federation (1942); (sponsors United Jewish Appeal); 341 Cumberland Ave.; Pres. William Cohen; Exec. Dir. Jules Krems.

ANnapolis
Annapolis Jewish Welfare Fund (1946); Pres. Allen J. Reiter; Treas. Elerk Rosenbloom, 67 West St.

Baltimore
1 Associated Jewish Charities of Baltimore (1920); 319 W. Monument St. (1); Pres. Louis B. Kohn II; Exec. Dir. Harry Greenstein.

CUMBERLAND
Jewish Welfare Fund of Baltimore, Inc. (1941); 319 W. Monument St. (1); Pres. Herman Cohen; Exec. Dir. Harry Greenstein.

CUMBERLAND
Jewish Welfare Fund of Western Maryland (incl. Frostburg and Oakland, Md., Keyser and Romney, W. Va.) (1939); Pres. Dr. Benjamin Feldman; Sec. Robert Kaplan, P. O. Box 327.

MASSACHUSETTS

BOSTON
1 Combined Jewish Philanthropies of Greater Boston, Inc. (merger of Associated Jewish Philanthropies and Combined Jewish Appeal of Greater Boston) (1895; reorg. 1961); 72 Franklin St.
BROCKTON

FALL RIVER
1 Fall River Jewish Community Council; 130 S. Main St.; Pres. Philip Goltz.
1 Fall River United Jewish Appeal, Inc.; 41 N. Main St., Rm. 310; Treas.-Fin. Sec. Louis Hornstein.

FITCHBURG
1 Jewish Federation of Fitchburg (1939); 66 Day St.; Pres. Dr. Felix Heimberg.

HAVERHILL
Haverhill United Jewish Appeal; 514 Main St.; Pres. Louis Kleven; Exec. Sec. Rabbi Abraham I. Jacobson.

HOLYOKE
1 Combined Jewish Appeal of Holyoke (incl. Easthampton) (1939); 378 Maple St.; Pres. Herbert Goldberg; Exec. Dir. Saul Silverman.

LAWRENCE
Jewish Community Council of Greater Lawrence; 580 Haverhill St.; Pres. Hyman Axelrod; Exec. Dir. Dr. Nahum Weissman.

LEOMINSTER
1 Leominster Jewish Community Council (1939); Pres. Bertram Cohen; Sec.-Treas. Mrs. Edith Chatkis, 30 Grove Ave.

LYNN
1 Jewish Community Federation of Greater Lynn (incl. Lynnfield, Marblehead, Nahant, Saugus, Swampscott) (1938); 45 Market St.; Pres. Aaron Bronstein; Exec. Dir. Morris Stern.

NEW BEDFORD
Jewish Welfare Federation; 388 County St.; Pres. David Cohen; Exec. Sec. Gerald Klein.

PITTSFIELD

SPRINGFIELD
1 Jewish Community Council (1938); (sponsors United Jewish Welfare Fund); 1160 Dickinson; Pres. Philip E. Saks; Exec. Dir. Samuel Cohen.

WORCESTER
1 Worcester Jewish Federation (1947; inc. 1957); (sponsors Jewish Welfare Fund); 274 Main St. (8); Pres. George Kangisser; Exec. Dir. Melvin S. Cohen.

MICHIGAN

BAY CITY

DETROIT
1, 2 Jewish Welfare Federation (incl. Pontiac) (1926); (sponsors Allied Jewish Campaign); Fred M. Butzel Memorial Bldg., 163 Madison (26); Pres. Max M. Fisher; Exec. V. Pres. Isidore Sobeloff.

FLINT
1 Jewish Community Council (1936); 912 Sill Bldg. (2); Pres. Gilbert Y. Rubenstein; Exec. Dir. Irving Geisser.

GRAND RAPIDS
1 Jewish Community Fund of Grand Rapids (1930); Pres. Sam Kravitz; Sec. Mrs. William Deutsch, 1121 Keneberry Way, S. E.

LANSING
1 Jewish Welfare Federation of Lansing (1939); Pres. Francis Fine; Sec. Donald Hack, 1418 Webber Dr.

SAGINAW
Jewish Welfare Federation (1939); 1424 S. Washington; Pres. Carl Leib; Fin. Sec. Isadore Lenick.

MINNESOTA

DULUTH
1 Jewish Federation & Community Council (1937); 1602 E. 2nd St.; Pres. Robert Karon; Sec. Mrs. Joseph Gershgol.

MINNEAPOLIS
1 Minneapolis Federation for Jewish Service (1930); 512 Nicollet Bldg., Rm. 718 (2); Pres. Samuel Shapiro; Exec. Dir. Norman B. Dockman.

ST. PAUL
1 United Jewish Fund and Council (1935); 522 American National Bank Bldg. (1); Pres. Dr. David Tenenbaum; Exec. Dir. Dan S. Rosenberg.

MISSISSIPPI

GREENVILLE
1 Jewish Welfare Fund of the Greenville Area (1952); 512 Main St.; Pres. Irving Sachs; Sec. Harry Stein.

JACKSON
Jewish Welfare Fund (1945); P. O. Box 4766, Fondren Station; Pres. Rabbi Perry E. Nussbaum.
VICKSBURG

MISSOURI

JOPLIN
1. Jewish Welfare Federation, Inc. (incl. surrounding communities) (1938); P. O. Box 284; Pres. Jack Fleischaker; Sec. Robert Klein.

KANSAS CITY

ST. JOSEPH

ST. LOUIS
1. 2. Jewish Federation of St. Louis (incl. St. Louis County) (1901); 1007 Washington Ave. (1); Pres. Milton Frank; Exec. Dir. Herman L. Kaplow.

ST. JOSEPH

ST. LOUIS
1. 2. Jewish Federation of St. Louis (incl. St. Louis County) (1901); 1007 Washington Ave. (1); Pres. Milton Frank; Exec. Dir. Herman L. Kaplow.

NEBRASKA

LINCOLN
1. 2. Lincoln Jewish Welfare Federation (incl. Beatrice) (1931); 1209 Federal Securities Bldg. (8); Pres. Leo Hill; Sec. Louis B. Finkelstein.

OMAHA
1. 2. Jewish Federation of Omaha (1903); (sponsors Jewish Welfare Fund [1930]); 101 N. 20 St. (2); Pres. Ernest A. Nogg; Exec. Dir. Paul Veret.

NEW HAMPSHIRE

MANCHESTER
1. 2. Jewish Community Center (1913) (sponsors United Jewish Appeal); 698 Beech St.; Pres. Walter Horlick; Exec. Dir. Ben Rothstein.

NEW JERSEY

ATLANTIC CITY
1. Federation of Jewish Agencies of Atlantic County (1924); (sponsors United Jewish Appeal of Atlantic County); 5321 Atlantic Ave., Ventnor City; Pres. Henry L. Cohen; Exec. Dir. Irving T. Spivack.

BAYONNE
2. Jewish Community Council (1938) (sponsors United Jewish Campaign); 1050 Boulevard; Pres. Louis Greenberg; Exec. Dir. Barry Shandler.

BERGEN COUNTY
1. Jewish Welfare Council of Bergen County, Inc. (incl. most of Bergen County) (1953); 201 Essex St., Hackensack; Pres. Benjamin Labov; Exec. Dir. Max M. Kleinbaum.

CAMDEN
1. 2. Jewish Federation of Camden County (incl. all of Camden County and adjacent areas of Burlington County) (1922); (sponsors Allied Jewish Appeal); 2395 W. Marlin Pike, Cherry Hill, N. J.; Pres. David H. Markowitz; Exec. Dir. Bernard Rubin.

ELIZABETH
1. Eastern Union County Jewish Council (incl. Elizabeth, Roselle, Roselle Park, Union) (1940); (sponsors Eastern Union County United Jewish Appeal); 1034 E. Jersey St.; Pres. Joseph Weinlein; Exec. Dir. Samuel J. Rosenthal.

JERSEY CITY
1. United Jewish Appeal (1939); 604 Bergen Ave. (4); Chmn. William Swid; Sec. Mrs. Jeanne Schleider.

NEW BRUNSWICK
1. Jewish Federation of New Brunswick, Highland Park and Vicinity (1948); 2 S. Adelaide Ave., Highland Park; Pres. David Darwin; Exec. Dir. Fred A. Liff.

NEWARK
1. 2. Jewish Community Council of Essex County (1922); (sponsors United Jewish Appeal of Essex County [1937]); 32 Central Ave. (2); Pres. Martin Jelin; Exec. Dir. Herman M. Pekarsky.

PASSAIC

PATerson
1. Jewish Community Council (1933); (sponsors United Jewish Appeal Drive); 390 Broadway (1); Pres. Herman Yucht; Exec. Dir. Max Stern.

PERTH AMBOY
1. Jewish Community Council (incl. South Amboy) (1938); (sponsors United Jewish Appeal); 316 Madison Ave.; Pres. Dr. Jack E. Shangold; Exec. Dir. Israel Silver.

PLAINFIELD
SOMERVILLE
1. 2 Jewish Federation of Somerset County; 11 Park Ave.; Pres. Charles Camins; Exec. Dir. Dr. Ira Moss.

TRENTON
1 Jewish Federation of Trenton (1929); 999 Lower Ferry Rd. (8); Pres. Arthur S. Kelsey; Exec. Dir. Milton A. Feinberg.

NEW MEXICO
ALBUQUERQUE
1 Jewish Welfare Fund (Albuquerque and vicinity) (1938); Korber Bldg., Rm. 256, 200 Block 2nd St., N. W.; Pres. Morris Braverman; Exec. Sec. Mrs. Rana Adler.

NEW YORK
ALBANY
1 Jewish Community Council, Inc. (1938); (sponsors Jewish Welfare Fund); 90 State St., Rm. 1401 (7); Pres. Seymour Pearlman; Exec. Dir. Edward Phillips.

BINGHAMTON
1 The Jewish Federation of Broome County (1937); 155 Front St.; Pres. Joseph M. Levene; Exec. Dir. Eugene Kaminsky.

BUFFALO
1. 2 United Jewish Federation of Buffalo, Inc. (1903); 615 Sidway Bldg., 775 Main St. (3); Pres. Joseph N. Desmon; Exec. Dir. Sydney S. Abzug.

ELMIRA
1 Elmira Jewish Welfare Fund, Inc. (1942); Federation Bldg.; Pres. Aaron Stein; Exec. Dir. Clifford R. Josephson.

GLENS FALLS
1 Glens Falls Jewish Welfare Fund (1939); 68 Bay St.; Chmn. Arnold Russ.

GLOVERSVILLE
2 Jewish Community Center of Fulton County (incl. Johnstown) (1919); 28 E. Fulton St.; Pres. Ira Silverman; Exec. Dir. Bernard H. Gerard.

HUDSON
1 Jewish Welfare Fund (1947); 414 Warren St.; Pres. Dr. Joseph Bellamy.

KINGSTON
1 Jewish Community Council, Inc. (1951); 167 Fair St.; Pres. Aaron E. Klein; Exec. Dir. Robert Kurland.

MIDDLETOWN
1 United Jewish Appeal of Middletown, N. Y. (1939); c/o Middletown Hebrew Assn., 13 Linden Ave.; Co-Chmn. Louis Rosenstein, Maurice Pollets; Sec. Rabbi Joseph Herman.

NEW YORK CITY
1, 2 Federation of Jewish Philan-
JEWISH FEDERATIONS, FUNDS, COUNCILS

NORTH CAROLINA

ASHEVILLE
Jewish Community Center; 236 Charlotte St.

CHARLOTTE
1 Federation of Jewish Charities (1940); Pres. Sidney Kosch, Liberty Bank Bldg.

FAYETTEVILLE
1 Beth Israel Federated Charities of Fayetteville, N. C.; P. O. Box 406; Chmn. A. M. Fleishman; Co-Chmn. Irvin A. Fleishman.

GASTONIA
1 Jewish Welfare Fund (1944); c/o Temple Emanuel, 320 South St.; Pres.Cy Girard; Sec. Rabbi Joseph Utschen.

GREENSBORO
1 Greensboro Jewish United Charities, Inc.; P. O. Box 6201 Summit Station; Pres. Herman Cone, Jr.; Sec. Herbert Faulk, Jr.

HIGH POINT
United Jewish Charities; Chmn. Rabbi Herbert Silberman, 610 N. Hamilton St.

WINSTON-SALEM
Jewish Community Council of Winston-Salem, Inc. (1937); 201 Oakwood Dr. (5); Pres. Philip A. Michalove; Sec. Rabbi Ernst J. Conrad.

NORTH DAKOTA

FARGO
Fargo Jewish Federation (incl. Jamestown, Moorhead, Valley City, Wahpeton & Detroit Lakes, Minn.) (1939); P. O. Box 1974; Pres. Julius Sgutt; Sec. Paul P. Feder.

OHIO

AKRON
1 Jewish Welfare Fund of Akron, Inc. (incl. Barberton, Cuyahoga Falls) (1935); Strand Theatre Bldg., 129 S. Main St. (8); Pres. Carl Pearl; Exec. Dir. Nathan Pinsky.

CANTON
1 Canton Jewish Community Federation, Inc. (1935; reorg. 1955); 1528 Market Ave. N. (4); Pres. Arthur Genshaft; Exec. Dir. Leonard Sebrans.

CINCINNATI
1, 2 Associated Jewish Agencies (1896; reorg. 1956); 2905 Vernon Pl. (19);

1 Jewish Welfare Fund (1930); 2905 Vernon Pl. (19); Pres. Alfred J. Friedlander; Exec. Dir. Martin M. Cohn.

CLEVELAND
1, 2 Jewish Community Federation of Cleveland (1903); 1001 Huron Rd. (15); Pres. M. E. Glass; Exec. Dir. Henry L. Zucker.

COLUMBUS
1 United Jewish Fund and Council (1925; merged 1959); 40 S. Third St, Rm. 330 (15); Pres. Herbert H. Schiff; Exec. Dir. Ben M. Mandelkorn.

DAYTON
1, 2 Jewish Community Council of Dayton (1943); Community Services Bldg., 184 Salem Ave., Rm. 240 (6); Pres. Elmer Moyer; Exec. Dir. Robert Fitterman.

LIMA
1 Federated Jewish Charities of Lima District (1935); P. O. Box 1106; Pres. Irving Yessenow; Sec. Nathan Levy.

STEUBENVILLE
1 Jewish Community Council (incl. Mingo Junction, Toronto) (1938); Pres. Sidney Kaufman, 902 Granard Pkwy.

TOLEDO
1 Jewish Welfare Federation of Toledo, Inc. (1907; reorg. 1960); 2247 Collingwood Blvd. (10); Pres. Stanley K. Levison; Exec. Dir. Marvin G. Lerner.

WARREN
1 Jewish Federation (incl. Niles) (1938); Pres. Abe Knofsky; Sec. Maurice I. Brown, 600 Roselawn Ave., N. E.

YOUNGSTOWN
1, 2 Jewish Federation of Youngstown, Ohio, Inc. (incl. Boardman, Campbell, Girard, Lowellville, Struthers) (1935); P. O. Box 447 (1); Pres. Philip A. Levy; Exec. Dir. Stanley Engel.

OKLAHOMA

ARDMORE
Jewish Federation (1934); Co-Chmn. Sidney Yaffe, P. O. Box 1868, Max Roberson, 412 1st St., S. W.

OKLAHOMA CITY
1 Jewish Community Council (1941); 312 Commerce Exchange Bldg. (1); Pres. Max M. Fagin; Exec. Dir. Julius A. Graber.

TULSA
1 Tulsa Jewish Community Council (1938); (sponsors Tulsa United Jewish Campaign); Castle Bldg., 114 W. 3rd St., P. O. Box 396 (1); Pres. Charles Goodall; Exec. Dir. Irving Antell.
OREGON

PORTLAND

PENNSYLVANIA

ALLENTOWN
1 Jewish Federation of Allentown (1948); 22nd and Tilghman Sts.; Pres. Morris Senderowitz, Jr.; Exec. Dir. George Feldman.

ALTOONA
1, 2 Federation of Jewish Philanthropies (1920; reorg. 1940); 1308—17th St.; Pres. Israel Sky; Exec. Dir. Irving H. Linn.

BUTLER
1 Butler Jewish Welfare Fund (incl. Butler County) (1938); 148 Haverford Dr.; Chmn. Saul J. Bernstein; Sec. Maurice Horwitz.

COATESVILLE
Coatesville Jewish Federation (1941); Pres. Milton Margolis; Sec. Benjamin Rabinowitz, 1104 Sterling St.

EASTON
1, 2 Jewish Community Council of Easton and Vicinity (1939); (sponsors Allied Welfare Appeal); 660 Ferry St.; Pres. Joseph Rubenstein; Exec. Sec. Jack Sher.

ERIE
1, 2 Jewish Community Welfare Council (1946); 110 W. 10th St.; Pres. Gerson Berman; Exec. Dir. I. Edward Adler.

HARRISBURG
1 United Jewish Community (incl. Carlisle, Lykens, Middletown, Steelton) (1933); 100 Vaughn St.; Pres. Horace S. Goldberger; Exec. Dir. Albert Hursh.

HAZELTON
Jewish Community Council; (sponsors Federated Jewish Charities Drive); Laurel and Hemlock Sts.; Pres. Bernard Kline; Exec. Dir. Isidore Kornzweig.

JOHNSTOWN
1 Jewish Community Council; Pres. Meyer Bloom; 605 U. S. Bank Bldg.

LANCASTER
1 United Jewish Community Council (incl. Lancaster County excepting Ephrata) (1928); 219 E. King St.; Pres. Dr. Leon W. Robbins; Exec. Dir. Arnold A. Piskin.

LEVITTOWN
1 Jewish Community Council of Lower Bucks County (1956); Pres. Mortimer S. Rifkin; P. O. Box 574, Levittown.

NORRISTOWN
1, 2 Jewish Community Center (1936); Brown and Powell Sts.; Pres. Sylvan P. Weiss; Exec. Dir. Rabbi Harold M. Kamsler.

PHILADELPHIA
1, 2 Federation of Jewish Agencies of Greater Philadelphia (1901; reorg. 1956); (a consolidation of the former Allied Jewish Appeal and Federation of Jewish Charities); 1511 Walnut St. (2); Pres. Nochem S. Winnet; Exec. Dir. Donald B. Hurwitz.

PITTSBURGH
1, 2 United Jewish Federation of Pittsburgh (1912; reorg. 1955); 234 McKee Pl. (13); Pres. Lester A. Hamburg; Exec. Dir. Robert I. Hiller.

POTTsvILLE

READING
1 Jewish Community Council (1935); (sponsors United Jewish Campaign); 134 N. 5th St.; Pres. Max Fisher; Exec. Sec. Harry S. Sack.

SCRANTON
1 Scranton-Lackawanna Jewish Council (incl. Lackawanna County) (1945); 601 Jefferson Ave.; Pres. Arthur Abrams; Exec. Sec. George Joel.

SHARON
1 Shenango Valley Jewish Federation (incl. Greenville, Grove City, Sharon, Sharpsville) (1940); Pres. Marc Marks; Sec. David Goldberg, 311 Case Ave.

UNIONTOWN
1 United Jewish Federation (incl. Masontown) (1939); Pres. Jack Hirsch; Sec. Morris H. Samuels, c/o Jewish Community Center, 406 W. Main St.

WILKES-BARRE
1 Wyoming Valley Jewish Committee (1935); (sponsors United Jewish Appeal); 60 S. River St.; Pres. Ralph Brandwene; Exec. Sec. Louis Smith.

YORK
Jewish Organized Charities (1928); 120 E. Market St.; Pres. Mose Leibowitz; Exec. Sec. Joseph Sperling.

1 United Jewish Appeal; 120 E. Market St.; Sec. Joseph Sperling.

RHODE ISLAND
Warwick) (1945); 203 Strand Bldg. (3); Pres. Joseph W. Ress; Exec. Dir. Joseph Galkin.

WOONSOCKET
WOONSOCKET UNITED JEWISH APPEAL, INC. (1949); P. O. Box 52; Chmn. Samuel J. Medoff; Sec. Mrs. Paul Bernon.

SOUTH CAROLINA

CHARLESTON
1 Jewish Welfare Fund (1949); 58 St. Philip St. (10); Pres. Milton Banov; Exec. Sec. Nathan Shulman.

SOUTH DAKOTA

SIOUX FALLS
1 Jewish Welfare Fund (1938); National Reserve Bldg.; Pres. Isadore Pitts; Exec. Sec. Louis R. Hurwitz.

TEXAS

AUSTIN
1 Jewish Community Council of Austin (1939; reorg. 1956); P. O. Box 351; Pres. E. H. Saulson.

CORPUS CHRISTI
1, 2 Corpus Christi Jewish Community Council (1953); 750 Everhart Rd.; Pres. Leonard Nisenson; Exec. Dir. Edward Korsh.
1 Combined Jewish Appeal (1962); 750 Everhart Rd.; Pres. Abe Katz; Exec. Dir. Edward Korsh.

DALLAS
1, 2 Jewish Welfare Federation (1911); 209 Browder Bldg., Rm. 403 (1); Pres. Sig H. Badt; Exec. Dir. Jacob H. Kravitz.

EL PASO

FORT WORTH
1, 2 Jewish Federation of Fort Worth (1936); 3033 Waits Ave. (9); P. O. Box 11145, Berry St. Sta. (10); Pres. Louis Bockstein; Exec. Dir. Abraham Kastenbaum.

GALVESTON
1 Galveston County United Jewish Welfare Association (1936); P. O. Box 146; Pres. I. Sigmund Forman; Sec. Mrs. Ray Freed.

HOUSTON
1 Jewish Community Council of Metropolitan Houston (incl. neighboring communities) (1937); (sponsors United Jewish Campaign); 2020 Hermann Drive (4); Pres. Adolph Susholtz; Exec. Dir. Albert Goldstein.

PORT ARTHUR
Federated Jewish Charities and Welfare Funds (1936); P. O. Box 442; Pres. Dr. Harvey H. Goldblum; Treas. Sam Wyde.

SAN ANTONIO
1, 2 Jewish Social Service Federation (incl. Bexar County) (1924); 307 Aztec Bldg. (5); Pres. Alexander J. Oppenheimer; Exec. Dir. Paul Kulick.

TYLER
Federated Jewish Welfare Fund (1938); Pres. Phil Hurwitz; P. O. Box 934.

WACO
1 Jewish Welfare Council of Waco and Central Texas (1949); P. O. Box 2214, Rm. 212 Liberty Bldg.; Pres. Eliehugh Levy; Exec. Dir. Ernest G. Budwig.

UTAH

SALT LAKE CITY
1 United Jewish Council and Salt Lake Jewish Welfare Fund (1936); 2416 E. 1700 S. (8); Pres. Ralph Tannenbaum; Exec. Dir. Daniel Balsam.

VIRGINIA

HAMPTON
Jewish Community Council (incl. Phoebus) (1944); B’nai Israel Synagogue, 3116 Kecoughton Rd.; Pres. Dr. Martin Damsky; Sec. Rabbi Allan Mirvis.

NEWPORT NEWS
1 Jewish Community Council (1942); 98—26th St.; Pres. Leroy Spigel; Exec. Dir. Charles Olshansky.
NORFOLK
1 Norfolk Jewish Community Council, Inc. (1937); P. O. Box 11341 (17); Pres. Ralph Margoliou; Exec. Dir. Ephraim Spivek.

PETERSBURG
United Jewish Community Fund (1938); Co-Chmn. Louis Hersh and Morton Sollod; Sec. Alex Sadie, 1631 Fairfax Ave.

PORTSMOUTH
1 Jewish Community Council; New Kirn Bldg., Rm. 419; Pres. Zalmon Blachman; Exec. Sec. Mrs. Ruth Silverman Scher.

RICHMOND
1 Jewish Community Council (1935); 5403 Monument Ave. (26); Pres. Charles Thalhimer; Exec. Dir. Julius Mintzer.

WASHINGTON

SEATTLE
1 Federated Jewish Fund and Council (incl. surrounding communities) (1926); 1017^th Ave., (4); Pres. Albert M. Franco; Exec. Dir. Samuel G. Holcenberg.

SPOKANE
1 Jewish Community Council (incl. Spokane County) (1927); (sponsors United Jewish Fund) (1936); 725—726 Paulsen Bldg. (1); Pres. Charles Meyersburg; Sec. Robert N. Arick.

TACOMA
1 Tacoma Federated Jewish Fund (1936); Chmn. Alan Warnick; Sec.-Treas. F. E. Witenberg. 902 S. Bennett.

WEST VIRGINIA

CHARLESTON
1 Federated Jewish Charities of Charleston, Inc. (incl. Dunbar, Montgomery, and South Charleston) (1937); 804 Quarrer St., Rms. 407-8; Pres. Dr. Willard Pushkin; Exec. Sec. Charles Cohen.

HUNTINGTON
1 Federated Jewish Charities (1939); P. O. Box 947 (13); Pres. Isador M. Cohen; Sec.-Treas. E. Henry Broh.

WHEELING
1 Jewish Community Council of Wheeling (incl. Moundsville) (1933); Pres. Arthur Gross; Sec.-Treas. Irvin Clark, 883 Addit Ave.

WISCONSIN

GREEN BAY
1 Green Bay Jewish Welfare Fund; P. O. Box 335; Pres. Sheldon Isco.

KENOSHA
1 Kenosha Jewish Welfare Fund (1938); Hymen Shienbrood; Sec. Mrs. S. M. Lapp, 6537—7th Ave.

MADISON
1 Madison Jewish Welfare Council, Inc. (1940); 611 Langdon St. (3); Pres. Dr. H. K. Parks; Exec. Dir. Kenneth Wasser.

MILWAUKEE
1 Milwaukee Jewish Welfare Fund, Inc. (1938); 710 N. Plankinton Ave., Rm. 435 (3); Pres. Harry J. Plous; Exec. Dir. Melvin S. Zaret.

RACINE
1 Racine Jewish Welfare Council (1946); Pres. Stanley Wiener; Sec. Miss Rose Kaminsky, 930 Racine St.

SHEBOYGAN
1 Jewish Welfare Council of Sheboygan (1927); Pres. Julius Nemshoff; Sec. Mrs. Abe Alpert, 2119 N. 19 St.

CANADA

ALBERTA

CALGARY

EDMONTON
1 Edmonton Jewish Community Council (1954); 305 Mercantile Bldg., 102nd Ave., and 103 St.; Pres. Hy S. Baltzan; Exec. Dir. Morris A. Stein.

BRITISH COLUMBIA

VANCOUVER
1 Jewish Community Council of Van-

COUVER (incl. New Westminster) (1932); 950 W. 41 (9); Pres. William Gelmon; Exec. Dir. Louis Zimmerman.

MANITOBA

WINNIPEG
1 Jewish Welfare Fund (1938); 370 Hargrave St., Rm. 204 (2); Pres. S. L. Morantz; Exec. Dir. Aaron B. Feld.

ONTARIO

HAMILTON
Council of Jewish Organizations
JEWISH FEDERATIONS, FUNDS, COUNCILS / 471

(1934); 57 Delaware Ave.; Pres. Morley Goldblatt; Exec. Dir. Louis A. Kurman.
1. 2 UNITED JEWISH WELFARE FUND (1939); 57 Delaware Ave.; Pres. Morley Goldblatt; Exec. Dir. Louis A. Kurman.

KINGSTON
JEWISH COMMUNITY COUNCIL (1947);
117 King St., W.; Pres. Sheldon J. Cohen; Sec.-Treas. Rabbi Jacob Bassan.

LONDON
1. LONDON JEWISH COMMUNITY COUNCIL;

NIAGARA FALLS
NIAGARA FALLS JEWISH FEDERATION (1941); 1328 Ferry; Pres. Harold D. Rosberg; Sec. I. I. Ackerman.

OTTAWA
JEWISH COMMUNITY COUNCIL (1935);
151 Chapel St. (2); Pres. Hyman Bessin; Exec. Dir. Hy Hochberg.

ST. CATHARINES
UNITED JEWISH WELFARE FUND OF ST.
CATHARINES; c/o Jewish Community Centre, Church St.; Pres. Max Harris; Sec. Dan Monson.

TORONTO
1. UNITED JEWISH WELFARE FUND OF TORONTO (1937); 150 Beverley St. (2B); Pres. John D. Fienberg; Exec. Dir. Benjamin Schneider.

WINDSOR
1. 2 JEWISH COMMUNITY COUNCIL (1938); 1641 Ouellette Ave.; Pres. Melvin E. Sorffer; Exec. Dir. Joseph Eisenberg.

QUEBEC

MONTREAL
1. COMBINED JEWISH APPEAL (1940);
493 Sherbrooke St. W. (2); Pres. Moe Levitt; Exec. Dir. Alvin Bronstein.

1. FEDERATION OF JEWISH COMMUNITY SERVICES (1916); 493 Sherbrooke St. W. (2); Pres. Cecil Usher; Exec. Dir. Alvin Bronstein.
Jewish Periodicals

UNITED STATES

ALABAMA


ARIZONA


CALIFORNIA

*B'NAI B'RITH MESSENGER (1897). 739 S. Hope St., Los Angeles, 17.


* SOUTHWEST JEWISH PRESS-HERITAGE (1914). 4079 54 St., San Diego, 5.

COLORADO


CONNECTICUT


DELAWARE


DISTRICT OF COLUMBIA


1 Periodicals which have been in existence at least one year prior to June 30, 1962, are included in this directory. Information is based upon answers furnished by the publications themselves, and the publishers of the Year Book assume no responsibility for the accuracy of the data presented; nor does inclusion in this list necessarily imply approval or endorsement of the periodicals. The information provided here includes the year of organization and the name of the editor, managing editor, or publisher; unless otherwise stated, the language used by the periodical is English. An asterisk (*) indicates that no reply was received and that the information, including name of publication, date of founding, and address, is reprinted from AJYB, 1962 (Vol. 68). For organizational bulletins, consult organizational listings.

472
Schrier. Monthly. Jewish War Veterans of the U.S.A.


**Florida**

**American Jewish Press.** See News Syndicates, p. 478.


**Southern Jewish Weekly (1924).** P. O. Box 3297, Jacksonville, 6. Isadore Moscovitz. Weekly.

**Georgia**

**Southern Israelite Newspaper and Magazine (1925).** 390 Courtland St., N. E., Atlanta, 3. Adolph Rosenberg. Weekly and Bimonthly.

**Illinois**

*Chicago Israelite (1884).* 203 N. Wabash Ave., Chicago, 1.

**Chicago Jewish Forum (1942).** 179 W. Washington St., Chicago, 2. Benjamin Weintroub. Quarterly.


**Indiana**

**Indiana Jewish Chronicle (1921).** 152 N. Alabama St., Indianapolis, 4. Morris Strauss. Weekly.


**Kentucky**


**Louisiana**


**Maryland**


**Massachusetts**


**Michigan**

**American Jewish Press.** See News Syndicates, p. 478.


**Minnesota**


**Missouri**


**Nebraska**


**New Jersey**

Jewish Community Council of Essex County.


NEW YORK


NEW YORK CITY


Agudah News Reporter (1955). 5 Beekman St., 38.


* Hadoar Lanoar (1926). 120 W. 16 St., 11.


Horeb (1935). Yeshiva University, 186 St. and Amsterdam Ave., 33. Abraham Weiss. Irregular; Hebrew. Teachers Institute for Men, Yeshiva University.


Interreligious Newsletter (1955). 165
JEWISH PERIODICALS / 475


*JEWISH WAY (1941). 870 Riverside Dr., 32. Alice Oppenheimer.


KINDER ZEITUNG (1930). 175 E. Broadway, 2. Z. Yefroikin. 5 times a year; Yiddish. Educational Dept., Workmen's Circle.


KULTUR UN DERTZIUNG—CULTURE AND EDUCATION (1930). 175 E. Broadway, 2. Z. Yefroikin, N. Chanin. 7 times a year; Yiddish. Educational Dept., Workmen's Circle.


SEVEN ARTS FEATURE SYNDICATE. See News Syndicates, p. 478.


WESTCHESTER JEWISH TRIBUNE. See New York State.


Young Guard (1934). 112 Park Ave. S., 3. Ami Sperber. 5 times a year. Hashomer Hatzair, Zionist Youth Organization.


* Young Judean (1910). 116 W. 14 St., 11.


NORTH CAROLINA


Ohio


Oklahoma


Pennsylvania


RHODE ISLAND


RHODE ISLAND JEWISH HISTORICAL NOTES (1951). 52 Power St., Providence, 6.

TENNESSEE


TEXAS


* JEWISH HERALD-VOICE (1908). 1719 Caroline St., Houston, 1.


WASHINGTON


WISCONSIN


NEWS SYNDICATES

* American Jewish Press (AJP) (1943). 311 Church St., Nashville, 3, Tenn.


CANADA


HISTORY AND ARCHEOLOGY


Deals with the period leading to Abraham's coming to Canaan. Orthodox.


The dynamics of Jewish society in Eastern and Central Europe from the 16th to the 18th centuries, and the attitudes of the Jews toward the Gentile world.


Reconstructs the functions of the Sanhedrin from both Talmudic and Hellenistic sources.


An explanation of permitted and prohibited business practices according to the Torah. Hebrew text with English translation and notes.


Originally published as A Bird's Eye View of Jewish History. This edition includes an added chapter and an expanded bibliography.


The findings of a brief but intensive exploration undertaken by Israeli scholars during the winter of 1956-57. Illustrated.


Presents the political history of Palestine from B.C. 175 to A.D. 135, the "first division" of the original work, in the authorized English translation.


A distinguished Catholic archeologist and biblical scholar presents a sociological study of the Israelites during Old Testament times.

JEWS IN THE UNITED STATES


How Judaism can help the Jew to understand himself and his place in American life. Reform Jewish viewpoint.

1 Books of Jewish interest published in English in the United States during the period July 1, 1961, through June 30, 1962.
Based on military records, minutes of Jewish congregations and institutions, and contemporary periodicals, among other sources.

A study of an Orthodox Jewish community from the turn of the century to the present, with emphasis on the large Hasidic population in the past 15 years.

A sociological analysis of the Jewish community in a North Central city.

A report on the Jewish federation in the United States and Canada from 1895 to the present, based on personal participation in the movement.

Attempts to provide demographic and occupational statistics and information on Jewish organizational life.

An examination of the factors which led young Jews and Gentiles living in the New York metropolitan area to contract mixed marriages despite the opposition they encountered during the courtship period.

A sociological study of an ultra-religious Jewish community which resists assimilation and whose economic activities are influenced by their religious beliefs.

The circumstances which caused Eastern European Jews to emigrate, the conditions under which they lived in New York City, and the steps they took to remedy their situation.

A son of a French member of the famous banking family includes some impressions of American Jews in letters written during his travels in the United States.

A history of a Conservative congregation organized in 1911.

A reconstruction of the tragic fire at the Triangle Shirtwaist Company on March 25, 1911, which claimed the lives of more than 140 employees, most of them young women.

The European background of the immigrants, influence of the American environment on the workers, and Jewish participation in the budding trade-union movement.

MODERN AND CONTEMPORARY HISTORY

The role of Eichmann and his collaborators, a bibliography on Eichmann, and facsimiles of documents.

Limited to references in English. A bibliography of non-English sources is projected.

A Jewish chaplain with the United States Army in Japan tells the story of the Jews there. Some had lived in Manchuria and China before coming to Japan.

Hilberg, Raoul. The destruction of the

An authoritative, documented history of the systematic destruction of a people. Based on the unindexed collection of Nuremberg documents and other materials.


A review of the basic events of one of the most dramatic and fateful periods in Jewish history.


A Polish Jewish woman who rescued many emotionally and physically scarred children and led them to safety, first to France, and then to Israel, tells their story.


Tales of men and women who ostensibly collaborated with Nazis in order to try to save the lives of Jews in Czechoslovakia and Hungary.


Stories of life in the ghetto of Theresienstadt, which was used by the Nazis as a way station for the gas chambers of Auschwitz.


Declares that the mass of Germans are still anti-Semitic, that the West German government has been permeated with Nazis, and that German educators have never depicted the horrors of the Nazi regime adequately.


A record of Jewish resistance to the Nazis, based on documents.

ISRAEL, ZIONISM, AND THE MIDDLE EAST


Points out that Theodor Herzl, the founder of the modern Zionist movement, was an outstanding theorist as well as a man of action.


Deals not only with the Jews who have returned to Israel, but also with communities still outside. By the President of the State of Israel.


Articles on the founding and activities of the Labor Zionist Youth movement in the United States and Israel.


Includes a brief historical survey, a description of people and places, and useful hints for the traveler.


Tested recipes characteristic of the many communities which make up the State of Israel.


Aspects of life in Israel as described by an American Jewish newspaperman. Based on three trips to the country.


The role of American Zionists in the realization of statehood for Israel.


Accuses some of the Israeli government officials of miscarriage of justice in the case of Dr. Rudolf Kastner and of not doing their part to save the European Jews.


Major enactments during the first ten years of nationhood.


The constitutional and legal foundations and current political processes.


The Negev in history and how the region which has been a barren waste for centuries is being reclaimed.

PATAI, RAPHAEL. Cultures in conflict; an inquiry into the socio-cultural problems

Differences between the traditional Arab society and culture and those of Israel.

Biographical sketches of fifteen men and women who settled in Palestine before 1948 and participated in the creation of the state.

The secretary of the provisional government presents the story of the three days preceding the Israeli declaration of independence.

Anti-Zionist viewpoint.

A photographic account of Israeli women of different generations, backgrounds, and occupations.

An American rabbi discusses Judaism and Christianity in Israel.

BIBLE, TALMUD, AND DEAD SEA SCROLLS

Essays by outstanding biblical scholars, European and American, mostly Christian.

The derivation and history of the words associated with Genesis by a biochemist.


Vol. 1. The law; v. 2. The former prophets; v. 3. The latter prophets; v. 4. The writings [v. 5. The New Testament]. Sumptuously illustrated and based on the best contemporary archeological knowledge.

Based on a series of lectures delivered at the Union Theological Seminary in May 1956.

Attempts to portray the prophet as an individual and in society, as well as in his relationship to God.


Discusses the origin and authorship of the Psalms and their literary significance.

A profusely illustrated account of the Books of the Old Testament based on the evidence of recent findings.

A retelling of the book of Genesis in the light of recent archeological discoveries.

A study of the antecedents of the message of Deutero-Isaiah, the message, and the text of Isaiah 40-48.

A portrayal of ancient Israel's way of thinking, speaking, and living by an eminent Protestant scholar.


REIK, THEODOR. The temptation; the story
A psychoanalytical interpretation.

ROSENBERG, STUART E. The Bible is for you; our biblical heritage reconsidered. New York, Longman's, 1961. x, 179 p.
Aims to show "how the Bible can be a source of self-understanding—emotional, intellectual and spiritual."

A new edition of classical essays on some of the major concepts of the Talmud.

Declares that "the cardinal spiritual and ethical teachings of the original Torah" were those of Moses and not of the later prophets.


Detailed examination of an important Dead Sea scroll discovered in 1947.

RELIGION AND PHILOSOPHY

Its development over the centuries and its impact on Western culture.

Answers to questions most often put to the authors, giving differences of opinion among Orthodox, Conservative, and Reform scholars.

Well-known figures in American Jewish life, speaking at a weekly series of lectures, tell what Judaism means to them.

A selection of primary sources used in an introductory course in religion.

A survey of Jewish philosophic thought from the Bible to the 20th century, intended for the general reader.

CAHN, ZVI. The philosophy of Judaism; the development of Jewish thought throughout the ages, the Bible, the Talmud, the Jewish philosophers and the Cabala, until the present time. New York, Macmillan, 1962. xiv, 524 p.
In three sections: The biblical era, The talmudic era, and The era of the philosophers.


Includes letters, excerpts from publications, sermons, and articles.

An interpretation of Judaism for Catholics.

A critical examination of the synagogue, with recommendations for making services both more interesting and more appealing emotionally.

Distinguishes between the authentic and the inauthentic Jew and discusses concepts and practices of Judaism. Orthodox viewpoint.

Believes that a combination of ethical science and ethical religion is needed to save man in this troubled world.

A source book of literature from the Second Temple through the talmudic age. The first of a projected series of three volumes.

GOODMAN, PHILIP, ed. The Passover anthology. Philadelphia, Jewish Publication
Society of America, 1961. xxiii, 496 p. (JPS holiday series)
Selections on Passover in history and in literature, art, and music, with a section intended especially for young people.

The basic values and affirmations of Judaism treated conceptually rather than historically.


What Judaism contributed to the birth and development of Islam and how Judaism fared under the empire of Islam.

The text has been somewhat revised and the bibliography brought up to date.

Traces the development of present-day Jewish customs and practices from their biblical origins.

EDUCATIONAL AIDS

Intended for teachers and group workers, the selections point up moral principles.


Intended for the secondary level of Jewish religious schools.

A collection of 25 talks based on biblical narratives delivered before groups of Jewish teen-agers.

Ethical concepts related to camp experiences.


A textbook on Zionism and modern Israel.

Intended to acquaint the young man approaching manhood with a knowledge of Judaism and Jewish values.

A compilation of instructional material for a national remembrance day in memory of the six million Jews who lost their lives during the Nazi regime.

SERMONS AND ESSAYS

Twenty-six holiday sermons

Includes biographical essays, a bibliography of publications by Israel Bettan, a selection of his sermons, and essays by a number of rabbis on sermons and pulpit addresses.

Lectures and sermons.

The 20th annual compilation of sermons by Orthodox rabbis.


**Liturgy and Ritual**


**Reform.**


**Traditional blessings and prayers.** Hebrew and English translations in parallel columns.


**Poem prayers derived from phrases and themes from the Psalms, the prophets, and other sacred literature.**


**Hebrew and English text on facing pages. Conservative.**

**Interfaith and Intergroup Relations**


**How persons who practice discrimination against Jews mask their prejudice.**


**A German scholar discusses Christian-Jewish relations through the ages.**


**By a former chairman of New York City's Commission on Intergroup Relations.**


**Intended primarily as a guide for lay leaders.**


**An anthology of writings about Jews, by non-Jews, from the 5th century B.C.E. to the present.**


**How Christianity emerged from Judaism and the relationships between various forms and patterns of religious behavior in both religions.**

**Steinber, Charles Herbert.** Education and attitude change; the effect of schooling on prejudice against minority groups. New York, Institute of Human Relations Press, American Jewish Committee, 1961. xvi, 182 p.

**Public opinion data from the files of major polling agencies were studied in an attempt to answer the question "To what degree does formal education improve people's attitudes toward religious, ethnic, and racial minorities?"**


**Digests of researches, theories, and hypotheses about anti-Semitism in the United States.**

**Art and Music**


**The Lithuanian-born sculptor left home to live and study in Paris during a period when he was fortunate enough to know many of the great personalities in the art world.**


**From antiquity to the present day.**


**The artist's subjects were primarily people and places in Eastern Europe and Palestine.**
POETRY, DRAMA, ESSAYS, LITERARY CRITICISM

BERDACH, RACHEL. The emperor, the sages, and death. Tr. from the German by William Wolf; introd. by Theodor Reik. New York, Yoseloff, 1962. 199 p. Fictional conversations at the Court of Frederick II of Germany, most often between the emperor and Rabbi Jacob Charif BenAron.

CHAYEFSKY, PADDY. Gideon; a new play. New York, Random House, 1962. 138 p. A biblical drama of a man who is selected by God to triumph over the Midianites but who has some difficulties in reconciling pride in his accomplishments with his reverence for the Lord.


GREBANIER, BERNARD. The truth about Shylock. New York, Random House, 1962. 369 p. Gives the historical background and discusses the play not as a sociological treatise but as drama.


SUTZKEVER, ABRAHAM. Siberia; a poem. Tr. from the Yiddish and introduced by Jacob Sonntag; with a letter on the poem and drawings by Marc Chagall; headings and decorative details by Elizabeth Friedlander. New York, Abelard-Schuman, 1961. 46 p. (Unesco collection of contemporary works)

FICTION


ALDRIDGE, JAMES. The last exile. Garden City, N. Y., Doubleday, 1961. 738 p. An Englishman, born in Egypt, with both Egyptian and Jewish friends, is forced to choose between them following the invasion of Egypt.


Jewish girl with the Haganah and a noted guitarist, a former fighter with the Spanish loyalists.

A Swiss police commissioner, searching for a Nazi physician who had operated on his victims without anesthetics, is aided by a Russian Jew.

A young Jewish pediatrician decides to become a medical scientist when his infant son contracts a disease for which there is no known remedy.

An ambitious young man sacrifices moral values and personal happiness for success in the business world.

Stories, written over a period of fifteen years, dealing largely with problems of American Jews.

Poles, Jews, and Nazis in a suburb of Warsaw during the German occupation of Poland.

A reprinting of three books on lower-class Jewish life in Brooklyn during the 1930's.

A young man in a hospital recovering from burns received when he attempted to put out a fire in a warehouse owned by his brother-in-law goes over events in his life.

A young man of Jewish parentage, whose father has rid himself of most Jewish observances goes further and declares that he has no religion.

The romance between a woman officer in the Israeli army and an American Jew does not come to fruition because he is ashamed of his heritage.

An uncle brings his Jewish fiancée from Richmond to meet his family living in the upland country in Virginia.

Stories about Jewish immigrants to the United States in the early part of the century.

A young girl whose mother has been caring for the aged mother of two Jewish brothers is coveted by both.

A French engineer hired as an expert on an irrigation project is menaced by Jewish terrorists who wish to discourage outside help in building Israel.

The stories in Part I deal with the struggle for national independence, the pre-war stories of Part II supply the background for Part I.

Among a group of former city dwellers who have escaped to Westchester is a Jewish commercial artist who feels alienated because of his religion.

A sophisticated young woman and a German Jewish banker, with a mentally ill wife and a disturbed child, fall in love.

Based on the Christian legend of the Wandering Jew.

An Alexandrian Jew who is impressed into service with the Roman legion in Palestine deserts to fight in the Jewish uprising, thereby becoming an enemy of Rome.

A critical year in the life of a Jew from the East who is teaching at a mediocre college in the Northwest.

The sole survivor of a company of American soldiers during World War II is a Jew.

An anthology consisting of two short novels, short stories, and plays.

A German recalling the education that made him a good Nazi is appalled to find that the new generation is receiving the same type of indoctrination.

Centered around an executive in a handbag manufacturing concern; the principals are Jewish and Italian.

An American Jewish reporter in Palestine at the end of the Mandate stays to help in the fighting that creates the new nation.

A sophisticated publicity man rents a bungalow at a summer colony in the "Borscht belt." His difficulty in adjusting to the other residents causes his wife to call him an anti-Semitic Jew.

A strong-willed mother and one son of a wealthy German Jewish family control the lives of the other members of the family, not always happily.

The narrator, a Jewish girl at an exclusive women's college in New England, has a crush on another student.

Among the generally unpleasant passengers on a ship bound from Vera Cruz to Germany is a Jew who is anti-Gentile and Germans who are anti-Jewish.

The need of a group of English boys to prove themselves as heroic as their soldier fathers results in the tragic death of a young Austrian Jewish refugee.

A motley lot of seamen are recruited by the Irgun to run the British blockade of Palestine with a boatload of refugees.

A shy, unaggressive young man and a too plump girl find happiness together through their mutual insecurity.

Because he has involved himself so much with the problems of others, a wealthy young man makes nothing of his own life.

A rebellious young Jewish girl involves two friends in her various escapades.

A semi-autobiographical novel about a Jewish family living in New York's Lower East Side some twenty years ago.

The story of a painter who faked old masters. Includes a German Jewish girl.

Following a massacre of the Jews in a Ukrainian community during the 17th century, a Jew is sold into slavery in Poland. His love for the daughter of his master is frowned upon by both Jews and Poles.

---

Eleven short stories.

A physician, married to a wealthy Jewish woman and working in a hospital financed and largely staffed with Jews, reveals strong hostility toward them during a drunken weekend.

Two friends from an immigrant Jewish neighborhood attend art school together; one has been a failure in his various undertakings, but his influence over others is strong.

A picture magazine reporter attempts to get a story from a tall young basketball player working at a Jewish resort in the Catskills.

The chronicle of a Jewish family during the depression and the postwar years.

A poor neighborhood in the Morning-side Heights section of New York with a very mixed population is the setting for a novel which includes a Jewish landlord who tries to retain his individ-
uality by defying the housing authorities.


The son of a multi-millionaire junk dealer from New York decides that his former roommate at a midwestern school is to run for Congress and that he will manage the campaign.


The niece of a German Jewish refugee physicist, receiving a Nobel prize in Stockholm, is kidnapped by Communists to make the scientist join their ranks.


A Polish Jew who has survived the concentration camps becomes a pawnbroker in Harlem. He attempts to remain aloof from the suffering of those around him, but is finally aroused to feeling.


A passionate desire for freedom leads a young German Jew to come to the United States. A physical disability prevents him from serving in the Union Army.


A German Jew who has survived the horrors of Nazism is crucified by some young ruffians during the celebration of the Easter season in a community in Australia.


A man reviews his past life as he lies gravely injured in an accident he had invited.


Austrian Jewish refugees reestablish their lives in a South American country.


During a week in New Hampshire for the hunting season, a successful New York businessman attempts to review the failure of his personal relationships with his Jewish wife and their son.


A Viennese psychiatrist and his wife attempt to make a new start in New York. His principal patient is a self-made man with marital troubles.


The personal record of a man who served with the Mandatory Government of Palestine, was associated with the work of the League of Nations, and has tried to bring about peace between Arabs and Jews.


The life of the woman anarchist who was deported to Russia in 1919.


A biography of the noted Zionist, founder of Hadassah, who helped to rescue and bring to Palestine many Jewish children during the Hitler regime.


The French novelist's autobiographical tribute to his mother, a Russian Jewish actress, who was determined that her son would be remarkable.


Fiorella La Guardia's sister recalls her life as the wife of a Budapest banker and her imprisonment in a Nazi camp.


Experiences of a young Polish Jewish girl at Auschwitz and Birkenau.


The life and career of the composer. Includes a discography and a list of compositions.


Biographical essays, one on Leon Blum, French Jew, and another on Walther Rathenau, German Jew.


Abridged from the three-volume biography.

The personal story of a German Jew who escaped from Germany, was imprisoned in France, lost his family in a Nazi concentration camp, and finally succeeded in reaching the United States.


The North African Jewish author looks critically at himself and extends his observations to Jews in general.


A popular biography of six generations of the famous banking family.


An English Jew recalls experiences in his native country, the United States, and Israel.


A newspaperman's recollections of experiences from cub reporter to publisher and owner of several newspapers.


Commemorates the 100th anniversary of the death of the naval officer.


The life of the distinguished violinist.

REFERENCE AND ANNUALS


Information on Jews in the United States and other countries throughout the world.


Besides proceedings, reports, memorial tributes, membership lists, etc., includes seminars on personal experiences and the Jewish college student and papers; Two types of Reform: Reflections occasioned by Hasidism, by E. L. Fackenheim; American Jews and American Jewish life: observations of a sociologist, by Marshall Sklare, and Israel's relations with the emerging states in Africa and Asia, by Eliahu Elath.


Text in English, Hebrew, and Yiddish. Besides bibliographies and tributes to Jewish authors, includes: Of ladies and converts and tomes, by Solomon Feffer. —Yiddish lexicography, by Shlomo Noble.—Some recent works on the ethnology and folklore of various Jewish communities, by Haim Schwarzbaum.—The Sabra school of Israeli novelists, by Ezra Spicehandler.—Yiddish writers in Israel [in Yiddish], by Ephraim Auerbach.—Jewish literature in Sweden and in Swedish, by C. V. Jacobowsky.


In addition to lists, reports, memorial tributes, resolutions, etc., the following addresses and papers are included: Judaism and the worlds of business and labor, by S. J. Cohen.—The American Jewish community: union now or ever? By A. J. Karp.—The American Jewish community, by Irving Kane.—New light on Tannaitic Jewry and on the State of Israel of the years 132–135 C. E., by H. L. Ginsberg.—Religion and social action, by Seymour Siegel.—Silence before God, by S. S. Schwarzchild.—Being unaware of what we know, by Shamai Kanter.—Eretz Yisrael, by Simcha Kling.—The study of Torah, by Aaron Landes.

MISCELLANEOUS


On the international problems caused by those who owe allegiance to more than one state. Includes a section on The Nationality Law of Israel.


Alphabetically arranged by country, by cities and towns within each country, and by places within the communities.


A psychoanalytical interpretation.


Taken from some of the author's weekly columns.

Iva Cohen
Necrology: United States


ASOFSKY, MORRIS, communal leader; b. Russia, Sept. 20, 1881; d. Tel-Aviv, Israel, May 3, 1962; in U.S. since 1898; a dir. UHS and HIAS; leader in rescue and resettlement of Jewish refugees throughout the world; conducted a program on radio station WEVD, N. Y. C.


DALLIN, DAVID J., au., journalist, Soviet affairs expert; b. Rogachev, Russia, May 24, 1889; d. N. Y. C, Feb. 21, 1962; in U. S. since 1940; wrote extensively on the Soviet Union incl. Russia and Post-war Europe (1943); Russia and the Far East (1950); The New Soviet Empire (1952).

DILLON, ISRAEL (SOTCHA), Yid. poet; b. Slonim, Russia, Feb. 15, 1898; d. N. Y. C, Sept. 19, 1961; in U. S. since 1907; staff mem. JTA; ed. sev. vols. of Yid. poetry.

1 Including Jewish residents of the United States who died between July 1, 1961, and June 30, 1962; for meaning of abbreviations, see p. 438.
ELKIN, MENDL, librarian, Yid. au.; b. Bobruisk, Russia, April 28, 1874; d. N. Y. C., April 22, 1962; in U. S. since 1923; chief librarian YIVO Institute for Jewish Research library, N. Y. C., since 1938; au. *Koibaler Stipes* (1934); *Far fremde zind* (1944); *Teater shpil* (1949).


GUTMAN, CHAIM, Yid. au.; b. Lithuania; d. N. Y. C., July 18, 1961; in U. S. since 1904; mem. staff Day-Jewish Journal since 1953.


HART, MOSS, playwright, dir.; b. N. Y. C., Oct. 24, 1904; d. Palm Springs, Calif., Dec. 20, 1961; au. many Broadway hit plays and musicals incl. You Can't Take It With You (1936); The Man Who Came to Dinner (1939); Lady in the Dark (1941); au. Act One (1959).


MINKIN, JACOB S., rabbi, au.; b. Sieciany, Poland, June 25, 1920; in U. S. since 1900; head communal Heb. Sch., New Orleans, for nearly 40 years; former mem. nat. exec. Young Judaeas; au. 10 volumes of poems, essays, incl. Medurot D'ot'ah (1937); In the Grip of Cross Currents, an autobiography (tr. into English, 1959); contrib. ed. Hadar; tr. into Heb. Julius Caesar, The Tempest.

LOEWI, OTTO, phys. educ.; b. Frankfurt/Main, Germany, June 3, 1873; d. N. Y. C, Dec. 25, 1961; in U. S. since 1940; research prof. pharmacology, N. Y. Univ. Coll. of Med. since 1940; prof. pharmacology Univ. of Graz, Austria, 1909–38; recd. Nobel prize in med. 1936; au. many scientific writings.


MARGALITH, AARON M., educ.; b. Jerusalem, Pal., June 2, 1902; d. N. Y. C, Oct. 21, 1961; in U. S. since 1922; prof. of political science and Am. history Yeshiva Univ., librarian since 1941; au. The International Mandate (1930); With Firmness in the Right: American Diplomatic Action Affecting Jews, 1840–1945 (with Cyrus Adler) (1936); Medurot Do'ahot (1937); In the Grip of Cross Currents, an autobiography (tr. into English, 1959); contrib. ed. Hadar; tr. into Heb. Julius Caesar, The Tempest.


in many civic, charitable, and religious organs.


Rudin, Menachem, Yid. actor, dir.; b. Poland, 1895 (?); d. N. Y. C, June 18, 1962; in U. S. since 1931; act. in Yid. theatre as actor, mng., and dir.

Sar, Samuel Leib, educ., rabbi; b. Ligni-


Smollar, Israel, builder, Zion. leader; b. Russia, 1900; d. N. Y. C, Sept. 20, 1961; in U. S. since 1921; a fdr. Histadrut Campaign in Am.; act. in Labor Zion. Org. of Am., JNF.


Trunk, Jehiel Israel, poet, au., Yid. scholar; b. Lovitch, Poland, March 15, 1887; d. N. Y. C., July 7, 1961; in U. S.
since 1941; mem. staff Day-Jewish Journal; act. in Internat. Jewish Labor Bund; au. over thirty vols. incl. poetry, essays, short stories, lit. criticism; au. seven-volume Poyln (1944–53), a broadly conceived autobiographical work of personal and family memoirs of life in Poland; Moshiakh geviter—a historical novel based on Shabbethai Zevi (1961); recd. many awards incl. Louis Lamed prize for last vol. of Poyln, 1953.

WEBER, MAX, artist; b. Bialystok, Russia, April 18, 1881; d. Great Neck, N. Y., Oct. 4, 1961; in U. S. since 1891; a pioneer of modern art in the U. S.; paintings on Hebraic themes, landscapes, and abstractions exhibited in art galleries and museums throughout the world; au. Cubist Poems (1914); Essays on Art (1916); Primitives (1927); Woodcuts (1957).

WEIL, BRUNO, atty., au.; b. Saarlouis, Germany, April 4, 1883; d. N. Y. C, Nov. 11, 1961; in U. S. since 1937; v. pres. Centralverein, central representative body of Jews in pre-Nazi Germany; a fdr. and pres. Axis Victims League, Inc.; au. several vols. incl. Der Prozess des Hauptmann Dreyfus (1930; 1960); Baracke 37: Stillgestanden (1941); Durch drei Kontinente (1948); Zweitausend Jahre Cicero (1962).


Calendars
## SUMMARY JEWISH CALENDAR, 5723-24 (Sept. 1962–Aug. 1964)

<table>
<thead>
<tr>
<th>Holiday</th>
<th>5723</th>
<th>5724</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rosh ha-Shanah, 1st day</td>
<td>1962 Sa, Sept. 29</td>
<td>1963 Th, Sept. 19</td>
</tr>
<tr>
<td>Rosh ha-Shanah, 2nd day</td>
<td>1962 Su, Sept. 30</td>
<td>1963 F, Sept. 20</td>
</tr>
<tr>
<td>Yom Kippur</td>
<td>1962 M, Oct. 8</td>
<td>1963 Sa, Sept. 28</td>
</tr>
<tr>
<td>Sukkot, 1st day</td>
<td>1962 Sa, Oct. 13</td>
<td>1963 Th, Oct. 3</td>
</tr>
<tr>
<td>Shemini 'Azeret</td>
<td>1962 Sa, Oct. 20</td>
<td>1963 Th, Oct. 10</td>
</tr>
<tr>
<td>New Moon, Heshvan, 1st day</td>
<td>1962 Su, Oct. 28</td>
<td>1963 F, Oct. 18</td>
</tr>
<tr>
<td>New Moon, Heshvan, 2nd day</td>
<td>1962 M, Oct. 29</td>
<td>1963 Sa, Oct. 19</td>
</tr>
<tr>
<td>Hanukkah, 1st day</td>
<td>1962 W, Nov. 28*</td>
<td>1963 Su, Nov. 17</td>
</tr>
<tr>
<td>New Moon, Tevet, 1st day</td>
<td>1962 Th, Dec. 27</td>
<td>1963 W, Dec. 11</td>
</tr>
<tr>
<td>New Moon, Tevet, 2nd day</td>
<td>1962 Th, Dec. 28</td>
<td>1963 M, Dec. 16</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Holiday</th>
<th>5724</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fast of the 10th of Tevet</td>
<td>1963 Su, Jan. 6</td>
</tr>
<tr>
<td>New Moon, Shevat</td>
<td>1964 W, Jan. 15</td>
</tr>
<tr>
<td>Hamishshah-'asar bi-Shevat</td>
<td>1963 W, Feb. 29</td>
</tr>
<tr>
<td>New Moon, Adar I, 1st day</td>
<td>1964 Th, Feb. 13</td>
</tr>
<tr>
<td>New Moon, Adar I, 2nd day</td>
<td>1964 F, Feb. 14</td>
</tr>
<tr>
<td>Fast of Esther</td>
<td>1964 Th, Feb. 26</td>
</tr>
<tr>
<td>Purim</td>
<td>1964 Th, Feb. 27</td>
</tr>
<tr>
<td>Shushan Purim</td>
<td>1964 F, Feb. 28</td>
</tr>
<tr>
<td>New Moon, Nisan</td>
<td>1964 Sa, Mar. 14</td>
</tr>
<tr>
<td>Passover, 1st day</td>
<td>1964 Sa, Mar. 28</td>
</tr>
<tr>
<td>Passover, 2nd day</td>
<td>1964 Su, Mar. 29</td>
</tr>
<tr>
<td>Passover, 7th day</td>
<td>1964 F, Apr. 3</td>
</tr>
<tr>
<td>Passover, 8th day</td>
<td>1964 Sa, Apr. 4</td>
</tr>
<tr>
<td>New Moon, Iyar, 1st day</td>
<td>1964 Su, Apr. 12</td>
</tr>
<tr>
<td>New Moon, Iyar, 2nd day</td>
<td>1964 M, Apr. 13</td>
</tr>
<tr>
<td>Lag ba-'Omer</td>
<td>1964 Th, Apr. 30</td>
</tr>
<tr>
<td>New Moon, Siwan</td>
<td>1964 T, May 12</td>
</tr>
<tr>
<td>Shavu'ot, 1st day</td>
<td>1964 T, May 24</td>
</tr>
<tr>
<td>Shavu'ot, 2nd day</td>
<td>1964 Su, May 29</td>
</tr>
<tr>
<td>New Moon, Tammuz, 1st day</td>
<td>1964 M, June 22</td>
</tr>
<tr>
<td>New Moon, Tammuz, 2nd day</td>
<td>1964 W, June 28</td>
</tr>
<tr>
<td>Fast of the 17th of Tammuz</td>
<td>1964 F, July 10</td>
</tr>
<tr>
<td>New Moon, Av</td>
<td>1964 Su, July 19</td>
</tr>
<tr>
<td>Fast of the 9th of Av</td>
<td>1964 Sa, Aug. 8</td>
</tr>
<tr>
<td>New Moon, Elul, 1st day</td>
<td>1964 W, Aug. 21</td>
</tr>
<tr>
<td>New Moon, Elul, 2nd day</td>
<td>1964 Su, Aug. 9</td>
</tr>
</tbody>
</table>

* Second Day of New Moon
<table>
<thead>
<tr>
<th>Civil Date</th>
<th>Day of the Week</th>
<th>Jewish Date</th>
<th>SABBATHS, FESTIVALS, FASTS</th>
<th>PENTATEUCHAL READING</th>
<th>PROPHETICAL READING</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jan. 26</td>
<td>Sa</td>
<td>Shevat 1</td>
<td>Wa-era; New Moon</td>
<td>Exod. 6:2-9:35</td>
<td>Isaiah 66:1-24</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Be-shallah (Shabbat Shirah); Hamishshah-’asar bi-Shevat</td>
<td>Exod. 13:17-17:16</td>
<td>Judges 4:4-5:31</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Judges 5:1-31</td>
</tr>
<tr>
<td>23</td>
<td>Sa</td>
<td>29</td>
<td>Mishpatim; Shekalim</td>
<td>Exod. 21:1-24:18; 30:11-16</td>
<td>II Kings 12:1-17</td>
</tr>
</tbody>
</table>

*Italics are for Sephardic minhag.*
<table>
<thead>
<tr>
<th>Civil Date</th>
<th>Day of the Week</th>
<th>Jewish Date</th>
<th>SABBATHS, FESTIVALS, FASTS</th>
<th>PENTATEUCHAL READING</th>
<th>PROPHETICAL READING</th>
</tr>
</thead>
<tbody>
<tr>
<td>Feb. 25</td>
<td>M</td>
<td>Adar 1</td>
<td>New Moon</td>
<td>Num. 28:1-15</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Th</td>
<td>11</td>
<td>Fast of Esther</td>
<td>Exod. 32:11-14; 34:1-10</td>
<td>Isaiah 55:6-56:8</td>
</tr>
<tr>
<td>9</td>
<td>Sa</td>
<td>13</td>
<td>Tezawweh, Zakhor</td>
<td>Exod. 27:20-30:10; Deut. 25:17-19</td>
<td>I Samuel 15:1-34</td>
</tr>
<tr>
<td>10</td>
<td>S</td>
<td>14</td>
<td>Purim</td>
<td>Exod. 17:1-8</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>M</td>
<td>15</td>
<td>Shushan Purim</td>
<td></td>
<td>Ezekiel 36:16-38</td>
</tr>
<tr>
<td>16</td>
<td>Sa</td>
<td>20</td>
<td>Ki tissa, Parah</td>
<td>Exod. 30:11-34:35; Num. 19:1-22</td>
<td>Ezekiel 36:16-36</td>
</tr>
</tbody>
</table>

*Italics are for Sephardic minhag.*
### NISAN 30 DAYS

<table>
<thead>
<tr>
<th>Civil Date</th>
<th>Day of the Week</th>
<th>Jewish Date</th>
<th>SABBATHS, FESTIVALS, FASTS</th>
<th>PENTATEUCHAL READING</th>
<th>PROPHETICAL READING</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mar. 26</td>
<td>T</td>
<td>1</td>
<td>New Moon</td>
<td>Num. 28:1-15</td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>Sa</td>
<td>5</td>
<td>Wa-yikra</td>
<td>Levit. 1:1-5:26</td>
<td>Isaiah 43:21-44:23</td>
</tr>
<tr>
<td>Apr. 6</td>
<td>Sa</td>
<td>12</td>
<td>Zaw (Shabbat ha-Gadol)</td>
<td>Levit. 6:1-8:36</td>
<td>Malachi 3:4-24</td>
</tr>
<tr>
<td>8</td>
<td>M</td>
<td>14</td>
<td>Fast of Firstborn</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>T</td>
<td>15</td>
<td>Passover, First Day</td>
<td>{Exod. 12:21-51, Num. 28:16-25}</td>
<td>Joshua 5:2-6:1</td>
</tr>
<tr>
<td>11</td>
<td>Th</td>
<td>17</td>
<td>Ḥol ha-Mo'ed</td>
<td>{Exod. 13:1-16, Num. 28:19-25}</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>F</td>
<td>18</td>
<td>Ḥol ha-Mo'ed</td>
<td>{Exod. 22:24-23:19, Num. 28:19-25}</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>S</td>
<td>20</td>
<td>Ḥol ha-Mo'ed</td>
<td>{Num. 9:1-14, Num. 28:19-25}</td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>W</td>
<td>30</td>
<td>New Moon, First Day</td>
<td>Num. 28:1-15</td>
<td></td>
</tr>
</tbody>
</table>

*Italics are for Sephardic minhag.*
### Monthly Calendar 1963

#### April 25 — May 23

<table>
<thead>
<tr>
<th>Civil Date</th>
<th>Day of the Week</th>
<th>Jewish Date</th>
<th>SABBATHS, FESTIVALS, FARST</th>
<th>PENTATEUCHAL READING</th>
<th>PROPHETICAL READING</th>
</tr>
</thead>
<tbody>
<tr>
<td>Apr. 25</td>
<td>Th</td>
<td>Iyar 1</td>
<td>New Moon</td>
<td>Num. 28:1-15</td>
<td></td>
</tr>
<tr>
<td>May 27</td>
<td>Sa</td>
<td>3</td>
<td>Tzitza', Mezora'</td>
<td>Levit. 12:1-15:33</td>
<td>II Kings 7:3-20</td>
</tr>
<tr>
<td>May 4</td>
<td>Sa</td>
<td>10</td>
<td>Abare Mot, Kedoshim</td>
<td>Levit. 16:1-20:27</td>
<td>Amos 9:7-15</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Ezekiel 20:2-20</td>
</tr>
<tr>
<td>May 11</td>
<td>Sa</td>
<td>17</td>
<td>Emor</td>
<td>Levit. 21:1-24:23</td>
<td>Ezekiel 44:15-31</td>
</tr>
<tr>
<td>May 12</td>
<td>S</td>
<td>18</td>
<td>Lag ba-'Omer</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### May 24 — June 22

<table>
<thead>
<tr>
<th>Civil Date</th>
<th>Day of the Week</th>
<th>Jewish Date</th>
<th>SABBATHS, FESTIVALS, FARST</th>
<th>PENTATEUCHAL READING</th>
<th>PROPHETICAL READING</th>
</tr>
</thead>
<tbody>
<tr>
<td>May 24</td>
<td>F</td>
<td>Siwan 1</td>
<td>New Moon</td>
<td>Num. 28:1-15</td>
<td></td>
</tr>
<tr>
<td>May 30</td>
<td>Th</td>
<td>7</td>
<td>Shavu'ot, Second Day</td>
<td>{ Deut. 15:19-16:17; { Num. 28:26-31</td>
<td>Habakkuk 3:1-19</td>
</tr>
<tr>
<td>June 1</td>
<td>Sa</td>
<td>9</td>
<td>Naso</td>
<td>Num. 4:21-7:89</td>
<td>Judges 13:2-25</td>
</tr>
<tr>
<td>June 8</td>
<td>Sa</td>
<td>16</td>
<td>Be-ha'atotekha</td>
<td>Num. 8:1-12:16</td>
<td>Zechariah 2:14-4:7</td>
</tr>
</tbody>
</table>

*Italics are for Sephardic minhag.*
### 1963, June 23—July 21  
#### TAMMUZ 29 DAYS

<table>
<thead>
<tr>
<th>Civil Date</th>
<th>Day of the Week</th>
<th>Jewish Date</th>
<th>SABBATHS, FESTIVALS, FASTS</th>
<th>PENTATEUCHAL READING</th>
<th>PROPHETICAL READING</th>
</tr>
</thead>
<tbody>
<tr>
<td>June 23</td>
<td>S</td>
<td>Tammuz 1</td>
<td>New Moon, Second Day</td>
<td>Num. 28:1-15</td>
<td></td>
</tr>
<tr>
<td>July 6</td>
<td>Sa</td>
<td>14</td>
<td>Balaḵ</td>
<td>Num. 22:2-25:9</td>
<td>Micah 5:6-6:8</td>
</tr>
<tr>
<td>9</td>
<td>T</td>
<td>17</td>
<td>Fast of the 17th of Tammuz</td>
<td>Exod. 32:11-14; 34:1-10</td>
<td>Isaiah 55:6-56:8</td>
</tr>
<tr>
<td>13</td>
<td>Sa</td>
<td>21</td>
<td>Pineḥas</td>
<td>Num. 25:10-30:1</td>
<td>Jeremiah 1:1-2:3</td>
</tr>
<tr>
<td>20</td>
<td>Sa</td>
<td>28</td>
<td>Maṭṭot, Mas'e</td>
<td>Num. 30:2-36:13</td>
<td>Jeremiah 2:4-28; 3:4</td>
</tr>
</tbody>
</table>

### 1963, July 22—Aug. 20  
#### AV 30 DAYS

<table>
<thead>
<tr>
<th>Civil Date</th>
<th>Day of the Week</th>
<th>Jewish Date</th>
<th>SABBATHS, FESTIVALS, FASTS</th>
<th>PENTATEUCHAL READING</th>
<th>PROPHETICAL READING</th>
</tr>
</thead>
<tbody>
<tr>
<td>July 22</td>
<td>M</td>
<td>Av 1</td>
<td>New Moon</td>
<td>Num. 28:1-15</td>
<td>Isaiah 1:1-27</td>
</tr>
<tr>
<td>27</td>
<td>Sa</td>
<td>6</td>
<td>Devarim (Shabbat Ḥazon)</td>
<td>Deut. 1:1-3:22</td>
<td></td>
</tr>
<tr>
<td>Aug. 3</td>
<td>Sa</td>
<td>13</td>
<td>Wa-ethannān (Shabbat Nahamu)</td>
<td>Deut. 3:23-7:11</td>
<td>Isaiah 40:1-26</td>
</tr>
<tr>
<td>10</td>
<td>Sa</td>
<td>20</td>
<td>'Eḵev</td>
<td>Deut. 7:12-11:25</td>
<td>Isaiah 49:14-51:3</td>
</tr>
<tr>
<td>17</td>
<td>Sa</td>
<td>27</td>
<td>Re'eh</td>
<td>Deut. 11:26-16:17</td>
<td>Isaiah 54:11-55:5</td>
</tr>
<tr>
<td>20</td>
<td>T</td>
<td>30</td>
<td>New Moon, First Day</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Italics are for Sephardic minhag.*
1963, Aug. 21—Sept. 18] ELUL 29 DAYS

<table>
<thead>
<tr>
<th>Civil Date</th>
<th>Day of the Week</th>
<th>Jewish Date</th>
<th>SABBATHS, FESTIVAL, FASTS</th>
<th>PENTATEUCHAL READING</th>
<th>PROPHETICAL READING</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aug. 21</td>
<td>W</td>
<td>Elul 1</td>
<td>New Moon, Second Day</td>
<td>Num. 28:1-15</td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>Sa</td>
<td>4</td>
<td>Shofetim</td>
<td>Deut. 16:18-21:9</td>
<td>Isaiah 51:12-52:12</td>
</tr>
<tr>
<td>31</td>
<td>Sa</td>
<td>11</td>
<td>Ki teze</td>
<td>Deut. 21:10-25:19</td>
<td>Isaiah 54:1-10</td>
</tr>
<tr>
<td>Sept. 7</td>
<td>Sa</td>
<td>18</td>
<td>Ki tavo</td>
<td>Deut. 26:1-29:8</td>
<td>Isaiah 60:1-22</td>
</tr>
<tr>
<td>14</td>
<td>Sa</td>
<td>25</td>
<td>Nizzavim, Wa-yelekh</td>
<td>Deut. 29:9-31:30</td>
<td>Isaiah 61:10-63:9</td>
</tr>
</tbody>
</table>

*Italics are for Sephardic minhag.*
<table>
<thead>
<tr>
<th>Civil Date</th>
<th>Day of the Week</th>
<th>Jewish Date</th>
<th>SABBATHS, FESTIVALS, FASTS</th>
<th>PENTATEUCHAL READING</th>
<th>PROPHETICAL READING</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sept. 19</td>
<td>Th</td>
<td>Tishri 1</td>
<td>Rosh ha-Shanah, First Day</td>
<td>Gen. 21:1-34</td>
<td>I Samuel 1:1-2:10</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Num. 29:1-6</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Num. 29:1-6</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>Sa</td>
<td>3</td>
<td>Ha'azinu (Shabbat Shuvah)</td>
<td>Deut. 32:1-52</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>S</td>
<td>4</td>
<td>Fast of Gedaliah</td>
<td>Exod. 32:11-14;</td>
<td>Isaiah 55:6-56:8</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>34:1-10</td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>Sa</td>
<td>10</td>
<td>Yom Kippur</td>
<td>Morning:</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>{ Levit. 16:1-34</td>
<td>Zechariah 14:1-21</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Num. 29:7-11</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Afternoon:</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Levit. 18:1-30</td>
<td></td>
</tr>
<tr>
<td>Oct. 3</td>
<td>Th</td>
<td>15</td>
<td>Sukkot, First Day</td>
<td>{ Levit. 22:26-23:44</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Num. 29:12-16</td>
<td>Zechariah 14:1-21</td>
</tr>
<tr>
<td>4</td>
<td>F</td>
<td>16</td>
<td>Sukkot, Second Day</td>
<td>{ Levit. 22:26-23:44</td>
<td>I Kings 8:2-21</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Num. 29:12-16</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Sa</td>
<td>17</td>
<td>Hol ha-Mo'ed</td>
<td>{ Exod. 33:12-34:26</td>
<td>Ezekiel 38:18-39:16</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Num. 29:17-22</td>
<td></td>
</tr>
<tr>
<td>6-8</td>
<td>S-T</td>
<td>18-20</td>
<td>Hol ha-Mo'ed</td>
<td>S Num. 29:20-28</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>M Num. 29:23-31</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>T Num. 29:26-34</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>W</td>
<td>21</td>
<td>Hoshana Rabbah</td>
<td>Num. 29:26-34</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Th</td>
<td>22</td>
<td>Shemini 'Ageret</td>
<td>{ Deut. 14:22-16:17</td>
<td>I Kings 8:54-66</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Num. 29:35-30:1</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>F</td>
<td>23</td>
<td>Simhat Torah</td>
<td>{ Deut. 33:1-34:12</td>
<td>Joshua 1:1-18</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Gen. 1:1-2:3</td>
<td>Joshua 1:1-9</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Num. 29:35-30:1</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Sa</td>
<td>24</td>
<td>Be-reshit</td>
<td>Gen. 1:1-6:8</td>
<td>Isaiah 42:5-43:10</td>
</tr>
<tr>
<td>18</td>
<td>F</td>
<td>30</td>
<td>New Moon, First Day</td>
<td>Num. 28:1-15</td>
<td>Isaiah 42:5-21</td>
</tr>
</tbody>
</table>

Italics are for Sephardic minhag.
### 1963, Oct. 19—Nov. 16 | **HESWAN 29 DAYS**

<table>
<thead>
<tr>
<th>Civil Date</th>
<th>Day of the Week</th>
<th>Jewish Date</th>
<th>SABBATHS, FESTIVALS, FASTS</th>
<th>PENTATEUCHAL READING</th>
<th>PROPHETICAL READING</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>{ Num. 28:9-15 }</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>Sa</td>
<td>8</td>
<td>Lekh lekha</td>
<td>Gen. 12:1-17:27</td>
<td>Isaiah 40:27-41:16</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>II Kings 4:1-23</td>
</tr>
<tr>
<td>9</td>
<td>Sa</td>
<td>22</td>
<td>Hayye Sarah</td>
<td>Gen. 23:1-25:18</td>
<td>I Kings 1:1-31</td>
</tr>
<tr>
<td>16</td>
<td>Sa</td>
<td>29</td>
<td>Toledot</td>
<td>Gen. 25:19-28:9</td>
<td>I Samuel 20:18-42</td>
</tr>
</tbody>
</table>

### 1963, Nov. 17—Dec. 16 | **KISLEW 30 DAYS**

<table>
<thead>
<tr>
<th>Civil Date</th>
<th>Day of the Week</th>
<th>Jewish Date</th>
<th>SABBATHS, FESTIVALS, FASTS</th>
<th>PENTATEUCHAL READING</th>
<th>PROPHETICAL READING</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nov. 17</td>
<td>S</td>
<td>1</td>
<td>New Moon</td>
<td>Num. 28:1-15</td>
<td>Hosea 12:13-14:10</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Hosea 11:7-12:12</td>
</tr>
<tr>
<td>23</td>
<td>Sa</td>
<td>7</td>
<td>Wa-yeza</td>
<td>Gen. 28:10-32:3</td>
<td>Hosea 11:7-12:12</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Obadiah 1:1-21</td>
</tr>
<tr>
<td>30</td>
<td>Sa</td>
<td>14</td>
<td>Wa-yishlah</td>
<td>Gen. 32:4-36:43</td>
<td></td>
</tr>
<tr>
<td>11-13</td>
<td>W-F</td>
<td>25-27</td>
<td>Hanukkah, First to Third Day</td>
<td>W Num. 7:1-17</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Th Num. 7:18-29</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>F Num. 7:24-35</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>Sa</td>
<td>28</td>
<td>Mikez; Hanukkah, Fourth Day</td>
<td>{ Gen. 41:1-44:17 }</td>
<td>Zechariah 2:14-4:7</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>{ Num. 7:30-35 }</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>S</td>
<td>29</td>
<td>Hanukkah, Fifth Day</td>
<td>Num. 7:36-47</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>M</td>
<td>30</td>
<td>New Moon, First Day; Hanukkah, Sixth Day</td>
<td>{ Num. 28:1-15 }</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>{ Num. 7:42-47}</td>
<td></td>
</tr>
</tbody>
</table>

*Italics are for Sephardic minhag.*
### 1963, Dec. 17—1964, Jan. 14 | TEVET 29 DAYS

<table>
<thead>
<tr>
<th>Civil Date</th>
<th>Day of the Week</th>
<th>Jewish Date</th>
<th>SABBATHS, FESTIVALS, FASTS</th>
<th>PENTATEUCHAL READING</th>
<th>PROPHETICAL READING</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dec. 17</td>
<td>T</td>
<td>Tevet 1</td>
<td>New Moon, Second Day; Hanukkah, Seventh Day</td>
<td>{ Num. 28:1-15 } { Num. 7:48-54 }</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>W</td>
<td>2</td>
<td>Hanukkah, Eighth Day</td>
<td>Num. 7:54-8:4</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>Sa</td>
<td>5</td>
<td>Wa-yiggash</td>
<td>Gen. 44:18-47:27</td>
<td>Ezekiel 37:15-28</td>
</tr>
<tr>
<td>26</td>
<td>Th</td>
<td>10</td>
<td>Fast of the 10th of Tevet</td>
<td>Exod. 32:11-14; 34:1-10</td>
<td>Isaiah 55:6-56:8</td>
</tr>
<tr>
<td>11</td>
<td>Sa</td>
<td>26</td>
<td>Wa-era</td>
<td>Exod. 6:2-9:35</td>
<td>Ezekiel 28:25-29:21</td>
</tr>
</tbody>
</table>

### 1964, Jan. 15—Feb. 13 | SHEVAT 30 DAYS

<table>
<thead>
<tr>
<th>Civil Date</th>
<th>Date of the Week</th>
<th>Jewish Date</th>
<th>SABBATHS, FESTIVALS, FASTS</th>
<th>PENTATEUCHAL READING</th>
<th>PROPHETICAL READING</th>
</tr>
</thead>
<tbody>
<tr>
<td>29</td>
<td>W</td>
<td>15</td>
<td>Hamishshah-'asar bi-Shevat</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Th</td>
<td>30</td>
<td>New Moon, First Day</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Italics are for Sephardic minhag.*
<table>
<thead>
<tr>
<th>Civil Date</th>
<th>Day of the Week</th>
<th>Jewish Date</th>
<th>SABBATHS, FESTIVALS, FASTS</th>
<th>PENTATEUCHAL READING</th>
<th>PROPHETICAL READING</th>
</tr>
</thead>
<tbody>
<tr>
<td>Feb. 14</td>
<td>F</td>
<td>Adar 1</td>
<td>New Moon, Second Day</td>
<td>Num. 28:1-15</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>Sa</td>
<td>9</td>
<td>Tezawweh; Zakhor</td>
<td>Exod. 27:20-30:10; Deut. 25:17-19</td>
<td>I Samuel 15:2-34; I Samuel 15:1-34</td>
</tr>
<tr>
<td>26</td>
<td>W</td>
<td>13</td>
<td>Fast of Esther</td>
<td>Exod. 32:11-14; 34:1-10</td>
<td>Isaiah 55:6-56:8</td>
</tr>
<tr>
<td>27</td>
<td>Th</td>
<td>14</td>
<td>Purim</td>
<td>Exod. 17:8-16</td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>F</td>
<td>15</td>
<td>Shushan Purim</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mar. 7</td>
<td>Sa</td>
<td>23</td>
<td>Wa-yaḵhel, Peḵude; Parah</td>
<td>Exod. 35:1-40:38; Num. 19:1-22</td>
<td>Ezekiel 36:16-38; Ezekiel 36:16-36</td>
</tr>
</tbody>
</table>

*Italics are for Sephardic minhag.*
### Nisan 30 Days

<table>
<thead>
<tr>
<th>Civil Date</th>
<th>Day of the Week</th>
<th>Jewish Date</th>
<th>Sabbaths, Festivals, Fasts</th>
<th>Pentateuchal Reading</th>
<th>Prophetic Reading</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mar. 14</td>
<td>Sa</td>
<td>Nisan 1</td>
<td>Wa-yikra; ha-Hodesh</td>
<td>{ Levit. 1:1-5:26</td>
<td>Ezekiel 45:16-46:18</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>New Moon</td>
<td>{ Exod. 12:1-20</td>
<td>Ezekiel 45:18-46:15</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>{ Num. 28:9-15</td>
<td></td>
</tr>
<tr>
<td>Mar. 21</td>
<td>Sa</td>
<td>8</td>
<td>Zaw (Shabbat ha-Gadol)</td>
<td>Levit. 6:1-8:36</td>
<td>Malachi 3:4-24</td>
</tr>
<tr>
<td>Mar. 27</td>
<td>F</td>
<td>14</td>
<td>Fast of Firstborn</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mar. 28</td>
<td>Sa</td>
<td>15</td>
<td>Passover, First Day</td>
<td>{ Exod. 12:21-51</td>
<td>Joshua 5:2-6:1; 6:27</td>
</tr>
<tr>
<td>Mar. 30</td>
<td>M-Th</td>
<td>17-20</td>
<td>Hol ha-Mo'ed</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Apr. 4</td>
<td>Sa</td>
<td>22</td>
<td>Passover, Eighth Day</td>
<td>{ Deut. 15:19-16:17</td>
<td>Isaiah 10:32-12:6</td>
</tr>
<tr>
<td>Apr. 12</td>
<td>S</td>
<td>30</td>
<td>New Moon, First Day</td>
<td>Num. 28:1-15</td>
<td></td>
</tr>
</tbody>
</table>

### Iyar 29 Days

<table>
<thead>
<tr>
<th>Civil Date</th>
<th>Day of the Week</th>
<th>Jewish Date</th>
<th>Sabbaths, Festivals, Fasts</th>
<th>Pentateuchal Reading</th>
<th>Prophetic Reading</th>
</tr>
</thead>
<tbody>
<tr>
<td>Apr. 13</td>
<td>M</td>
<td>Iyar 1</td>
<td>New Moon, Second Day</td>
<td>Num. 28:1-15</td>
<td></td>
</tr>
<tr>
<td>Apr. 18</td>
<td>Sa</td>
<td>6</td>
<td>Tazria', Mezora'</td>
<td>Levit. 12:1-15:33</td>
<td>II Kings 7:3-20</td>
</tr>
<tr>
<td>Apr. 25</td>
<td>Sa</td>
<td>13</td>
<td>Ahare Mot, kedoshim</td>
<td>Levit. 16:1-20:27</td>
<td>Amos 9:7-15</td>
</tr>
<tr>
<td></td>
<td>Th</td>
<td>18</td>
<td>Lag ba-'Omer</td>
<td></td>
<td>Ezekiel 20:2-20</td>
</tr>
<tr>
<td>May 2</td>
<td>Sa</td>
<td>20</td>
<td>Emor</td>
<td>Levit. 21:1-24:23</td>
<td>Jeremiah 16:19-17:14</td>
</tr>
<tr>
<td>May 9</td>
<td>Sa</td>
<td>27</td>
<td>Be-har, Be-hukkotai</td>
<td>Levit. 25:1-27:34</td>
<td></td>
</tr>
</tbody>
</table>

*Italics are for Sephardic minhag.*
### 1964, May 12—June 10  
#### SIWAN 30 DAYS

<table>
<thead>
<tr>
<th>Civil Date</th>
<th>Day of the Week</th>
<th>Jewish Date</th>
<th>SABBATHS, FESTIVALS, FASTS</th>
<th>PENTATEUCHAL READING</th>
<th>PROPHETICAL READING</th>
</tr>
</thead>
<tbody>
<tr>
<td>1964, May 12</td>
<td>T</td>
<td>Siwan 1</td>
<td>New Moon</td>
<td>Num. 28:1-15</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Sa</td>
<td>5</td>
<td>Be-midbar</td>
<td>Num. 1:1-4:20</td>
<td>Hosea 2:1-22</td>
</tr>
<tr>
<td>18</td>
<td>M</td>
<td>7</td>
<td>Shavu'ot, Second Day</td>
<td>{ Deut. 15:19-16:17</td>
<td>Habakkuk 3:1-19</td>
</tr>
<tr>
<td>23</td>
<td>Sa</td>
<td>12</td>
<td>Naso</td>
<td>Num. 4:21-7:89</td>
<td>Judges 13:2-25</td>
</tr>
<tr>
<td>30</td>
<td>Sa</td>
<td>19</td>
<td>Be-ha'atotekha</td>
<td>Num. 8:1-12:16</td>
<td>Zechariah 2:14-4:7</td>
</tr>
<tr>
<td>10</td>
<td>W</td>
<td>30</td>
<td>New Moon, First Day</td>
<td>Num. 28:1-15</td>
<td></td>
</tr>
</tbody>
</table>

### 1964, June 11—July 9  
#### TAMMUZ 29 DAYS

<table>
<thead>
<tr>
<th>Civil Date</th>
<th>Day of the Week</th>
<th>Jewish Date</th>
<th>SABBATHS, FESTIVALS, FASTS</th>
<th>PENTATEUCHAL READING</th>
<th>PROPHETICAL READING</th>
</tr>
</thead>
<tbody>
<tr>
<td>June 11</td>
<td>Th</td>
<td>Tam-muz 1</td>
<td>New Moon, Second Day</td>
<td>Num. 28:1-15</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Sa</td>
<td>3</td>
<td>Korah</td>
<td>Num. 16:1-18:32</td>
<td>I Samuel 11:14-12:22</td>
</tr>
<tr>
<td>27</td>
<td>Sa</td>
<td>17</td>
<td>Balaak</td>
<td>Num. 22:2-25:9</td>
<td>Micah 5:6-6:8</td>
</tr>
<tr>
<td>28</td>
<td>S</td>
<td>18</td>
<td>Fast of the 17th of Tam-muz</td>
<td>Exod. 32:11-14; 34:1-10</td>
<td>Isaiah 55:6-8</td>
</tr>
<tr>
<td>July 4</td>
<td>Sa</td>
<td>24</td>
<td>Pinehas</td>
<td>Num. 25:10-30:1</td>
<td>Jeremiah 1:1-2:3</td>
</tr>
</tbody>
</table>

*Italics are for Sephardic minhag.*
### AV 30 Days

<table>
<thead>
<tr>
<th>Date Civil</th>
<th>Day of the Week</th>
<th>Jewish Date</th>
<th>SABBATHS, FESTIVALS, FASTS</th>
<th>PENTATEUCHAL READING</th>
<th>PROPHETICAL READING</th>
</tr>
</thead>
<tbody>
<tr>
<td>July 10</td>
<td>F</td>
<td>Av 1</td>
<td>New Moon</td>
<td>Num. 28:1-15</td>
<td>Jeremiah 2:4-28; 3:4</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Maṭṭot, Mas'e</td>
<td>Num. 30:2-36:13</td>
<td>Jeremiah 2:4-28; 4:1-2</td>
</tr>
<tr>
<td>11</td>
<td>Sa</td>
<td>2</td>
<td>Devarim (Shabbat Hazon)</td>
<td>Deut. 1:1-3:22</td>
<td>Isaiah 1:1-27</td>
</tr>
<tr>
<td>19</td>
<td>S</td>
<td>10</td>
<td>Wa-ethannan (Shabbat Nabamu)</td>
<td>Deut. 3:23-7:11</td>
<td>Isaiah 40:1-26</td>
</tr>
<tr>
<td>25</td>
<td>Sa</td>
<td>16</td>
<td>'Ekev</td>
<td>Deut. 7:12-11:25</td>
<td>Isaiah 49:14-51:3</td>
</tr>
<tr>
<td>Aug. 1</td>
<td>Sa</td>
<td>23</td>
<td>Re'eh; New Moon, First Day</td>
<td>{ Deut. 11:26-16:17; Num. 28:9-15</td>
<td>Isaiah 66:1-24</td>
</tr>
</tbody>
</table>

### ELUL 29 Days

<table>
<thead>
<tr>
<th>Civil Date</th>
<th>Day of the Week</th>
<th>Jewish Date</th>
<th>SABBATHS, FESTIVALS, FASTS</th>
<th>PENTATEUCHAL READING</th>
<th>PROPHETICAL READING</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aug. 9</td>
<td>S</td>
<td>Elul 1</td>
<td>New Moon, Second Day</td>
<td>Num. 28:1-15</td>
<td>Isaiah 51:12-52:12</td>
</tr>
<tr>
<td>15</td>
<td>Sa</td>
<td>7</td>
<td>Shofetim</td>
<td>Deut. 16:18-21:9</td>
<td>Isaiah 54:1-10</td>
</tr>
<tr>
<td>22</td>
<td>Sa</td>
<td>14</td>
<td>Ki teze</td>
<td>Deut. 21:10-25:19</td>
<td>Isaiah 60:1-22</td>
</tr>
<tr>
<td>29</td>
<td>Sa</td>
<td>21</td>
<td>Ki tavo</td>
<td>Deut. 26:1-29:8</td>
<td>Isaiah 61:10-63:9</td>
</tr>
<tr>
<td>Sept. 5</td>
<td>Sa</td>
<td>28</td>
<td>Nizzavim</td>
<td>Deut. 29:9-30:20</td>
<td></td>
</tr>
<tr>
<td>Civil Date</td>
<td>Day of the Week</td>
<td>Jewish Date</td>
<td>SABBATHS, FESTIVALS, FASTS</td>
<td>PENTATEUCAL READING</td>
<td>PROPHETICAL READING</td>
</tr>
<tr>
<td>------------</td>
<td>-----------------</td>
<td>-------------</td>
<td>-----------------------------</td>
<td>---------------------</td>
<td>---------------------</td>
</tr>
<tr>
<td>Sept. 7</td>
<td>M</td>
<td>Tishri 1</td>
<td>Rosh ha-Shanah, First Day</td>
<td>Gen. 21:1-34</td>
<td>I Samuel 1:1-2:10</td>
</tr>
<tr>
<td></td>
<td>W</td>
<td>3</td>
<td>Fast of Gedaliah</td>
<td>Exod. 32:11-14; 34:1-10</td>
<td>Isaiah 55:6-56:8</td>
</tr>
<tr>
<td></td>
<td>Sa</td>
<td>6</td>
<td>Wa-ylekh (Shabbat Shuvah)</td>
<td>Deut. 31:1-30</td>
<td></td>
</tr>
<tr>
<td></td>
<td>W</td>
<td>10</td>
<td>Yom Kippur</td>
<td>Morning:</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Levit. 16:1-134</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Num. 29:7-11</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Afternoon:</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Levit. 18:1-30</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sa</td>
<td>13</td>
<td>Ha'azinu</td>
<td>Deut. 32:1-52</td>
<td>II Samuel 22:1-51</td>
</tr>
<tr>
<td></td>
<td>T</td>
<td>16</td>
<td>Sukkot, Second Day</td>
<td>Levit. 22:26-23:44</td>
<td>I Kings 8:2-21</td>
</tr>
<tr>
<td></td>
<td>W-F</td>
<td>17-19</td>
<td>Hol ha-Mo'ed</td>
<td>W Num. 29:17-25</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Th Num. 29:20-28</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>F Num. 29:23-31</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sa</td>
<td>20</td>
<td>Hol ha-Mo'ed</td>
<td>{ Exod. 33:12-34:26</td>
<td>Ezekiel 38:18-39:16</td>
</tr>
<tr>
<td></td>
<td>S</td>
<td>21</td>
<td>Hosh'a'na Rabbah</td>
<td>{ Num. 29:17-22</td>
<td></td>
</tr>
<tr>
<td></td>
<td>M</td>
<td>22</td>
<td>Shemini 'Azeret</td>
<td>Num. 29:26-34</td>
<td>I Kings 8:54-66</td>
</tr>
<tr>
<td></td>
<td>T</td>
<td>23</td>
<td>Simhat Torah</td>
<td>{ Deut. 14:22-16:17</td>
<td>Joshua 1:1-18</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>{ Num. 29:35-30:1</td>
<td></td>
</tr>
<tr>
<td>Oct. 3</td>
<td>Sa</td>
<td>27</td>
<td>Be-reshit</td>
<td>Gen. 1:1-6:8</td>
<td>Isaiah 42:5-43:10</td>
</tr>
<tr>
<td></td>
<td>T</td>
<td>30</td>
<td>New Moon, First Day</td>
<td>Num. 28:1-15</td>
<td>Isaiah 42:5-21</td>
</tr>
</tbody>
</table>

Italics are for Sephardic minhag.
## 1964, Oct. 7—Nov. 5  

### HESHWAN 30 DAYS

<table>
<thead>
<tr>
<th>Civil Date</th>
<th>Day of the Week</th>
<th>Jewish Date</th>
<th>SABBATHS, FESTIVALS, FASTS</th>
<th>PENTATEUCHAL READING</th>
<th>PROPHETICAL READING</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oct. 7</td>
<td>W</td>
<td>Heshwan 1</td>
<td>New Moon, Second Day</td>
<td>Num. 28:1-15</td>
<td></td>
</tr>
<tr>
<td>Nov. 5</td>
<td>Th</td>
<td>30</td>
<td>New Moon, First Day</td>
<td>Num. 28:1-15</td>
<td></td>
</tr>
</tbody>
</table>

### SABBATHS, FESTIVALS, FASTS
- New Moon, Second Day
- Noah
- Lekh lekha
- Wa-yera
- Hayye Sarah
- New Moon, First Day

### PENTATEUCHAL READING
- Num. 28:1-15
- Gen. 6:9-11:32
- Gen. 12:1-17:27
- Gen. 18:1-22:24
- Gen. 23:1-25:18
- Num. 28:1-15

### PROPHETICAL READING
- Isaiah 54:1-55:5
- Isaiah 40:27-41:16
- II Kings 4:1-37
- I Kings 1:1-31

## 1964, Nov. 6—Dec. 5

### KISLEW 30 DAYS

<table>
<thead>
<tr>
<th>Civil Date</th>
<th>Day of the Week</th>
<th>Jewish Date</th>
<th>SABBATHS, FESTIVALS, FASTS</th>
<th>PENTATEUCHAL READING</th>
<th>PROPHETICAL READING</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nov. 6</td>
<td>F</td>
<td>Kislev 1</td>
<td>New Moon, Second Day</td>
<td>Num. 28:1-15</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>Sa</td>
<td>9</td>
<td>Wa-yeze</td>
<td>Gen. 28:10-32:3</td>
<td>Hosea 12:13-14:10</td>
</tr>
<tr>
<td>21</td>
<td>Sa</td>
<td>16</td>
<td>Wa-yishlah</td>
<td>Gen. 32:4-36:43</td>
<td>Hosea 11:7-12:12</td>
</tr>
<tr>
<td>5</td>
<td>Sa</td>
<td>30</td>
<td>Mi-kez; New Moon First Day; Hanukkah, Sixth Day</td>
<td>{ Gen. 41:1-44:17, Num. 7:42-47, Num. 28:9-15 }</td>
<td></td>
</tr>
</tbody>
</table>

### SABBATHS, FESTIVALS, FASTS
- New Moon, Second Day
- Toledot
- Wa-yeze
- Wa-yishlah
- Wa-yeshev
- Hanukkah, First to Fifth Day
- Mi-kez; New Moon First Day; Hanukkah, Sixth Day

### PENTATEUCHAL READING
- Num. 28:1-15
- Gen. 25:19-28:9
- Gen. 28:10-32:3
- Gen. 32:4-36:43
- M Num. 7:1-17, T Num. 7:18-29, W Num. 7:24-35, Th Num. 7:30-41, F Num. 7:36-47

### PROPHETICAL READING
- Malachi 1:1-2:7
- Hosea 12:13-14:10
- Hosea 11:7-12:12
- Obadiah 1:1-21

*Italics are for Sephardic minhag.*
<table>
<thead>
<tr>
<th>Civil Date</th>
<th>Day of the Week</th>
<th>Jewish Date</th>
<th>SABBATHS, FESTIVALS, FASTS</th>
<th>PENTATEUCHAL READING</th>
<th>PROPHETICAL READING</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dec. 6</td>
<td>S</td>
<td>Tevet 1</td>
<td>New Moon, Second Day; Hanukkah, Seventh Day</td>
<td>Num. 28:1-15 \ Num. 7:48-54</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>M</td>
<td>2</td>
<td>Hanukkah, Eighth Day</td>
<td>Num. 7:54-8:4</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Sa</td>
<td>7</td>
<td>Wa-yiggash</td>
<td>Gen. 44:18-47:27</td>
<td>Ezekiel 37:15-28</td>
</tr>
<tr>
<td>15</td>
<td>T</td>
<td>10</td>
<td>Fast of the 10th of Tevet</td>
<td>Exod. 32:11-14; 34:1-10</td>
<td>Isaiah 55:6-56:8</td>
</tr>
<tr>
<td>19</td>
<td>Sa</td>
<td>14</td>
<td>Wa-yehi</td>
<td>Gen. 47:28-50:26</td>
<td>I Kings 2:1-12</td>
</tr>
<tr>
<td>Jan. 2</td>
<td>Sa</td>
<td>28</td>
<td>Wa-era</td>
<td>Exod. 6:2-9:35</td>
<td>Ezekiel 28:25-29:21</td>
</tr>
</tbody>
</table>

*Italics are for Sephardic minhag.*
REPORT OF THE SEVENTY-FOURTH YEAR

OFFICERS
(elected May 20, 1962)

President
SOL SATINSKY

Honorary Presidents
HON. LOUIS E. LEVINTHAL
J. SOLIS-COHEN, JR.

Vice-Presidents
HON. HORACE STERN
DR. JACOB R. MARCUS
BERNARD L. FRANKEL
BERNARD G. SEGAL

Chairman, Publication Committee
EDWIN WOLF, 2nd

Treasurer
MYER FEINSTEIN

Secretary
JEROME J. SHESTACK

Editor
DR. SOLOMON GRAYZEL

Executive Director
LESSER ZUSSMAN
Trustees

HARRY W. BAUMGARTEN 3 .................................................. New York
JUDGE DAVID L. BAZELON 2 .............................................. Washington
ROBERT J. BLOCK 2 ....................................................... Seattle
JUSTICE HERBERT B. COHEN 1 .......................................... York
SAMUEL H. DAROFF 3 ..................................................... Philadelphia
JOSEPH M. FIRST 3 ....................................................... Philadelphia
JUDGE PHILLIP FORMAN 2 ................................................ Trenton
ABRAHAM L. FREEDMAN 1 ............................................... Philadelphia
LEO GUZIK 2 ............................................................... New York
SIDNEY L. KAYE 3 ......................................................... Boston
JUDGE THEODORE LEVIN 1 .............................................. Detroit
CYRUS LEVINTHAL 2 ....................................................... Los Angeles
HOWARD S. LEVY 2 ....................................................... Philadelphia
DAVID C. MELNICOFF 3 .................................................. Philadelphia
JOSEPH MEYERHOFF 3 ................................................... Baltimore
MAXWELL M. RABB 2 ..................................................... New York
FRANK J. RUBENSTEIN 2 ................................................ Baltimore
PHILIP D. SANG 3 ........................................................ Chicago
LEONARD N. SIMONS 1 .................................................. Detroit
PHILIP SLOMOVITZ 3 ...................................................... Detroit
JUDGE SIMON SOBELOFF 2 .............................................. Baltimore
HARRY STARR 3 ........................................................... New York
ROGER W. STRAUS, JR. 3 ................................................ New York
ADMIRAL LEWIS L. STRAUSS 2 ....................................... Washington
JUSTIN TURNER 1 .......................................................... Los Angeles
SAUL VIENER 2 ............................................................. Richmond
JUSTICE JOSEPH WEINTRAUB 2 ....................................... Newark
MORTON H. WILNER 1 ................................................... Washington
BEN D. ZEVIN 1 ............................................................ Cleveland

Publication Committee

ROBERT D. ABRAHAMS .................................................... Philadelphia
DR. MAX ARZT ............................................................ New York
REV. DR. BERNARD J. BAMBERGER ..................................... New York
DR. SALO W. BARON ..................................................... New York
REV. DR. SAMUEL BELKIN ............................................... New York
REV. DR. MORTIMER J. COHEN ......................................... Philadelphia
DR. SAMUEL DININ ........................................................ Los Angeles
DR. AZRIEL EISENBERG ................................................ New York
RABBI IRA EISENSTEIN ................................................ New York
REV. DR. H. W. ETTELSON ............................................... Memphis
RABBI OSCAR Z. FASMAN ............................................... Chicago
REV. DR. ABRAHAM J. FELDMAN ....................................... Hartford
IRVING FINEMAN ........................................................ Shaftsbury
REV. DR. LOUIS FINKELSTEIN .......................................... New York
BERNARD L. FRANKEL ................................................... Philadelphia
REV. DR. SOLOMON B. FREEHOF ....................................... Pittsburgh
DR. H. LOUIS GINSBERG ................................................. New York
DR. ELI GINZBERG ....................................................... New York
DR. NAHUM N. GLATZER ................................................ Waltham

1 Term expires in 1963.  2 Term expires in 1964.  3 Term expires in 1965.
The seventy-fourth annual meeting of The Jewish Publication Society of America was held at three o'clock on the afternoon of Sunday, May 20, 1962, in the Warwick Hotel, 17th and Locust Streets, Philadelphia, Pa. Mr. Sol Satinsky, President of the Society, presided at the meeting, with an audience of approximately 150 members and officials in attendance.

The invocation was delivered by Dr. Jacob R. Marcus, a Vice-President of the Society. Greetings on behalf of the Jewish community of Philadelphia were extended by Mr. Donald B. Hurwitz, Executive Director of the Philadelphia Federation of Jewish Agencies. Mr. Satinsky extended greetings on behalf of the Officers and Trustees and then proceeded with the business of the Annual Meeting.

Nominating Committee Report

Mr. Bernard G. Segal, Chairman, presented the following report:

In behalf of the Nominating Committee, I am pleased to present this report of the Committee's unanimous recommendations for the officers and honorary offi-
cers to serve for the ensuing year, and for trustees to be reelected and a new trustee to be elected for a term of three years each.

The unanimous recommendations of the Nominating Committee are as follows:

**OFFICERS**

*President:* Sol Satinsky (3rd term)

*Vice Presidents:*
- Justice Horace Stern (50th term)
- Dr. Jacob R. Marcus (9th term)
- Bernard L. Frankel (3rd term)
- Bernard G. Segal (3rd term)

*Chairman, Publication Committee:* Edwin Wolf, 2nd (2nd term)

*Treasurer:* Myer Feinstein (10th term)

*Secretary:* Jerome J. Shestack (3rd term)

*Editor:* Dr. Solomon Grayzel (24th term)

*Executive Director:* Lesser Zussman (13th term)

**HONORARY PRESIDENTS**

Honorable Louis E. Levinthal
J. Solis-Cohen, Jr.

**TRUSTEES**

*For reelection to three-year terms:*
- Harry W. Baumgarten, New York
- Samuel H. Daroff, Philadelphia
- Joseph M. First, Philadelphia
- Sidney L. Kaye, Boston
- Philip D. Sang, Chicago
- Philip Sloomovitz, Detroit
- Harry Starr, New York
- Philip D. Sang, Chicago
- Philip Sloomovitz, Detroit
- Harry Starr, New York
- Roger W. Straus, Jr., New York

*For election as a new trustee to a three-year term:*
- David C. Melnicoff, Philadelphia

Respectfully submitted,
- Bernard G. Segal, Chairman
- Samuel H. Daroff
- Bernard L. Frankel
- Jerome J. Shestack
- Edwin Wolf, 2nd

**Treasurer's Report**

Mr. Myer Feinstein, Treasurer, reported as follows:

The office of Treasurer of the J.P.S. presents many problems, but it also has many satisfactions. One of these is the privilege of making an annual report and informing our members that our finances are in good condition and that the past year showed measurable growth. We weren't quite able to match income to expenditures, but we came very close—as you will see from the exact figures.
You will remember that we revised our membership dues schedule at the beginning of 1961. This change increased our dues income by $10,611.00 for the year, with a total of $120,881.00 compared with $110,270.00 in 1960. Book sales also showed a satisfactory increase. Our income from this source was $289,693.00 in 1961 compared with $275,884.00 in 1960.

Welfare Fund income went up slightly, with $15,404.00 from 87 communities in 1961 compared with $15,030.00 from 80 communities in 1960. Income from other donations and miscellaneous sources was about the same, so that our total amounted to $462,843.00 in 1961 compared with $439,094.00 in 1960—an increase of approximately 5 1/2%.

Expenditures for the production of books in 1961 amounted to $300,538.00 compared with $288,888.00 in 1960. Other expenditures for the costs of promotion, distribution and administration amounted to $167,716.00 in 1961 compared with $157,482.00 in 1960. In total, we spent $468,254.00 in 1961 against $446,370.00 in 1960—an increase of approximately 4 3/4%—and a net deficit of $5,411.00 for the year.

The fact that our expenditures exceeded our income by only a hair over 1% is gratifying as an indication of good fiscal management. It also proves that we are working up to the maximum of available funds. However, I shall be a happier Treasurer when I am able to report that increased income is adequate to cover current expenses plus a number of the important projects which we are planning.

Executive Director’s Report

Mr. Lesser Zussman, Executive Director, presented an informal report during which he discussed the plans being made for distribution of the new translation of the TORAH. It is anticipated that extensive use will be made of all available booktrade and general media in an attempt to bring this important publication to the attention of all interested individuals and organizations.

Publication Committee Report

Mr. Edwin Wolf, 2nd, Chairman of the Publication Committee, reported as follows:

The trouble with the Society is success, not I hasten to add an unmanageable surplus, but the success of its purpose. Seventy-four years ago when the Society was founded there were available few books on subjects of Jewish interest in English; there were few publishers who were willing to hazard such works on their lists. Into this desert of Jewish texts your Society boldly entered. We planted the first clumps of trees; we watered the waste.

Now, three generations later, the desert is a fertile field. As we walk through it, we are jostled. Publishers, large and small, commercial and academic, are putting out good, mediocre, and some very bad books of Jewish interest. The demand, which I perhaps boastfully claim we stimulated, is not yet sated. No longer is the profitable sale of Jewish books a matter for amazement; it has become a matter of concern to publishers when they don’t become best sellers. The prophet once without honor, or with but a few in his audience, is being outshouted in every square yard of the rich green field.

Enough of metaphors! The hard facts of our present existence are not that good Jewish books are not being written or not being published. They are—by others. We are finding it increasingly difficult to secure manuscripts of worth. In the face of Marjorie Morningstar, Exodus, and Harry Golden, we are not even attempting to compete in the popular field. Although we will no longer publish original novels, we have offered and will continue to offer to our readers fiction of quality which
we have an opportunity to copublish with a commercial house. Fortunately, our distribution is gravy for the originating publisher and honey on our matzah. The book of superb short stories by Isaac Bashevis Singer, *Spinoza of Market Street*, is a recent example. So much to the good.

But even the quality books of erudite scholarship are beginning to elude us. The reasons are two-fold: the author believes, most frequently in error, that he will make more money by being published commercially, or the author is seeking the prestige of a non-Jewish imprint. It is curious how much subtle Jewish anti-Semitism occurs in the matter of an imprint. With regard to the latter reason, overtly expressed or covertly implied, there is little the Society can do except hope to educate the educators.

We can do something about seeing that scholars are better paid for their work. Indirectly, we are already doing that by copublishing solid books which the originating publisher would not issue were it not for the package of distribution we offer through our membership. We sometimes wonder if the authors of such books realize how often the lofty publisher of well-known name, or prestige-endowed university press, comes to little old us with the statement, "We won't publish this unless you agree to come in on it." We are convinced that this kind of partnership is beneficial to the author, the publisher, the Society, and the public.

The problem of most authors is how to make a living while doing research on and writing a book. I am continually appalled at the small sums earned from royalties by the author of an important, well-received book of serious scholarship. The average sale of a scholarly book, including the peaks of bestsellerdom, is only 3,500 to 4,000 copies. The average break-even point for a publisher on a cost basis is at least 6,000 copies. Nobody gets rich in that market, and you will have noticed that more and more houses are entering into or merging into the far more lucrative textbook field. What this means is that most scholars get less than a thousand dollars in royalties for each year of work that went into their creations.

Fortunately, there are fellowships and grants in slowly increasing numbers and amounts to carry some of these men through the thin times of gestation. But the Society must be able to offer such grants or we shall not get the books. We know a host of competent writers. We have an imaginative backlog of desirable subjects. We lack the catalyst, a modest grant of four to five thousand dollars a year to enable the writer to approach the subject. Were we to have the resources to stimulate the writing of books, many of our problems would cease.

The American Jewish community has for too long neglected its scholars. It has scattered its largess far and wide, almost everywhere except into the hands of the men who can build a native American Jewish culture. What is equally unfortunate is that the neglect extends to scholarly ability and achievement, thus adding the insult of disdain to the injury of non-support.

One of the aims of the Society from its very beginning was to give the Jewish scholar and writer his traditional due. If we claim some credit for an improvement in the situation, we are also well aware that the American Jewish community culturally still has a long way to go. But we are still going—still moving ahead, still hoping for the wider interest and the more extensive support which we have a right to expect from the American Jewish public.
Report of the President

Mr. Sol Satinsky, President, presented his report for the year 1961 as printed below.

Program

Dr. Solomon Grayzel, Editor, served as Moderator of a discussion on "The Future of Jewish Culture in the United States." The discussants were Dr. Salo W. Baron of Columbia University and Rabbi Arthur J. Lelyveld of Cleveland—both members of the Publication Committee.

The discussion was very stimulating, with many questions from the audience. It was suggested from the floor that excerpts from the two prepared addresses be reprinted in the next JPS Bookmark. (The suggestion was accepted and excerpts appeared in the JPS Bookmark dated June, 1962.)

The meeting was adjourned at five o'clock.

Respectfully submitted,

JEROME J. SHESTACK, Secretary

THE ANNUAL REPORT OF THE PRESIDENT
FOR THE YEAR 1961

Ladies and Gentlemen:

The story is told about a man who recently picked up a newspaper in a reading room and did not know, until his attention was called to the date, that he was reading about events a year old. No crisis had been resolved and none had become intensified. The world was no nearer to or farther from peace or good sense. And yet, things had happened and everyone had been very busy. Why the failure to progress? The answer is in terms of Alice's experience in her wonderland: we have to move along very fast in order to stand still—not to fall back.

The same is true of our efforts. The ultimate goal is no nearer and no farther; but we have had a year of much activity and some achievement. Perhaps our situation is not too different from any others in which developments are cumulative. Growth cannot be measured by periods of time, but by steps in a process. Let me, then, report on the process.

1962 Publication Program

We hope to publish a total of twenty volumes during the year 1962. Of these, fourteen will be hardbound and six paperback. Included in the hardbound list will be four volumes which were not completed as scheduled in 1961, plus ten new titles, as follows:

The Pharisees, a new edition in two volumes, by Louis Finkelstein; Abraham Geiger and Liberal Judaism, by Max Weiner, and The Rise and Fall of the Judaean State, by Solomon Zeitlin, were postponed from 1961 to 1962.

The Torah, a new translation of the Five Books of Moses, is the outstanding title in our 1962 list. It represents a new evaluation of the sense and the background of our Holy Scriptures and is based directly upon the masoretic text. It is our hope that this new translation will transmit the intent and meaning of the original Hebrew in a simple English style.

Portraits and Essays in Anglo-Jewish History, by Cecil Roth, will present another book by this popular author. The essays will demonstrate the unique role which England has played in the history of the Jews.
The Woodcuts of Jakob Steinhardt, edited by Leon Kolb, with a biographical introduction by Haim Gamzu, is a large art book containing more than 400 woodcuts. It was originally published in a limited edition and is now being made available to a wider audience.

The Spinoza of Market Street, by Isaac Bashevis Singer, contains eleven short stories which range from the amusing to the fantastic. The author's artistry in story-telling is conveyed by superb translation from the original Yiddish. (Co-published with Farrar, Straus and Cudahy.)

The Emergence of Conservative Judaism: The Historical School in 19th Century America, by Moshe Davis, discusses the varieties of Judaism which exist today as they were formed and shaped by the American environment and the American Jewish experience.

The Prophets, by Abraham J. Heschel. The author offers a clear and scholarly analysis of the concept of God, of the great prophets and of their personal piety and sense of injustice—a new understanding of one of the most important issues in the Bible. (Co-published with Harper and Brothers.)

A Treasury of Responsa, by Solomon B. Freehof, presents a selection of representative responsa which were influential in various eras and countries. They illustrate how it was possible for Jews to adjust themselves to their environment without loss of contact with the basic tradition. A companion to the author's earlier volume titled The Responsa Literature.

American Jewish Year Book, Volume 64 will be published early in 1963 as a 1962 selection. Co-published with the American Jewish Committee and edited by Morris Fine and Milton Himmelfarb, this volume will contain the indispensable annual features which review Jewish life and developments the world over.

Two Covenant Books, co-published with Farrar, Straus and Cudahy, will bring to fifteen the number of books in this excellent series. Both books deal with interesting personalities whose stories will inspire and inform the young reader. The titles are:

*The Sound of Bow Bells: Sir David Salomons*, by Robert D. Abrahams
*The Fighter from Whitechapel: Daniel Mendoza*, by Harold Ribalow

**Paperbacks**

The JPS Paperback Series, published in cooperation with Meridian Books of The World Publishing Company, was launched in 1958 for the purpose of giving wider distribution at lower prices to books of established value. We have published six books each year since 1958 and plan an additional six in 1962, so that there will be thirty titles in the series at the end of the year. The wide acceptance won by the titles published can be demonstrated statistically. A total of 160,288 volumes were sold during the years 1958 through 1961. By years, sales were 27,914 in 1958; 35,622 in 1959; 51,704 in 1960; and 54,648 in 1961. These constantly increasing sales point to public acceptance of the series and it is our hope that this area of service will continue to grow in importance and volume.

As mentioned above, we plan to publish six additional titles in 1962, as follows:

**In the Spring:**
*Akiba: Scholar, Saint and Martyr*, by Louis Finkelstein
*On Jewish Law and Lore*, by Louis Ginzberg
*Hebrew Reborn*, by Shalom Spiegel

**In the Fall:**
*The Earth is the Lord's and The Sabbath*, by Abraham J. Heschel
*Selected Essays of Ahad Ha-Am*, by Leon Simon
*Theodor Herzl*, by Alex Bein
1961 Publication Program

We published a total of sixteen volumes in 1961, of which nine were hardbound and seven were paperback reprints. The titles, with the statistical record of month published, initial quantity printed and number distributed during the calendar year, are as follows:

*The Jews of Ancient Rome* by Harry J. Leon  
*Rembrandt, the Jews and the Bible* by Franz Landsberger (New edition)  
*American Jewish Year Book, Vol. 62* edited by Morris Fine and Milton Himmelfarb (Co-published with the American Jewish Committee)  
*The Fighter Scholar: Saadia Gaon* by Libby Klaperman (A Covenant Book)  
*The Exiled and the Redeemed* by Izhak Ben-Zvi (New edition)  
*My Seventy-Seven Years* by Norman Bentwich  
*A History of the Jews in Christian Spain, Vol. 1* by Yitzhak Baer  
*A Heritage Affirmed: The Jewish Federation Movement in America* by Harry Lurie  
*The Passover Anthology* by Philip Goodman  

PAPERBACKS (Published in cooperation with Meridian Books of The World Publishing Company)

*A History of the Contemporary Jews* by Solomon Grayzel  
*Germany's Stepchildren* by Solomon Liptzin  
*Nationalism and History* by Simon Dubnow  
*The Conflict of the Church and the Synagogue* by James Parkes  
*The Devil and the Jews* by Joshua Trachtenberg  
*Judaism and Christianity* by Leo Baeck  
*American Jewry and the Civil War* by Bertram W. Korn

Publication Distribution

We distributed approximately the same number of volumes in 1961 as in 1960—159,624 compared with 160,403. Of the 1961 total, 50,545 volumes were selected by members; 104,949 were distributed to bookstores and other customers; and 4,130 distributed as free books.
Bible sales in 1961 were approximately 2.5% ahead of 1960, with 44,810 volumes distributed in 1961 compared with 43,719 in 1960. Sales of PATHWAYS THROUGH THE BIBLE declined by 4%, with 14,542 volumes distributed in 1961 compared with 15,327 in 1960.

Membership Statistics

Our membership enrollment declined from 11,321 at the end of 1960 to 10,905 at the end of 1961—a decrease of 3½%. This decline was probably caused by the increase in our dues schedule which became effective at the beginning of the year. It is our hope that 1962 will restore us to the rising trend which we enjoyed for seven successive years prior to 1961.

Of those enrolled in 1961, 3,467 were new (including 2,439 gift members) and 7,438 were renewals. Classifications were as follows: 5,728 at the $6.00 level, 3,825 at $12.50, 754 at $25.00 and 598 at $30.00 and higher. In addition, we enrolled 561 children as Covenant Book members.

A committee under the chairmanship of Trustee Joseph M. First has been conducting a series of tests during the past year in an attempt to determine the most feasible method of prospecting for new members. Their findings, we hope, will help increase our membership enrollment in future years.

Reprints

We reprinted thirteen hardbound titles during 1961, as follows: 40,000 volumes of the Bible, making a total of 923,400 in print; 3,400 volumes of The Aleph-Bet Story Book, making a total of 25,900; 1,100 volumes of Early American Jewry, Vol. I, making a total of 7,237; 1,956 volumes of Hellenistic Civilization, making a total of 7,156; 5,300 volumes of A History of the Jews by Grayzel, making a total of 55,100; 1,035 volumes of Legends of The Jews, Vol. I, making a total of 20,981; 2,000 volumes of Let Laughter Ring, making a total of 19,600; 2,962 volumes of Little New Angel, making a total of 14,962; 2,022 volumes of Personalities and Events in Jewish History, making a total of 7,022; 1,845 volumes of Stories and Fantasies, making a total of 7,845; 2,100 sets of The Jews by Finkelstein, making a total (JPS edition) of 8,500 sets; 2,000 volumes of The Szolds of Lombard Street, making a total of 6,800; and 1,717 sets of Pathways Workbooks, making a total of 20,342 sets.

Bible Translation

I mentioned a few moments ago that we are hoping to publish our new translation of The Torah before the end of 1962. This will be a monumental achievement and a significant contribution to the understanding and appreciation of the Scriptures by all who study the Bible in the English language—Jew and non-Jew alike. We are planning to publicize and advertise the new translation on a broad scale so that all who are interested may know about this important event. The committee responsible for this activity consists of Trustees Joseph M. First, Maxwell M. Rabb, and Ben D. Zevin.

The Bible Fund Sponsors who contributed so generously to this project will soon receive a beautiful first-edition volume of the new translation in appreciation of their support. There are 1,719 such Sponsors on our rolls. In total, they pledged $246,900.00 and paid $188,400.00, so that a balance of $38,350.00 remains receivable after cancellations amounting to $20,150.00 were made during the past five years because of deaths and other reasons.
Translations

One of our books was translated into Spanish this year and a second is being translated into French. The first is *Pathways Through the Bible* by Mortimer J. Cohen, which was translated by Editorial Israel in Buenos Aires. (This same publisher translated and published *The Aleph-Bet Story Book* by Deborah Pessin several years ago.) The second book is Grayzel's *A History of the Jews*, which is being translated under the auspices of the Joint Distribution Committee in Paris.

Necrology

We suffered the loss of a valued colleague during the past year. In October of 1961, we were saddened by the sudden passing of David J. Gaiter, a member of the Publication Committee since 1951. He was an enthusiastic participant in the work of the Society and accepted numerous assignments on our behalf. His memory will be cherished among us.

Our scholars tell us that at times of crisis on several occasions in the past, our people naturally, instinctively, turned to the Bible—sometimes through commentary, sometimes through translation. We are testifying to the truth of this generalization. We wholeheartedly desire and eagerly strive for a flowering of Judaism on American soil. No wonder we turn to the Bible. This year we are making a beginning in its new translation. May the completion of the great task come *bi-meherah b'yamenu*, quickly and in the foreseeable future. May it bring the hoped-for results.
<table>
<thead>
<tr>
<th>Index</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abernathy, Bob, 257</td>
</tr>
<tr>
<td>Abrahams, Israel, 423</td>
</tr>
<tr>
<td>Abrahams, Robert D., 526</td>
</tr>
<tr>
<td>Abrahamson, Leonard, 302</td>
</tr>
<tr>
<td>Abramovitch, Léon, 312</td>
</tr>
<tr>
<td>Academy for Higher Jewish Learning, 440</td>
</tr>
<tr>
<td>Achimeir, Abba, 393</td>
</tr>
<tr>
<td>Adenauer, Konrad, 305, 328, 329</td>
</tr>
<tr>
<td>Adler, Elmer, 492</td>
</tr>
<tr>
<td>Adult Jewish Education, 474</td>
</tr>
<tr>
<td>Adult Jewish Leadership, 474</td>
</tr>
<tr>
<td>Afritsch, Josef, 342</td>
</tr>
<tr>
<td>Agronsky, Martin, 257</td>
</tr>
<tr>
<td>Agudah News Reporter, 474</td>
</tr>
<tr>
<td>Agudas Israel World Organization, 440</td>
</tr>
<tr>
<td>Agudath Israel of America, 440</td>
</tr>
<tr>
<td>Pirchei Agudath Israel, 440</td>
</tr>
<tr>
<td>Bnos Agudath Israel, 440</td>
</tr>
<tr>
<td>Zeirei Agudath Israel, 440</td>
</tr>
<tr>
<td>Aguelli, Anthony T., 89</td>
</tr>
<tr>
<td>Ahдут ha'Avodah (Israel), 378</td>
</tr>
<tr>
<td>al-Ahram (Egypt), 236</td>
</tr>
<tr>
<td>Aikens, Carla C., 127</td>
</tr>
<tr>
<td>Akhbar Ad-Dounia (Morocco), 401</td>
</tr>
<tr>
<td>Alaev, I. N., 351</td>
</tr>
<tr>
<td>Albagli, Isaac, 288</td>
</tr>
<tr>
<td>Albert Einstein College of Medicine (see Yeshiva University)</td>
</tr>
<tr>
<td>Alexander Kohut Memorial Foundation, 437</td>
</tr>
<tr>
<td>Alexandrovitch, Michael, 357</td>
</tr>
<tr>
<td>Algerian Provisional Government, 305</td>
</tr>
<tr>
<td>Allen, James E., 91, 115, 126</td>
</tr>
<tr>
<td>Allgemeine Wochenzeitung der Juden in Deutschland (West Germany), 339</td>
</tr>
<tr>
<td>Alliance for Progress, 271, 274, 283</td>
</tr>
<tr>
<td>Alliance Israélite Universelle, 179, 399, 405</td>
</tr>
<tr>
<td>Alliance Monte Sinai (Mexico), 294</td>
</tr>
<tr>
<td>Allon, Igal, 377</td>
</tr>
<tr>
<td>Almogi, Joseph, 377</td>
</tr>
<tr>
<td>Alsheikh, Yihye, 391</td>
</tr>
<tr>
<td>Alter, Israel, 421</td>
</tr>
<tr>
<td>Altmeier, Jakob, 340</td>
</tr>
<tr>
<td>American Academy for Jewish Research, 185, 437</td>
</tr>
<tr>
<td>American Association for Jewish Education, 151n, 152, 169n, 184, 228, 440</td>
</tr>
<tr>
<td>American Association of Theological Schools, 145</td>
</tr>
<tr>
<td>American Biblical Encyclopedia Society, 185, 437</td>
</tr>
<tr>
<td>American Civil Liberties Union, 112, 119, 124, 128</td>
</tr>
<tr>
<td>American Committee for Bar-Ilan University in Israel, 453</td>
</tr>
<tr>
<td>American Committee for Weizmann Institute of Science, 182n, 453</td>
</tr>
<tr>
<td>American Committee of OSE, 439</td>
</tr>
<tr>
<td>American Conference of Cantors, 440</td>
</tr>
<tr>
<td>American Council for Judaism, 435</td>
</tr>
<tr>
<td>American Council for Judaism Philanthropic Fund, 450</td>
</tr>
<tr>
<td>American Examiner, 474</td>
</tr>
<tr>
<td>American Federation of Jews from Central Europe, 449</td>
</tr>
<tr>
<td>American Friends of the Alliance Israélite Universelle, 439</td>
</tr>
<tr>
<td>American Friends of the Hebrew University, 182, 182n, 453</td>
</tr>
<tr>
<td>American-Israel Economic Horizons, 474</td>
</tr>
</tbody>
</table>
American Israel Public Affairs Committee, 453
American-Israeli Lighthouse, 453
American Israelite, 477
American Jewish Archives, 185
American Jewish Archives, 477
American Jewish Committee, 93, 95, 98, 100, 110, 115, 116, 117, 127, 171, 182, 183, 185, 242, 246, 435
American Jewish Congress, 93, 95, 97, 110, 115, 116, 124, 169n, 182, 183, 242, 245, 435
Women's Division, 435
American Jewish Correctional Chaplains Association, Inc., 450
American Jewish Historical Quarterly, 474
American Jewish Historical Society, 185, 437
American Jewish History Center, 185
American Jewish Institute, 437
Jewish Information Bureau, 437
American Jewish Joint Distribution Committee (JDC), 171, 173, 174, 178, 179, 181, 228, 317, 344, 362, 402, 439
American Jewish Journal, 472
American Jewish League for Israel, 453
American Jewish Outlook (see Jewish Chronicle, Pennsylvania)
American Jewish Physicians’ Committee, 453
American Jewish Press, 478
American Jewish Press Association, 437
American Jewish Public Relations Society, 450
American Jewish Society for Service, 450
American Jewish Times—Outlook, 477
American Jewish World, 473
American Jewish Year Book, 474
American Judaism, 474
American Medical Center at Denver, 450
National Council of Auxiliaries, 450
American National party, 140
American Nazi party, 138, 140
American ORT Federation, 439
American and European Friends of ORT, 439
American Labor ORT, 439
Business and Professional ORT, 439
National ORT League, 439
Women’s American ORT, 439
American Physicians Fellowship, 453
American Red Mogen David for Israel, 182n, 453
American Society for Technion—Israel Institute of Technology, 182, 453
American Technion Society, 182n
American Zionist, 474
American Zionist Committee for Public Affairs (see American Israel Public Affairs Committee)
American Zionist Council, 176, 245, 453
Youth Department, 453
Student Zionist Organization, 456
Zionist Youth Council, 453
Americans for a Music Library in Israel, 454
Americans for Progressive Israel, 454
Ammot (Israel), 246
AMPAL—American Israel Corporation, 454
Andrews, George, 107
Anti-Defamation League (see B’nai B’rith)
Antonovsky, Aaron, 30n
Arab Information Office, 141
Arab League, 321, 394
Arabian American Oil Company, 242
Archdiocesan Council of Catholic Men of Boston, 97
l’Arche (France), 312
Arduriz, J., 282
Argentina, 243, 275–82
Arizona Post, 472
Arnold, William, 142
Arosemena Monroy, Carlos Julio, 274
Askenazi, David, 409
Askenazi, Léon, 311
Asociación de Comunidades y Organizaciones Israelitas en Latinoamérica, 279, 280
Asociación Mutual Israelita Argentina, 276, 277, 278, 280
Asofsky, Morris, 492
Assaf, ’Ammi, 378
Association of Jewish Chaplains of the Armed Forces, 440
Association of Jewish Community Relations Workers, 435
Association of Jewish Publishers, 147
INDEX / 535

Association of Jewish University Students (Uruguay), 290
Association of Orthodox Jewish Scientists, 440
Association of Yugoslav Jews in the United States, 449
Association Pour le Retablissement des Institutions et Oeuvres Israelites en France—A.R.I.F., 439
Atlanta Jewish Community Council, 127
Aufbau-Reconstruction, 474
Aurore (France), 304
Austria, 341-46
Azarja, Zvi, 337
al-Azmah, Bashir, 236

Bacal, Israel, 370
Bachad Organization of North America, 454
Bachrach, Grace Baer, 492
Bach-Zelewski, Erich, von dem, 331
Baeck, Leo, 527
Baer, Yitzhak, 527
Baerwald, Paul, 492
Bailey, Cleveland M., 130
Bailey v. Patterson, 103
Baitler, Zoma, 292
Baker v. Carr, 103, 104
Balaguer, Ramón, 272
Baltzan, David M., 269
Banahan, John S., 5n
Banda, Hastings, 414
Barák, Rudolf, 365
Bareš-Breitenfeld, Gustav, 365
Bar-Ilan University, 181
Barkatt, Reuben, 378
Barladeanu, Alexandru, 368
Barnett, Arthur, 302
Barnett, Charles, 415
Barnett, Ross R., 81, 82
Baron, Salo W., 525
Baron de Hirsch Fund, 450
Barouch, André, 398
Barron, Milton L., 5n, 12, 14n
Bar-Yehudah, Israel, 377, 378
Barzily, Elie, 284
Bassani, Giorgio, 324
Basset, John, 268
Basson, Jacob D. D., 412
Bavli, Hillel, 492
Beall, James G., 114
Beamer, George N., 89
Beaty, John O., 143
Beauharnais, Joseph, 139
Becker, Frank J., 114
Beekman, Anneke, 320
Beer, Israel, 378
Beer, Jakub, 366
Bein, Alex, 526
Bekkai, Si, 401
Belaunde Terry, Fernando, 273
Belgium, 314-20
Bell, James, 368
Ben-Aharon, Isaac, 377
Ben Barka, Mehdi, 401
Ben Bella, Ahmed, 408, 409
Benchimol, Aaron, 288
Benedetti, Eugenio, 326
Ben Gavriel, M. Y., 339
Ben-Gurion, David, 244, 246, 372, 373, 374, 376, 377, 378, 379
Ben Haim, Paul, 339
Ben-Horin, Shalom, 339
Ben Khedda, Yussuf, 408
Bennett, John, 109
Ben Salah, Ahmed, 396
Bentwich, Joseph, 390
Bentwich, Norman, 527
Ben Yahmid, Béchir, 395
Ben Youssef, Salah, 394
Benzaquen, Léon, 402
Ben-Zvi, Isaac, 373, 380, 527
Beregovski, Moshe, 358
Bergelson, David, 355
Berger, Graenum, 231
Berkatsky, Emanuel, 218
Berman, Abraham, 416
Berman, Myer, 298
Berman, Mieczyslaw, 364
Berman, Mordecai, 351
Bernstein, Edgar, 423, article by, 415-23
Bernstein, Philip, 230
Bernstein, T., 363
Betancourt, Romulo, 273
Biberfeld, Henry, 269
Bidault, Georges, 304, 305
Bigman, Stanley K., 3n, 4, 15, 15n, 16, 17n, 32, 67n
Birobidjaner Shtern (Soviet Union), 358
Bitzaron, 185
Bitzaron, 474
Black, Algernon D., 5n
Black, Hugo L., 80, 105, 106
Blanco party (Uruguay), 288
Bloch, Hyman, 416
Blondy, Charles S., 242
Bloomberg, Abe, 415
Bloomgarden, Lawrence, 25n
Blumel, André, 314, 354
Blumenfeld, Israel, I., 492
Blumenthal, E., 337
Blumenthal-Weiss, Ilse, 339
B’nai B’rith, 182, 292, 450
Anti-Defamation League, 95, 98, 110, 115, 117, 171, 183
Hillel Foundations, 441
Leo N. Levi Memorial Hospital, 452
National Youth Service, 169, 169n, 185, 190
Vocational Service, 145, 185, 219, 224, 451
Women, 451
Youth Organization, 185, 441
B’nai B’rith Messenger, 472
Bnai Zion, 449
Bnei Akiva of North America, 454
Board of Deputies of British Jews, 296
Boehm, Werner, 204, 204n, 227
Bogue, Donald J., 30n, 36n
Boll, Eleanor S., 5n
Bonfil, Roberto, 324
Bonnelly, Rafael F., 272
Bordeau, Chester, 242
Il Borghese (Italy), 326
Boroff, David, 10n
Bossard, James H., 5n
Boston Jewish Community Council, 133
Botha, Pieter, 413
Bourguiba, Habib, 394, 395, 397, 398
Bowles, Chester, 236
Bowling, Robert, 137
Bowman, Mr. and Mrs. William, 142
Braginsky, Joseph, 353
Branch, Donald, 143
Brandeis Institute, 441
Brandeis University, 169, 185
Brandt, Willy, 338
Braun, Heinrich, 366
Braun, Josef, 366
Braunfeld v. Brown, 132n
Braverman, Joseph, 393
Brazil, 243, 282–88
Brentano, Heinrich von, 329, 335
Brin, Fanny Fligelman, 492
Brind, Charles A., 115
Brith Abraham, 449
Brith Sholom, 449
Brizola, Leonel, 283
Brockway, Fenner, 301
Brod, Lev, 367
Brodie, Florence Robison, 492
Brodie, Israel, 297, 298, 299
Brodkin, Arthur, 214n
Bronfman, Samuel, 264
Brown and Williamson Tobacco Company, 243
Brown v. Board of Education, 84n
Bruce, Donald, 107
Brynych, Zbyněk, 367
Buber, Martin, 391
Bulgaria, 348, 349
Bulletin (Chicago), 143
Bulletin de nos communautés (France), 312
Bulletin du Cercle Juif, 478
Burchinal, Lee G., 6n, 37n, 49n
Burg, Solomon Joseph, 378
Burgess, Ernest W., 6n, 8n
Burke, Emory, 137
Burks v. Poppy Construction Company, 95, 97
Burros, Dan, 141
Butler, William J., 112
Butterworth, Wally, 137, 138
Buxton, Charles Lee, 133
Byrd, Harry, 107
Cahnman, W. J., 5n, 17n
Caiserman, H. M., 269
California Civil Rights Law, 95
California Jewish Record, 472
California Jewish Voice, 472
Cameron, Ben F., 80
El Camino (Mexico), 294
Canada, 260–70
Canada Fair Employment Practices Act, 263
Canada-Israel Securities, 457
Canadian Association for Labor Israel, 457
Canadian Community Services Program (see Joint National Committee on Community Services)
Canadian Council of the World Alliance for International Friendship through the Churches, 263–64
Canadian Friends of the Alliance Israélite Universelle, 457
Canadian Friends of the Hebrew University, 457
Canadian Jewish Chronicle, 478
Canadian Jewish Congress, 262, 263, 264, 265, 457
Canadian Jewish Review, 478
Canadian Jewish Weekly, 478
Canadian Young Judaea, 457
Canadian Zionist, 478
CANPAL—Canadian Israel Trading Co., 457
Cantors Assembly of America, 441
Caouette, Real, 139, 260
Carlson, C. Emanuel, 110, 114, 131
Carolina Israelite, 477
Carpio, Victorio D., 414
Carr, Greta Schmidt, 128
Carr, Howard Glenn, 128
Carr, William G., 131
Carrefour (France), 304
Cârti Noui (Rumania), 371
Casals, Pablo, 390
Di Castro, Angelo, 323
Castro, Fidel, 274
Catto, Jean, 128
Ceanescu, Nicolas, 369
CEFINA (see Centrale Financierungs Actie voor Joods Sociaal Werk in Nederland)
Celler, Emanuel, 107
CENTRA (see Asociación de Comunidades y Organizaciones Israelitas en Latinoamérica)
Central Association of Jewish Religious Communities in Slovakia, 366
Central Conference of American Rabbis, 5, 116, 148, 441
CCAR Journal, 474
Central Conference of American Rabbis Yearbook, 474
Central Yeshivah Beth Joseph Rabbinical Seminary, 441
Central Yiddish Culture Organization, 437
Centrale Financierungs Actie voor Joods Sociaal Werk in Nederland, 319
Centro Cultural Israelita (Mexico), 294
Chachmey Lublin Theological Seminary, 186
Chagall, Marc, 309
Chain, Ernst Boris, 302
Chaitovsky, Benjamin, 357
Chalfant, Henry, 244
Challe, Maurice, 403
Chamberlin v. Dade County School Board, 123n
Chancellor, Loren E., 3, 6n, 45n, 49n
Chanzin, Meir, 351
Chenkin, Alvin, [v], article by, 57–76, 66n, 67n, 152n
Chervenkov, Vulko, 348
Chicago Israelite, 473
Chicago Jewish Forum, 473
Christian Council of South Africa, 419
Christian Democratic party (Italy), 322
Christian Democratic party (Uruguay), 288
Christian Democratic Union (West Germany), 329
Christian Social party (Belgium), 315
Christian Voters and Buyers League, 138
Church World Service, 133
City of Hope, 169, 184, 451
Clark, Tom C., 113
Clay, Lucius D., 274, 328
Cohen, Aaron, 378
Cohen, Lord Henry, 302
Cohen, Israel, 302
Cohen, Iva, bibliography by, 491
Cohen, Leonard Harold, 300
Cohen, Morris H., 61n
Cohen, Mortimer J., 529
Cohen, Norman, article by, 296–302
Cohen, Reuben, 33
Cohen (rabbi, Algeria), 409
Cohen-Tanugi, G., article by, 394–400
College of Jewish Studies, 441
Colorado Anti-Discrimination Commission v. J. L. Case, 97
Colorado party (Uruguay), 288
Comité Central Israelita (Uruguay), 289
Comité Central Israelita de México, 293
Commentary, 474
Commission on Status of Jewish War Orphans in Europe, 441
Committee for Jewish Claims on Austria, 439
Common Market (see European Economic Community)
Common Sense, 143
Commonwealth Immigration Act (Great Britain), 296
Conference Committee of National Jewish Women's Organizations, 451
Conference of Presidents of Major American Jewish Organizations, 240
Conference on Jewish Material Claims Against Germany, 167, 171, 173, 178, 179, 182, 185, 277, 299, 317, 344, 439
Conference on Jewish Social Studies, 185, 437
Congregación Israelita de la República Argentina, 277, 279, 280
Congregação Israelita Paulista (Brazil), 284
Congress Bi-Weekly, 474
Congress Bulletin, 478
Congress for Jewish Culture, 437
World Bureau for Jewish Education, 437
Congress of Racial Equality, 88
Connecticut Jewish Ledger, 472
Consejo Mundial de Sinagogas (Argentina), 280
Conselho de Fraternidade Judeo-Cristã (Brazil), 286
Conservative Judaism, 474
Conservative party (Canada), 260
Consistoire Central des Israélites de France, 307
Consultative Council of Jewish Organizations, 436
Cook, Bernard, 140
Cooley, Thomas M., 123, 123n
Coordinating Board of Jewish Organizations, 436
Corriere di Sicilia (Italy), 326
Corriere Israeliitico (Italy), 325
Corson (Bishop) Fred Pierce, 109
Council for Mutual Economic Aid, 349
Council of Jewish Communities (Morocco), 402
Council of Jewish Cultural Agencies, 184
Council of Jewish Federations and Welfare Funds, 214, 216, 218, 219, 223, 228, 232, 234, 451
Council of Jewish Religious Communities in the Czech Lands, 366
Council on Social Work Education, 212, 216, 217, 218, 227, 234
Cozma, Ion, 368
Craig, Calvin, 136
Crawford, Pat R., 137
Crestohl, Leon, 260
Crommelin, John G., 137, 143
The Cross and the Flag, 143
Cuba, 271, 272, 274
Cultural and Social Union of Polish Jews, 360, 361, 363
Curtis (Bishop) Walter W., 108
Cyrankiewicz, Josef, 364
Czechoslovakia, 349, 364–67
Daily Hebrew Journal, 478
Daleski, Joseph, 418
Dallin, David J., 492
Dallmer, Richard, 116
Daly, William J., 120, 121
Dam, H. G., van, 334, 338
Danan, Saül, 403
Dantas, Santiago, 287
Davids, Bernard, 140
Davidson, Clarica, 302
Davis, James A., 224n
Davis, John Herbert, 238
Davis, John W., 107
Davis, Moshe, 276, 526
Dawes, Anna, 225
Day—Jewish Journal, 474
Dayyan, Moses, 316, 377
Deborah Hospital, 451
Debré, Michel, 303, 405
Defensive Legion of Registered Americans, 138
Degrelle, Léon, 315
Deguel, Hélène, 316
Delaware Valley College of Science and Agriculture, 183, 441
Delegación de Asociaciones Israelitas Argentinas, 281, 282
DeNicola, John, 121
DePugh, Robert, 137
Dessauer, Max, 340
Detroit Jewish News, 473
Deutsch, Alexandre, 313
Deutsche Freiheitspartei (West Germany), 332
Deutsche Reichspartei (West Germany), 332
Deutsche Soldatenzeitung (West Germany), 333
Deutschnationale Volkspartei (West Germany), 332
INDEX / 539

Diamont, David, 351
Dickman v. School District, 124n
Diefenbaker, John, 260
Diesendruck, Menahem, 284
Dijour, Ilya, article by, 77–79
Dillon, Israel (Sotcha), 492
Dimchitz, Benjamin E., 353
Disegno, Dario, 324
Doar, John, 82
Domb, Leib, 360, 361
Dominik, Julian, 360
Dominican Republic, 272
Donati, Angelo, 324
Donges, Ebenezer, 418
Douglas, William O., 106, 107
Dowdey, Landon Gerald, 130
Dowdy, John, 114
Drachsler, Julius, 3n, 10, 10n, 19, 19n, 227
Driss, Ibn Omar, 402
Dropsie College for Hebrew and Cognate Learning, 185, 441
Alumni Association, 441
Drummond, Roscoe, 237
Dryer, Richard E., 336
Dubnow, Simon, 527
Dunsky, Samson, 269
Durando case (Italy), 326
Dushkin, Alexander M., 161n
Dutton, Frederick G., 237
Duvieusart, Jean, 315

East, Sydney, 417
Eastern Europe, introduction, 347–49
Eastland, James O., 114
Eban, Abba, 300, 377
Eccles, Sir David, 299
Education in Judaism, 474
Egan, William A., 98
Egypt, 235, 236, 237, 373
 Ehrenburg, Ilya, 347, 353
Ehrmann, Cuno, 337
Ehrmann, Winston, 10n
Eichhorn, David M., 7, 7n
Eichhorn, Ernst, 340
Eichler, Benjamin, 365
Eidelman, Boris, 353
Eilperin, George, 128
Eisenbach, A., 363
Eisenbrath, Maurice N., 148
Elath, Eliahu, 389

Elisabeth, Queen Mother of the Belgians, 316
Elkin, Mendl, 493
Ellauri, Oscar Secco, 292
Ellenbogen, Julius, 340
Elmhurst, Ernst, 143, 144
Elsner, Solomon, 493
Emden, Alfred, Van, 321
Emdin, Solomon, 415
Emily R. and Kivie Kaplan Center for Religious Action, 146
Emrich (Bishop) Richard S., 117
Engel, Irving M., 99
Engel v. Vitale, 105n
Engelman, Uriah Z., 161n, article by, 151–66
Enoch, David W., 97
Epstein, Henry, 493
Epstein, Isidore, 297, 302
Epstein, Jacob, 181
Epstein, Lady Kathleen, 300
Erhard, Ludwig, 316, 329, 330, 338
Ermel, Walter A., 286
Erwin, Samuel J. Jr., 107, 131
Esh, Saul, 276
Ettlinger, Stella, [v]
European Association of Orthodox Jewish Congregations, 317
European Economic Community, 316, 322, 330, 341, 349, 372, 376, 377
European Free Trade Area, 341, 377
Everson v. Board of Education, 107, 123n
Everson case, 124
Every Friday, 477
Evidences (France), 312
Evtushenko, Evgeny, 257, 347, 348, 354, 366
Ex-Patients’ Sanatorium for Tuberculosis and Chronic Disease, 451
l’Express (France), 395

Fahy, Harold, 142
Family Location Service, 451
Fanfani, Amintore, 322, 395, 396
Farband—Labor Zionist Order, 449
Farband News, 474
Farbstein, Leonard, 237, 240, 241
Farès, Abderrahman, 407
Farkaš, Bernard, 367
Farmer, Ronald, 136
al Fassi, Allal, 402
Faubus, Orval, 108
Fauzman, Joseph, 24n
Feder, Richard, 367
Federated Council of Israel Institutions, 181, 182n, 454
Federation of Austrian Jewish Gemeinden, 344
Federation of Jewish Communities (Algeria), 406
Federation of Jewish Communities (Rumania), 370
Federation of Jewish Philanthropies of New York, 168, 235
Federation of Jewish Student Organizations, 441
Federation of Reconstructionist Congregations and Fellowships, 441
Federazione Giovanile Ebraica Italiana, 323
Feinberg, Milton, 69
Feinstein, Myer, 522
Feld, Mose M., 493
De Felice, Renzo, 324
Feuerstein, Moses, 110
Fibag affair (West Germany), 329
Field, Leslie A., 10, 10n
Fields, Ed, 137, 144
Fields, Harold, 493
Figl, Leopold, 341
Figler, Bernard, 269
Fine, Morris, 526, 527
Fingerhut, Abraham, 314
Fink, Jacobo, 280
Finkelstein, Abba, 355
Finkelstein, Louis, 525, 526, 528
Firestone, O. J., 269
First, Joseph M., 528
Fishberg, Maurice, 30, 31n
Fisher, Ephraim, 415
Fishman, Leyb, 357
Fitzpatrick, Robert, 215n
Fleischman, Henry, 493
Folksblat (Uruguay), 290
Fonds Social Juif Unifié (France), 306, 307, 397
Foreign Assistance and Related Agencies Appropriations Act of 1963, 241
Foroys (Mexico), 294
Forrester, Maureen, 390
Foss, Roger, 140
Fox, Samuel J., 133
Fraenkel, Wolfgang Immerwahr, 331, 332
France, 303–14, 328, 394, 397
France Observateur (France), 395
Franck, James, 340
Franco, Marcel, 401
Frank, Solomon, 415
Frankel, Jedediah, 392
Frankel, Lee K., 206, 227
Franken, Mauritz, 321
Frankfurter, Felix, 103, 105n
Frankl, Paul, 493
Franz Rosenzweig Fellowship, 437
Free Democratic party (West Germany), 329
Free Sons of Israel, 449
Freedman, Benjamin H., 141, 144
Freehof, Solomon B., 526
Freeland League for Jewish Territorial Colonization, 440
Freeland Magazine, 474
Freeman, Howard E., 11, 11n
Freiberg, Stella Heinsheimer, 493
Frenkel, Isaac, 361
Freund, Michael, 227, 227n
Freidberg, M., 355
Friedman, Mayer, 366
Friedman, Theodore, 149
Frieman, Archibald J., 269
Frieman, Lillian, 269
Frisch, Max, 336
Frisman, Menhárt, 366
Frondizi, Arturo, 272, 275
Front of National Liberation (Algeria), 395, 404, 406
Fuchs, Ezekiel, 371
Fuks, Ladislav, 367
Fuller, Edgar, 130
Furrows, 474
Furtado, Celso, 283
Gaillot, Mrs. B. J., Jr., 87
Gaitskell, Hugh, 296
Galguad, Oscar, 416
Galinski, Heinz, 335, 338, 339
Galter, David J., 493, 529
Galvin, Thomas F., 131
Gamzu, Haim, 526
Garber, Michael, 264
Garber, Robert F., 140
Garnet v. Louisiana, 102, 103
Gaulle, Charles, de, 303, 304, 305, 405
Gayl, Jeannette Orleans, 493
INDEX / 541

Gebirtig, Mordecai, 364
Gelfand, Morris A., 4
Geller, Andrew, 493
Geller, Stanley, 112
Die Gemeinde (Austria), 346
Gemeindeblatt (Uruguay), 290
German Coordinating Council of Societies for Christian-Jewish Cooperation, 336
German Democratic Republic, 328
Gerö, Erno, 348
Gertner, Zanvil, 393
Gibbons, Milton, 114
Gilinsky, Solomon, 493
Ginzberg, Louis, 526
Giordano, Ralph, 334
Glick, Paul C., 41n, 46, 46n, 47n
Gluckman, Judith, 423
Goes, Albrecht, 336
Goitein, David, 393
Gold, Bertram H., 231, 23 In
Gold, Michael, 367
Goldberg, Abe, 423
Goldberg, Arthur, 319
Goldberg, Eliaj, 363
Goldberg, Lea, 312
Goldberg, Nathan, 493
Goldberg, S. P., article by, 166–202
Goldbloom, Jacob Kopul, 302
Goldbloom, Maurice J., [vi], articles by, 271–74, 412–15
Golden, David A., 269
Goldenberg, Alexei, 404
Goldenberg, José, 288
Goldfaden, Abraham, 312, 357
Goldman, Ben B., 66n, 67n
Goldman, Eric F., 257
Goldman, Fanny, 493
Goldstein, Israel, 316
Goldstein, Harriet B. Lowenstein, 493
Goldstein, Israel, 316
Goldstuecker, Edvard, 367
Golubieva, Rosalia, 357
Gomulka, Wladislaw, 358
Goodman, H. A., 302
Goodman, Isadore, 493
Goodman, Louis E., 493
Goodman, Philip, 527
Gorbach, Alfons, 341, 342
Gordon, J. Fritz, 123
Gordon, Milton M., 9n
Gorshel, Alec, 415
Goss, Isaac, 423
Gotlieb, Otto, 288
Gottlieb, František, 367
Gottschalk, Max, 316, 317
Goulart, João, 273, 282
Gould, Ruth, [vi], 4
Graaff, Sir De Villiers, 413
Grade, Hayyim, 294
Graham, Billy, 109
Grant, James P., 241
Gratz College, 441
Gray, Herbert, 260
Grayzel, Solomon, 525, 527, 528
Great Britain, 296–302
Greece, 330
Greenblum, Joseph, 11n
Greenspan, N. S., 302
Griffel, Jacob, 493
Griszold, Mrs. Richard W., 133
Gromyko, Andrei A., 348
Gropper, George L., 215n
Gross, Ignác, 366
Gross, Louis, 317
Growing Up, 474
Grüber, Heinrich, 335
Grundstein, Rose, [vi]
Grunfeld, Isidore, 299
Guevara ("Che") Ernesto, 271
Guggenheim, Siegfried, 340
Guido, José Maria, 272, 275
Guinzburg, Harold K., 494
Gutman, Chaim, 494

Haboneh, 474
Hadad, Charles, 311
Hadassah, 169, 171, 174, 177, 179, 180, 181, 182n, 454
Hadassah-Hebrew University Medical Center, 180
Hadassah Magazine, 474
Hadassah-WIZO Organization of Canada, 267, 458
Hadoar Hebrew Weekly, 474
Hadoar Lanoar, 474
Hadorom, 474
Hagdud Haivri League, 454
Ha-levi, Benjamin, 380
Halkin, Samuel, 358
Hall, Gus, 140
Hallinan (Archbishop) Paul J., 87
Halpern, George, 393
Hamburger, Julia Horn, 494
Hananel, Asher, 349
Hanauer, W., 7n
Hansen, Carl F., 122
Hansen, Morris H., 33
Hapoel Hamizrachi, Women's Organization, 454
Hapsburg, Otto, von, 342
Harlan, John Marshall, 103
Harman, Abraham, 244
Harmelink, Ray J., 110
Harrar, George, 402
Harrison, Donald, 136
Hart, Moss, 494
Hartke, Vance, 114
Hashomer Hatzair, Zionist Organization, 454
Hassan II, King of Morocco, 401
H-Tikwà (Italy), 325
Hausner, Gideon, 325, 392
Havkin, Vladimir, 355
Hawks Act (California), 95
Haya de la Torre, Victor Raul, 273
Hayes, Mrs. Saul, 269
Haynt (Uruguay), 290
Hayut, Ezra, 393
Hayyim, Moses Hayyim, 377
Hebrew Medical Journal—Harofe Haivri, 474
Hebrew Teachers College, 442
Hebrew Union College Annual, 477
Hebrew Union College—Jewish Institute of Religion, 186, 246, 442
Alumni Association, 442
American Jewish Archives, 442
American Jewish Periodical Center, 442
California School, 442
Schools of Education and Sacred Music, 442
Hebrew University, 177, 180, 181
Hebrew University—Technion Joint Maintenance Appeal, 174, 454
Hebrew Veterans of the War with Spain, 449
Hebrew Watchman, 478
Hechalutz Organization of America, 454
Heer, David M., 6n, 21n
Heineman, Dannie N., 494
Heiss, Jerold S., 30n
Heller, Benjamin, 406
Henochsberg, Edgar, 416
Henriques, Sir Basil, 302
Herberg, Will, 52n
Herbst, Joseph, 416
Hershberg, Abraham M., 294
Hertz, John D., 494
Hertz, Paul, 340
Herzliah Hebrew Teachers Institute, 442
Herzog, Isaac Halevi, 391
Hesekel, Abraham J., 146, 526
Heusinger, Adolf, 251, 331
Heyde, Erika, 331
HIAS (see United HIAS Service)
Hill, Charles, 300
Hill, Lister, 137
Himmelfarb, Milton, 526, 527
Hirsch, Etienne, 318
Hirschbein, Peretz, 357
Hirschfeld, Hans, 322
Hirschmann, E. E., 423
Histadrut, 169, 174, 179, 180, 182
Histadrut Foto-News, 474
Histadruth Ivrit of America, 185, 437
Hebrew Arts Foundation, 438
Historia Judaica, 185, 474
Hobbs, Herschel H., 110, 112
Höcherl. Hermann, 338
Hochrainer, Richard, 342
Hodge, Oliver, 126
Höffle, Hermann, 342
Hoffman, Julius J., 89
Holde, Artur Ludwig, 494
Hollander, Sidney, 216
Honikman, Alfred, 416
Hoover, Herbert, 107
Horeb, 474
Horelick, Samuel, 494
Horn, Carl Carlsson, von, 239, 375
Horowitz, David, 172n, 388
Horvitz, Dan, 67n
Horwitz, Edel, 418
Houphouet-Boigny, Félix, 376
Hoyt, Robert, 108
Hudson v. Nixon, 95
Hughes, Richard, 115
Hughes, Sam Street, 98
Humphrey, Bingham J., 121
Hungary, 349
Hurwitsch, Samuel, 360
Hurwitz, Donald B., 521
Hurwitz, Henry, 494
Hurwitz, William N., 33
Hutchinson, E. P., 25n
Ichud Habonim, 455
Illert, Georg, 340
INDEX / 543

Jencks, Christopher, 21n
Jernegan, John D., 238
Jerusalem Institutions for the Blind-Keren-Or, 455
Jeune Afrique (Tunisia), 398
Jewish Academy of Arts and Sciences, 438
Jewish Advocate, 473
Jewish Agency for Israel, 171, 172, 173, 174, 175, 176, 177, 178, 180, 278, 381, 397, 455
Jewish Agricultural Society, 451
Jewish Argus, 472
Jewish Audio-Visual Review, 475
Jewish Book Annual, 475
Jewish Book Council of America, 438
Jewish Braille Institute of America, 451
Jewish Braille Review, 475
Jewish Chautauqua Society, 185, 446
Jewish Chronicle, 477
Jewish Civic Leader, 473
Jewish Collegiate Observer, 475
Jewish Colonization Association of Canada, 458
Jewish Community Bulletin, 472
Jewish Community Council of Greater Washington, 15, 122
Jewish Community Council of Metropolitan Boston, 97
Jewish Community Directory, 472
Jewish Conciliation Board of America, 451
Jewish Criterion (see Jewish Chronicle, Pennsylvania)
Jewish Current Events, 473
Jewish Currents, 475
Jewish Daily Forward, 475
Jewish Digest, 478
Jewish Education, 475
Jewish Education Committee, 235
JEC Bulletin, 475
Jewish Daily Eagle, 478
Jewish Education Newsletter, 475
Jewish Exponent, 477
Jewish Federation of São Paulo (Brazil), 283, 285, 286
Jewish Floridian, 473
Jewish Forum, 475
Jewish Frontier, 475
Jewish Herald (South Africa), 416
Jewish Herald-Voice, 478
Jewish Heritage, 472
Jewish Horizon, 475

Iltis, Rudolf, 366, 367
Imrey, Freda, article by, 145–50
In Jewish Bookland, 474
Independence Front (Belgium), 315
Indiana Jewish Chronicle, 473
Indonesia, 319
Information juive (Algeria), 405, 410
Informationsbulletin (Czechoslovakia), 366
Instituto Brasileiro Judaico de Cultura e Divulgação, 285, 286, 287
Instituto Judío Argentino de Cultura e Información, 282
Inter-American Development Bank, 271
Intermountain Jewish News, 472
International Jewish Labor Bund, 436
International Monetary Fund, 237
Interreligious Newsletter, 474
Intransigent Radical party (Argentina), 272
Iraq, 235, 236, 238, 243
Isaacs, Denis, 421
Isaacs, Edgar Baden, 415, 423
Isacson, Ben, 421
Isacowitz, Jock, 423
Israel (Italy), 325
Israel Horizons, 475
Israel Music Foundation, 455
Israel Torah Research Institute, 246
Israeli United Appeal (South Africa), 421
Israelite Press, 478
Isreili, Arnold K., 494
Issues, 475
Istomin, Eugene, 390
Italy, 322–27, 330, 342
Jacobs, Arthur T., 147
Jacobs, Lawrence, 298
Jacobs, Louis, 298
Jacobson, Jacob, 338
Jacobson, Paul H., 41n, 46, 46n
Jacobson, Philip, article by, 104–35
Jahoda, Harry J., 4
Jakobovitz, Immanuel, 150
James, Roy, 140
Janner, Sir Barnett, 363
Janowsky, Oscar I., 209
Javits, Jacob K., 241, 353
Jewish Immigrant Aid Services of Canada, 458
Jewish Independent, 477
Jewish Information, 473
Jewish Information Bureau (see American Jewish Institute)
Jewish Labor Committee, 110, 182, 183, 436
Women's Division, 436
Workmen's Circle Division, 436
Jewish Labor Committee of Canada, 458
Jewish Ledger (New Orleans, La.), 473
Jewish Ledger (Rochester, N.Y.), 474
Jewish Librarians Association, 438
Jewish Life, 475
Jewish Ministers Cantors Association of America, 442
Jewish Monitor, 472
Jewish Museum, 185, 438
Jewish Music Notes, 475
Jewish National Fund (JNF), 169, 174, 176, 182n, 455
Foundation for the Jewish National Fund, 455
Jewish National Fund of Canada, 458
Jewish National Home for Asthmatic Children at Denver, 451
Jewish News (Newark, N.J.), 473
Jewish News (Van Nuys, Calif.), 472
Jewish Occupational Council, 184, 451
Jewish Parent, 475
Jewish Peace Fellowship, 449
Jewish Pictorial Leader, 477
Jewish Post, 478
Jewish Press (Brooklyn, N.Y.), 475
Jewish Press (Omaha, Neb.), 473
Jewish Publication Society of America, 185, 438
JPS Bookmark, 477
Jewish Quarterly Review, 478
Jewish Record, 474
Jewish Reconstructionist Foundation, 442
Jewish Restitution Successor Organization, 440
Jewish Review and Observer, 477
Jewish Social Studies, 475
Jewish Socialist Verband of America, 436
Jewish Spectator, 475
Jewish Standard (Jersey City, N.J.), 474
Jewish Standard (Toronto, Ont.), 478
Jewish Teacher, 475
Jewish Teachers' Seminary and People's University, 185, 442
Jewish Telegraphic Agency, 478
Jewish Telegraphic Agency Community News Reporter, 475
Jewish Telegraphic Agency Daily News Bulletin, 475
Jewish Telegraphic Agency Weekly News Digest, 475
Jewish Theological Seminary of America, 148, 169, 186, 442
American Jewish History Center, 442
Department of Radio and Television, 442
Institute for Religious and Social Studies, 443
Maxwell Abbell Research Institute in Rabbinics, 443
Teachers Institute-Seminary College of Jewish Studies, 443
University of Judaism, 443
Jewish Times (Baltimore, Md.), 473
Jewish Times (Brookline, Mass.), 473
Jewish University of America, 186, 443
Jewish Veteran, 472
Jewish Voice, 472
Jewish Voice Pictorial, 477
Jewish War Veterans of the United States of America, 110, 183, 436
JWB Circle, 475
Jewish Welfare Board (see National Jewish Welfare Board)
Jewish Way, 475
Jewish Way-Unzer Weg, 473
Jewish Weekly News, 473
Jewish Western Bulletin, 478
John Birch Society, 142
Johnson, Joseph, 244
Johnson, Lyndon B., 101
Johnson, Paul B., 82
Johnston, Eric, 375
Johnston, Olin, 114
Joint Community Relations Committee of Canadian Jewish Congress and B'nai B'rith in Canada, 458
Joint Defense Appeal, 169, 183
Joint Distribution Committee (see American Jewish Joint Distribution Committee)
Joint National Committee on Community Services of the Canadian
INDEX / 545

Keeping Posted, 475
Kelley, Dean M., 109, 130
Kellman, George, article by, 135–44
Kelman, Claire, [vi]
Kenkel, William, 37n
Kennedy, Robert F., 82
Kennedy, Ruby T. R., 3n
Keren ha-Tarbut, 458
Keren ha-Yesod, 176, 293, 327
Keren Kayyemet, 327
Kerr, Alfred, 339
Kessel, Gregorio, 294
Kester, Edward, 140
Khelladi, Chedly, 399
Khrushchev, Nikita S., 328, 347, 348, 368
Kidneigh, John C., 204, 204n
Kinder Journal, 475
Kinder Zeitung, 475
King, Martin Luther, 110
Kingdom Digest, 143
Kirk, Paul G., 96
Kirschbaum, Josef, 366, 367
Kirshenbaum, David, 14, 14n
Kishon, Ephraim, 325
Kissman, Joseph, article by, 368–71
Klaperman, Libby, 527
Klebanov, Hayyim, 351
Kligfeld, Bernard, 5
Kling, Jean, 311
Knost, Friedrich, 321
Kohav, David, 388
Kolb, Leon, 526
Kopecký, Václav, 365
Korman, Yidl, 361
Korn, Bertram W., 527
Korn, Isaac, 377, 378
Korn, Rachel, 269
Kosher Food Guide, 475
Kosher Products Directory, 475
Krajewski, Juliusz, 359
Kramarsky, Siegfried, 494
Kramer, Charles P., 494
Kramer, Judith R., 10n, 25n, 30n
Kranzler, George, 6n, 26n
Kraus, F. R., 367
Kravetz, Abraham, 270
Kreisky, Bruno, 341
Krol (Archbishop) John J., 108
Kroll, Hans, 329

Jewish Congress and Canadian Committee of the Council of Jewish Federations and Welfare Funds, 458
Jónáš, Pavél, 366
Jones v. Haridor Realty Corp., 97
Jordan, 243, 375
Jordan, Charles H., 319
Jordan, Colin, 319
Joseph, Dov, 377, 378
Joseph, Sir Keith, 301
Josephal, Giora, 377
Jouhoud, Marcel, 304
Journal of Jewish Communal Service, 475
Judaism, 475
Judd, Walter, 272
Judeo-Christian Brotherhood (Uruguay), 291
Juin, Alphonse, 304
Juliana, Queen of the Netherlands, 320
Julião, Francisco, 283
Junior Hadassah, 454
Kádár, János, 348
Kafka, František, 367
Kage, Joseph, 269
Kahana, Kalman, 378
Kahn, Alexander, 494
Kahn, Benjamin M., 9n
Kaisen, Wilhelm, 337
Kaiser, Jacob, 353
al-Kaisouni, Abdul, 236
Kaminetsky, Manuel, 280
Kaminska, Ida, 299, 363
Kanev, Isaac, 390
Kanevsky, Hirsh, 357
Kanovitz, Simeon, 393
Kansas City Jewish Chronicle, 473
Kapfinger, Johann E., 329
Kaplan, Benjamin, 12, 12n, 13n
Kaplow, Joseph, 494
Kassebaum, Gene, 11, 11n
Katz, Arthur, 149
Katz, Carl, 337
Katz, Eliáš, 365, 367
Katz, Rudolf, 340
Katzir, Aaron, 391
Katznelson, Harry, 270
Kaufman, Jay, 246
Kaufmann, Walter, 339
Keating, Kenneth B., 114, 236
Keenan, Robert, 142
Ku Klux Klan, 136
Kubitschek, Juscelino, 283, 286
Kulbak, Moses, 357
Kultur un Dertziung-Culture and Education, 475
Künstlinger, Georg, 346
Kuper, Simon, 416, 421
Kurland, Leib, 313
Kurland, Philip B., 112, 113
Kustra, Oskar, 366
Kutt, Rachel, 392
Kutt, Zalman, 392
Kuwait, 238
Kyoym (France), 313
Labor Zionist Movement of Canada, 458
Labor Zionist Organization of America, 455
Lacerda, Carlos, 286
Lagoulis, Speros, 142
Lally, Francis J., 129
Lamm, Hans, 334, 339, 340, article by, 328–40
Lammerding, Henrich, 331
Landau, Lev, 358
Landau, Moses, 380
Landsberger, Franz, 527
Lang, Lucy Robins, 494
LaNoue, George R., 129, 130n
Large City Budgeting Conference, 171, 182, 183
Laski, Neville, 299
Latin America, introduction, 271–74
Lattles, Dante, 324
Lauterpracht, Rachel, 300
Lavon, Phinehas, 378
Lazarus, Harris Myer, 302
Lazarus, Jacques, 410
Lazdeiski, Chaim, article by, 292–95
Lazebnik, Joel, 361
League for Safeguarding the Fixity of the Sabbath, 443
Lebanon, 243
Lee v. O'Hara, 95
Leese, Arnold, 144
Leger (Cardinal) Paul Emile, 263
Leibbrand, Kurt, 330
Leibbrandt, Robey, 419
Lelyveld, Arthur J., 525
Lemmer, Ernst, 335
Leneman, Léon, 312
Leninskiy Put (Soviet Union), 352
Leo Baeck Institute, 438
Leon, Harry J., 527
Leopold, Siegfried, 340
Leskes, Theodore, article by, 80–104, 113
Leventman, Seymour, 10n, 25n, 30n
Levin, Judah Leib, 351, 352
Levinas, Emmanuel, 309
Levinger, Lee J., 41n
Levinsky, N., 423
Levinson, Daniel J., 10n
Levinson, Maria H., 10n
Levinson, Peter, 337
Levy, Charles, 229
Levy, Clifton Harby, 494
Levy, Isaac, 287
Lew, Myer, 298
Lewis, David, 260
Lewisohn, Richard, 494
Leyris, Raymond, 406
Liberal party (Belgium), 314
Liberal party (Canada), 260
Liberal party (Great Britain), 296
Liberal party (Israel), 379
Liberal party (the Netherlands), 319
Liberation Front (Uruguay), 288
Liberty and Progress party (Belgium), 315
Lichterov, Judah Leib, 351
Lieberson, Stanley, 9n
Life, 83, 83n
Lifshitz, Nehamah, 357
Lindon, Jérôme, 303
Lipman, Eugene J., 146
Lipman, Vivian, 299
Lipschitz, Jacques, 181
Lipschütz, Joachim, 340
Liptzin, Solomon, 527
Lisitzky, Ephraim E., 495
Listen, 478
Lizzani, Carlo, 325
Locke, Harvey J., 6n
Loeb, James, 273
Loewi, Otto, 495
Loewinger, Jindřich, 366
Long, Edward, 107
Long Island Jewish Press, 474
Lord, Daniel A., 5n
Los Angeles Reporter, 472
Louis, Elmer, 69
Louis LaMed Literary Foundation, 438
Lourie, Arthur, 300
INDEX / 547

Louvish, Misha, article by, 372-93
Louw, Eric, 414, 416
Low, Solon, 260
Low, William, 390
Lowan, Arnold Noah, 495
Lübbe, Heinrich, 329, 335
Luckner, Gertrude, 335
Lueth, Erich, 335
Luns, Joseph, 321
Lurie, Harry L., 205, 206n, 211, 211n, 527
Lustig, Arnošt, 367
Luthuli, Albert, 413
Luzzatto, Federico, 325
McClellan, John, 114
McCullum v. Board of Education, 115n, 123n
McDaniels, Bruce, 244
McGinley, Conde, 141, 143
McGovern, George, 236
McGowan v. Maryland, 107n, 123n, 132n
McMurrin, Sterling M., 131
McShane, James P., 81-82
Madole, James H., 141
Madow, W. G., 33
Maia, Prestes, 286
Maiersdorf, Léon, 318
Maj¹shavot (Argentina), 280
Makhon le-Tarbut Israel (Argentina), 278
Malben, 179, 180
Malka, Victor, article by, 400-03
Mandel, Arnold, articles by, 303-14, 403-11
Mandelbaum, Bernard, 246
Mandelbaum, David G., 14, 14n
Mannheimer, Eugene, 39
Mansfield, Mike, 100
Mao Tse-tung, 348
Mapai party, 378
Marcus, Jacob Rader, 5, 5n, 521
Margalith, Aaron M., 495
Margolis, Solomon, 300
Marinello, Juan, 274
Marinower, Marcel, 318
Mark, Berl, 361, 363
Markels, Lazar, 495
Markov, Georgyi, 355
Marks, Lord Simon, 299, 300
Marmorstein, Bruno, 298
Marschalko, Lajos, 144
Marshall, Burke, 108
Marshall, Louis, 206
Martinez de Alva, Salvador, 414
Mary Raphael (Sister), 130n
Marx, Karl, 335, 339
Masmoudi, Mohammed, 395
Mason, Edward, 236
Mass, Hermann, 335
Massachusetts Civil Liberties Union, 97
Massachusetts Commission Against Discrimination, 96
Massachusetts Supreme Judicial Court, 95
Massarik, Fred, 61n
Massey, Ida, 270
Match (France), 405
Matteson, Robert, 236
Mauer, Johann, 342
Mauer, Wilhelm, 342
Mayer, Cecile Seligman Lehman, 495
Mayer, Eugen, 335
Mayer, John E., 39n
Mazar, Benjamin, 389
Meinvielle, Julio, 281
Meir, Golda, 240, 373, 374, 375, 377
Meisels, Isaak (see Verbelen, Jan)
Melinek, Sholom, 298
Memmi, Albert, 313, 314
Mendele Mokher Sefarim, 355
Mendelson, Benjamin, 392
Menorah Association, 438
Menorah Journal, 475
Meredith, James H., 80, 81, 82, 83
Meredith v. Fair, 80n, 81n, 82n
Merton, Robert K., 222n
Mesivta Yeshiva Rabbi Chaim Berlin Rabbinical Academy, 443
Mexicaner Lebn (Mexico), 294
Mexico, 292-95
Meyer, Marshall T., 280
Meyer, Naomi, article by, 275-82
Michigan Corporation and Securities Commission, 98
Midstream, 475
Milhaud, Darius, 309
Miller, Herman P., 27n
Miller, Irving, 243, 244
Miller, J. Irwin, 109
Miller, Solly, 416
Miller, William Robert, 258
Millin, Sarah Gertrude, 423
Minkin, Jacob S., 495
Mirror Yeshiva Central Institute, 443
Mirski, Michael, 361
Mississippi Citizens Councils, 138
Mize, Sidney C., 81
Mizrachi Hatzair-Mizrachi Youth of America, 455
Mizrachi National Council for Torah Education (see National Council for Torah Education of Mizrachi-Hapoel Hamizrachi)
Mizrachi Palestine Fund, 455
Der Mizrachi Weg, 475
Mizrachi Woman, 475
Mizrachi Women’s Organization of America, 455
Mocatta, Sir Alan, 298, 299, 302
Der Moment (Uruguay), 290
Monahan, Thomas P., 45n
Le Monde (France), 406
Monica Marie (Sister), 130n
Monk, Abraham, article by, 282–88
Montagu, Ewen, 297, 298
Montanelli, Indro, 325
Montefiore, Leonard, 302
Morning Freiheit, 475
Morocco, 305, 307, 397, 400–03
Morris, Charles W., 495
Morris, John D., 131
Moscoso, Teodoro, 271
Moses, Siegfried, 378
Mosley, Oswald, 140
Mostefai, Chawki, 407
Mota (Cardinal) Carmelo, 286
Moulay Hassan, Crown Prince of Morocco (see Hassan II, King of Morocco)
Movement d’Action Civique (Belgium), 315
Movimento Sociale Italiano, 326
M. Paulita Campbell (Sister), 130n
Mu Sigma Fraternity, 449
Muhammad, Elijah, 139
Münchner Jüdische Nachrichten (West Germany), 339
El Mundo Israelita (Argentina), 278
Muniz, Carlos, 280
Munro, Sir Leslie, 413
Murray, Madalyn, 119
Murray case, 119
Murray v. Curlett, 119n
Muss, Louis J., 495
Nachbin, Leopold, 288
Naoun, Isaac, 288
Naouri, Rahamim, 406, 407, 408
Nasser, Gamal Abdul, 236, 297, 373, 397, 401
La Nation roumaine (France), 369
National Agricultural College (see Delaware Valley College of Science and Agriculture)
National Association for the Advancement of Colored People, 80, 93, 97, 112, 136, 242
National Association of Evangelicals, 112
National Association of Hillel Directors, 443
National Association of Jewish Center Workers, 218, 231, 452
National Association of Social Workers, 216
National Catholic Welfare Conference, 129
National Citizens Committee on Careers in Social Work, 216
National Commission on Careers in Social Work, 217
National Committee Against Discrimination in Housing, 95
National Committee for Furtherance of Jewish Education, 443
National Committee for Labor Israel, 174, 181, 182, 455
American Trade Union Council, 455
National Community Relations Advisory Council, 110, 117, 183, 228, 436
National Conference of Jewish Communal Service, 184, 185, 233, 452
National Council for Jewish Education, 443
National Council for Torah Education of Mizrachi-Hapoel Hamizrachi, 186, 443
National Council of Beth Jacob Schools, 186, 443
National Council of Churches, 129
National Council of Jewish Prison Chaplains (see American Jewish Correctional Chaplains Association, Inc.)
National Council of Jewish Women, 4, 117, 169, 181, 182, 452
National Council of Jewish Women of Canada, 458
National Council of Primary and Secondary Education (Uruguay), 290
National Council of Young Israel, 443
Armed Forces Bureau, 444
Employment Bureau, 444
Eretz Israel Division, 444
Institute for Jewish Studies, 444
Intercollegiate Council, 444
Youth Department, 444
National Council on Jewish Audio-Visual Materials, 444
National Defense Education Act, 129, 131
National Education Association, 112
National Federation of Hebrew Teachers and Principals, 444
National Foundation for Jewish Culture, 4, 438
National Information Bureau for Jewish Life, 438
National Jewish Committee on Scouting, 452
National Jewish Hospital at Denver, 169, 184, 452
National Jewish Information Service for the Propagation of Judaism, 444
National Jewish Ledger, 473
National Jewish Monthly, 473
National Jewish Music Council, 438
National Jewish Post and Opinion (Chicago, Ill.), 473; (Indiana), 473; (Kentucky), 473; (Missouri), 473; (N.Y. City), 475–76
National Jewish Welfare Board (JWB), 169, 169n, 184, 189, 208, 214, 216, 217, 218, 219, 223, 227, 228, 234, 235, 452
Commission on Jewish Chaplaincy, 452
Women’s Organizations’ Division, 452
National Religious party (Israel), 378
National Renaissance Bulletin, 141, 143
National Renaissance party, 141
National Social Welfare Assembly, 217
National States Rights Party, 137, 143
National Union party (South Africa), 412
National Women’s League of the United Synagogue of America, 444
National Young Judaea, 455
Nationalist party (South Africa), 412
The Nazi Fascist, 143
Neaman, Pearson E., 495
Nebenzahl, Isaac, 378
Neher, André, 311, 313
Neher-Bernheim, Mrs., 313
Neibuh, Reinhold, 109
Ner Israel Rabbinical College, 186, 444
Netherlands, the, 318–22, 416
Neugebauer, Max, 346
Neurath, Paul M., 4
New Democratic party (Canada), 260
New Haven Jewish Community Council, 120
New York Association for New Americans, 174, 180, 189
New York Commission on Intergroup Relations (see New York Commission on Human Rights)
New York State Board of Regents, 105
New York State Commission Against Discrimination (see New York State Commission for Human Rights)
New York State Commission for Human Rights, 99
New York State Committee Against Discrimination, 242
Nikolayeva, T. N., 354
Nissim, Jacob, 375, 391, 392
Nikitman, Israel, 269
North Atlantic Treaty Organization, 315
Nuovo Meridiano (Italy), 326
Nussbaum, Max, 240
Nyasaland, 412, 414
ORT (see Organization for Rehabilitation Through Training)
OSE (see Oeuvre de Secours aux Enfants Israélites)
Obadia, Meyer, 402
Observer, 478
Odria, Manuel, 273
Oeuvre de Secours aux Enfants Israélites, 179, 293, 323, 400, 423
Office for Jewish Population Research, 438
Ohanna, Benjamin Nissim, 393
Ohio Jewish Chronicle, 477
INDEX

Oifn Shvel, 476
Oislander, Nahum, 358
Olam Hadash, 476
de Oliveira Neto, Candido, 288
Olomeinu-Our World, 476
Olshan, Isaac, 380
O'Meara case, 95, 97
O'Meara v. Washington State Board Against Discrimination, 94n

Opher, Aaron, 421
Oppenheimer, Harry C., 495
Or Hamizrach, 476
Orbis (Italy), 326
Le Ore (Italy), 326
Orfus, Jacques, 314
Organization for Rehabilitation Through Training, 178, 179, 289, 310, 311, 323, 344, 362, 399, 423
Organization of American States, 274
Orlikow, David, 260
Orthodox Tribune, 476
Ottawa Hebrew News, 478
Otten, Karl, 339
Otzar ha-Torah, 179
Our Age, 476
Our Teachers, 476
Our Voice, 473

Paler, Nahum, 351
Palestine and Zionism, 476
Palestine Conciliation Commission, 238
Palestine Economic Corporation (see PEC Israel Economic Corporation)
Palestine Economic Corporation of Canada, 458
PEC Israel Economic Corporation, 456
Palestine Foundation Fund, 456
Palestine Symphonic Choir Project, 456
Panim-El-Panim, 476
Panitch, Abraham, 351
Paris-Presse (France), 304
Parisien Libéré (France), 304
Parker, Robert E., 8n
Parker, Everett C., 134
Parkes, James, 299, 527
Patler, John, 140, 141
Paustovsky, Konstantin, 347
Peace Corps, 134, 135, 243
Pedagogic Reporter, 476
Pedagogisher Bulletin, 476
Pelley, William Dudley, 143
Pelzin (Soviet Union), 354

People's party (Austria), 341
People's party (Peru), 273
Perelman, Chaim, 318
Peres, Simeon, 374, 376, 378
Peretz, Judah Leyb, 355
Perez, Leander H., Sr., 86, 87, 138
Perkins, Jorge Walter, 272
Persky, Daniel, 495
Perspective, 476
Pessin, Deborah, 529
P'Eylim-American Yeshiva Student Union, 444
Pfeffer, Leo, 113, 116, 117
Philadelphia Jewish Times, 478
Phillips, Namie, 418, 420
Philipsson, Paul, 317
Phoenix Jewish News, 472
Piccioni, Attilio, 322
Pike (Bishop) James A., 5n, 109, 114
Pilch, Jadhah, 146
Pilgrim Torch, 143
Pilosof, Nelson, article by, 288–92
Pine, Kurt, 495
Pines, Dan, 393
Pinkuss, Fritz, 284, 286, 338
Pins, Arnulf M., [v], 214n, 218, 231, 231n, 234n, article by, 203–35
Pioneer Woman, 476
Pioneer Women, 169, 174, 181, 182, 182n, 456
Pisces, 401
Platner, Isaac, 358
Plaut, Max, 337
Plutzik, Hyam, 495
Po'ale Agudat Israel (Israel), 378
Po'ale Agudath Israel of America, 456
Ezra-Irgun Hanoar Hachareidi, 456
League of Religious Settlements, 456
Women's Division, 456
Pohorylès, Henry, 308
Poláček, Karel, 367
Poland, 349, 358–64
Polier, Shad, 242
Poliva, J. A., 423
Poll, Solomon, 24n
Polster, Mr. and Mrs. Norman E., 119
Pompidou, George, 303
Pontecorvo, Gillo, 325
Popular Republican Movement (France), 305
Popular Union (Uruguay), 288, 289
Poupko, Eliezer, 495
INDEX / 551

Pozner, Vladimir, 303
Praag, Siegfried, Van, 321
Prado, Manuel, 273
Pratt, Simha, 421
Pra\v{d}a (Soviet Union), 347
Prensa Israelita (Mexico), 294
President's Committee on Equal Employment Opportunity, 101
Price, A., 10n, 18n
Prijs, Leo, 336
Prima Fiamma (Italy), 326
Princeton Plan, 88, 92
Prinz, Joachim, 116, 245, 338
Proceedings of the American Academy for Jewish Research, 476
Proceedings of the Rabbinical Assembly of America, 476
Progressive Order of the West, 449
Progressive party (South Africa), 412
Progressive Zionist League-Hashomer Hatzair, 456
Prozdor (Israel), 246
Publication of the American Jewish Historical Society (see American Jewish Historical Quarterly)
Pulver, Lev, 353
Pulvermacher, Joseph, 495
Pye, Durwood T., 127
Quadros, Janio, 273
De Quay, Jan, 319

Rabb, Maxwell M., 528
Rabbinical Alliance of America, 445
Rabbinical Assembly, 149, 445
Rabbinical College of Telshe, 186, 445
Rabbinical Council of America, 146, 150, 246, 445
Rabbinical Council Record, 476
Rabinovitch, Judah Menahem, 351
Rabinovitch, S., 355
Rabinowitz, Benjamin, 208, 208n
Rabinowitz, Louis Isaac, 421
Racah, Giulio, 389
Radin, Jacob, 496
Radziwill, Lee, 274
Rafalin, D. S., 294
Rákoszi, Mátyás, 348
Raphael, Isaac, 378
La Rassegna Mensile d'Israel (Italy), 325
Rattner, Hayyim, 361
Raveh, Isaac, 380

Ravitch, Melach, 268
Rawicz, Peter, 313
Recall, 472
Reconstructionist, 476
Reconstructionist Fellowship of Congregations (see Federation of Reconstructionist Congregations and Fellowships)
Regents' Prayer case, 104, 105
Reiber, Edward, 361
Reichsfeld, Ignác, 366
Reichsruf (West Germany), 333
Reijzei, Joseph, 319
Reiman, Pavel, 365
Reisman, Leonard, 61n
Religious Zionists of America, 456
Rengstorff, Karl Heinrich, 336
Research Institute of Religious Jewry, 445
Revista cultului mosaic (Rumania), 370
Reynolds, John W., 125
Reynolds v. Nusbaum, 125n
Rhode Island Jewish Herald, 478
Rhode Island Jewish Historical Notes, 478
Rhodesia, 412, 414
Ribaldow, Harold, 526
Ribicoff, Abraham A., 102
Ricau, Jackson G., 87
Richmond, Mary, 225
Richter, Naftoli, [vi]
Riesman, David, 21n
Ringelblum, Emmanuel, 363
Rivers, Lucius M., 107
Rivlin, Solomon, 393
Roberston, A. Wills, 114
Rochlin, Samuel Abraham, 423
Rockefeller, Nelson, 114
Rockefeller, Nelson, 114
Rockwell, George Lincoln, 137, 138, 139, 139n, 140
Rockwell Report, 143
Rodenski, Samuel, 363
Rodriguez, Carlos Rafael, 274
Rogers, Walter, 114
Rogoff, Natalie, 222n
Rokeby-Thomas, H. R., 263
Romano, Giorgio, article by, 322-27
Rome, David, 269
Rose, Bily, 181
Rose, Leonard, 390
Rose, Peter I., 6n
Rosen, Kopul, 298
Rosen, Moses, 369, 370
Rosenberg, Louis, 8n, 41n, 269, article by, 260–70
Rosenfeld, Morris, 367
Rosenfeld, Oscar, 218
Rosenthal, Benjamin S., 131
Rosenthal, Eric, 423
Rosenthal, Erich, [v], 3n, 9n, 17n, 21n, 30n, 34n, 46n, 53n, 68n, article by, 3–53
Rosenthal, Frank, 39, 39n
Rosenwaike, Ira, 21n
Rosett, Richard N., 61n, 69
Ross, Roy G., 109
Rotboim, Jacob, 364
Roth, Cecil, 299, 525
Roth, Ernst, 338, 340
Roth, Marvin D., 70
Roth, Roger, 407
Rothenberg, Simon, 496
Rothenemer, Elie, 310
Rothschild, Robert, 269
Rottenberg, Nehemie, 314
Roundtree, William M., 242
Rubin, Menachem, 496
Rudman, Raymond, 419
Rumania, 349, 368–71
Rummel (Archbishop) Joseph Francis, 86, 138
Ruppin, Arthur, 31, 31n
Rusk, Dean, 236, 239
Rutkowski, Adam, 363
Ryan, Seth David, 139
Ryan, William Fitts, 107, 131

Sachs, Henry, 216, 217
Sachs, Nelly, 339
*St. Paul Jewish News*, 473
Sal, Meyer, 313
Salan, Raoul, 303, 304
Salinski, Afanasi, 355
Salternik, Tsevi, 390
Salomon, George, article by, 247–59
Salzberger, Georg, 335
Salzer, Israel, 311
Samuel, Viscount Herbert Louis, 300
Samuel, Sigmund, 270
Sandhaus, Morris, 147
Sapir, Boris, article by, 341–46
Sapir, Phinehas, 316, 377
Sar, Samuel Leib, 496
Sasson, Elijah, 378
Satinsky, Sol, 521, 525
Saud, Ibn, King of Saudia Arabia, 236
Saudia Arabia, 236, 243
Sawyer, Henry 3rd, 118
Scantlebury, Ronald E., 222n
Schaver, Morris L., 496
Scheinert, David, 318
Schempp, Edward, 118
Schempp, Sidney, 118
Schempp, case, 119
*Schempp v. School District of Abingdon*, 118n
Schenck, Joseph M., 496
Schereschewski (rabbi, West Germany), 337
Schiff, Jacob H., 206
Schilli, Henri, 309
Schlesinger, Guillermo, 279
Schneerson, Menahem Mendel, 147
Schneider, Harold, 267
Schneider, Teddy, 418, 420
Schneier (Soviet Union), 357
Schoeman, Johan, 419
Schoyer, Adolf, 340
Schröder, Gerhard, 329, 335
Schumacher, Yossele, 300, 392
Schwartzblatt, Israel, 351
Schwartzman, Asher, 355
Schwarz, Leo W., 421
Scott, E. W., 263
Seaborg, Glenn T., 243, 244
Sebag-Montefiore, Oliver, 300
Secret Army Organization (Algeria), 303, 306, 403, 404, 405, 406, 407
Sefránek, Julius, 365
Segal, Bernard G., 521
Segal, Louis, 241
Segal, Samuel, 363
Segal, Samuel Michael, 496
Segni, Antonio, 322
Seidenman, Leonard, articles by, 314–18, 318–22
Selekman, Benjamin Morris, 496
*Semanario Hebreo* (Uruguay), 290
Seminario Rabinico Latinoamericano, 279
Sephardic Jewish Brotherhood of America, 449
Serkin, Rudolf, 390
Servatius, Robert, 380
Seven Arts Feature Syndicate, 478
Sfard, David, 360
Shafter, Toby, 12n
Shalander, Gene, 140
INDEX / 553

Shapira, Abraham, 393
Shapira, Moses, 379
Shapiro, Leon, articles by, 347–49, 350–58, 358–64, 424–29
Sharett, Moshe, 244, 245, 246, 300, 316
Sharon, Aryeh, 390
Sharp, Robert, 140
Shatikai, Joseph, 393
Shelton, Robert M., 136
Shemen, Nahman, 269
Sherman, Bezalel, 276
Sheviley Hachinuch, 476
Shinnar, Eliezer P., 338
Shitreet, Bekhor, 377–78
Shmuessen Mit Kinder Un Yugent, 476
Shoenberg, Isaac, 302
Sholem Aleichem, 324, 355, 357
Sholem Aleichem Folk Institute, 445
Shostek, Robert, 14, 14n
Shriver, Robert Sargent, 134, 243
Shukairy, Ahmad, 141
Shulman, Zinovyi, 357
Sicher, Gustav, 367
Siegal, Seymour, 280
Sigma Alpha Rho Fraternity, 449
Sikes, Robert, 107
Silberg, Moses, 380
da Silva, Loureiro, 286
da Silva, Yolanda, 391
Silver, Harold, 229, 229n
Simmonds, Lionel J., 496
Simon, Leon, 526
Simon, Ralph, 146
Simonovič, Adolf, 366
Simeonsohn, Berthold, 338
Simpson, George E., 5n, 17n
Singer, Isaac Bashevis, 524, 526
Sirjamaki, John, 6n
Sirot, Graciela Narcisa, 281
Sklaire, Marshall, 9n, 11n, 24n
Śląský, Rudolf, 365
Slawson, John, 246
Slutsky, Boris, 347
Smirnov, Andrei A., 328
Smith, Ernest A., 6n, 24n
Smith, Gerald L. K., 141, 143
Smoira, Moses, 393
Smollar, Hersh, 360, 361
Smollar, Israel, 496
Smouha family, 297
Soblen, Robert, 251, 301, 379, 380
Social Credit party (Canada), 260
Social Democratic party (West Germany), 329
Socialist party (Austria), 341
Sociedad Hebraica Argentina, 276
Society of Friends of the Touro Synagogue, 445
Society of the Founders of the Albert Einstein College of Medicine of Yeshiva University, 452
Sockman, Ralph W., 109
Solender, Sanford, 209, 209n, 232, 232n
South African Board of Jewish Education, 421
South African Jewish Board of Deputies, 416, 419, 420
South African Jewish Community, 415–23
South African Zionist Federation, 418
Southern Africa, 412–15
Southern African Jewish Times (South Africa), 416
Southern Israelite Newspaper and Magazine, 473
Southern Jewish Weekly, 473
Southern Regional Council, 87
Southwest Jewish Chronicle, 477
Southwest Jewish Press-Heritage, 472
Sovetish Heymland (Soviet Union), 350, 354
Sovetskaya Latvia (Soviet Union), 352
Soviet Union, 236, 238, 296, 305, 349, 350–58, 394
Spain, 330
Spellman (Cardinal) Francis, 108, 129
Sperber, Marcus M., 270
Spiegel, Jacob P., 96
Spiegel, Shalom, 526
Der Spiegel (West Germany), 329
Spire, André, 313
Srole, Leo, 9n, 18n
Stamler, David, 299
Stammberger, Wolfgang, 332
State of Connecticut v. Griswold, 133n
State of Israel Bond Organization, 171, 456
Stawar, Andrzej, 359
Stein, Herman D., 205, 206
Stember, Charles H., 21n
Stennis, John C., 114
Stern, David, 393
Stern, Isaac, 316, 390
Stern, Malcolm H., 5n
Sterne, Richard S., 61n
Stevenson, Adlai, 239, 240
Stewart, Potter, 106
Stielau, Lothar, 333
Stillman, Abram, 269
Stitskin, Leon D., 150
Stodel, Jack, 423
Stoerker, C. Frederick, 134
Stoner, J. B., 137
Stormtrooper, 143
Storosum, Haim, 340
Strashun, Ilya, 353
Straus, Hugh Grant, 496
Straus, Nathan, 496
Strauss, Franz Josef, 329, 336
Strauss, Heinrich, 339
Stringfellow, William, 259
Strzelecki, Ryszard, 359
Student Zionist, 476
Student Zionist Organization (see American Zionist Council, Youth Department)
Studies in Bibliography and Booklore, 477
Suarès, Carlo, 313
SUDENE corporation (Brazil), 283
Sura, 476
Surkov, Alexander, 297
Susini, Jacques, 408
Sukoenig, Sidney, 496
Suslov, Mikhail, 348
Sussmann, Joel, 423
Sutherland, Arthur E., 132
Suzman, Helen, 412, 415
Swift, Wesley T., 141
Sylvanus, Erwin, 367
Synagogue Council of America, 110, 117, 149, 184, 185, 445
Synagogue Light, 476
Synagogue School, 476
Synagogue Service, 476
Syria, 235, 236, 239, 374
Tacuara (Argentina), 139n, 141, 281
Tahar, Lucien, 400
At-Tahrir (Morocco), 402
Talbot, Philip, 244
Talks and Tales, 476
Talmadge, Herman, 114

Talpioth, 476
Tau, Max, 340
Taurog, Len, 415
Taviani, Paolo Emilio, 326
Taylor v. Board of Education, 87n
Taylor v. Louisiana, 103
Technion, the Israel School of Technology, 177, 179, 180
Technion Review, 476
Technion Yearbook, 476
Tedesche, Sidney S., 496
Teeger, Harry, 423
Teitelbaum, Samuel, 10n
Tenenbaum, Joseph L., 496
La Terre Retrouvée (France), 312
Territorial Zionist Organization (Uruguay), 291
Texas Jewish Post, 478
Theodor Herzl Foundation, 445
Theodor Herzl Institute, 5
Theological Seminary Yeshivath Chachmey Lublin, 445
Thomas, John L., 6n, 7, 7n, 52n
Thurmond, Strom, 114
Tito, Josip Broz, 348
Toledo Jewish News, 477
Torah Umesorah, 186, 445

National Association of Hebrew Day School Parent-Teacher Associations, 445
National Conference of Yeshiva Principals, 445

Torcaso v. Watkins, 123n
Torch, 478
Touati, Charles, 313
Touben, Isaac, 161n
Trabucchi, Giuseppe, 327
Trachtenberg, Joshua, 527
 Tradition, 476
Trait d'union (France), 312
 Transcript, 478
Tribuna Israelita (Mexico), 294
Trunk, Jehiel Isaiah, 496
Truth-Seeker, 143
Tsur, Tsevi, 373
Tulsa Jewish Review, 477
Tunisia, 305, 307, 394–400
Turkey, 289, 330

Turner v. City of Memphis, 103
Tversky, Rebbe of Machnovka (Soviet Union), 351
Twardowsky, Alexander, 347
Tzalewitch, Bentzel, 393
Uhrig, Paul, 140
Ukrainsky, Nahaman, 357
Underwood, Paul, 368
Undzer Veg, 476
Unger, Jerome, 246, 391
Union Nationale des Forces Populaire (Morocco), 401
and Central Conference of American Rabbis, Commission on Jewish Education, 446
and Central Conference of American Rabbis, Commission on Synagogue Activities, 446
Commission on Social Action, 446
National Association of Temple Administrators, 446
National Association of Temple Educators, 446
National Federation of Temple Brotherhoods, 446
National Federation of Temple Sisterhoods, 446
National Federation of Temple Youth, 446
Union of Jewish Religious Congregations (Poland), 360, 361
Union of Orthodox Jewish Congregations of America, 150, 446
National Conference of Synagogue Youth, 446
Women's Branch, 447
Union of Orthodox Rabbis of the United States and Canada, 150, 447
Unione delle Comunità Israelitiche Italiane, 324, 326
United Arab Republic, 235, 237
United Charity Institutions of Jerusalem, 456
United Communal Fund (South Africa), 421
United Fund for Jewish Culture, 438
United Galician Jews of America, 450
United HIAS Service, 77, 78, 169, 169n, 173, 174, 180, 181, 182, 189, 283, 401, 402, 452
United Hungarian Jews of America, 450
United Israel Appeal, 171, 174, 175, 176, 456
United Jewish Appeal, 33, 167, 169, 169n, 170, 171, 173, 174, 175, 176, 178, 179, 180, 285, 440
United Jewish Relief Agencies of Canada, 458
United Jewish Teachers' Seminary, 458
United Labor Zionist party, 456
United Lubavitcher Yeshivoth, 186
United Nations, 236, 315
Economic Commission for Africa, 414
General Assembly, 341, 414
General Assembly, Special Political Committee, 238
Genocide Convention, 251
International Atomic Energy Agency, 243
Relief and Works Agency for Palestinian Refugees, 238
Security Council, 148, 237, 239, 240, 375
Social, Humanitarian, and Cultural Committee, 353
United Order True Sisters, 450
United party (South Africa), 412
United Rumanian Jews of America, 450
United Service Organization, 184
U.S. Agency for International Development, 134, 243, 271
U.S. Agriculture Department, 105, 135
U.S. Atomic Energy Commission, 243
U.S. Bureau of the Census, passim, 3–53
U.S. Civil Rights Commission, 92, 99, 100
U.S. Congress, House of Representatives, 131
U.S. Justice Department, 82, 101, 103
U.S. Operation Mission, 244
U.S. Senate, 131
U.S. State Department, 237
U.S. Supreme Court, 95, 96, 102, 103, 104, 105, 123n, 132, 139, 150
U.S. Urban Renewal Administration, 102
United States Committee for Sports in Israel, 456–57
United Synagogue of America, 115, 146, 149, 447
Atid, College Age Org. of, 447
Commission on Jewish Education, 447
Educators Assembly, 447
National Academy for Adult Jewish Studies, 447
United Synagogue of America (cont.)
National Association of Synagogue Administrators, 447
National Federation of Jewish Men’s Clubs, 447
United Synagogue Youth, 448
United Synagogue Review, 476
United Zionist Federation (Brazil), 285
University of Mississippi, 80
University-Technion Joint Maintenance Appeal, 169n
Unruh Civil Rights Act (California), 95
Unterman, Maurice, 297
Unzer Fraynd (Uruguay), 290
Unzer Tsait, 476
Upsilon Lambda Phi Fraternity, 450
Uruguay, 288–92
Vaad Hatzala Rehabilitation Committee, 440
Vainstein, Jacob, 423
Van Deusen, Robert, 109
Vanier, George P., 264
Van Loon, Thomas J., 109
Vargus v. Hampson, 95
Vechernyi Rostov (Soviet Union), 352
Der Veg (Mexico), 294
Velásquez Ibarra, José María, 273
Venable, James R., 138
Vendrame, Calixto, 286
Verbelen, Robert Jan, 315, 342
Vergellis, Aaron, 350, 354
Verwoerd, Hendrik Frensch, 412, 416, 417
Veštnik (Czechoslovakia), 365, 366
Vida, George, 337
Voce della Giustizia (Italy), 326
Voice, 474
La Voix des Communautés (Morocco), 402
Volavková, Hana, 367
Volk, Austin N., 89
Volpe, John A., 132
Volzhskaya Komuna (Soviet Union), 352
Vorspan, Albert, 146
Vorster, Balthazar, 419
Vosk, Marc, 9n
Voznesensky, Andrei, 347
Vriesland, Victor, Van, 321
Wa’ad ha-Hinnukh (Argentina), 277, 278
Walden, Theodore, 61n
Waley-Cohen, Sir Bernard, 299
Wallin, Paul, 6n
Warburg, Otto, 340
Warhaftig, Zerah, 378, 391
Waring, Frank, 421
Warner, James K., 137
Warner, W. Lloyd, 8, 9n, 18n
Washington Examiner, 478
Washington State Board Against Discrimination v. O’Meara, 95n
Wasserstrom, Isaac, 361, 363
Weber, Max, 497
Der Wecker, 476
Weil, Bruno, 340, 497
Weiler, Moses Cyrus, 421
Weinberg, Jacob, 297
Weiner, Herbert, 148
Weiner, Max, 525
Weiss, Reska, 423
Weissenberg, I. M., 364
Weinstein, Jacob J., 240
Weizmann Institute, 174, 177, 180
Welch, Robert, 142
Welensky, Sir Roy, 412, 415
Wendrof, Zalman, 353, 358
Wenig, Israel, 392
Wershof, Max, 269
West Germany, 326, 328–40
Westchester Jewish Tribune, 474
Whelan, Charles M., 112, 113
White, Byron R., 105n
White, H. D., 354
White Citizens Councils, 138
Whitehead, Sir Edgar, 415
Whiteman, Maxwell, 5, 5n
Wilhelm, Kurt, 335
Wilkins, Raymond Sanger, 95–96
Williams, Robert H., 144
Willner, Max, 338
Windsor Jewish Community Council Bulletin, 478
Winrod, Gordon, 137
Winrod Letter, 143
Wintchesvsky, Morris, 364
Wisconsin Jewish Chronicle, 478
Wischtchinikin, Rebekah, 353
Witkon, Alfred, 380
Witte, Ernest, 212, 212n, 213, 213n
Wolf, Edwin 2nd, 5, 5n, 523
Wolfe, Jack, 35n
Wolff, Friedrich, 367
Wolff, Jeanette, 340
INDEX / 557

Wolff, Karl, 331
Wolfsohn, Joel David, 497
Wolfson, Erwin S., 497
Wolfson, Sir Isaac, 300, 302
Wolk, Samuel J. B., 497
Women's American ORT, 169, 179
Women's International Zionist Organization, 278, 287, 327, 338
Women's League for Israel, 182n, 457
Women's League Outlook, 476
Woolf, Ephraim, 416
Woolsey, Theodore W., 33
Workers' party (Rumania), 368
Workmen's Circle, 450
English-Speaking Division, 450
Young Circle League, 450
World Confederation of General Zionists, 457
World Council of Synagogues, 149, 246
World Federation of YMHAs and Jewish Community Centers, 452
World Jewish Congress, 436
World ORT Union, 179
World Over, 476
World Sephardi Federation, 450
World Union for Progressive Judaism, 297, 448
American Board, 448
World Union of National Socialists, 139
World Zionist Organization, 177, 178, 285, 327
Wulf, Josef, 339
Wurzweiler, Gustav, 229
Wyllie, David, 120
Yadin, Yigal, 299
Yagupsky, Maximo, 246
Yallon, Enoch, 390
Yampolsky, Karl, 352
Yavne Hebrew Theological Seminary, 448
Yavneh, National Jewish Students Association, 448
Yavneh Review, 476
Ydigoiras Fuentes, Miguel, 274
Yedies Fun YIVO, 476
Yeshiva Education, 477
Yeshiva University, 149, 186, 228, 233, 448
Albert Einstein College of Medicine, 169, 184
Department of Alumni Activities, 448
Yeshivath Torah Vodaath and Mesivta Rabbinical Seminary, 448
Alumni Association, 448
Beth Medrosh Elyon, 449
West Coast Talmudical Seminary, 449
Di Yiddishe Heim, 477
Yiddishe Kultur, 477
Yiddishe Telegraphen Agentur, Teglicher Bulletin, 477
Yiddisher Kemfer, 477
Yiddisher Kultur Farband, 439
Yidisher Sprakh, 477
Yidisher Folklor, 477
Yinger, J. Milton, 5n, 17n
YIVO Annual of Jewish Social Science, 477
YIVO Bleter, 477
YIVO Institute for Jewish Research, 439
Young Guard, 477
Young Israel Viewpoint, 477
Young Judaean, 477
Youngstown Jewish Times, 477
Youth Aliyah, 177, 179, 180, 316
Yugov, Anton, 348
Yutar, Percy, 416
Zajac, Lotte, [vi]
Zaoui, André, 313
Zavlin, Max, 357
Zebulun Israel Seafaring Society, 457
Zeitlin, Solomon, 525
Zelditch, Morris, 209, 209n
Zelenko, Herbert, 131
Zelikow, Percy, 420
Zeller, André, 403
Zentralrat der Juden in Deutschland, 334, 338, 339
Zentralwohlfahrtsstelle der Juden in Deutschland, 338, 339
Zevin, Ben D., 528
Ziegellaub, Fred, 339
Zind case (Italy), 326
Zionist Archives and Library, 457
Zionist Collegiate, 477
Zionist Federation (Great Britain), 299
Zionist Federation (South Africa), 423
Zionist General Council, 244
Zionist Men's Association of Canada, 458
Zionist Organization of America, 185, 240, 457
Zionist Organization of Canada, 458
Zionist Record (South Africa), 416
Zionist Youth Council (see American Zionist Council, Youth Department)
Zionist Youth Federation (Uruguay), 291

Zippin, Rafael, 288
Zonshein, Jacob, 364
Zorach v. Clauson, 107, 107n
Zubrzycki, J., 10n, 18n
Zucker, Henry L., 211, 212n
Zukerman, William, 497
Zukunft, 477
Zupraner, Leon, 314
Zussman, Lesser, 523
THE STANDARD, AUTHORITATIVE RECORD of the events and significant trends in American and world Jewish life. Communal workers, librarians, clergymen, journalists, teachers, and students will welcome the YEAR Book as an invaluable reference tool. The general reader interested in Jewish life will find the special features and reviews stimulating, informative, and lucid.

Approximately 560 pages of special summaries, analyses, reports, directories, lists, tables, calendars, bibliography, statistics, index. Attractively designed, the AMERICAN JEWISH YEAR Book will be a welcome addition to every reference shelf and home library.