List of Abbreviations

acad.  academy
act.  active
ADL  Anti-Defamation League
admin.  administrative, administration
adv.  advisory
affil.  affiliated
agric.  agriculture
agr.  agriculturist, agricultural
Am.  America, American
amb.  ambassador
apptd.  appointed
assoc.  associate, association
asst.  assistant
attorney
au.  author
b.  born
bd.  board
Bib.  Bible
bibliog.  bibliography, bibliographer
Bklyn.  Brooklyn
Bureau
Can.  Canada
CCAR.  Central Conference of American Rabbis
chmn.  chairman
CJWF.  Council of Jewish Federations and Welfare Funds
coll.  collector, collective, college
Colo.  Colorado
comm.  committee
comm.  commision
comp.  composer
cond.  conductor
conf.  conference
cong.  congress, congregation
const.  construction, constructed
contrib.  contributor
corr.  correspondent
d.  died
dem.  democrat
depart.  department
dir.  director
dist.  district
div.  division
econ.  economic, economist
ed.  editor
ed.  editorial
educ.  education
educl.  educational
Eng.  English, England
estab.  establish
exec.  executive
fund
fdn.  foundation
fdr.  founder
fed.  federation
for.  foreign
gen.  general
Ger.  German
gov.  governor, governing
govt.  government
Heb.  Hebrew
HIAS.  Hebrew Sheltering and Immigrant Aid Society
hist.  historical, history
hon.  honorary
hosp.  hospital
HUC.  Hebrew Union College
Hung.  Hungarian
incl.  including
ind.  independent
inst.  institute
instr.  instructor
internat.  international
Italian
JDA  Joint Defense Appeal
JDC.  American Jewish Joint Distribution Committee
JNF  Jewish National Fund
JTS.  Jewish Theological Seminary of America
jurisprudence
JWB  National Jewish Welfare Board
JWV  Jewish War Veterans of America
lang.  language
leg.  legal, legislation
lit.  literature, literary
mag.  magazine
med.  medical
mem.  member
metrop.  metropolitan
mfr.  manufacture, manufacturer
mng.  managing
mgr.  manager
ms.  manuscript
nat.  national
NCCJ.  National Conference of Christians and Jews
NCRAC.  National Community Relations Advisory Council
NRA  National Recovery Administration
N.Y.C  New York City
off.  office, officer
org.  organized, organizers
orgn.  organization
ORT  Organization for Rehabilitation Through Training
OWL  Office of War Information
Pal.  Palestine
pharm.  pharmacist, pharmaceutical
phys.  physician
pres.  president
prin.  principal
prod.  producer, production, producing
prof.  professor
pseud.  pseudonym
pub.  publish, publication, publisher
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Full Form</th>
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<tbody>
<tr>
<td>rabb.</td>
<td>rabbinate, rabbinical</td>
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<td>recd.</td>
<td>received</td>
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<td>rel.</td>
<td>religion</td>
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<td>reorg.</td>
<td>reorganize</td>
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<td>rep.</td>
<td>representative</td>
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<td>Rum.</td>
<td>Rumania</td>
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<td>Russ.</td>
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<td>sch.</td>
<td>school</td>
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<td>seminary</td>
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<td>spec.</td>
<td>special, specialist</td>
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<td>subj.</td>
<td>subject</td>
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<td>sup.</td>
<td>superintendent</td>
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<td>tchr.</td>
<td>teacher</td>
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<td>theol.</td>
<td>theological</td>
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<td>tr.</td>
<td>translator, translate</td>
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<td>trav.</td>
<td>travel, traveler</td>
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<td>treas.</td>
<td>treasurer</td>
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<td>UAHC</td>
<td>Union of American Hebrew Congregations</td>
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<td>UIA</td>
<td>United Israel Appeal</td>
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<td>UJA</td>
<td>United Jewish Appeal</td>
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<td>UN</td>
<td>United Nations</td>
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<td>univ.</td>
<td>university</td>
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<td>UNRRA</td>
<td>United Nations Relief and Rehabilitation Administration</td>
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<td>UPA</td>
<td>United Palestine Appeal</td>
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<td>USO</td>
<td>United Service Organizations, Inc.</td>
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<td>vol.</td>
<td>volume</td>
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<td>v.p.</td>
<td>vice president</td>
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<td>west</td>
<td>western</td>
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<td>WPA</td>
<td>Works Progress Administration</td>
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<td>yrs.</td>
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<td>Yid.</td>
<td>Yiddish</td>
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<td>YMHA</td>
<td>Young Men's Hebrew Association</td>
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<td>YWHA</td>
<td>Young Women's Hebrew Association</td>
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<tr>
<td>Zion.</td>
<td>Zionist</td>
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<td>ZOA</td>
<td>Zionist Organization of America</td>
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National Jewish Organizations

UNITED STATES

COMMUNITY RELATIONS, POLITICAL


AMERICAN JEWISH COMMITTEE (1906). 386 Fourth Ave., N. Y. C., 16. Pres. Irving M. Engel; Exec. V. P. John Slawson. Seeks to prevent infraction 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; Commentary; Committee Reporter; Report of Annual Meeting; "This Is Our Home."

AMERICAN JEWISH CONGRESS (1917; reorg. 1922, 1938). Stephen Wise Congress House, 15 E. 84 St., N. Y. C., 28. Pres. Israel Goldstein; Exec. Dir. David Pete-gorsky. Seeks to protect the rights of Jews in all lands; to strengthen the bonds between American Jewry and Israel; to promote the democratic organization of Jewish communal life in the United States; to foster the affirmation of Jewish religious, cultural, and historic identity, and to contribute to the preservation and extension of the democratic way of life. Balance Sheet on Group Relations (co. ed. Nat. Assoc. for Advancement of Colored Peoples); Congress Record; Congress Weekly; Judaism; Program Notes and Leads.


• AMERICAN JEWISH LEAGUE AGAINST COMMUNISM, INC. (1948). 220 W. 42 St., N. Y. C., 18.


ASSOCIATION OF JEWISH COMMUNITY RELATIONS WORKERS (1950). 9 East 38 St., N. Y. C., 16. Pres. S. Andhil Fineberg; Sec. Walter A. Lurie. Aims to encourage cooperation between Jewish community relations workers and communal workers; to encourage among Jewish community relations workers the fullest possible understanding of Jewish life and values.


COORDINATING BOARD OF JEWISH ORGANIZATIONS (1947). 1003 K St., N.W., Washington 1, D. C. Co-chmn. Philip M.

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1 Includes national Jewish organizations in existence for at least one year prior to June 30, 1954, 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 the AMERICAN JEWISH YEAR BOOK, 1954 (Volume 55).
Klutznick (B'nai B'rith), Barnett Janner (Board of Deputies of British Jews), Bernard Arthur Ertleiger (South African Jewish Board of Deputies); Secs. Gen. Maurice Bisigeyr (U.S.), A. G. Brotsman (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 all peoples.


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. Aids Jewish and non-Jewish labor institutions overseas; aids victims of oppression and persecution; seeks to combat anti-Semitism and racial and religious intolerance abroad and in the U.S. in cooperation with organized labor and other groups. Facts and Opinions; Labor Reports; Jewish Labor Outlook.


CULTURAL


* DAVID IGNAPOFF LITERATURE FOUNDATION, INC. (1946). c/o Congress for Jewish Culture; 25 E. 78 St., N. Y. C., 19.

HISTADRUTH IVRITH OF AMERICA (1916; re-org. 1922). 165 W. 46 St., N. Y. C., 36. Pres. Samuel M. Blumenfeld, Samuel K. Mirsky, Morris B. Newman; Exec. Sec. Zahava D. Shen. Seeks to promote Hebrew language and literature in the United States and to strengthen the cultural relations between the United States and Israel. Hadoar; Hadoar Lanoar; Ma-bua; Musaf Lahore Hatzair; Shvilei Ha-chinuch; Ogen publications.


and the professional status of Jewish librarians; promotes publications of Jewish bibliographical interest.


- **Jewish Museum** (1947) (under the auspices of The Jewish Theological Seminary of America), 1109 Fifth Ave., N. Y. C., 28. Curator and director of exhibits Stephen S. Kayser. Displays Jewish art treasures and temporary exhibits of Jewish artists; conducts educational activities in connection with exhibits.


- **Jewish Publication Society of America** (1858). 222 N. 15 St., Philadelphia 2, Pa. Pres. Edwin Wolf; Exec. Sec. Lesser Zussman. Publishes and disseminates books of Jewish interest on history, religion, and literature for the purpose of preserving the Jewish heritage and culture. **American Jewish Year Book; Annual Catalogue; IPS Bookmark.**


- **Office for Jewish Population Research** (1949). 386 Fourth Ave., N. Y. C., 16. 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 pop-


- **Yiddish Scientific Institute—YIVO** (1925). 555 W. 123 St., N. Y. C., 27. Chmn. Bd. of Dir. Louis H. Sobel; Exec. Sec. Mark Uveeler. Engages in Jewish social research; collects and preserves documentary and archival material pertaining to Jewish life, and publishes the results of its finding in books and periodicals. **Yedies fun YIVO—News of the YIVO; Yidishe Shprakh; YIVO Annual of Jewish Social Science; YIVO Bletter.**


**Overseas Aid**


—NATIONAL ORT LEAGUE (1941). 212 Fifth Ave., N. Y. C., 10. Chmn. Herman Hoffman; Exec. Dir. Chaim Weintraub. Promotes ORT idea among Jewish fraternal landsmannschaften, national and local organizations, congregations; helps to equip ORT installations and Jewish artisans abroad, especially in Israel.


CONFERENCE ON JEWISH MATERIAL CLAIMS AGAINST GERMANY, INC. (1951). 270 Madison Ave., N. Y. C., 16. Pres. Nahum Goldmann; Sec. Saul Kagan. 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 (1937; in U.S. 1941). 310 W. 86 St., N. Y. C., 24. Gen. Sec. I. N. Steinberg. Plans large-scale colonization in some unoccupied territory for those who seek a home and cannot or will not go to Israel. Freeland; Oifn Shvel.

HIAS—HEBREW SHELTERING AND IMMIGRANT AID SOCIETY (1884). See United HIAS Service.

JEWISH CULTURAL RECONSTRUCTION, INC. (1947). 1841 Broadway, N. Y. C., 23. Pres. Salo W. Baron; Sec. Hannah Arendt. Takes title to heirless and unidentifiable Jewish cultural properties in Germany, and distributes them to Jewish institutions throughout the world.

JEWISH RESTITUTION SUCCESSOR ORGANIZATION (1947). 270 Madison Ave., N. Y. C., 16. Pres. Monroe Goldwater; Exec. Sec. Saul Kagan. Acts to discover, claim, receive, and assist in the recovery of Jewish heirless or unclaimed property; to utilize such assets or to provide for their utilization for the relief, rehabilitation, and resettlement of surviving victims of Nazi persecution.


RELIGIOUS, EDUCATIONAL


publishes studies concerning the situation of religious Jewry and its problems all over the world.

**AGUDATH ISRAEL OF AMERICA, INC.** (1912). 5 Beekman St., N. Y. C., 38. Admin. Pres. Michael G. Tress; Exec. V.P. 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. *Jewish Opinion*—*Dos Yiddish Vort*.


**GIRLS' DIVISION—BNOS AGUDATH ISRAEL** (1923). 5 Beekman St., N. Y. C., 38. Pres. Miriam Wechsler. 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 Bnos*.


**YOUTH DIVISION—ZEIREI AGUDATH ISRAEL** (1921). 5 Beekman St., N. Y. C., 38. Pres. M. I. Friedman; Exec. Dir. B. 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. *Agudah Youth; Leaders' Guide*.


**BRANDEIS YOUTH FOUNDATION, INC.** (1941). P. O. Box 1401, Beverly Hills, Calif. Pres. Abraham Goodman; Sec. and Exec. Dir. Shlomo Bardin. Maintains summer camp institute to carry out its program of instilling an appreciation of Jewish cultural heritage and to create a desire for active leadership in the American Jewish community; also conducts a year-round institute that offers postgraduate training in specialized fields of Jewish culture and serves as a laboratory for developing patterns for Jewish life in America. *Brandeis Bulletin*.


**COLLEGE OF JEWISH STUDIES** (1924). 72 E. 11 St., Chicago 5, Ill. Pres. Samuel M. Blumenfeld; Registrar Louis Katsoff. Offers courses in history, language, literature, and religion of the Jews; provides professional training for Hebrew school teachers, Sunday School teachers, cantors, and Jewish club and group workers. *Alon; Annual; Register*.

DROPSIE COLLEGE FOR HEBREW AND
COGNATE LEARNING (1907). Broad and
York Sts., Philadelphia 32, Pa. Pres. Ab-


FEDERATION OF JEWISH STUDENT ORGAN-
IZATIONS (1937). 3010 Broadway, N. Y.
C., 27. Pres. Rena Feuerstein; Sec. Norman Wilner. Advances knowledge and ap-
preciation of Judaism among students at American colleges and universities; en-
courages student participation in Jewish life; promotes the advancement of a non-
partisan Jewish student movement.

HAICHEL HATORAH (1945). 298 Howard
Ave., Brooklyn 33, N. Y.

HEBREW TEACHERS COLLEGE (1921). 43
Hawes St., Brookline 46, Mass. Pres. Ben-
jamin A. Trustman; Sec. Manuel K. Ber-

HEBREW TEACHERS FEDERATION OF AMER-
fessional status of Hebrew teachers in the United States, to intensify the study of Hebrew language and literature in Jewish schools, and to organize Hebrew teachers nationally in affiliated groups and associations.

HEBREW TEACHERS UNION (1911). 111
Fifth Ave., N. Y. C., 3. Pres. Kalman Bachrach; Exec. Dir. Eliahu Zuta. Pro-
motes the welfare and professional stan-
dards of Hebrew teachers. Sheviley Hachi-
nuch.

HEBREW THEOLOGICAL COLLEGE (1922). 3448 Douglas Blvd., Chicago 23, Ill. Pres. Oscar Z. Fasman; Admin. Officer Melvin Goodman. Offers studies in higher Jewish learning along traditional lines; trains rabbis, teachers, and religious func-
tionaries. Journal; Scribe.


YESHIVA WOMEN (1949). 3448 Douglas Blvd., Chicago 23, Ill. Pres. Mrs. Morton L. Fink; Treas. Mrs. Samuel Kaplan. Sponsors scholarship and welfare funds for students of Hebrew Theological College; clearing house for traditional syn-
agogue sisterhoods. Yeshiva Women Bul-
letin.

HEBREW UNION COLLEGE—JEWISH INSTITUTE
stein. Prepares students for rabbinate, can-
torate, religious school teaching, commu-
nity service; promotes Jewish studies; as-
sembles, classifies, and preserves Jewish Americana. HUC—JIR Bulletin; Hebrew Union College Annual.


HEBREW UNION SCHOOL OF EDU-
CATION AND SACRED MUSIC (1947). 40
W. 68 St., N. Y. C., 23. Dean Abraham N. Franzblau, Exec. Off. Wolf Hecker. Trains cantor-educators for all congrega-
tions, Orthodox, Conservative and Re-
form; trains musical personnel for all con-
gregations; trains principals and teachers for Reform religious schools.

IRGN BETH RIVKAH SCHOOLS FOR GIRLS (1940). 558 Riverdale Ave., Bklyn. 7, N. Y.

seminates authoritative knowledge about Jews and Judaism to universities and col-
leges in the U. S. and Canada and to Christian church summer camps and insti-
tutes. American Judaism.

JEWISH MINISTERS CANTORS ASSOCIATION

JEWISH RECONSTRUCTIONIST FOUNDATION,
INC. (1940). 15 W. 86 St., N. Y. C., 24. Pres. Maurice Linder; Exec. Dir. Herbert Parzen. Dedicated to the advance-
ment of Judaism as a religious civilization, to the upbuilding of Eretz Yisrael, and to the reconstruction of Jewish life every-
where. The Reconstructionist.

JEWISH SABBATH ALLIANCE OF AMERICA,
INC. (1905). 302 E. 14 St., N. Y. C., 3. Exec. Sec. William Rosenberg. Promotes the observance of the Seventh Day Sab-
bath and seeks to protect such observers.

JEWISH TEACHERS' SEMINARY AND PE-
OPLE'S UNIVERSITY (1918). 154 E. 70
JEWISH THEOLOGICAL SEMINARY OF AMERICA (1886; re-org. 1902). 3080 Broadway, N. Y. C, 27. Pres. Louis Finkelstein; Chmn. Bd. of Dir. Alan M. Stroock. Maintains a theological seminary for the perpetuation of the tenets of the Jewish religion, the cultivation of Hebrew literature, the pursuit of biblical and archaeological research, the advancement of Jewish scholarship, the maintenance of a library, and the training of rabbis and teachers of religion. Seminary Progress; Seminary Register; You and Judaism.


NATIONAL ASSOCIATION OF HEBREW DAY SCHOOL PARENT-TEACHER ASSOCIATIONS (1948). 5 Beekman St., N. Y. C, 38. Pres. Leon Rubenstein; Nat. Consultant Joseph Kaminetsky. Organizes PTA groups in all-day-school communities; serves as clearing house for PTA programs for local community problems; publishes aids to PTA's for programming, parent education, child guidance, and parent-teacher meetings and conferences. Holiday Programs; Jewish Parents Magazine; Program Aids.


NATIONAL ASSOCIATION OF JEWISH DAY SCHOOLS, INC. (1943). 150 Nassau St., N. Y. C, 22. Nat. Pres. Meyer Wiener; Nat. Dir. Samson R. Weiss. Seeks to educate Orthodox youth and adults through youth work and adult Jewish studies; to prove that Judaism and Americanism are compatible; to help in the development of Israel in the spirit of Torah. Armed Forces Viewpoint;
Institute Bulletin; Young Israel Viewpoint; Youth Activities Program Service.

ARMED FORCES DIVISION (1939). 3 W. 16 St., N. Y. C, 11. Chmn. J. David Delman; Dir. David P. Hurwitz. Advises and counsels the inductees into the Armed Forces with regard to Sabbath observance, kashrut and behavior; supplies kosher food packages, religious items, etc., to servicemen; aids veterans in readjusting to civilian life. Armed Forces Viewpoint.


YOUTH DEPARTMENT (1912). 3 W. 16 St., N. Y. C, 11. Chmn. Herbert Perlman; Dir. Aryeh Yormark. Organizes youth groups designed to train future leaders; plans and executes policies for all Young Israel synagogue youth groups. Program Service.


SHOLEM ALEICHEM FOLK INSTITUTE (1918). 22 E. 17 St., N. Y. C, 17. Pres. David B. Hollander; Exec. Sec. Israel Klavan. Promotes Orthodox Judaism in the community; supports institutions for study of Torah; stimulates creation of new traditional agencies. Marriage and Home; RCA Quarterly; Rabbinic Registry; Sermon Manual.


Circular Letter on Day Schools to Principals; Olomeinu—Our World; Torah Umesorah News Notes.

Union of American Hebrew Congregations (1873). 838 Fifth Ave., N. Y. C., 21. Pres. Maurice N. Eisendrath; Admin. Sec. Louis I. Egelson. Serves and develops American Liberal synagogues; helps to establish new congregations; promotes Jewish education; maintains the Hebrew Union College—Jewish Institute of Religion. American Judaism; Jewish Messenger; Jewish Teacher; Synagogue School; Jewish Book Week List; Jewish Teacher; Annual Catalogue of Publications; Curricula for the Jewish Religious School; Jewish Book Week List; Jewish Teacher; Synagogue School; Educational and Cultural Material; Newsletter.


Union of Orthodox Jewish Congregations of America (1898). 305 Broadway, N. Y. C., 7. Pres. Max J. Etra; Sec. Joseph Schlanger. Services the Orthodox synagogues; serves as authoritative spokesman for Orthodox congregations in the U. S. and Canada. Jewish Action; Jewish Life; © Kashruth Directory; Hauchydeth; Prakim

---, Women's Branch of (1923). 305 Broadway, N. Y. C., 7. Pres. Mrs. Wyman Berenson; Exec. Sec. Mrs. Rubin Langfan. Seeks to unite all Orthodox women, girls, and their organizations; publishes educational and cultural material; raises funds, aids Israel. Hachodesh; Man-


---, Commission on Jewish Education (c. 1930). 3080 Broadway, N. Y. C., 27. Chmn. Elias Charry; Exec. Dir. Abraham E. Millgram. Aims to promote higher educational standards in Conservative congregational schools and to publish material for the advancement of their educational program. Synagogue School.

R. Goldberg; Sec. Treas. Jacob S. Rosen. Promotes, extends and strengthens the program of Jewish education on all levels in the community in consonance with the philosophy of the Conservative movement. Educators Assembly News; Educators Assembly Proceedings First Annual Convention.


National Association of Synagogue Administrators of (1948). 3080 Broadway, N. Y. C., 27. Pres. Abe Schefferman; Sec. David Siegel. Aids congregations affiliated with the United Synagogue of America to further aims of Conservative Judaism through more effective administration and to integrate all activity; conducts placement bureau and administrative surveys. NASA; Proceedings.


Youth of (1951). 3080 Broadway, N. Y. C., 27. Pres. Arthur Poddell; Nat. Dir. Morton Siegel. Offers opportunities to the adolescent to continue and strengthen his identification with Judaism and with the synagogue; seeks to develop a program based on the personality development, needs, and interests of the adolescent. News and Views; Program Notes.

World Union for Jewish Education, American Section (1947). 1776 Broadway, N. Y. C., 19. Chmn. Azriel Eisenberg; Sec. Judah Lapson. Encourages, guides, and coordinates Jewish educational effort, the world over, administers the Jerusalem examinations of competency in Hebrew in cooperation with Hebrew University of Jerusalem; conducts lecureship on American Jewish education at Hebrew University in Jerusalem.


Yeshiva University (1896). 186 St. and Amsterdam Ave., N. Y. C., 33. Pres. Samuel Belkin; Dir. of Development Michael M. Nisselson. Offers undergraduate and graduate work in general and Jewish education; grants rabbinical ordination. Commentator; Elchanite; Horeb; Maimon; Nir; Progress Report; Scribta Mathematica; Sura; Talmi; Y. U. News.


Yeshivath Torah Vodaath and Misvita Rabbinical Seminary (1918). 141 S. 3 St., Brooklyn 11, N. Y. Pres. Charles A. Saretsky; Treas. Benjamin Feldman. Offers Jewish education leading to rabbinical ordination and post-rabbinical work; maintains a Hebrew Teachers Institute granting a teacher's degree; maintains office for community service; operates non-profit camp. Annual Journal; Alumni News; Egud News.
SOCIAL, MUTUAL BENEFIT


ALPHA EPSILON PI FRATERNITY (1913). 4 N. 8 St., St. Louis 1, Mo. Supreme Master Harry Prager; Exec. Sec. George S. Toll. Educational; fraternal; philanthropic; cultural. Lion; Newsletter.


• ALPHA ZETA OMEGA (1919). 13159 Cedar Rd., Cleveland, Ohio.

• AMERICAN ALLIANCE OF POLISH JEWISH SOCIETIES (formerly AMERICAN FEDERATION FOR POLISH JEWS) (1908). 225 W. 34 St., N. Y. C. 1.


IOTA THETA LAW FRATERNITY, INC. (1914). 375 Pearl St., Brooklyn 1, N. Y. Pres. Arnold Price; Sec. Sol Bromberg. Professional; interfaith.

JEWISH NATIONAL WORKERS' ALLIANCE OF AMERICA. See FARHBAND-LABOR ZIONIST ORDER.


• NETHERLANDS JEWISH SOCIETY, INC. (1940). 50 Broad St., N. Y. C. 4.


NATIONAL JEWISH ORGANIZATIONS 529

* Phi Sigma Sigma Sorority (1913). 101-06 67 Drive, Forest Hills 75, N. Y.


SOCIAL WELFARE

American Jewish Society for Service, Inc. (1950). 120 Broadway, N. Y. C, 5. Pres. Henry Kohn; Sec. I. Meyer Pincus. Dedicated to service on a universal basis, to all people regardless of race, creed or color; operates work service camps.


Women's Supreme Council (1940). 203 N. Wabash Ave., Chicago...

City of Hope—A National Medical Center Under Jewish Auspices. (1913). 208 W. 8 St., Los Angeles 14, Cal. Pres. Victor M. Carter; Exec. V. Pres. Samuel H. Golter. Operates a free national nonsectarian medical center under Jewish auspices for treatment of tuberculosis and allied chest diseases and cancer in all stages; operates a Medical Research Institute in the diseases treated at the medical center; and provides postgraduate medical education in these diseases. Torch of Hope.

Conference Committee of National Jewish Women’s Organizations (1929). 15 E. 84 St., N. Y. C., 28. Chmm. Mrs. Sidney Leff; Sec.-Treas. Mrs. Solomon Abelow. Promotes interorganizational understanding and good will among the cooperating organizations; brings to attention of constituent organizations matters of Jewish communal interest for their consideration and possible action.


Jewish Consumptives’ Relief Society (1904). P. O. Box 537, Denver 1, Colo. Pres. Noah A. Atler; Exec. Dir. Israel Friedman. Operates the Denver Hospital and Sanatorium, a free, nonsectarian, nation-wide medical center for chest diseases; treats and rehabilitates persons suffering from tuberculosis in all forms and stages and other chest diseases, and also cancer in all forms. J.C.R.S. Bulletin.

News from the Home Front.


NATIONAL DESERTION BUREAU, INC. (1893). 105 Nassau St., N. Y. C., 38. 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.


NATIONAL JEWISH WELFARE BOARD (1917). 145 E. 32 St., N. Y. C., 16. Pres. Charles Aaron; Exec. V.P. S. D. Gershovitz. Serves as national association of Jewish community centers and YM-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, National Jewish Youth Conference, Jewish Center Lecture Bureau; represents American Jewish community in USO. JWB circle; Jewish Chaplain; Women's Organizations: Division Bulletin.


UNITED HIAS SERVICE, INC. (consolidation of HIAS-HEBREW SHELTERING AND IMMIGRANT AID SOCIETY and UNITED SERVICE FOR NEW AMERICANS, and the migration services of the AMERICAN JEWISH JOINT DISTRIBUTION COMMITTEE (1954). Pres. Ben. Touster; Exec. Dir. Arthur Greenleigh. Services Jewish immigrants in the following areas: pre-immigration planning, procurement of immigration visas, visa documentation, consular representation and intervention, transportation, reception, sheltering, initial adjustment and reunion of families; succors needy Jewish families in Europe and Israel through funds sent by friends and relatives via the United HIAS Service Immigrant Bank and CARE packages; works in the United States through local community agencies to integrate the immigrant into American life through a planned program of resettlement. Rescue; manuals and pamphlets.

UNITED SERVICE FOR NEW AMERICANS, INC. See UNITED HIAS SERVICE.


agency for leading educational, cultural, and traditional institutions in Israel; serves as a medium for cultural exchange between the United States and Israel. *Israel Life and Letters*.

**AMERICAN JEWISH PHYSICIANS’ COMMITTEE (1921).** 55 W. 42 St., N. Y. C., 36. Pres. David J. Kaliski; Sec. Milton L. Kramer. Seeks to build and maintain the medical departments of the Hebrew University and medical libraries in Israel; raises funds for medical education and research in Israel.

**AMERICAN PALESTINE JEWISH LEGION (HAGDUD HAIYRI) (1920).** 755 West End Ave., N. Y. C., 25. Nat. Comdr. Hirsch L. Gordon; V. Comdr. Robert Lemberg. Seeks to unify the veterans of the Zion Transports (Gallipoli, 1915) and of the three Jewish Battalions, Royal Fusiliers, in the Palestine campaign (1917-20), and to publish the history of their achievements. *Jewish Legionary*.


**AMERICAN FOR PROGRESSIVE ISRAEL (1950).** 38 W. 88 St., N. Y. C., 24. Nat. Chmn. Lester Zitlin; Exec. Sec. Valia Hirsch. Disseminates information and encourages financial and public support for the Israel kibbutzim; seeks support for an independent and democratic Israel; encourages investment in cooperative industrial enterprises in Israel. *Information Bulletin; Israel Horizons*.


**BACHAD ORGANIZATION OF NORTH AMERICA (1950).** 154 Nassau St., N. Y. C., 38. Exec. Dir. Zvi Reich. Fosters and promotes ideals of religious pioneering in Israel; maintains bachshash agricultural training farm and school, as well as professional department to guide and assist those interested in pioneering and professions in Israel. *Hamvasser*.

**BETAR-BRIT TRUMPELDOR OF AMERICA, INC. (1929).** 276 W. 43 St., N. Y. C., 36. Pres. Pinchas Stolper; Exec. Sec. Israel Herman. Seeks to educate Jewish youth for life in Israel according to the Revisionist principles of Ze’ev Jabotinsky. *Hadad; Tel Hai Newsletter; Yaffe Betar*.

**BNEI AKIVA OF NORTH AMERICA (1939).** 154 Nassau St., N. Y. C., 38. Nat. Chmn. Lester Zirin; Exec. Dir. Valia Hirsch. Seeks to awaken the interest of members in national Zionism through self-realization in Israel; maintains training farms and leadership seminars. *Akivon; Hamvasser; Ohalenu; Pinkas L’madrich; Holiday Pamphlets*.


**GIVAT HAMASOFER—WRITERS CENTER OF ISRAEL, AMERICAN FRIENDS OF (1952).** 3080 Broadway, N. Y. C., 27. Chmn. Abraham S. Halkin; Sec. Aaron Decter. Helps to create a writers’ center in Herzliah for the writers of the world.

**HABONIM, LABOR ZIONIST YOUTH (1920).** 45 E. 17 St., N. Y. C., 3. Pres. Bernard A. Rosenblatt; Exec. Dir. Mazkir Dani Shulman; Sec. Aaron Decter. Seeks to unify the veterans of the Zion Transports (Gallipoli, 1915) and of the three Jewish Battalions, Royal Fusiliers, in the Palestine campaign (1917-20), and to publish the history of their achievements. *Jewish Legionary*.

and afforestation activities in Israel. *Hadasah Headlines; Hadasah Newsletter.*

**Hapoel Hamizrachi of America, Inc.** (1921). 154 Nassau St., N. Y. C., 38. Pres. Bernard Bergman, Israel Schorr, Zev Segal; Exec. Sec. Isaac B. Rose. Seeks to build up the state of Israel in accordance with the principles, laws, and traditions of Orthodoxy. *Jewish Horizon; Kolens.*


**Junior Hadassah, Young Women's Zionist Organization of America** (1920). 1650 Broadway, N. Y. C., 19. Pres. Freya Agner; Exec. Sec. Aline Kaplan. In Israel maintains the Children's Village of Meier Shfeyah and the Junior Hadassah Library at the Hadassah Henrietta Szold School of Nursing; supports Jewish National Fund projects; conducts an educational program for membership to strengthen democracy and American Jewish community. *Junior Hadassah Tempo; Pilot.*


**Mizrachi Hatzair—Mizrachi Youth of America** (merger of **Junior Mizrachi Women and Noar Mizrachi of America**) (1952). 242 Fourth Ave., N. Y. C., 3. Nat. Pres. Karpol Bender; Exec. Dir. Abraham Stern. Aims to aid in the upbuilding of Israel in accordance with the Torah and traditions of Israel; spreads the religious Zionist ideal among the youth of America through varied cultural and educational programs. *Leaders Guides; Mizracha; Mizracha Jr. Section; Parshat Hashavua; Program Aids; Religious Guides.*

**Mizrachi Organization of America** (1911). 1133 Broadway, N. Y. C., 10. Pres. Mordecai Kirshblum; Nat. Exec. Sec. Samuel Spar. Seeks to rebuild Israel as a Jewish commonwealth in the spirit of traditional Judaism and to strengthen Orthodox Judaism in the Diaspora. *Mizrachi Outlook; Mizrachi Weg; Or Ha-mizrach; Yiddisher Kemfer.*

**Mizrachi Palestine Fund** ( ). 1133 Broadway, N. Y. C., 10. Joint Com. of Mizrachi and Hapoel Hamizrachi in America; Max Hagler, Mordecai Kirshblum, Israel Berman, Isidore Eichler, to purchase and develop the soil of Israel. *JNF Bulletin; Land and Life.*


**National Committee for Labor Israel (Israel Histadrut Campaign) (1923).** 33 E. 67 St., N.Y. C., 21. Nat. Chmn. Joseph Schlossberg; Nat. Sec. Isaac Hamlin. Provides funds for the various social welfare, vocational, health, cultural, and similar institutions and services of Histadrut for the benefit of workers and immigrants and to assist in the integration of newcomers as productive citizens in Israel; promotes an understanding of the aims and achievements of Israel labor among Jews and non-Jews in America. Histadrut Foto-News.

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**National Young Judaea (1909).** 16 E. 50 St., N. Y. C., 22. Leader Head Joseph Wernik; Senior Head Gerald Hurwitz. Seeks to develop in the U. S. a Jewish youth rooted in its heritage and dedicated to serving the Jewish people. HaMadrich; Senior; Young Judaeans.


**Palestine Symphony Choir Project (1938).** 3143 Central Ave., Indianapolis 5, Ind. Chmn. Myro Glass; Treas. James G. Heller. Seeks to settle cantors and Jewish artists and their families in Israel; seeks to establish a center for festivals of Biblical musical dramas.


**Poale Agudath Israel of America, Inc. (1948).** 147 W. 42 St., N. Y. C., 36. Pres. Samuel Walkin, Samuel Schonfeld, Noah Chodes; Exec. Dir. Shimson Heller. Aims to educate and prepare youth throughout the world to become Orthodox chalutzim in Israel; to support Orthodox communities in Israel. Yediot Halei."
(pioneering) movement; seeks to fight for rights of Jews everywhere. Israel Horizons.


UNITED ZIONISTS-REVISIONISTS OF AMERICA, INC. (1925). 276 W. 43 St., N. Y. C., 36. Pres. Leo Wolfson; Exec. Dir. Seymour Rosenberg. Aims to mobilize support for the establishment of a free Jewish commonwealth within the historic boundaries of the land of Israel.


ZIONIST ARCHIVES AND LIBRARY OF THE PALESTINE FOUNDATION FUND (1939). 41 E. 42 St., N. Y. C., 17. 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. Mortimer May; Sec. and 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; American Zionist News Reporter; Dos Yiddishke Folks; Inside Israel, Organization Letter; Zionist Information Service.

ZIONIST YOUTH COUNCIL (1951). 342 Madison Ave., N. Y. C., 17. Chmn. Shmuel Alexander Weinstock. Coordinates and initiates Zionist youth activities of mutual interest to the constituent members of the council; acts as spokesman and representative of Zionist youth in interpreting Israel to the youth of America.

CANADA


nating agency for Hebrew schools in Canada. *Holiday brochures.*

**CANADIAN COMMITTEE OF JEWISH FEDERATIONS AND WELFARE FUNDS** (Affiliated with Council of Jewish Federations and Welfare Funds) (1942). 150 Beverley St., Toronto. Pres. Ben Sadowski; Sec. Florence Hutner. Assists Canadian communities in organizing to meet local, national, and overseas Jewish needs, and seeks to improve such operations.


**CANADIAN JEWISH CONGRESS** (1919; re-org. 1934). 493 Sherbrooke St. W., Montreal. Nat. Pres. Samuel Bronfman; Nat. Exec. Dir. 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 anti-Semitism and promote understanding and goodwill between 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.*


**CANADIAN YOUNG JUDEA** (1917). 5329 Waverley St., Montreal. Pres. Maurice Berg; Exec. Dir. Alex Mongolonsky. Seeks to perpetuate the highest ideals of Judaism, and to inculcate an interest in Israel and its rebuilding, *Judaism.*


**FEDERATED COUNCIL OF ISRAEL INSTITUTIONS (CANADA).** 1499 Bleury St., Montreal. Exec. Dir. S. Pollak. Central fund-raising organization for independent religious, educational, and welfare institutions in Israel.


**MIZRACHI ORGANIZATION OF CANADA.** 5402 Park Ave., Montreal. Pres. H. Tannenbaum; V.P. and Exec. Dir. S. M. Zambrovsky. Seeks to rebuild Israel as a Jewish commonwealth in the spirit of traditional Judaism, and to strengthen Orthodox Judaism in the Diaspora.


PALESTINE ECONOMIC CORPORATION OF CANADA, LTD. (1949). 85 Richmond St. W., Toronto. Pres. Marvin B. Gelber. Affords an instrument through which Canadian investors may give material aid on a business basis to productive Israel enterprises.


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 director.

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

ANNISTON
Federated Jewish Charities; Pres. Ben Applebaum; Sec. Rudy A. Kemp, P. O. Box 750.

BESSEMER
1. Jewish Welfare Fund; P. O. Box 9; Pres. Hyman Weinstein; Exec. Sec. J. S. Gallinger.

BIRMINGHAM
1. United Jewish Fund (incl. Ensley, Fairfield, Tarrant City) (1937); 700 N. 18 St. (3); Pres. I. L. Rosen; Exec. Sec. Mrs. Benjamin A. Roth.

MOBILE
1, 2. Jewish Welfare Federation; Pres. Sid Magnus; Sec.-Treas. Sidney Simon, 459 Conti St.

MONTGOMERY
1. Jewish Federation; (1930); Pres. Mike Mohr, P. O. Box 631.

TRI-CITIES

ARIZONA

PHOENIX
1. Jewish Community Council (incl. surrounding communities) (1940); P. O. Box 7133; Pres. David Bush; Exec. Dir. Hirsh Kaplan.

TUCSON
1, 2. Jewish Community Council (1942); 134 S. Tucson Blvd.; Pres. Jacob Frucht hendler; Exec. Dir. Benjamin N. Brook.

ARKANSAS

LITTLE ROCK

CALIFORNIA

BAKERSFIELD
FEDERATIONS AND WELFARE FUNDS

FRESNO
1 United Jewish Welfare Fund (incl. Fresno, Madera Counties) (1931); sponsored by Jewish Welfare Federation; P. O. Box 1328 (15); Pres. H. M. Ginsburg; Exec. Sec. David L. Greenberg.

LONG BEACH
1 United Jewish Welfare Fund (1934); sponsored by Jewish Community Council; 2026 Pacific Ave. (6); Pres. Maurice H. Rosenthal; Exec. Dir. Joshua Marcus.

LOS ANGELES
1 2 Federation of Jewish Welfare Organizations (1911); 590 N. Vermont Ave. (4); Pres. Ben Solnit; Exec. Dir. Martin Ruderman.

1 Los Angeles Jewish Community Council (incl. Los Angeles and vicinity) (1934); sponsors United Jewish Welfare Fund; 590 N. Vermont Ave. (4); Pres. David Coleman; Exec. Sec. Julius Bisno.

OAKLAND
1 2 Jewish Welfare Federation (incl. Alameda, Berkeley, Emeryville, Hayward, Martinez, Piedmont, Pittsburg, Richmond, San Leandro, Central Contra Costa County) (1945); 724—14 St. (12); Pres. Lawrence Simon; Exec. Dir. Harry J. Sapper.

PETALUMA
Jewish Community Council, 740 Western Ave.; Pres. Simon Jaffee; Sec. Bernard B. Miran.

SACRAMENTO
1 Jewish Community Council of Sacramento and Superior California (1935); 403 California Fruit Bldg. (14); Pres. Alvin Landis; Exec. Dir. Charles T. Shafrock.

SALINAS
Monterey County Jewish Community Council (1948); 326 Park St.; Pres. Arthur Soroken; Sec. Miss Louise Breslauer.

SAN BERNARDINO
1 Jewish Community Council (incl. Colton, Redlands) (1936); 3512 E. St.; Pres. Norman Feldheym.

SAN DIEGO
1 United Jewish Fund (incl. San Diego County) (1935); 333 Plaza, Rm. 301 (1); Pres. Louis Moorsteen; Exec. Dir. Albert A. Hutler.

Federation of Jewish Agencies (1950); 333 Plaza, Rm. 301 (1); Pres. Carl M. Esenoff; Exec. Dir. Albert A. Hutler.

SAN FRANCISCO
1 2 Federation of Jewish Charities (1910); 1600 Scott St. (15); Pres. John R. Golden; Exec. Dir. Hyman Kaplan.

1 Jewish Welfare Fund (incl. Marin and San Mateo Counties) (1925); Balfour Bldg., 351 California St. (4); Pres. Walter D. Heller; Exec. Sec. Sanford M. Treguboff.

SAN JOSE
1 2 Jewish Community Council (incl. Santa Clara County) (1936); Pres. Nathan H. Havlin; Sec. Mrs. Herbert Schwabber, 1269 Magnolia St.

STOCKTON
1 Jewish Community Council (incl. Lodi, Tracy, Sonora) (1948); 1345 N. Madison St.; Pres. Forrest Greenberg; Exec. Dir. Henry Ruby.

VALLEJO
Jewish Welfare Fund, Inc. (1938); P. O. Box 536; Pres. Michael A. Wallin; Sec. Nicholas B. Cherney.

VENTURA
Ventura County Jewish Council (incl. Camarillo, Fillmore, Ojai, Oxnard, Port Hueneme, Santa Paula, Ventura) (1938); P. O. Box 908, Ventura; Pres. Harold L. Straus; Exec. Dir. S. Stern.

COLORADO
COLORADO SPRINGS
1 Colorado Springs Allied Jewish Fund (1953); Pres. Hyman G. Silver; Sec. A. Sam Bloom, 1351 Hillcrest Ave.

DENVER
1 Allied Jewish Community Council (1936); sponsors Allied Jewish Campaign; 201 Mining Exchange Bldg. (2); Pres. Hyman Friedman; Exec. Dir. Nathan Rosenberg.

CONNECTICUT
BRIDGEPORT
1 Bridgeport Jewish Community Council (incl. Fairfield, Stratford) (1936); sponsors United Jewish Campaign; 360 State St.; Pres. Joseph Gochros; Exec. Dir. Mrs. Clara M. Stern.

DANBURY
1 Jewish Federation (1945); 30 West St.; Pres. Walter Werner; Treas. Sidney Sussman.

HARTFORD
1 Jewish Federation (1945); 983 Main St. (3); Pres. Samuel Roskin; Exec. Dir. Bernard L. Gottlieb.
MERIDEN
1 Jewish Welfare Fund (1944); 127 E. Main St.; Pres. Jacob Gottlieb; Sec. Albert N. Troy.

NEW BRITAIN
1 New Britain Jewish Federation (1936); 33 Court St.; Pres. Zundie A. Finkelstein; Exec. Dir. Gordon B. Alt.

NEW HAVEN
1 Jewish Community Council (incl. Hamden, W. Haven) (1928); sponsors Jewish Welfare Fund (1939); 152 Temple St. (10); Pres. Louis Feinmark; Exec. Dir. Norman B. Dockman.

NEW LONDON
Jewish Community Council of New London (1951); Pres. Joseph Wurman; Sec. Miss Esther Sulman, 402 Montauk Ave.

NEW HAVEN
1 Jewish Community Council (incl. Hamden, W. Haven) (1928); sponsors Jewish Welfare Fund (1939); 152 Temple St. (10); Pres. Louis Feinmark; Exec. Dir. Norman B. Dockman.

NEW LONDON
Jewish Community Council of New London (1951); Pres. Joseph Wurman; Sec. Miss Esther Sulman, 402 Montauk Ave.

STAMFORD
1 United Jewish Appeal; 132 Prospect St.; Chmn. Samuel Zales; Exec. Sec. Mrs. Leon Kahn.

WATERBURY
1 Jewish Federation of Waterbury (1938); 24 Grand St. (2); Pres. Aaron A. Solomon; Exec. Dir. Ralph Segalman.

DELTA DELAWARE
WILMINGTON
1 Jewish Federation of Delaware (Statewide) (1935); 100 E. 7 St.; Pres. I. B. Finkelstein; Exec. Dir. A. Roke Lieberman.

DISTRICT OF COLUMBIA
WASHINGTON
Jewish Community Council of Greater Washington (1939); 1420 New York Ave., N.W. (5); Pres. Aaron Goldman; Exec. Dir. Isaac Franck.

UNITED JEWISH APPEAL OF GREATER WASHINGTON, INC. (1935); 1529-16 St.; N.W. (6); Pres. Leopold V. Freundberg; Exec. Dir. Louis E. Spiegler.

FLORIDA
JACKSONVILLE
1 Jewish Community Council (incl. Jacksonville Beach) (1935); 425 Newman St. (2); Pres. Philip N. Coleman; Exec. Dir. Ben Stark.

MIAMI
1 Greater Miami Jewish Federation (incl. Dade County) (1938); 420 Lincoln Road, Miami Beach (39); Pres. Stanley C. Myers; Exec. Dir. Benjamin B. Rosenberg.

ORLANDO
1 Central Florida Jewish Community Council (1949); 529 E. Church St.; Pres. Sidney C. Gluckman; Exec. Sec. Aaron D. Atronson.

PENSACOLA
1 Pensacola Federated Jewish Charities (1942); Pres. Nathan S. Rubin; Sec. Mrs. C. M. Frenkel, 108 W. Brainard St.

ST. PETERSBURG
Jewish Community Council; Pres. D. L. Mendelblatt, Medical Square; Sec. Miss Florence Newman.

TAMPA
1 Jewish Welfare Federation of Tampa (1941); 325 Hyde Park Ave. (6); Pres. David Cowen; Exec. Dir. Nathan Rothberg.

WEST PALM BEACH
1 Federated Jewish Charities of Palm Beach County (1938); 506 Malverne Road; Pres. Arthur I. Shain; Sec. Samuel A. Schutzer.

GEORGIA
ATLANTA
1. 2 Federation for Jewish Social Service (incl. DeKalb and Fulton Counties) (1905); 41 Exchange Pl. S.E.; Pres. Jacob M. Rothschild; Exec. Dir. Edward M. Kahn.


1 Jewish Community Council; 41 Exchange Pl. S.E.; Pres. Barney Medintz; Exec. Dir. Edward M. Kahn.

AUGUSTA
1 Federation of Jewish Charities (1943); Richmond County Courthouse; Chmn. Lee Blum; Sec. Howard P. Jolles.

COLUMBUS
1 Jewish Welfare Federation (1941); 408 Murrah Bldg.; Pres. Victor Kraly; Sec. Lawrence S. Rosenstrauch.

MACON
1 Federation of Jewish Charities (1942); P. O. Box 237; Pres. Alvin Koplin.

SAVANNAH
1 Savannah Jewish Council (1943); sponsors United Jewish Appeal and Federation Campaign; P. O. Box 104;
FEDERATIONS AND WELFARE FUNDS


VALDOSTA
1. Jewish Joint Communities Charity Fund of the Florida Border Region (incl. Adel, Homerville, Nashville, Quitman); Chmn. Al H. Siskin, 117 W. Hill; Sec.-Treas. Abe Pincus.

IDAHO

BOISE
1. Southern Idaho Jewish Welfare Fund (1947); P. O. Box 700; Pres. Milton Birnbaum.

ILLINOIS

AURORA

CHICAGO
1. 2. Jewish Federation (1900); 231 S. Wells St. (4); Pres. Mortimer B. Harris; Exec. Dir. Samuel A. Goldsmith.

1. Jewish Welfare Fund (1936); 231 S. Wells St. (4); Pres. Frederick W. Straus; Sec. Samuel A. Goldsmith.

DECATUR
1. Jewish Federation; Pres. Emanuel Rosenberg; Sec. Mrs. Sam Loeb, 22 Edgewood Court.

ELGIN

JOLIET

PEORIA
1. Jewish Community Council and Fund (incl. Canton, Pekin) (1933); 245 N. Perry Ave. (3); Pres. David Citron; Exec. Dir. Abraham F. Citron.

ROCK ISLAND—MOLINE
1. United Jewish Federation of Rock Island & Moline (1938); 1804—7th Ave.; Pres. Albert K. Livingston; Sec. Mrs. E. Brody.

ROCKFORD
1. Jewish Community Board (1937); 1502 Parkview; Pres. Philip Behr; Exec. Dir. Allan Bloom.

SOUTHERN ILLINOIS
1. Jewish Federation of Southern Illinois (incl. all of Illinois south of Carlinville) (1942); 435 Missouri Ave., East St. Louis; Pres. Jacob J. Altman; 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. Michael Eckstein; Exec. Dir. Miss Dorothy Wolfson.

INDIANA

EAST CHICAGO
1. East Chicago Council of Jewish Welfare Funds; Pres. Edward Singer; Fin. Sec. Simon Miller, 3721 Main St., Indiana Harbor.

EVANSVILLE

FORT WAYNE
1. 2. Fort Wayne Jewish Federation (incl. surrounding communities) (1922); 204 Strauss Bldg. (2); Pres. Chester M. Leopold; Exec. Dir. Joseph Levine.

GARY

HAMMOND

INDIANAPOLIS
1. 2. Jewish Welfare Federation (1905); 615 N. Alabama St. (4); Pres. Maurel Rothenbaum; Exec. Dir. Oscar A. Mintzer.

LAFAYETTE
1. Federated Jewish Charities (incl. Attica, Crawfordsville) (1924); Pres. Itzak Walerstein, 1334 Sunset Lane, West Lafayette; Sec. Mrs. Sara Belman.

MARION
Marion Federation of Jewish Charities (incl. Grant County) (1935); Pres. Sam Fleck; Sec. Mrs. Barbara Resneck.

SOUTH BEND

TERRE HAUTE
1. Jewish Federation of Terre Haute
   (incl. Marshall, Paris) (1922); Pres.
   Gershon Loeser; Sec. Mrs. Ernestine Blum,
   1101 S. Sixth St.

CEDAR RAPIDS
1. Jewish Welfare Fund (1941); 1947
   Washington Ave. S.E.; Pres. Norman G.
   Lipsky; Sec. Maurice L. Nathanson.

DAVENPORT
1. Jewish Charities (1921); 12th &
   Mississippi Ave.; Pres. Ben Comenitz;
   Sec. Martin Zion.

DES MOINES
1. Jewish Welfare Federation (1914);
   507 Empire Bldg. (9); Pres. Ellis Levitt;
   Exec. Dir. Sidney Speigelman.

SIoux CITY
1. Jewish Federation (1943); P. O.
   Box 1468; Pres. Marvin Klass; Exec. Dir.
   Oscar Littlefield.

WATERLOO
1. Waterloo Jewish Federation
   (1941); Pres. Harry Strom, 745 Prospect
   Blvd.

KANSAS

TOPEKA
1. Topeka-Lawrence Jewish Federation
   (incl. Emporia, Lawrence, St. Marys)
   (1939); Pres. Meyer Tkatch; Sec. Louis
   Pozez, 626 Kansas Ave.

WICHITA
1. Mid-Kansas Jewish Welfare Federa-
   tion (incl. August, El Dorado, Eureka,
   Dodge City, Great Bend, Hesston,
   Hutchinson, McPherson) (1935); Pres.
   W. C. Cohen; Exec. Dir. Harold A. Zelin-
   koff, 904 Central Bldg.

KENTUCKY

LOUISVILLE
1. Conference of Jewish Organiza-
   tions (incl. Jeffersonville, New Albany,
   Ind.) (1934); sponsors United Jewish
   Campaign; 622 Marion E. Taylor Bldg.
   (2); Chmn. Sam J. Beierfield; Exec. Dir.
   Clarence F. Judah.

LOUISIANA

ALEXANDRIA
1. Jewish Community Council (1938);
   P. O. Box 612; Pres. Irving Goldstein;
   Sec. Mrs. J. C. Jackson.

MONROE
1. United Jewish Charities of North-
   east Louisiana (1938); P. O. Box 1168,
   Pres. Maurice Glazer; Sec.-Treas. J. S.
   Garlick.

NEW ORLEANS
1. 2. Jewish Federation of New Or-
   leans (1913); 211 Camp St. (12); Pres.
   M. E. Polson; Exec. Dir. Benjamin B.
   Goldman.
1. New Orleans Jewish Welfare Fund
   (1933); 211 Camp St. (12); Pres. Henry
   Maslansky; Exec. Sec. Benjamin B. Gold-
   man.

SHREVEPORT
1. Jewish Federation (1941); 802 Cot-
   ton St. (6); Pres. Jacques L. Wiener;
   Exec. Dir. Maurice Klinger.

MAINE

BANGOR
2. Jewish Community Council (incl.
   Old Town, Orono, and outlying towns);
   28 Somerset St.; Pres. Max S. Kominsky;
   Exec. Dir. Milton Lincoln.

PORTLAND
1. Jewish Federation (1942); sponsors
   United Jewish Appeal; 341 Cumberland
   Ave.; Pres. Arthur M. Waterman;

MARYLAND

BALTIMORE
1. Associated Jewish Charities (1920);
   319 W. Monument St. (15); Pres. Isaac
   Hamburger; Exec. Dir. Harry Greenstein.
1. Jewish Welfare Fund (1941); 319
   W. Monument St. (15); Pres. Lee L.
   Dopkin; Exec. Dir. Harry Greenstein.

CUMBERLAND
1. Jewish Welfare Fund of Western
   Maryland (incl. Frostburg, Oakland,
   Md. and Keyser, W. Va.) (1939); Pres.
   Leonard C. Schwab; Sec. Robert Kaplon,
   P. O. Box 327.

MASSACHUSETTS

BOSTON
1. 2. Associated Jewish Philan-
   thropies, Inc. (central planning, coordi-
   nating and budgeting agency for 22 local
   health, welfare, educational and group
   work agencies) (1895); 72 Franklin St. (10);
   Pres. Benjamin Ulin; Exec. Dir. Sidney S.
   Cohen.
1. Combined Jewish Appeal of Great-
   er Boston, Inc. (central fund-raising
   agency for support of local, national, over-
seas, and Israel agencies for Boston and surrounding communities) (1947); 72 Franklin St. (10); Pres. Jacob L. Wise-
man; Exec. Dir. Sidney S. Cohen.

JEWISH COMMUNITY COUNCIL OF MET-
ROPOLITAN BOSTON (1944); 44 School St. (8); Pres. Lewis H. Weinstein; Exec. Dir. Robert E. Segal.

BROCKTON
1 United JEWISH APPEAL CONFERENCE
(incl. Rockland, Stoughton, Whitman) (1939); 60 Green St.; Chmn. William Bronstein; Exec. Sec. Harry Minkoff.

FALL RIVER
1 JEWISH COMMUNITY COUNCIL (1938);
sponsors UNITED JEWISH APPEAL, INC.;
41 N. Main St.; Pres. Louis Hornstein;
Chmn. UJA—Teavy Udis.

FITCHBURG
1 JEWISH FEDERATION OF FITCHBURG
(1939); 66 Day St.; Pres. Philip Salny.

HOLYOKE
1 COMBINED JEWISH APPEAL OF HOLY-
OKE (incl. Easthampton) (1939); 378
Maple St.; Pres. Monte Feinstein; Exec. Dir. Samuel Soifer.

LOWELL
1 UNITED JEWISH APPEAL OF LOWELL
(1940); 105 Princeton St.; Pres. Edwin
Braverman; Exec. Dir. Joseph Warren.

LYNN
1 JEWISH COMMUNITY FEDERATION OF
GREATER LYNN (1938); sponsors
UNITED JEWISH APPEAL;
810 Sill Building (3); Pres. Louis Kasle;
Exec. Dir. Irving Antell.

NEW BEDFORD
JEWISH WELFARE FEDERATION OF
GREATER NEW BEDFORD (1949); 388
County St.; Pres. Arthur Goldys; Exec. Dir.
Saul Richman.

PITTSFIELD
1 JEWISH COMMUNITY COUNCIL (incl.
Dalton, Lee, Lenox, Otis) (1940); 235
East St.; Pres. Sidney M. Zeff; Exec. Dir.
Herman Shukovsky.

SPRINGFIELD
1 JEWISH COMMUNITY COUNCIL (1938);
sponsors UNITED JEWISH WELFARE
FUND; 1160 Dickinson St.; Pres. Irving
M. Cohen; Exec. Dir. Benjamin Wolf.

WORCESTER
1 JEWISH FEDERATION (1946); sponsors
JEWISH WELFARE FUND; 274 Main St.
(8); Pres. Jacob Hiatt; Exec. Dir. Melvin
Cohen.

MICHIGAN

BAY CITY
1 NORTHEASTERN MICHIGAN JEWISH
WELFARE FEDERATION (incl. East Tawas,
Midland, West Branch) (1940); Pres.
Herman Koffman; Sec. Mrs. Dorothy B.
Sternberg, 201 Cunningham Bldg.

BENTON HARBOR
JEWISH COMMUNITY FUND OF BERRIEN
COUNTY, INC. (1942); Pres. Ivan B.
Goode, RR2, Coloma.

DETROIT
1, 2 JEWISH WELFARE FEDERATION
(1926); sponsors ALLIED JEWISH CAM-
Paign; Fred M. Butzel Memorial Bldg.,
163 Madison (26); Pres. Samuel H. Ru-
binder; Exec. Dir. Isidore Szeloff.

FLINT
1 JEWISH COMMUNITY COUNCIL (1936);
810 Sill Building (3); Pres. Louis Kasle;
Exec. Dir. Irving Antell.

GRAND RAPIDS
1, 2 JEWISH COMMUNITY FUND (1940);
516 Hoyt St. S.E.; Pres. Samuel Kravitz;
Sec. Mrs. W. J. Simon.

KALAMAZOO
KALAMAZOO JEWISH WELFARE COUN-
CIL, INC. (1949); Pythian Bldg.; Sec. Ben
Graham.

LANSING
1 JEWISH WELFARE FEDERATION OF
LANSING (1939); Pres. Henry Fine;
Sec. Mrs. H. P. Spiegelman, Porter Hotel
(15).

MUSKEGON
UNITED JEWISH CHARITIES OF GREATER
MUSKEGON (1941); c/o B'na'i Israel Tem-
ple, 4th and Webster; Pres. Abe Ashen-
dorf; Treas. Leo Rosen.

PONTIAC
1 JEWISH WELFARE FEDERATION &
COUNCIL OF PONTIAC (1936); 1014
Pontiac State Bank Bldg. (15); Pres. Ben-
jamin Biggeier; Sec. H. Malcolm Kahn.

SAGINAW
1 JEWISH WELFARE FEDERATION (incl.
surrounding communities) (1939); Sec.
Isadore Lenick, 400 Arwater St.
MINNESOTA

DULUTH
1. JEWISH FEDERATION AND COMMUNITY COUNCIL (1937); 416 Fidelity Bldg. (2); Pres. Arnold R. Nides; Exec. Dir. Mrs. Harry W. Davis.

MINNEAPOLIS
1. MINNEAPOLIS FEDERATION FOR JEWISH SERVICE (1931); 512 Nicollet Bldg., Room 718; Pres. Arthur C. Melamed; Exec. Sec. Martin M. Cohn.

ST. PAUL
1. UNITED JEWISH FUND AND COUNCIL (1935); 311 Hamm Bldg. (2); Pres. Leonard H. Heller; Exec. Dir. Dan S. Rosenberg.

MISSISSIPPI

GREENVILLE
1. JEWISH WELFARE FUND (1952); 512 Main St.; Pres. William Friedman; Sec. Roy Hanf.

MERIDIAN
JEWISH WELFARE FUND; Co-Chmn. Meyer Davison, Lee Meyer; Sec.-Treas. Max Mushlin.

VICKSBURG
1. JEWISH WELFARE FEDERATION (incl. Anguilla and Cary) (1937); 1209 Cherry St.; Pres. Louis L. Switzer; Sec.-Treas. Sam L. Kleisdorf.

MISSOURI

JOPLIN
1. JEWISH WELFARE FEDERATION, INC. (incl. surrounding communities) (1938); P. O. Box 284; Pres. Samuel Rosenberg; Sec. Dexter Brown.

KANSAS CITY
1, 2. JEWISH FEDERATION AND COUNCIL OF GREATER KANSAS CITY (incl. Independence, Mo. & Kansas City, Kan.) (1933); 425 New York Life Bldg. (5); Pres. Harry L. Jacobs; Exec. Dir. Abe L. Sudran.

ST. JOSEPH
1. FEDERATED JEWISH CHARITIES (1916); 2208 Francis St.; Pres. I. H. Droher; Exec. Sec. Mrs. S. L. Goldman.

ST. LOUIS
1, 2. JEWISH FEDERATION OF ST. LOUIS (incl. St. Louis County) (1901); 613 Locust St. (1); Pres. Irvin Bettman, Jr.; Exec. Dir. Herman L. Kaplow.

NEBRASKA

LINCOLN
1. 2. JEWISH WELFARE FEDERATION (incl. Beatrice) (1931); 1109 Federal Securities Bldg. (8); Pres. Max Rosenblum; Dir. Louis B. Finkelstein.

OMAHA
1. 2. FEDERATION FOR JEWISH SERVICE (1903); sponsors JEWISH WELFARE FUND (1930); 101 N. 20 St. (2); Pres. J. Harry Kulakofsky; Exec. Dir. Paul Veret.

NEW HAMPSHIRE

MANCHESTER
1. 2. JEWISH COMMUNITY CENTER; sponsors UNITED JEWISH APPEAL; 698 Beech St.; Pres. J. Morton Rosenblum; Exec. Dir. Ben Rothstein.

NEW JERSEY

ATLANTIC CITY
1. FEDERATION OF JEWISH CHARITIES (1924); sponsors UNITED JEWISH APPEAL OF ATLANTIC COUNTY; Medical Science Bldg., 101 S. Indiana Ave.; Pres. Morris Batter; Exec. Dir. Irving T. Spivack.

BAYONNE
1. JEWISH COMMUNITY COUNCIL (1938); sponsors UNITED JEWISH CAMPAIGN; 1050 Boulevard; Pres. Samuel J. Penchansky.

CAMDEN
1. 2. JEWISH FEDERATION OF CAMDEN COUNTY (incl. all of Camden Community) (1922); sponsors ALLIED JEWISH APPEAL; 112 N. 7 St. (2); Pres. William Lipkin; Exec. Dir. Bernard Dubin.

ELIZABETH
1. ELIZABETH JEWISH COUNCIL (1940); sponsors ELIZABETH UNITED JEWISH APPEAL; 1034 E. Jersey St.; Pres. Abraham Rocker; Exec. Dir. Louis Kousin.

HACKENSACK
1. UNITED JEWISH APPEAL OF HACKENSACK, INC. (1940); 211 Essex St.; Pres. Sidney Goldberg; Sec. Irving Warshawsky.

JERSEY CITY
1. UNITED JEWISH APPEAL (1939); 604 Bergen Ave. (4); Chmn. George R. Milstein; Act. Exec. Sec. Abraham Taifer.

NEW BRUNSWICK
1. JEWISH FEDERATION OF NEW BRUNSWICK, HIGHLAND PARK & VICINITY (1948); 1 Liberty St.; Pres. Mrs. Irving Sosin; Exec. Dir. Josef Perlberg.
NEWARK
1 Jewish Community Council of Essex County (1922); sponsors United Jewish Appeal of Essex County (1937); 30 Clinton St. (2); Pres. Louis Stern; Exec. Dir. Herman M. Pekarsky.

PASSAIC

PATERSON
1 Jewish Community Council (1933); sponsors United Jewish Appeal Drive; 390 Broadway (1); Pres. Albert H. Slater; Exec. Dir. Max Stern.

PERTH AMBOY
1 Jewish Community Council (incl. South Amboy) (1938); sponsors United Jewish Appeal; 316 Madison Ave.; Pres. Emil Gelber; Exec. Dir. Martin E. Danzig.

PLAINFIELD
1 Jewish Community Council of the Plainfields (1937); sponsors United Jewish Appeal; 403 W. 7 St.; Pres. David Srager; Exec. Dir. Aaron Allen.

TRENTON
1 Jewish Federation (1929); 18 S. Stockton St. (10); Pres. Irvin J. Millner; Exec. Dir. Milton A. Feinberg.

NEW MEXICO
ALBUQUERQUE
1 Jewish Welfare Fund (Albuquerque and vicinity) (1938); Pres. Herman Bloch; Exec. Sec. Mrs. Rana Adler, 2416 Pennsylvania Ave. N.E.

NEW YORK
ALBANY
1 Jewish Community Council, Inc. (1938); 78 State St. (7); Pres. Sidney LaCholter; Exec. Dir. Sydney Abzug.

Jewish Welfare Fund (incl. Rensselaer); 78 State St. (7); Chmn. Charles Lieberman; Exec. Dir. Sydney Abzug.

AMSTERDAM
1 Federation of Jewish Charities; Pres. Samuel L. Siegel; Sec. Samuel H. Fox, 58 E. Main St.

BINGHAMTON

Jewish Community Council (1937); 155 Front St.; Pres. David Levene; Exec. Dir. Joseph Moseson.

BUFFALO
1, 2 United Jewish Federation of Buffalo, Inc. (1903); Sidway Bldg., 775 Main St. (3); Pres. Arthur Victor, Jr.; Exec. Dir. Arthur S. Rosichan.

ELMIRA
1 Advisory Council of Jewish Communal Leadership (1942); Federation Bldg.; Pres. Lester M. Jacobs; Exec. Dir. Mortimer Greenberg.

GLEN FALLS
Glen Falls Jewish Welfare Fund (1939); Chmn. Moe Bittman; Fin. Sec. Joseph Saelid, 206 Glen St.

GLOVERSVILLE
2 Jewish Community Center of Fulton County (incl. Johnstown); 28 E. Fulton St.; Pres. Isaac Zaleon; Exec. Dir. Ruben Lefkowitz.

HUDSON
1 Jewish Welfare Fund (1947); 414 Warren St.; Pres. Samuel Siegel; Sec. Joel Epstein.

KINGSTON
1 Jewish Community Council, Inc.; 265 Wall St.; Pres. Herman J. Eaton; Exec. Dir. S. Lewis Gaber.

MIDDLETOWN
1 United Jewish Appeal (1939); c/o Middletown Hebrew Association, 13 Linden Ave.; Chmn. Louis Schwartz; Exec. Dir. Moshe V. Goldblum.

NEW YORK CITY
1, 2 Federation of Jewish Philanthropies of New York (incl. Greater New York, Westchester, Queens, and Nassau Counties) (1917); 130 E. 59 St. (22); Pres. Salim L. Lewis; Exec. Vice-Pres. Maurice B. Hexter, Joseph Willen.

1 United Jewish Appeal of Greater New York (incl. New York City and metropolitan areas and Westchester, Queens, Nassau and Suffolk Counties) (1939); 220 W. 58 St. (19); Pres. Monroe Goldwater; Exec. Vice-Pres. Henry C. Bernstein, Samuel Blitz.

Brooklyn Jewish Community Council (1939); 16 Court St., Brooklyn (1); Pres. Daniel Gutman; Exec. Dir. Chaim I. Essrog.

NEWBURY
1 United Jewish Charities (1925); 360 Powell Ave.; Pres. Ernest M. Levinson; Exec. Dir. Murray Gunner.
NIAGARA FALLS

PORT CHESTER
1. Jewish Community Council (1941); sponsors United Jewish Campaign; 258 Willett Ave.; Pres. Morris Levine; Exec. Dir. David Shuer.

POUGHKEEPSIE
Jewish Welfare Fund (1941); 54 N. Hamilton St.; Pres. Maurice Sitomer; Exec. Dir. Julius Dorfman.

ROCHESTER


SARANAC LAKE
Jewish Community Center; 13 Church St.; Pres. Morris Dworski; Sec. Joseph Goldstein.

SCHENECTADY
1. Jewish Community Council (incl. surrounding communities) (1938); sponsors Schenectady UJA and Federated Welfare Fund; 300 Germania Ave. (7); Pres. Alexander Diamond; Exec. Dir. Samuel Weingarten.

SYRACUSE
1. Jewish Welfare Federation, Inc. (1918); sponsors Jewish Welfare Fund (1933); 201 E. Jefferson St. (2); Pres. Samuel Greene; Exec. Dir. Gerald S. Soroker.

TROY

UTICA
1. Jewish Community Council (1933); sponsors United Jewish Appeal of Utica; 110 Foster Bldg., 131 Genesee St. (2); Pres. Samuel Leventhal; Exec. Dir. James M. Senor.

NORTH CAROLINA

CHARLOTTE
1. Federation of Jewish Charities (1940); P. O. Box 2612; Pres. Sidney Levin; Sec. David Hoffman.

GASTONIA
1. Jewish Welfare Fund (1944); c/o Temple Emanuel, 320 South St.; Pres. Robert J. Gurney.

GREENSBORO

HENDERSONVILLE
Jewish Welfare Fund (1946); Pres. Jack Schulman; Sec.-Treas. Morris Kaplan, 527 Justice St.

WINSTON-SALEM
1. Jewish Community Council of Winston-Salem, Inc. (1937); 201 Oakwood Dr. (5); Pres. Fred Burk; Sec. Ernst J. Conrad.

NORTH DAKOTA

FARGO
1. Fargo Jewish Federation (incl. Jamestown, Moorhead, Valley City, Wahpeton) (1939); Pres. L. P. Goldberg; Sec. I. Papermaster, P. O. Box 492.

OHIO

AKRON
1. 2. Jewish Social Service Federation (1914); Strand Theatre Bldg., 129 S. Main St. (8); Pres. Charles E. Schwartz; Exec. Dir. Nathan Pinsky.


CANTON

CINCINNATI

1. United Jewish Social Agencies (1896); 1430 Central Parkway; Pres. Frederick Rauh; Exec. Dir. Maurice J. Sievers.

Federation of Jewish Agencies (1946); 1430 Central Parkway; Pres. Herbert R. Bloch; Exec. Dir. Maurice J. Sievers.

CLEVELAND
1. 2. Jewish Community Federation of Cleveland (1903); 1001 Huron Rd. (15); Pres. Max Freedman; Exec. Dir. Henry L. Zucker.

COLUMBUS
1. United Jewish Fund (1925); 55 E. State St. (15); Pres. Troy A. Feibel; Exec. Dir. Maurice Bernstein.
FEDERATIONS AND WELFARE FUNDS

JEWISH COMMUNITY COUNCIL (1940); 55 E. State St. (15); Pres. Joseph Zox; Exec. Dir. Maurice Bernstein.

DAYTON
1. 2 JEWISH COMMUNITY COUNCIL OF DAYTON (1943); 1123 Knott Bldg. (2); Pres. Ralph N. Kopelove; Exec. Dir. Robert Fitterman.

LIMA
1. FEDERATED JEWISH CHARITIES OF LIMA DISTRICT (1935); P. O. Box 152; Pres. Yale Bloom; Sec. Joseph E. Berk.

LORAIN
JEWISH WELFARE FUND (1938); Pres. Edward J. Gould; Sec. Harold Margolis, 1816 E. 28 St.

STEUBENVILLE

TOLEDO
1. JEWISH COMMUNITY COUNCIL (1936); 308 Frumkin Bldg. (2); Pres. Harvey Fain; Exec. Dir. Alvin Bronstein.
1. UNITED JEWISH FUND (1948); 308 Frumkin Bldg. (2); Pres. Abe J. Levine; Exec. Dir. Alvin Bronstein.

WARREN
1. JEWISH FEDERATION (incl. Niles) (1938); Pres. Eugene Kay; Sec. Maurice J. Brown, 600 Roselawn Ave., N.E.

OKLAHOMA CITY
1. JEWISH COMMUNITY COUNCIL (1941); 312 Commerce Exchange Bldg. (1); Pres. Erwin Alpern; Exec. Dir. Julius A. Graber.

TULSA
1. TULSA JEWISH COMMUNITY COUNCIL (1938); sponsors UNITED JEWISH CAMPAIGN; Castle Bldg., 114 W. 3 St. (1); Pres. Elliott Davis; Exec. Dir. Emil Solomon.

OREGON
1. 2 FEDERATED JEWISH SOCIETIES (incl. State of Oregon and adjacent Washington communities) (1920); 1643 S.W. 12th Ave. (1); Pres. Justin N. Reinhardt; Exec. Sec. Milton Goldsmith.
1. OREGON JEWISH WELFARE FUND (1936); 1643 S.W. 12th Ave. (1); Pres. Alfred J. Davis; Sec. Milton Goldsmith.

Pennsylvania

ALLENTOWN

ALTOONA
1. FEDERATION OF JEWISH PHILANTHROPIES (1920); 1308—17 St.; Pres. R. Charles Klatzkin; Exec. Dir. Arthur Hurwitz.

BUTLER
1. BUTLER JEWISH WELFARE FUND (incl. Butler County, Chicora, Evans City, Mars) (1938); 225 E. Cunningham St.; Pres. Saul Bernstein; Sec. Maurice Horwitz.

CHESTER
JEWISH COMMUNITY COUNCIL (1939); sponsors UNITED JEWISH APPEAL; 8th and Welsh Sts.; Pres. Nathan V. Plafker.

COATESVILLE
COATESVILLE JEWISH FEDERATION (1941); Pres. Benjamin Krasnick; Sec. Benjamin Rabitonowitz, 1104 Sterling St.

EASTON
1. JEWISH COMMUNITY COUNCIL (1939); sponsors ALLIED WELFARE APPEAL; 660 Ferry St.; Pres. Mrs. Chief Levine; Sec. Jack Sher.

ERIE
1. 2 JEWISH COMMUNITY WELFARE COUNCIL (1946); 133 W. 7 St.; Pres. Max Wolf; Exec. Dir. Herman Roth.

HARRISBURG

HAZLETON
JEWISH COMMUNITY COUNCIL; sponsors FEDERATED JEWISH CHARITIES DRIVE; Laurel and Hemlock Sts.; Pres. I. T. Klapper; Exec. Dir. Bernard Natkow.

JOHNSTOWN
1. JEWISH COMMUNITY COUNCIL; V. P. Samuel H. Cohen, 801 Viewmont Ave.; Seymour S. Silverstone, 602 U. S. Bank Bldg.

LANCASTER
1. UNITED JEWISH COMMUNITY COUNCIL (incl. Lancaster County excepting Ephrata)
AMERICAN JEWISH YEAR BOOK

McKEESPORT
UNITED JEWISH FEDERATION (1940); 302 Masonic Bldg.; Pres. Robert Amper.

NORRISTOWN
1. 2 JEWISH COMMUNITY CENTER; Brown & Powell Sts.; Pres. Louis J. Davis; Exec. Dir. Harold M. Kamsler.

PHILADELPHIA
1. ALLIED JEWISH APPEAL (1938); 1511 Walnut St. (2); Pres. Myer Feinstein; Exec. Dir. Ephraim Gomberg.

PITTSBURGH
1. 2 FEDERATION OF JEWISH PHILANTHROPIES (incl. surrounding communities) (1912); 200 Ross St. (19); Pres. Irwin D. Wolf; Exec. Dir. Maurice Taylor.

POTTSTOWN
1. UNITED JEWISH FUND (incl. surrounding vicinity) (1936); 200 Ross St. (19); Pres. Louis J. Reizenstein; Exec. Sec. Maurice Taylor.

POTTSVILLE

READING
1. JEWISH COMMUNITY COUNCIL (1935); sponsors UNITED JEWISH CAMPAIGN; 134 N. 5 St.; Pres. Max Fisher; Exec. Sec. Harry S. Sack.

SCRANTON
1. SCRANTON-LACKAWANNA JEWISH COUNCIL (incl. Lackawanna County) (1936); 440 Wyoming Ave.; Pres. Irving Harris; Exec. Sec. George Joel.

SHARON
1. SHENANGO VALLEY JEWISH FEDERATION (incl. Greenville, Grove City, Sharon, Sharpsville, Pa.) (1940); 1312 Griswold Way; Sec. Bernard Goldstone.

SUNBURY
UNITED JEWISH APPEAL; 249 Arch St.; Pres. Leonard Apfelbaum; Treas. Robert Weis.

UNIONTOWN
1. UNITED JEWISH FEDERATION (incl. Masontown) (1939); Pres. A. L. Lusthaus, Stockton Ave.; Sec. Irving N. Linn.

WASHINGTON

WILKES-BARRE
1. WYOMING VALLEY JEWISH COMMITTEE (1935); sponsors UNITED JEWISH APPEAL; 60 South River St.; Pres. Maurice D. Brandwene; Sec. Louis Smith.

YORK
1. UNITED JEWISH APPEAL; 120 E. Market St.; Co-Chmn. Ben Layetan, Joseph E. Rubin; Sec. Joseph Sperling.

JEWISH ORGANIZED CHARITIES (1928); 120 E. Market St.; Pres. Mose Leibowitz; Exec. Sec. Joseph Sperling.

RHODE ISLAND

PROVIDENCE

WOONSOCKET
1. WOONSOCKET UNITED JEWISH APPEAL, INC. (1949); P. O. Box 52; Chmn. Morton Darmon; Sec. Herman Lantner.

SOUTH CAROLINA

CHARLESTON
1. JEWISH WELFARE FUND; 58 St. Philip St. (10); Pres. Karl Karesh; Exec. Sec. Nathan Shulman.

COLUMBIA
FEDERATED JEWISH CHARITIES; Co-Chmn. M. B. Kahn, 2428 Wheat St., Coleman Karesh, 3000 Amherst Ave.

SUMTER
SUMTER JEWISH WELFARE FUND (1941); Pres. Milton Schlesinger; Sec. J. A. Levy, 32 Frank Clarke.

SOUTH DAKOTA

SIOUX FALLS

TENNESSEE

CHATTANOOGA
1. JEWISH WELFARE FEDERATION (1931); 511 E. 4 St. (3); Pres. Louis Winer; Exec. Dir. Fred A. Liff.
KNOXVILLE
1 Jewish Welfare Fund (1939); 621 W. Vine Ave. (1); Chmn. David M. Blumberg; Treas. I. Rosenblatt.

MEMPHIS
1, 2 Federation of Jewish Welfare Agencies (incl. Shelby County) (1906); Ten North Main Bldg. (3); Pres. Nathan Dermon; Exec. Sec. Jack Lieberman.

1 Jewish Welfare Fund (incl. Shelby County) (1934); Ten North Main Bldg. (3); Pres. Sidney Perlberg; Exec. Dir. Jack Lieberman.

NASHVILLE
1 Jewish Community Council (incl. 19 communities in Middle Tennessee) (1936); sponsors Jewish Welfare Fund; 3500 West End Ave. (5); Pres. Dan May; Exec. Dir. Sam Hatow.

TEXAS

AUSTIN
1 Jewish Federation (1939); Pres. Saul Gellman; Sec. Louis L. Hirschfeld, P. O. Box 1064.

CORPUS CHRISTI
Jewish Community Council; 1806 South Alameda; Pres. Ben D. Marks; Exec. Dir. Harold H. Benowitz.

DALLAS
1, 2 Jewish Welfare Federation (1911); 1817 Pocahontas St. (1); Pres. Bernard Schaenen; Exec. Dir. Jacob H. Kravitz.

EL PASO
1 Jewish Community Council (incl. surrounding communities) (1939); 401 Mills Bldg.; Pres. Albert J. Schwartz; Exec. Dir. Victor Grant.

FORT WORTH
1 Jewish Federation of Fort Worth (1936); 308 Burk Burnett Bldg. (2); Pres. Maurice Rabinowitz; Exec. Dir. Eli Pahn.

GALVESTON
1 Galveston United Jewish Welfare Association (1936); P. O. Box 146; Pres. Joe Swiff; 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. Martin Nadelman; Exec. Dir. Albert Goldstein.

PORT ARTHUR
1 Federated Jewish Charities and Welfare Funds (1936); P. O. Box 442; Pres. Harvey H. Goldblum; Treas. Sam Wyde.

SAN ANTONIO
1, 2 Jewish Social Service Federation (incl. Bexar County) (1924); 307 Aztec Bldg. (5); Pres. Herman Glosserman; Exec. Dir. Louis Lieblich.

TYLER
1 Federated Jewish Welfare Fund (1938); Pres. Abe Laves; Sec-Treas. Isador Frenkle, People's National Bank Bldg.

WACO
1, 2 Jewish Welfare Council (1929); Pres. Edward Fred; Sec. Abbye L. Freed, Jr., 3882 Huaco Lane.

UTAH

SALT LAKE CITY
1 United Jewish Council (1936); 907 First Security Bank (1); Pres. Max Siegel; Exec. Dir. Philip M. Stillman.

VERMONT

VIRGINIA

HAMPTON
1 Jewish Community Council (incl. Phoebus) (1944); 18 Armistead Ave., Phoebus; Pres. Milton Familant; Sec. Allan Mirvis.

NEWPORT NEWS
1 Jewish Community Council (1942); 98—26 St.; Pres. Theodore H. Beskin; Exec. Dir. Charles Olshansky.

NORFOLK
1 Norfolk Jewish Community Council, Inc. (1937); 700 Spotswood Ave. (7); Pres. Hyman H. Block; Exec. Dir. Morton J. Gaba.

PETERSBURG
1 United Jewish Community Fund (1938); Co-Chmn. Louis Hersh and Morton Sollod; Sec. Alex Sadle, 1651 Fairfax Ave.

RICHMOND
1 Jewish Community Council (1935); 2110 Grove Ave. (20); Pres. Irvin Markel; Exec. Dir. Julius Mintzer.

WASHINGTON

SEATTLE
1 Federated Jewish Fund & Council (incl. surrounding communities) (1937);
SPOKANE
1 Jewish Community Council (incl. Spokane County) (1927); sponsors United Jewish Fund (1936); 400 Title Bldg. (1); Pres. Albert Weiland; Sec. Robert N. Arick.

TACOMA
1 Federated Jewish Fund (1936); Pres. Jerry Spellman, 1122 Broadway (2).

WEST VIRGINIA
CHARLESTON

HUNTINGTON
1 Federated Jewish Charities (1939); P. O. Box 947; Pres. M. D. Friedman; Sec. Treas. E. Henry Broh.

WHEELING
1 Jewish Community Council (incl. Moundsville) (1933); Pres. John Wiesman; Sec. Arthur Gross, 3 Locust Ave.

CANADA
BRITISH COLUMBIA
VANCOUVER
1 Jewish Community Council of Vancouver (incl. New Westminster) (1932); 2675 Oak St. (9); Pres. J. V. White; Exec. Dir. Louis Zimmerman.

WINNIPEG
1 Jewish Welfare Fund (1938); 370 Hargrave St.; Pres. Saul M. Cherniack; Exec. Dir. Aaron B. Feld.

ONTARIO
HAMILTON
1 United Jewish Welfare Fund (1939); 57 Delaware Ave.; Co-Chmn. Archie Levine, Philip Rosenblatt; Exec. Dir. Louis Kurman.

COUNCIL OF JEWISH ORGANIZATIONS (1934); 57 Delaware Ave.; Pres. George Rosenblod; Exec. Dir. Louis Kurman.

KINGSTON
1 Jewish Community Council (1947); Pres. Sheldon J. Cohen; Sec. A. de S. Pimontel, 26 Barrie St.
## Jewish Periodicals

### UNITED STATES

#### ALABAMA


#### ARIZONA


#### CALIFORNIA


#### COLORADO


#### CONNECTICUT


#### DELAWARE


#### DISTRICT OF COLUMBIA


#### FLORIDA

**American Jewish Press.** See News Syndicates, p. 557.


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1 Periodicals which have been in existence at least one year prior to June 30, 1954, 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 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 no reply was received and that the information, including name of publication, date of founding, and address, is reprinted from the American Jewish Year Book, 1954. For organizational bulletins, consult organizational listings.
AMERICAN JEWISH YEAR BOOK


GEORGIA


ILLINOIS


INDIANA


IOWA

* IOWA JEWISH NEWS (1931). 1200 Sixth St., Des Moines.


KENTUCKY


LOUISIANA


MARYLAND


MASSACHUSETTS


MICHIGAN

AMERICAN JEWISH PRESS. See News Syndicates, p. 557.

DETROIT JEWISH NEWS (incorporating DETROIT JEWISH CHRONICLE) (1941). 17100 West Seven Mile Road, Detroit, 35. Philip Slomovitz. Weekly.

MINNESOTA


MISSOURI


NEBRASKA


NEW JERSEY

* JEWISH NEWS (1947). 24 Commerce St., Newark, 2.

NEW YORK


* JEWISH CHRONICLE (1941). 639 S. State St., Syracuse, 3.


NEW YORK


JEWISH PERIODICALS


ECOCONOMIC HORIZONS. See ISRAEL ECONOMIC HORIZONS.


Jewish Outlook. See Mizrachi Outlook.


JEWISH PERIODICALS


OUR VOICE. See UNZER STIMME.


SEVEN ARTS FEATURE SYNDICATE. See News Syndicates, p. 557.


WESTCHESTER JEWISH TRIBUNE. See New York State.


* DOS WORT LIBRARY (1934). 175 E. Broadway, 2.


YIDISHE SHPRAKH (1941). 535 W. 123 St., 27. Yudl Mark. Quarterly; Yiddish. Yiddish Scientific Institute—YIVO.


YOUTH AND NATION. See Young Guard.

NORTH CAROLINA


OHIO


JEWISH LAYMAN. See AMERICAN JUDAISM, N. Y. C.


JEWISH VOICE PICTORIAL (1938). P. O. Box 3593, Cleveland, 18. Leon Wiesenfeld. Quarterly.

LIBERAL JUDAISM. See AMERICAN JUDAISM, N. Y. C.


OKLAHOMA


VERMONT

*VERMONT JEWISH VOICE (1942). 34 Henderson Terrace, Burlington.

WASHINGTON


WISCONSIN

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**American Jewish Bibliography**

**HISTORY**

AUSUBEL, NATHAN. A pictorial history of the Jewish people; from Bible times to our own day throughout the world. New York, Crown, 1953. 346 p.

Through the establishment of the State of Israel.


Intended as a text for an introductory history survey course, but useful for the lay reader as well.


A selection of articles and essays on historical subjects.


An examination of the minute books of the Jewish congregations of Recife and Mauricia, Dutch Brazil.

**JEWIS IN THE UNITED STATES**


Includes material on the history of the Baltimore Jewish community.


The second and final volume, the first of which takes the story from 1882 to 1914.


A sociological interpretation based on contemporary records and original sources.


Illustrations of Jewish immigrants living on New York's lower East Side around the turn of the century. Brief text in English and Yiddish.


Aims to present the philosophy, objectives, and activities of Jewish community centers in the United States.


Reproductions of eighteenth-and-nineteenth-century miniatures.


Includes chapters on four new sports personalities, as well as additional material on those who appeared in the first edition.


Presented within the context of its relations with the larger community.

**JEWIS IN OTHER LANDS**


A leader of the underground movement tells how the Christian denominations of Denmark united to save the Jewish population from annihilation by the Nazis.

COHEN, ELIE A. Human behavior in the concentration camp; tr. from the Dutch by M. H. Braaksma. New York, Norton, 1953. xvi, 295 p.

A doctoral thesis based on personal experience.

Sketches of thirty Jewish communities in various parts of Europe which the author visited between the two World Wars.


An anthology, taken from first-hand sources, of the heroic uprising of the Jews against their Nazi captors.


The second of two studies on Jewish life in the Soviet Union and in the satellite countries sponsored by the Library of Jewish Information of the American Jewish Committee.


Includes a chapter on the Jews.


An account of President Eisenhower's efforts on behalf of the displaced Jews of Europe following their liberation from the concentration camps.

REITLINGER, GERALD ROBERTS. The final solution; the attempt to exterminate the Jews of Europe, 1939-1945. New York, Beechhurst Press, 1953. xii, 622 p.

An account of the Nazi plan for exterminating the Jews of Europe and the way the plan was administered in Germany and the occupied countries.


A record of the manner in which the Jews freed from concentration camps adjusted to life in Germany while awaiting resettlement in other countries.


Includes a chapter entitled: Jewry under Soviet rule.


Impressions of Jewish communities in Europe, Latin America, the Union of South Africa, India, Israel, and the southeastern United States.

RELIGION AND PHILOSOPHY


The first of three projected volumes on Judaism.


The third book deals with events involving Egyptian Jewry under Ptolemy IV; the fourth book is a work of edification and devotion in the form of a discourse.


Aims to aid "the reader in the solution of his or her own problems."


A digest of Judaism as a civilization, by Mordecai M. Kaplan. Introduces some material from Judaism in transition, by the same author.

FOX, EMMET. The ten commandments, the master key to life. New York, Harper, 1953. 158 p.


On the attitude of ancient and modern Jews toward the main teachings of Jesus.


The festivals, fasts, and holy days regarded "as manifestations of a constantly evolving process."

GOODENOUGH, ERWIN RAMSDELL. Jewish symbols in the Greco-Roman period. New York, Pantheon Books, 1953. 3 v. (Bollingen series, 37)

The first three of seven projected volumes intended to "discover the religious attitudes of the Jews in the Greco-Roman world."

GORDIS, ROBERT. The Song of songs; a study, modern translation and commentary.

Text in English and Hebrew.


Intended to complement two previous volumes, this is a study of the Wisdom literature of the Old Testament which includes the Books of Proverbs, Job, Ecclesiastes, and several Psalms.


On the influence of Judaism on non-Jews prior to and after the rise of Christianity.


Questions and answers on the Bible, Judaism, Jewish history, and Jews eminent in various fields.


Presents a viewpoint in opposition to German idealist philosophy, which "reduces the world to the perceiving self."


Advice on many topics, some of it based on religious precepts.

THIRY, PAUL, BENNETT, RICHARD M., and KAMPHOE  NER, HENRY L. Churches & temples. New York, Reinhold, 1953. 1 v. (various paging) (Progressive architecture library)

Each section is contributed by an architect noted in his particular field.

VAINSTEIN, JACOB. Cycle of the Jewish year; a study of the festivals and of selections from the liturgy. New York, Bloch, 1954. 185 p.

Quotations from famous literary figures, as well as religious leaders.

**Waxman, Meyer.** A handbook of Judaism, as professed and practiced through the ages. 2d ed., enl. Chicago, L. M. Stein, 1953. xii, 210 p.

The revised edition includes additions to chapter five, and a new chapter entitled: Dogmas of Judaism.


Conversations with the distinguished British philosopher in which he frequently compares Greek and Hebrew civilizations to the disparagement of the latter.


A chronicle of Jerusalem's history from before 1000 B. C. to the present.

**SERMONS**


A collection of festival and Sabbath sermons.


The eleventh annual collection of sermons by Orthodox rabbis.


Sermons and addresses delivered over a period of eighteen years reflecting the author's interpretation of Reform Judaism.

**wise, judah L.** On this day; brief bar mitzvah addresses based on the portions of the week (Sidrot) for each Sabbath of the year. New York, Bloch, 1954. 64 p.

**CONTEMPORARY PROBLEMS AND INTERGROUP RELATIONS**


A study of the roots of hostility, including recommendations for reducing group tensions.

**Bruce, John Campbell.** The golden door; the irony of our immigration policy. New York, Random House, 1954. 244 p.

A condemnation of the McCarran-Walter act and the unjust administration of United States immigration laws. Includes case studies.

**Cartwright, Dorwin and Zander, Alvin, eds.** Group dynamics; research and theory. Evanston, Ill., Row, Peterson, 1953. xiii, 642 p.

Intended for the specialist.


An analysis of "The authoritarian personality," a study which was sponsored by the American Jewish Committee in 1950.


Intended primarily for educators.

**Fineberg, solomon andhil.** The Rosenberg case; fact and fiction. New York, Oceana Publications, 1953. 159 p.

Distinguishes between the actual facts in the case and the Communist distortion of the facts for propaganda purposes.

**Greenberg, Hayim.** The inner eye; selected essays. New York, Jewish Frontier Association, 1953. xv, 393 p.

Essays on Jews and Judaism, religion and ethics, Zionism and Israel, Socialism and Communism, and sketches on diverse themes.

**Konvitz, Milton Ridvas.** Civil rights in immigration. Ithaca, N. Y., Cornell Univ. Press, 1953. xii, 216 p. (Cornell studies in civil liberty)

Aims to present an objective, critical evaluation of American immigration policy.


**Roy, Ralph Lord.** Apostles of discord; a study of organized bigotry and disruption on the fringes of Protestantism. Boston, Beacon Press, 1953. xii, 437 p. (Beacon studies in church and state)

An exposé of some of the "groups and individuals active in the current campaign of extremists to capture the Protestant mind."


Attempts to "present a comprehensive picture of the effort to achieve fair employment practices through government intervention."

**Saenger, Gerhart.** The social psychology of prejudice; achieving intercultural understanding and cooperation in a democracy. New York, Harper, 1953. 304 p.
Intended as a textbook for persons interested in improving intergroup relations.


An objective survey undertaken for the United Nations High Commissioner for Refugees.

ISRAEL AND ZIONISM

BEN GURION, DAVID. Rebirth and destiny of Israel; ed. and tr. from the Hebrew under the supervision of Mordekhai Nurock. New York, Philosophical Library, 1954. 539 p.

A collection of essays and addresses by the former prime minister of Israel, delivered or written over the years from 1915 to 1952.


A profusely illustrated account of modern building in Israel presented in relation to its architectural history.


A condemnation of Zionism and the creation of the Jewish state.


Deals with the evolution, present condition and promise of the State of Israel; the relation of Israel to American Jews; and the role played by Chaim Weizmann in Zionism.


Observations based on a tour of the settlements in Israel in which children from various countries throughout the world were learning to adjust to their new environment.


The second essay is entitled: The prosperity of his servant; a study of the origins of the Balfour declaration of 1917.


Questions and answers on the current situation.
A story of the tangled love lives of two couples in a Western city which includes two Jews, one an antique dealer, the other an assistant district attorney.


The French Catholic widow of a Jew protects her daughter during the German occupation of the country; she falls in love with a priest and returns to her religion.


The experiences of a Chicago Jew. Received fifth annual National Book Award.


A Jewish financier is robbed of a valuable collection of art objects by some natives in a novel dealing with Negro-white relations in South Africa.


Experiences on a cruiser in the Aleutians and the South Seas during World War II. One of the principals is a Jewish gun captain from Brooklyn.


A French businessman collaborates with the Germans, confiscates the shares of one of the owners of the company, a half-Jew, then poses as a generous benefactor when he helps the Free French to get the man out of a concentration camp.


A Jew from New York's East Side goes to the Southwest in search of health. He eventually settles in a small town in New Mexico where he prospers.


A group of Polish Jews leave for Palestine in the early 1900's during a period of anti-Semitic excesses.


A wealthy woman in search of eternal youth falls into the hands of some unscrupulous persons. In Israel all have a change of heart.


A successful hotel proprietor in Cleveland becomes involved in race hatred when he permits a Negro to stay at his hotel.


The daughter of conventional, Protestant parents in South Africa frees herself from her old environment when she falls in love with a Jew, and when she comes to understand the position of the natives.


There is great excitement in the Jackson purchase country of Kentucky during the 1840's when the word is spread that the first Jew any of the inhabitants had ever seen had come to settle there.


Nineteen stories and sketches of life in New York City; many contain Jewish characters.


A German schoolteacher, despondent because of blindness due to an illness, is encouraged to reconstruct his life when he is presented with a game which was played by Jews in one of the concentration camps.


A young Polish Jewish girl in Paris falls in love with a German, who later serves with the Nazi army.


A novel about the American volunteers who flew for Israel during its War of Independence.


A young Jewish girl becomes a symbol of hope and courage to the others fighting for the liberation of Israel from the British and the Arabs.


A novel about the American volunteers who flew for Israel during its War of Independence.


The son of a stern Afriander father turns to a Jewish storekeeper for counsel after he has ruined his life and that of his family by transgressing the laws segregating the races in South Africa.

The story of Abram's life in the land of Ur to the point at which he determines to lead his people to a land where they can worship the one God.


A German becomes a Nazi because of his love for a Jewish woman who admires Hitler. The story is concerned with his eventual disillusionment.

ROTHGIESSER, RUBEN. The well of Gerar; tr. from the German ms. by Harry Schneideman. Philadelphia, Jewish Publication Society of America, 1953. 287 p.

Experiences of a young Jewish man in South America and in various capitals of Western Europe during the period of the Jewish emancipation.


A day in the life of a Jewish family in Johannesburg, S. A.


A Communist leader in Italy and his Jewish refugee sweetheart finally succeed in their determination to break with the Party.


Takes the story of Moses' life from its beginning through the deliverance from Egypt.


The last volume of a trilogy. One of the principal characters is an ex-Communist who aids the partisans in Yugoslavia. Another is a Jew who is in Warsaw at the time of the destruction of the Warsaw Ghetto.

STERN, DANIEL. The girl with the glass heart; a novel. Indianapolis, Bobbs-Merrill, 1953. 338 p.

The story of a Jewish girl who could help others to resolve their difficulties but who could not help herself.


Continues the adventures of the immigrant boy from Galicia begun in One foot in America.


A successful American businessman falls in love with an Austrian Jewish refugee musician. He encounters opposition from his business associates who tell him he is expected to marry "suitably."


The story of the education and practice of a small-town doctor. Includes a physician who was not appointed dean of the medical school because he was a Jew.


A woman who has tried to live as a non-Jew is confronted with a dilemma when her daughter informs her that she plans to marry a rabbi.


A Jewish police detective and a Catholic priest cooperate to solve a murder mystery.


Concerned with the battle to conquer his many fears waged by a wounded Jewish Navy flier, washed up on a small Pacific island.

THE ARTS


A biography of the noted American composer, with emphasis on his musical education and on his compositions.


From the earliest times to the present.


From the beginning of the twentieth century to the present, with emphasis on the Russian scene.
BIOGRAPHY

A personal account of daily life in Palestine by a woman who left Canada in 1936 to make her home there.

The first in a contemplated two-volume work on the life of Lev Bronstein, who became Leon D. Trotsky, one of the leaders of the Russian Revolution.

The adventurous life of the son of immigrant parents from Poland who settled in England. Morris Cohen became an aide and bodyguard to Dr. Sun Yat-sen in China.

Autobiography of the well-known novelist and playwright.

HERSKOVITS, MELVILLE JEAN. Franz Boas; the science of man in the making. New York, Scribner, 1953. 131 p. (Twentieth century library)
Discusses the scientist's contributions to the field of cultural anthropology.

The first of a projected three-volume definitive biography of the great psychoanalyst.

Intended to "convey a sense of Torahtrue leadership through the last 190 years."

KATZ, DORIS. The lady was a terrorist during Israel's war of liberation; with an introd. by Konrad Bercovici. New York, Shiloni Pub., 1953. xv, 192 p.
Personal experiences in the Irgun Zvai Leumi, a militant underground organization, of which the author's husband was a leader.

KOMROFF, MANUEL. Big city, little boy. New York, Wyn, 1953. 182 p. (Growing up in America series)
Reminiscences of childhood years in New York City around the turn of the century.

 Tells about the author's early lower East Side background, and discusses the psychological factors responsible for his undertaking some of his cases.

Life in London's East End as seen through the eyes of a small Jewish boy.

The author's mother, an indomitable woman, travels with her three small children through Siberia, Japan, and South Africa in order to rejoin her husband.

ROTH, LILLIAN. I'll cry tomorrow; written in collaboration with Mike Connolly and Gerold Frank. New York, Fell, 1954. 347 p.
A stage and moving picture star of the 1920's, born a Jew, tells of how she became an alcoholic, of her rehabilitation through Alcoholics Anonymous, and of her recent conversion to Catholicism.

Jewish physicians and health officials are principals in many of the cases involved.

The recollections of a small-town boy who became a theatrical press agent.

A profusely illustrated account of the successful collaboration of Richard Rodgers and Oscar Hammerstein II in the field of musical comedy.

An exhaustive biography of the noted theatrical producer and director.

The personalities and the business methods that have built up one of the most famous stores in the United States.

Recollections of a distinguished career in Jewish social service, by the former executive vice president of the American Jewish Committee.

A biography of Dr. Jacob Jerome Steinfeld, a general practitioner in New York City, written by two of his patients.


Recollections of the growth of the motion picture industry.

JUVENILE

ABRAHAMS, ROBERT DAVID. The Commodore; illus. by Albert Gold. Philadelphia, Jewish Publication Society of America, 1954. 191 p. (Jacob R. Schiff library of Jewish contributions to American democracy)

The life of Uriah P. Levy, who served in the United States Navy during the first half of the nineteenth century.


A historical presentation for young children.


Prepared for the American Council for Judaism.


A picture book with brief text for young children of all faiths.

GAER, JOSEPH. Young heroes of the living religions; drawings by Anne Marie Jauss. Boston, Little, 1953. xiv, 201 p.

Includes biographies of Abraham, Moses, and David.


Intended for the young child.


The story of a child living with her family on New York's lower East Side in the early twentieth century. For children aged nine to eleven.


POSY, ARNOLD. Holiday night dreams; drawings by Hella Arensen. New York, Bloch, 1953. 263 p.

Adventures of the four sons mentioned in the Haggadah, as told to three children on the first night of Passover.

ROUNDS, RUTH. It happened to Hannah; illus. by Dorothy Bayley Morse. New York, Dutton, 1954. 122 p.

A young Protestant learns something about the lives of her Jewish neighbors when she moves to Washington Heights.


Intended for children aged ten to twelve.

TEXTBOOKS


An adaptation of The Bar Mitzvah Treasury for use in confirmation classes.


Ideas and techniques useful for persons called upon to costume a Biblical presentation.


The first volume of a text intended for children ten to twelve years of age.


A handbook for directors, program chairmen, and adult education leaders interested in planning programs.


Intended to provide non-Jewish children with an understanding of Jewish history, life, and culture.

The third and final volume of a history for young people, this continues the story from the exile from Spain to 1949.


The first book on the subject for boys and girls.


Intended for young people of high school age.


From Abraham to Solomon. For children aged ten to twelve.

**REFERENCE AND ANNUALS**


In addition to reports, lists, etc., includes: Azerbaijan in Jewish history, by W. J. Fischel.—The distribution of land and sea on the earth's surface according to Hebrew sources, by Solomon Gandz.—The credo of a fourteenth century Karaite, by Ernest Mainz.—Saadia Gaon, the earliest Hebrew grammarian, by S. L. Skoss.—The ascension of Phinehas, by Abram Spiro.—Maimonides' statement on political science, by Leo Strauss.—Isaac Arama on the creation and structure of the world, by Sarah Heller-Wilensky.—The Marquis de Langallerie and his program for a Jewish state, by N. M. Gelber [in Hebrew].—Concerning Mainz's article, by S. Abramson [in Hebrew].


Besides the usual reference features, includes reviews of life in the Jewish communities in the United States and foreign countries.


In addition to proceedings, reports, memorial addresses, membership lists, etc., includes: Jewish scholarship and Christian translations of the Hebrew Bible, by H. M. Orlinsky.—The "Judeo-Christian heritage"—a psychological revaluation and a new approach, by H. E. Kagan.—The state of the reform movement; a symposium.—Practical problems of the ministry; a symposium.—Contemporary currents in Jewish theology; a symposium.—New goals in Jewish religious education, by A. N. Franzblau.—Psychiatry and pastoral counseling; a symposium.—Sermons and sermon techniques; a symposium.


In addition to lists, reports, resolutions, etc., the following addresses and papers are included: The spirit of prayer, by A. J. Heschel.—Prayer and the modern Jew, by Eugenie Kohn.—The weekday service, by Jerome Lipnick.—Personal prayer, by Arnold Lasker.—The content of Jewish education, by Judah Goldin.—Music for the American Conservative synagogue, by Hugo Weisgall.—Israel: the next phase, by Avraham Harman.

**YIVO annual of Jewish social science.** v. 8, ed. by Koppel S. Pinson. New York, Yiddish Scientific Institute, 1953. 303 p.

A selection of articles which appeared previously in Yiddish in YIVO publications. This issue is devoted entirely to the treatment of the Jews during the German occupation of Europe, 1933-45.

Iva Cohen
Necrology: United States

ABELSON, PAUL, labor arbitrator, tchr, lecturer; b. Kovno, then Russia, Sept. 27, 1878; d. N. Y. C, Nov. 4, 1953; since 1911, impartial arbitrator in various industries; admin. mem., NRA, for seven apparel trade codes, 1933; treas. Fed. of Jewish Farmers of Am., 1905-20; co-fdr, Madison House Settlement, 1898; charter mem. Nat. Acad. of Arbitrators; ed.-in-chief English-Yiddish Encyclopedic Dictionary (1912); au. books and articles on educ, civics, industrial relations; tchr extension div., Columbia Univ., JTS, Sch. for Jewish Communal Work, Cornell.


BADER, GERSHOM, Yid. au. and ed.; b. Cracow, Poland (Galician Austria), Aug. 21, 1868; d. N. Y. C, Nov. 11, 1953; contrib. to Yid. periodicals in Galician Austria; founded Tageblatt, first Yid. daily in Lemberg, then Austria, 1904; came to U.S. 1912; feature writer Jewish Morning Journal since 1927; au. short stories, plays, sketches, Jewish Spiritual Heroes (1940); hon. v.p., Fed. of Polish Jews in Am.


1 Including Jewish residents of the United States who died between July 1, 1953 and June 30, 1954.


Dickstein, Samuel, U.S. Congressman, State Supreme Court justice; b. Russ., Feb. 6, 1885; d. N. Y. C, April 25, 1954; mem. N. Y. C Bd. of Aldermen 1917-19; mem. N. Y. State Assembly 1919-22; mem. U.S. Cong. 1923-45; State Supreme Court justice 1946-54; authored and sponsored housing, kashrut, and immigration and naturalization laws; stimulated House to appoint special com. to investigate Nazis and Communists 1934; chmn House Com. on Immigration and Naturalization 1931-45; took leading role in protesting Nazi activities in U.S. and Nazi persecution of Jews abroad.


Einhorn, Max, gastroenterologist; b. Grodno, Poland, Jan. 10, 1862; d. N. Y. C, Sept. 22, 1953; taught at Columbia University, Massachusetts Inst. of Technology, Med. College at New York Univ.; dir. Laboratory of Industrial Hygiene 1936-52; pres., Heb. Technical Inst.; au. several books and monographs in his field.

Gehrman, Lucy, Yid. actress; b. Warsaw, Poland, 1889; d. N. Y. C, May 6, 1954; for many yrs star in Yid. theatre; acted with husband, and with Maurice Schwartz; starred in Yid. movie Got, Mensh, un Tayvel.


Ginzberg, Louis, Talmudic and Midrashic scholar; b. Kovno, then Russia, Nov. 28, 1873; d. N. Y. C, Nov. 11, 1953; prof. of Talmud and Rabbinics, JTS, 1902-53; a fdr of Am. Acad. for Jewish Research and pres. 1929-41; awarded hon. degrees from Harvard, Jewish Inst. of Rel., Drop- sie, HUC, Brandeis Univ.; au. books and studies, inc. Genizah Studies (1909), Legends of the Jews (7 vols., 1909-28); Students, Scholars and Saints (1928), Commentary on the Talmud of Jerusalem (3 vols. completed, 1941). (For appreciation, see p. 573.)


consultant in planning Rothschild-Hadasah Hosp. and Heb. Univ. Med. Sch. in Israel; chmn JDC's Health Com. for war-stricken areas.


HYMAN, TILLIE ENDEL, communal leader; b. New Orleans, La., 1875 (?); d. N. Y. C, July 19, 1953; dir., then chmn of bd. then treas. Central Jewish Inst.; past treas. Women's League of the United Synagogue; past v.p. and dir. of N. Y. YM-YWHA.


JASSINOWSKY, PLNCHOS, cantor and comp.; KAHAN, JOSEPH, ed.; b. Poland, 1878; d. N. Y. C, Nov. 15, 1953; owner of I. Kauffmann, publishing and book selling firm, Frankfort (founded by grand-father 1832), specializing in Judaica and Hebraica; act. in local Jewish communal affairs; liaison between Jewish community of Frankfort and Nazi Govt.; came to U.S. 1941; resumed activities as rare book dealer; acquired a Gutenberg Bible (now in Library of Cong.).


LEVY, HELEN YEAMANS, philanthropist; b. N. Y. C, 1887 (?); d. N. Y. C., May 20, 1954; contributed (with husband) $1,000,000 to estab. the Joseph and Helen Yeamans Levy Fdn for medical research, Beth Israel Hosp.; a dir. Beth Abraham Home, Hadassah, Palestine Lighthouse; a fdr Soc. for the Advancement of Judaism; contrib. to Fed. of Jewish Philanthropies and UJA.


LIEBOVITZ, HANNAH WEINBERG, philanthropist; b. 1884 (?); d. N. Y. C, Nov. 24, 1953; one of first mem. of Hadassah; hon. chmn women's div. UJA; a fdr of women's div. Soc. for the Advancement of Judaism; ldr in war relief and Red Cross work in both World Wars.

LIEBOVITZ, HANNAH WEINBERG, philanthropist; b. 1884 (?); d. N. Y. C, Nov. 24, 1953; one of first mem. of Hadassah; hon. chmn women's div. UJA; a fdr of women's div. Soc. for the Advancement of Judaism; ldr in war relief and Red Cross work in both World Wars.

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2. 1954; for many years pres. Assembly of Orthodox Rabbis in Am.; wrote on Jewish affairs.


PETLUCK, ALICE S., lawyer, civic leader; b. Russia, July 23, 1873; d. N. Y. C., Dec. 4, 1953; first woman lawyer to practice in Federal District Court Southern Dist. of N. Y.; first woman to argue case in Appellate Div. First Dept.; fdr and former dir. Bronx Women's Bar Assoc.; act. in local civic and communal orgn., incl. Women's Am. ORT, Mizrahi Woman's Orgn.


RUDINOW, MOSHE, cantor; b. Odessa, Russia, 1891 (?); d. Oakland, Cal., Nov. 14, 1953; sang opera in Kiev, Russia; concert stage, Palestine, fdr Palestine Opera Company; came to U.S. 1928; cantor Temple Emanuel, N. Y. 1928-48; mem. exec. council Am. Chazan-Ministers.

SCHAUS, HAYYIM, Jewish historian, au. and tchr; b. Gorzde, Lithuania, May 8, 1884; d. Los Angeles, Cal., Oct. 4, 1953; prof. of Bible and Jewish hist. Jewish Tchr Sem., N. Y., 1918-48; faculty mem. Coll. of Jewish Studies and Univ. of Judaism, Los Angeles, Calif., 1948-52; au. several Yid. books on Jewish hist., incl. 4-vol. history of the Jews; au. *Jewish Festivals* (1938) and *Lifetime of a Jew* (1950); au. numerous articles on Bible and Jewish hist. in Yid. periodicals and newspapers.

SCHEINMAN, BENJAMIN JOSEPH, lawyer, judge, civic leader; b. Detroit, Mich., Dec. 18, 1896; d. Los Angeles, Cal., Feb. 18, 1954; deputy dist. atty Los Angeles 1925-30; Municipal Court judge 1931-37; Su-

SHUNFENTHAL, Chaim, rabbi, tchr; b. 1884 (?) d. N. Y. C., Dec. 6, 1953; prof. of Talmud Rabbi Isaac Elchanan Theol. Sem. and Yeshiva Univ. for over 20 yrs.


TAEUBLER, Eugene, historian, prof., au.; b. Gostin, Poland, 1879; d. Cincinnati, O., August 13, 1953; fdr and dir. Central Archives of the Jews in Germany 1906-19; ed. Mitteilungen des Gesamtaarcbives der deutschen Juden 1908-15; lecturer in ancient hist. Univ. of Berlin 1919; dir. Acad. of Jewish Research, Berlin 1919; taught hist. at Universities of Zurich and later Heidelberg until 1933; research prof. and lecturer in Bible and Hellenistic lit., HUC, Cincinnati, O. until 1951; au. several books and monographs in his field, incl. Imperium Romanum (1913); Terremare und Rom (1932).


WILENSKY, Mary, Yid. actress; b. Warsaw, Poland, April, 1874; d. N. Y. C., Sept. 5, 1953; acted in troupe under Jacob Adler; noted for roles as comedienne.

LOUIS GINZBERG

On November 11, 1954, Prof. Louis Ginzberg died in New York City at the age of eighty. He had added lustre to the long lines of distinguished scholars and saints who formed his ancestry, and to the even longer line of rabbinic tradition which had reached a new peak through his life.

His family included such timeless geniuses as Rabbi Mordecai Yoffe (1530–1612), author of the famous code of Talmudic law known as Lebushim; Rabbi Moses Ribkas (seventeenth century), author of the Beer ha-Golah, containing notes on Rabbi Joseph Caro’s Shulhan Aruk; Rabbi Aryeh Loeb ben Asher (eighteenth century), the author of the famous collection of Shaagat Aryeh Responsa, as well as the great codifier, Rabbi Moses Isserles (ca. 1520–1572), whose supplement to Caro’s code of Talmudic law is generally accepted as the guide for religious practice among all German, Polish, and other Central European and East European Jews. On his mother’s side, Louis Ginzberg belonged to the family of the Gaon of Vilna (Rabbi Elijah Gaon, 1720–97), the most illustrious Jewish family in Lithuania. Through bloodkinship and marriage Professor Ginzberg was related to almost every outstanding Jewish scholar in Lithuania and Poland.

Louis Ginzberg had mastered the wisdom to be garnered from such noted rabbinical schools as those of Telshe and Slobodka in Lithuania, and had added studies at the German universities of Berlin, Strasbourg, and Heidelberg. This early education had been supplemented by the experience of half a century in America. Rare genius and diversified life in different civilizations had combined to produce in him immense learning, profound insights, vivid imagination, and extraordinary wisdom in the conduct of human affairs. Thus his lifework can be considered either as a commentary on the modern scene drawn from ancient religious texts, or a commentary on ancient religious texts drawn from the modern scene.

Louis Ginzberg’s whole life, as he himself remarked, bore the indelible stamp of his great-granduncle, the Gaon of Vilna; and was deeply marked, too, by influences emanating from the example of his father, the erudite and pious Rabbi Isaac Ginzberg (who modestly never accepted rabbinic office, but insisted on earning his livelihood as a merchant), and Rabbi Israel Salanter, the founder of the ethicist, musar movement among the Lithuanian rabbinic academicians. Born in Kovno in 1873, the scholar’s childhood training was typical of Lithuanian Jewry at its best. He was the object of great affection and tenderness toward his spirit, rather than his body, directing his development into a worthy scion of his distinguished ancestors. The particular stress on the example of the Gaon of Vilna which pursued blue-eyed Louis Ginzberg from the cradle to the grave was said to reflect a family tra-
dition that, like the Gaon of Vilna, its future Gaon would have blue eyes. Those blue eyes determined the course of his life. As often happens, legend tended to fulfill itself. Because the Gaon had begun his schooling at the age of three, it was considered improper for the infant Louis Ginzberg to play; he could not engage in the slightest frivolity without being reminded that that was not the way the Gaon had behaved at his age.

Instead of driving the child away from Torah study, these admonitions, combined as they were with care, tenderness, and admiration of his astonishing precocity, impressed on him a profound sense of responsibility for the future of Torah. His rare gifts of memory and imagination and his tireless assiduity brought distinction as a promising scholar before he was bar mitzvah. At fifteen he had learned discussions with some of the outstanding scholars of the day, including the great Rabbi Isaac Elhanan Spektor, the world famous rabbi of Kovno.

Louis Ginzberg's teachers hoped that he would remain at the Lithuanian yeshivot, and ultimately head one of them. But this plan was abandoned because of the insomnia and physical weakness which developed as he approached his twentieth year. Yielding to the pleading of Louis Ginzberg's mother, his father somewhat reluctantly agreed that the young scholar should leave Lithuania. For some years the future professor remained with his parents in Amsterdam, supplementing his wide and profound rabbinic learning with Western science and humanities.

About 1895, Louis Ginzberg left Amsterdam for further studies in secular science at the German universities. In 1898, he received a doctorate from the University of Heidelberg. After a short stay in Amsterdam he went to New York City, where he foresaw the possible development of a center of Jewish learning. The Jewish Encyclopedia, destined to become the first great contribution of American Jewry to Jewish scholarship, was then projected, and Louis Ginzberg became one of its moving spirits, a major influence in its planning. He was formally the editor of the material on rabbinical literature, but actually a large part of the first volume and much of the later volumes was planned, edited, or written by him.

In 1902, Solomon Schechter and Cyrus Adler, heads of the reorganized Jewish Theological Seminary of America, invited Louis Ginzberg to be its professor of Talmud and senior member of the faculty, posts he held for the rest of his life. His more than five decades at the Seminary were spent in unceasing effort to translate the Talmud, and the innumerable commentaries and codes based on it, into a philosophy of life capable of guiding the modern world. He tried to achieve this goal in three different ways, through research, guidance to others, and discipline over himself. In all three he followed the example set by the Gaon of Vilna.

Because the Gaon had regarded study of the Talmud primarily as a guide to the correct practice of Judaism, he had, unlike many of his predecessors, not been content with study of the Babylonian Talmud alone. Since the Babylonian Geonim most codifiers, and since Maimonides virtually all of them, had derived their norms principally from the Babylonian Talmud. The Gaon of Vilna, convinced that studies and research in the Land of
Israel for centuries after the completion of the Mishna could not have been wasted, studied all the rabbinic writings with assiduous care. While he recognized the primacy of the Babylonian Talmud for legal decisions, he supplemented its rules with those emanating from its sister compilations.

The Gaon in the interpretation of ancient works had also relied more on the rishonim, the early commentators and codifiers, than on their modern successors. The Babylonian Geonim (Rab Saadia, Rab Hai, Rab Sherira, and their disciples) and Rabbenu Hananel and Rabbenu Nissim in North Africa had lived so near the time of the Talmud that their interpretations had seemed to him preferable by far to those of their Eastern European and Central European successors of later ages. The Gaon had thus felt free to offer interpretations of the Mishna at variance with those accepted in the academic circles of his time. In his notes to the Shulhan Aruk, the Gaon had proposed rulings that were startling in their novelty but unquestionably based on careful, critical research into the books of the rishonim and occasionally on new insights into the relationship of Babylonian and Galilean traditions.

These attitudes of the Gaon had exercised a profound influence on Rabbi Aryeh Leib Rashkes of Shnipishok (a suburb of Vilna), with whom Louis Ginzberg lived and studied for some years. From this great scholar Professor Ginzberg doubtless derived his lifelong devotion to the study of the Yerushalmi and its kindred works, as well as his abiding concern with the approach of the rishonim to Jewish law.

Professor Ginzberg was able to bring new instruments to serve ancient studies. Wide reading in Greek and Latin and mastery of Western methods of critical analysis and research he transformed into tools for unearthing hidden gems of the Talmud. With incredible speed, he collected from the hellenistic and patristic literature materials emanating from Jewish sources and reflecting rabbinic ideas, and utilized them for reestablishment and interpretation of ancient texts. Most of this material was of aggadic rather than halakic nature, for the church fathers and the hellenistic writers were scarcely interested in talmudic law. Dr. Ginzberg's doctoral thesis, "Die Haggadah bei den Kirchenvätern," was thus the first result of his effort to bridge the chasm between western and rabbinic learning.

Out of this initial study there emerged the immense compilation, The Legends of the Jews, containing almost all the aggadic material bearing on scripture in Jewish tradition. This is not only an invaluable encyclopedia of Jewish lore, but in two volumes of notes provides a running commentary on much of the Apochrypha and Pseudepigrapha, as well as the talmudic midrashim. In these notes legends are traced to their pre-Biblical origin, and through the labyrinth of the rabbinic academies and the writings influenced by them—from such works as the Book of Jubilees and the Testaments of the Twelve Patriarchs, to the latest midrashim and the church fathers.

At this time, Professor Ginzberg was attracted to the study of a most significant document unearthed by Schechter among the manuscripts of the Genizah. This was clearly a code of law of a forgotten Jewish sect, which had flourished in Judea toward the end of the Second Commonwealth and
had ultimately fled to Damascus. Schechter had published the text of the code with an English translation and learned notes. Professor Ginzberg, focusing on this code his immense knowledge of talmudic law, and comparing the theology of the document with the theologies of the Pharisees and the Sadducees, demonstrated that the hitherto unknown sect had belonged, in general, to the Pharisaic tradition. This insight has been brilliantly confirmed by later studies, as well as by discoveries of new manuscripts apparently from the same sect or groups akin to it. Part of Professor Ginzberg's work on this sect remained unpublished and is expected to appear posthumously.

From Louis Ginzberg's own viewpoint, these excursions into aggadic studies and the theology of special sects were introductions to his main concern—the rabbinic halakah or guide to conduct. The first student of our time who had really mastered the domain of halakah as well as Western method, he felt a deep responsibility to impart to his pupils and to succeeding generations not only the results of his discoveries, but—no less important—concern with the field. His publication of the responsa of the Geonim, recovered from Genizah manuscripts, brought to light a larger number of such decisions than had ever before been published in a single work; and his discussions of these responsa are major contributions to the history of Judaism and to the philological interpretation both of the Talmud and of later books. In the first volume of the Geonica, the English reader was introduced for the first time to the intricacies of the problems surrounding the work of the Babylonian academicians, the interrelation of the French and Spanish versions of the Halakot Gedolot (the most extensive Geonic code), the nature of the ritual described by Rab Amram Gaon and its relation to earlier and later writings, the differences between the customs and methods of study of the two great Babylonian centers of learning at Sura and Pumbedita, and the relation of both to contemporary Galilean scholarship.

Because of his concern for halakah, Dr. Ginzberg made a Herculean effort to master and interpret the intricacies of the Talmud of Jerusalem and other studies emanating from the ancient rabbinical sages of the Holy Land. The tradition from which these works emerged had been interrupted at the time of the Crusades, so that they have no continuous chain of interpretation, as does the Babylonian Talmud. Reconstruction of the teachings in the great rabbinical schools of Tiberias, Sepphoris, and Caesarea during the centuries after the compilation of the Mishna is a task which might well daunt the courage of even the boldest scholar. Professor Ginzberg was determined to penetrate these mysteries, and also to understand why the schools of the Land of Israel often differed in their conclusions from their sister institutions in Babylonia.

He began his publications in this field with an edition of all the known fragments of the Talmud of Jerusalem from the Genizah, in a work called Seride Yerushalmi. In his later studies in midrash and aggadah, in the second memorial volume to Solomon Schechter, he added new material on the Yerushalmi, as well as a great collection of early and late midrashim.

He entered on what he regarded as his lifework in 1937, with the prepara-
tion of his superb *Commentary on the Talmud of Jerusalem*, notable for its acumen and erudition even in the great tradition of rabbinic studies. Purporting to be primarily a commentary on the *Yerushalmi*, this study actually is dedicated to a consideration of the whole problem of Jewish traditional lore, and in it Professor Ginzberg shows to what extent the spirit of the *Yerushalmi* differs from that of the Babylonian Talmud, frequently tracing the development of strands of the law from early *tannaitic* times through the Talmud and into the later centuries of the *Geonim*.

In the final seventeen years of his life Professor Ginzberg barely completed the commentary on the first treatise of the Talmud of Jerusalem, Berakot. Fragments of the commentary on other treatises were prepared and will be published posthumously. While he thus finished only a small portion of the gigantic task he had set for himself, enough is contained in these volumes to indicate the general nature of his approach and his method. He was far more concerned to present this example of the manner in which he approached the ancient tradition than to complete his commentary. And in this he entirely succeeded.

While preoccupied with these exegetical studies Professor Ginzberg was always concerned also with an analysis of the sociological forces that helped mold *halakic* decisions and *aggadic* views of different periods. He discovered that many of the differences between the schools of Shammai and Hillel were apparently related to different social backgrounds, and that, on the whole, the Shamaitic scholars were drawn from the upper strata of Jerusalem society, the Hillelite scholars from the less opulent groups. Characteristically, he devoted to this major thesis only a brief Hebrew lecture, published as a pamphlet, *Mekomah shel ha-Halakah be-Hokmat Yisrael*.

In his concern for the future of Jewish law no less than for its history, Professor Ginzberg carried for many years the burdens of chairman of the Committee on Jewish Law of the United Synagogue of America, receiving many questions about problems of Jewish tradition and its significance in the practical world. Some of his replies are classics of *responsa* literature, and the most comprehensive is his *responsa* on the ceremonies of *kiddush* and *habdalah*. This *responsa* is really a book, one of the longest in the whole history of rabbinic Judaism, and indicates his unsurpassed erudition, his keen insight, and the manner in which he would have proceeded had he carried out his plan for the revivification of Talmudic law in our time. As in the case of his other writings, in his *responsa* Professor Ginzberg was far more concerned to delineate a method than to exhaust a subject. His *responsa* are models of research, and suggest areas for creative activity in Talmudic law, based on ample study of the wisdom of the ages and the problems of the present day.

However, no student of Professor Ginzberg's written works alone will have adequate knowledge of the greatness of the master, as revealed in his dealings with his fellow human beings. In the course of his life he succeeded in the creation of a personality at once charming and disciplined, wise and humane, loving and just, rigorously loyal to tradition and charitably cognizant of the problems emerging from it.
During his youthful days in Slobodka, he had been greatly attracted by the teachings of Rabbi Isaac Blaser, one of the closest disciples of Rabbi Israel Salanter. Rabbi Blaser's saintliness made him one of the most revered and effective teachers of his day, and his piety so affected Louis Ginzberg that throughout his long life he followed many practices enjoined by the *musar* teachers.

The discipline of silence to which he had been subjected each year for forty days before the Day of Atonement became in more mature life a discipline of rigidly controlled conversation. His self-restraint in discourse was the more remarkable because it was combined with the charm of the raconteur. The world of his boyhood, as well as the world of the Talmud, became alive and vibrant in the stories Professor Ginzberg related. The astonishingly broad repertoire of touching and witty tales with which he would regale his guests at the Sabbath and festival table, as well as his pupils in class, were reminiscent of the teachers of the Talmud itself. The stories were told with such simplicity children loved to listen, and with such profundity that scholars would find that the time had been well spent. Yet never, in many hours of conversation, would he cast a shadow on the character of any individual, living or dead. "Evil talk," the vice that, according to the Talmud, pursues us all constantly, was foreign to him.

Louis Ginzberg never permitted his preoccupation with study to deflect him from the commandment to participate in the world of men through acts of personal generosity. As long as his health permitted, he made it a rule to visit the sick, comfort the bereaved, and personally look after the needy, whether among colleagues or students. Many recall the strength he brought in moments of sorrow, disappointment, or bereavement. A host of scholars in America and abroad testify to the help offered by Louis Ginzberg—whether in research, in subsistence, or in funds for publication of their books.

His home became a rendezvous of scholars and admiring laymen, as well as youngsters (besides his adored grandchildren), whom he loved with special affection. Every Sabbath and festival afternoon, as well as every holiday meal, would assemble admiring groups who came for instruction and inspiration. Tirelessly and devotedly, his life companion, Adele Katzenstein Ginzberg, would arrange his schedule of visitors (remembering men of learning to whom time had been unkind, as well as Seminary students), and help her learned husband follow in the footsteps of his ancestors as host to scholars, whether needy or not, and to the needy, whether scholarly or not. Their son Eli, now professor of economics at Columbia University, and their daughter Sophy, now married to Professor Bernard Gould of the Massachusetts Institute of Technology, themselves continue the family tradition.

Next to his home, his personality shone most brilliantly in the synagogue. After the death of Schechter, guidance of the Seminary synagogue fell to Professor Ginzberg, and he continued to be its *parnes* (president) until his death. Almost inevitably he determined its customs, generally according to the norms set down by the Gaon of Vilna. Louis Ginzberg's dignity as head of the synagogue, his dedication to the service of God through the synagogue, and his profound love for Jewish ritual communicated themselves
to all present and made the institution an extension of his very being. A
tremor, almost palpable, passed through the congregation when toward the
end of the fast on the Day of Atonement he would approach the reader's
desk to recite the Neilah service. The ancient melodies, rendered with beauty
and skill, combined with the stirring words and his obvious absorption in
the prayers, communicated to all a profound sense of the ineffable holiness
of the place and the time. In his earlier years, he would read not only the
Neilah service on Yom Kippur, but also the morning service; and sometimes
he would read this service also on Rosh ha-Shanah and other festivals. The
modern scholar, trained in German universities, would disappear in the
intimacy of the ancient service; and before the Ark of the Torah there
would stand the successor to the authors of the Shaagat Aryeh and the Le-
bush.
He tried to transmit to the host of lay readers his reverence for his great
teachers and forebears in a series of essays and biographies, published as
Students, Saints, Scholars, and in his introduction to his Commentary on the
Talmud of Jerusalem, which appeared in both Hebrew and English. Yet
even his skill with words was inadequate to portray more than a reflection
of the profound inspiration he drew from the tradition which so thoroughly
permeated him.
Louis Ginzberg's great model, known to later generations as the Gaon,
Rabbi Elijah, was called by his own contemporaries, Rabbi Elijah the Saint.
Those who saw Louis Ginzberg in his home, in the classroom, walking
through the street, working in his study, praying in the synagogue, felt when
he left them that they had parted from a saint, even as they had lost the
foremost teacher of their time.

Louis Finkelstein
ALEXANDER MARX

Alexander Marx was one of ten children in the household of Gertrude and George Marx, a merchant in Elberfeld on the Rhine. Born in 1878, he moved to Koenigsberg with his family in 1885. After his graduation from the gymnasium in 1895 and a semester at the University of Koenigsberg, he was sent, in consequence of his parents' plan to have him train for the rabbinate, to the town of Halberstadt, where he spent a year with Rabbi Joseph Nobel in intensive study of the Talmud. His absorption in this study made Marx sufficiently proficient in rabbinic literature, and although he did not pursue his talmudic interest in later years, he taught the subject at the Jewish Theological Seminary of America for a time. Moreover, in his last years he undertook—but unfortunately did not see—the publication of a unique manuscript of the Tractate Aboda Zara.

Marx spent the year 1896-1897 as a student in Berlin. Upon his return to Koenigsberg in 1897 he entered the local university. In the course of the years he spent there he performed the remarkable feat of reading—and occasionally studying—every book in the not inconsiderable collection of Hebraica and Judaica at the university library. In his academic years he also benefited greatly from studies in ancient history under Prof. Franz Ruehl, who at the same time trained him in the proper methods of examining and utilizing ancient manuscripts. His doctoral thesis was not defended until June 1903, but the year before was spent in Berlin.

By the time Marx concluded his work at Koenigsberg he knew full well that his field of interest was Jewish scholarship and no other pursuit. His attendance in Berlin at the Rabbinic-Seminar was for the purpose of learning from the men who taught there, men like Jacob Barth, Abraham Berliner, and David Hoffmann. He cherished these men and revered them, particularly Hoffmann, who, in addition to being his teacher, also became Marx's father-in-law. His deepest gratitude and his most loyal devotion were reserved for Moritz Steinschneider, the illustrious bibliographer and the outstanding Jewish scholar of the nineteenth century. Marx heard Steinschneider's lectures at the Veitel-Heine-Ephraimsche Lehranstalt, and spent many long hours with him besides. From Steinschneider, Marx acquired his love of the Jewish book and his wide sweep in Jewish book lore. Both in his interests and in his methods he bears the imprint of his renowned teacher and friend. All his life, Marx never tired of speaking or writing about his master, and never felt that he had quite said all that should have been said about him. Fellow-students of his under Steinschneider report that Marx was the favorite pupil, and he himself, with all his reticence, implied as much. It would undoubtedly have gratified the teacher no end to read A. S.
ALEXANDER MARX

W. Rosenbach’s comment: “Europe had its Steinschneider, America now has its Marx!”

Marx came to America in 1903 at the invitation of Solomon Schechter, the recently appointed president of the reorganized Jewish Theological Seminary of America, who asked him to assume the position of professor of Jewish history and of librarian. Marx had met Schechter in 1898 when he visited him in Cambridge in connection with the edition of Seder Olam which he was preparing. Schechter (and his wife) were very favorably impressed with Marx, and their collaboration as colleagues at one institution welded the acquaintance into a lasting, warm friendship.

Librarian

Marx was a young man of twenty-five when he joined the Seminary; for the remainder of his life, a stretch of over fifty years, he converted his two assignments into positions of great importance and renown throughout the Jewish world. They imposed quite a strain on their incumbent, since he was determined to grow and to help the library grow. His own studies and his efforts to collect books and manuscripts kept him steadily occupied. It was necessary to cultivate friends of the library, to follow catalogues, to visit book sales and book auctions, to procure funds and gifts, to keep check of what the library possessed and what it needed. Yet with this load, Marx found time for other interests. He was vitally concerned with general and Jewish life and letters, he followed events, formed opinions, and had a clear understanding of the world situation. He was a convinced supporter of the Zionist program and regarded it as a special good fortune that he and Mrs. Marx could pay a visit to the Land of Israel in 1952. He was a member of a number of learned societies and on a good many occasions participated in their meetings with learned papers. He always gladly assisted all who turned to him with inquiries or asked him guidance, and numerous books carry words of thanks to him for the aid he had extended to their authors. Scholars all over the world maintained correspondence with him, and considered it a distinct privilege to be numbered among his friends.

In his capacity as professor of Jewish history, Marx trained hundreds of rabbis, and all of them cherish the kindest feelings towards him. As librarian, he built an institution with a world-wide reputation. With its more than 165,000 books, and over 9,000 manuscripts, its invaluable treasures in incunabula, first editions, and special collections, it has become an indispensible requisite to study. Through interlibrary loans, photostatic service, and the generous cooperation of Professor Marx and his staff, scholars all over the world have been able to utilize to advantage the inestimable resources of this unique store of Jewish literature. One cannot fail to thank all the generous contributors, selfless collaborators, and tireless assistants who helped build this magnificent library, but its greatness must above all be credited to the energy, the knowledge, and the care of its chief guardian and most devoted sponsor.

All this official work required time and energy, and it unquestionably re-
duced the time he could have otherwise given to scholarship. This reflection touches on a problem which has repeated itself in human history rather frequently. What shall the course of men be who have more than one interest or activity, or who are engaged in more than one enterprise? Ideally, none of the several interests allows time to spare, and the special devotees of any of them will deplore that the person was not faithful to it alone. On the other hand, the many beneficiaries of his divided interests will be grateful for his diversity and versatility. There is no doubt that the library which Marx built is an everlasting tribute to him. Its continued, or rather increasing usefulness, its incalculable aid to scholars here and abroad, have made a large number of students and readers grateful to the rich collection. Yet one cannot help feeling a bit regretful that this most useful and valuable work interfered seriously with the scholarly career of a man who was earnestly dedicated to scholarship and was a hard worker.

Marx’s most favored field was Jewish history, more exactly cultural history. True, he was at home in many other fields, notably literature, as a perusal of his learned reviews and the range of their subject matter will testify. But the bulk of his scholarly labor, and also his teaching, was in the field of Jewish culture and history. These, together with biography and bibliography, account for the long, long list of articles and monographs and the three books which he published.

View of History

Marx’s view of history, or rather historiography, although not too lengthily elaborated, was nevertheless clearly expressed. We possess his creed, as it were, in a paper he delivered before the American Jewish Historical Society (volume 26 of its Proceedings, p. 11-32). Marx lays down a number of principles to be applied in the interpretation of Jewish history which are generally accepted today by all historians and serve as the guides in history-writing at the present time. He expresses his unqualified objection to what has been called the “lachrymose” conception of Jewish history and to the excessive concentration on the literary history of the Jews in the Middle Ages. Although medieval literary Jewish history is of course very important, inasmuch as it is the voice of the cultural and spiritual life of the Jews, it is only a phase of the life of the period and is necessarily limited to a minority. It should properly form the subject of special studies and independent treatment. Marx demands greater attention to the life of the people, as contrasted with the limited intellectual minority: their economy, organization, legal status, and other aspects of the many-faceted life of the masses. He knows that, in view of the general indifference of the medieval Jews to history and the widespread lack of attention among even general historians to the problems which intrigue the modern investigator, the labor of collecting the material required by the advocated approach will be very arduous. It will necessitate recourse to the archives and intense examination of the materials preserved in them, in order to glean from the documents the information they contain which may have a bearing on, or be pertinent to the issues.
It imposes on the investigator the duty of studying responsa literature, the minute books of the numerous communities which kept them, correspondence, contracts, literary documents, and diverse other writings which may not seem superficially like history sources, yet may possibly contain valuable information bearing on the historian's field of interest. It also compels the recognition that Jewish history cannot be properly understood or adequately studied as an independent, self-sufficient unit. The fate of the Jews has always been too inextricably tied with the life and activities of the nations among whom they have dwelt for the Jews to be described as an isolated group, and Jewish history cannot be correctly comprehended except in relation to the larger history. Marx realizes that all of this preliminary labor requires collective effort, and that only by well-planned, properly organized cooperation among the people engaged in the task can the hope be realized of gathering the necessary knowledge for the presentation of Jewish history in line with present-day standards.

Marx takes care to emphasize that however important the collection of records may be, however prerequisite the sources are for the compilation of a synthesis, "no one will find it desirable that in the study of Jewish history we should resign all creative activity for a long time in order to enable a later generation to harvest the seed we are sowing." He would encourage the composition of monographs on special subjects, and the compilation of histories from time to time, even where the author realizes that a good deal of the source material is not available, or that adequate certainty is still wanting.

**History of the Jewish People**

The methods of history-writing outlined by Marx in this article were of course more than reflections provoked by an occasion. He believed in them. In discussing negotiations carried on by the Jews of Provence to have Maimonides' works translated into Hebrew, he remarks: "It is a pity that no references to such matters of business, which would throw light on the book trade in the Middle Ages, are recorded in our correspondence." On Maimonides' contention that the pursuit of astrology by the Jews in ancient times prevented them from "concentrating their efforts upon learning the art of war and conquering of neighboring countries," Marx comments: "This imperialistic utterance betrays clearly the influence of the Court of that victorious warrior Sultan Saladin." He applied the methods he advocates in his one-volume *History of the Jewish People*, which bears the name of the late Max L. Margolis as co-author. In the preface we are told: "It is a history of the entire people, of the mass; accordingly special stress is laid on its economic and social life." It is clear that in undertaking the work, the authors fully appreciated the requirements of modern scholarship and planned the book accordingly. But they frankly recognize and admit that it is difficult to comply with the program they subscribe to in a one-volume history, particularly when it is also their wish to take note of the literary activity be-
cause "letters are a part of the people's manysided activity, and men of letters are personalities, influencing their generation and shaping the future."

The work is a monument of learning, a true reference book, as it has been aptly called. Every statement of fact in it is reliable beyond questioning, and the facts are truly all there within this compressed space. The difficulties connected with relating the entire story in one volume, to which they make reference in their preface, had to be encountered by making concessions and adjustments. The lack of dramatic style is compensated for by a continuous account. The desire to report all of the facts and to pay attention to details often results in a lack of organization and in a juxtaposition of unrelated items. Between the mountain of historic facts and the heaps of names of persons the economic and social picture is almost invisible, but it is there for the careful reader who studies the book rather than skims through it. Although their claim is correct that "the authors have endeavored to set forth the story in a manner as dispassionate and detached as possible," it is evident to every critical reader that this statement is not a denial of a point of view. They agree with the traditional interpretation of Jewish history, approving what tradition has recognized, and frowning on whatever is a deviation from the official course.

**Monographs**

Marx's stature as historian and scholar is in full display in his monographs. The list of his works in this area is long. It reflects both his wide range of interest and his ready response to his historical as well as bibliographical inclinations. Most of these articles are based on new source material discovered by Marx in his constant and intensive study of the manuscripts and printed books which he carried on in the capacity of librarian and bibliographer. Indeed, this steady preoccupation with primary sources seems to have developed in Marx a principle of research and publication. He was generally disinclined to write on the basis of secondary sources. He was not drawn to the tasks of rephrasing, recasting, or reorganizing the works of others. He also seems to have felt that the factual side of a study would be a much more important contribution to learning than the interpretive. This was in line with his realization of the deficiency in source material which seriously hampers the fulfillment of the modern historian's plan of writing. But the possession of a new text served as a stimulant. Equipped with a hitherto unknown, or an additional document, he was in a position—which he utilized to its fullest—to analyze in detail the information provided by the new text in the light of the knowledge available prior to its publication, to check, compare, decide the extent of credence the document deserved—in a word, to set his contribution in its proper relation to the state of knowledge about the topic. Almost always, the advance in knowledge or in interpretation resulting from the appearance of a new source is very marked, and the value of the publication is highly appreciated.

Maimonides, the outstanding figure in medieval Jewry, is the subject of several studies by Marx. An unannotated biography (of which he reports:
"As I fortunately have access to an unusually large collection of Maimonides manuscripts in the Library of the Jewish Theological Seminary, I shall occasionally take the opportunity to refer to these"), is pervaded with the deepest reverence towards the sage, and an admiration which taxes the biographer's power of self-restraint. In this essay, as in other biographies, the previously mentioned characteristic of the author is confirmed: Marx shows a decided preference for the facts, and lacks the quality of effusiveness. Whether he relates the story of the truly great men of the past, or of those of more recent days, some of whom he knew personally, he cannot indulge in elaborate description, characterization or praise. He would rather let the facts speak and allow the reader to draw his own conclusions.

A collection of texts by and about Maimonides introduces, among other items, an important epistle by the Jewish leader Shesheth ha-Nasi ben Isaac in defense of the Master in the conflict which was enveloping Spain and Provence. Though previously known, only small parts had been extracted by earlier scholars, and its presentation in full was most welcome. With the aid of new as well as more correct old texts Marx shed much light on the extent of astrological belief among Jews in the Middle Ages, the change of attitude towards the Jews of Provence by Maimonides, and the general culture level of those days.

Marx's bibliographic activity extended his historic interest beyond the Middle Ages. In a most interesting article, called "A Jewish Cause Célèbre in the Sixteenth-Century Italy," he displays a panorama of Italian rabbis and laymen, intrigues, quarrels, and court trials which are most revealing and dramatic. Another text stimulates him to discuss the activities of an Italian rabbi in the sixteenth century, which he regards as fairly typical of the rabbi's colleagues. A few additional studies, in English and Hebrew, on Jewish life in Italy, all based on previously unknown material, present a view of the communities in the peninsula which will certainly offer much valuable help to the interpreter of the life of Italian Jewry. The Jewish community in Cochin served as the theme of an essay built on correspondence between Cochin and the famous scholar of Egypt, David ibn Abi Zimra. It would require too much space to even mention all of Marx's learned studies. A reading of his essay on the importance of the Geniza for the study of Jewish history illustrates most clearly his wholesome respect for facts.

Biography

Biography was evidently an attractive field to Marx. Of some forty sketches which he wrote, twelve were collected into a book called Essays in Jewish Biography, which was published in 1947. These tell of the life and works of four medieval luminaries, Rab Saadia Gaon, Rashi, Rabbenu Gershom Meor ha-Golah, and Maimonides (reprinted from his earlier book), and of eight more recent scholars. In his prefatory remarks Marx accounts for his choices. Regarding the nineteenth-century men we are told that they "have to a greater or lesser extent helped to interpret Jewish life and literature for our day. In their case, too, I had a personal reason for selecting these men—in
one way or another each of them either affected my own scholarly career or was bound to me by ties of close friendship." The men of the Middle Ages were similarly vital influences in his life. In fact, the most vivid impression one carries away from a reading of these and other biographies is of the sense of deep piety felt by Marx towards his heroes. Notwithstanding the author's devotion to facts, and despite his decided preference to report rather than to eulogize, the personal gratitude, reverence, and warmth are clearly in evidence. These individuals were without question potent factors in his life. This can be gathered simply from his consent to write them. Marx did not have a facile pen, he was fully convinced that his contribution would be made best by bringing facts to light. His decision to turn biographer so many times is, therefore, in itself testimony of his devotion to these people. Moreover, Marx's return to some of them—Hoffmann, Steinschneider, etc.—of whom he wrote more than once, again illuminates the loyalty and admiration which he felt. At the same time, his quality of restraint is most impressive. It is certain that he felt deeply; his loyalty was genuine. If he nevertheless wrote with reserve and with little pathos, it is the consequence of an inner reticence, and a shyness of the outside world. We thus get a glimpse into a sort of strife within him. He found it difficult to give free expression to his sentiments, yet he needed to articulate an appreciation and an attachment which he could not contain within him.

Editor of Texts

An evaluation of Marx as editor of texts produces a sense of regret that he did not pursue this activity as an objective in itself. His doctoral dissertation, an edition and translation of the first ten chapters of *Seder Olam*, offers good proof to substantiate this observation. This ancient work on chronology, ascribed to Rabbi Jose ben Halaffa, which served as the standard source for hundreds of years, naturally became a victim of changes, interpolations, copyists' errors, and other misfortunes. To discover, or better, to recover the authentic text as it issued from the pen of the first author or compiler becomes a scholar's task, not merely as an interesting piece of detective work, but in order to establish insofar as possible what the author actually said, so as to exonerate him from errors committed by others and to credit him for what is truly his. The painstaking care with which Marx checked and collated the manuscripts and the two editions which he utilized, the analytical keenness with which he grouped the several sources into families, the selection of the particular manuscript which would serve as the text, and the critical apparatus provided to show the variants to the interested student, the exegetical notes to clarify, support or challenge a statement in the text—all these demonstrate a meticulousness in scholarship. In his last years Marx was working jointly with one of his favorite students, Rabbi Gerson D. Cohen, on a critical edition of the complete *Seder Olam Rabba*, including the part previously done by him. Unfortunately, he was not privileged to see its publication.
Bibliography

The occupation with, and love of bibliography which was cultivated in Marx by his beloved and revered teacher, Moritz Steinschneider, proved a fertile field for his research and scholarship. Actively engaged in the acquisition of books and manuscripts, Marx was provided with stimulating opportunities for penetrating inquiries and revealing studies. His numerous prized publications and his invaluable notes are grand contributions to Jewish bibliography. His reports on the Seminary library, printed in the Registers of the Seminary, are full of information, not only concerning the titles added to the collection; there is also a large amount of learning in comparative description, corrections, supplementary evidence, and so forth. Occasionally Marx's reports provide sidelights on the writer, the copyist, or the owner, gleaned from the manuscript under examination. In addition, he published a large number of studies which are bibliographic in character. For instance, the article Untersuchungen zum Siddur des Gaon R. Amram (1908), offers a compact and very informative sketch of the history of prayer books in Gaonic times, and proceeds to a minute analysis of manuscripts and Geniza material which yield important variant material for the study of the Siddur. Marx's bibliographic researches, guided in large measure by the fortunes of discovery and acquisition, do not add up to a planned structure like the massive works of his master. They touch on disparate subjects, but each of them is a mine of information and full of interest, often even to the layman. To mention but a few of the studies which he selected for his volume Studies in Jewish History and Book lore (1944): "The History of David Oppenheimer's Library"; "The Literature of Hebrew Incunabula"; "Notes on the Use of Hebrew Types in Non-Hebrew Books, 1475-1520." In his short catalogue of manuscripts in the library, Marx published a list of seventy-two polemical tracts, and added a few valuable and interesting appendices.

Personality

People whose attention was not attracted by research, and who were not particularly interested in Marx's bibliographic and administrative labors, cherished him, as did his colleagues and admiring students, for his friendship and warmth. He loved people and people loved him. He was so free from pomp or vanity that men of all walks of life found equally ready access to him and were equally grateful for his kindness and his attention. His readiness to make conversation, his interest in people, his concern with human problems, were all revelations of that kindly disposition and the humane personality which made all who knew him forget the weaker traits and the foibles that are the share of all human beings. One recalls with deep yearning the many short and long occasions when one was granted the distinct pleasure of engaging in just ordinary conversation and deriving the gratification of being in the company of one who was so very, very human. It was always touching to observe Marx's fondness for children. There was something almost compulsive about his playing with them, his pinching them, his squeezing their hands which he undoubtedly enjoyed as thoroughly
as the youngster who was the object of all this love. The kindness which his face expressed was truly heart-warming. To quote a few sentences from the words of his admiring pupil, the late Rabbi Solomon Goldman:

He was tall, slender, and handsome, brilliant, gentle and unaffected. His soft eyes, clear white skin, delicate features, and high forehead, gave his face a composite expression of shyness, meditativeness, congeniality and tenderness. His noble plainness of manner, transparent smile and hearty laugh, together with the uncommon retentiveness of his memory, made conversation with him a delight.

Piety

Alexander Marx was a truly pious person, observant, reverent, and deeply religious. His meticulousness about the prescriptions of Jewish law was on a par with his devoutness, which showed itself in his manner of praying. His intensely emotional recitation of the Amidah on the High Holy Days is one of the cherished memories which linger long in the mind. Yet Marx was not a fanatic. Not only did his open-mindedness manifest itself in his scholarly labors, which are models of honesty and objectivity, but he also expressed it occasionally. We particularly recall a remark of his that he felt close kinship with Abraham ibn Ezra, who was a religious man but was undoubtedly troubled by many questions. It was only to be expected that a man of Marx's learning and contacts encountered many dilemmas and numerous challenges. One admires Marx's uprightness and faith all the more that, realizing this to the best of his ability, he fashioned a view of life and a pattern of action which were consonant with his beliefs and did no violence to his integrity.

It is the natural course of events that, just as in a chain the last link is not attached to the first, although it is connected with it, so also in a living tradition, in learning, the disciple knows his master, and, through him, the long tradition preceding him. It is sad to reflect that the removal of a personality like Alexander Marx from the American Jewish scene signifies more than the passing of a leading scholar, a celebrated bibliographer, a warm friend. It signifies the removal of another irreplaceable link between the Old World and the New. For most Jews in this country men of the tradition and background of Alexander Marx are the only living proof of continuity, the only bridge between two different worlds, the only witness to a way of life and a philosophy of life which are, generally speaking, not being continued here. And when such a man leaves us, the world he represented goes with him. recedes into that revered past which is essentially intangible and, one fears, unreal—unreal because it does not play a vital part in the life of the people here, because the continuation is guided by others and inspired by different ideals. Only a fervent prayer can be offered that his blessed memory will remain a vital factor in the life of his colleagues, students and disciples who gained great riches from him in his lifetime and can learn much more from his literary legacy.

Abraham S. Halkin
THE MORAL and intellectual influence of Hayim Greenberg extended far beyond the American Labor Zionist movement of which he was the acknowledged leader. As Zionist theoretician, socialist thinker, writer on ethical and philosophical problems, and political spokesman, he affected various circles of the Jewish and non-Jewish world. One of the most unusual and sensitive personalities of his generation, he escapes easy labels and ready pigeon-holes. He must be viewed in his sometimes paradoxical totality.

Born in 1889 in Bessarabia, Hayim Greenberg early attracted attention as a wunderkind. By the age of fifteen he was already establishing a reputation as a remarkable orator for the young Zionist movement. Before he was thirty his brilliance as journalist, essayist, and lecturer had made him a leading figure in the cultural renaissance of Russian Jewry. At the outbreak of World War I, he was editor of a Russian weekly of Jewish interest, Razswiet ("Dawn"). After the Russian Revolution he lectured on medieval Jewish literature and Greek drama at the University of Kharkov. Arrested several times by the Soviet government for his Zionist activities, Greenberg left Russia for Berlin in 1921. There he edited Ha-Olam, the Hebrew weekly of the World Zionist Organization, and the Zionist monthly, Atidenu. In 1924 Greenberg left for the United States where he edited the official publications of the Labor Zionist movement, chief among them the Yiddish weekly, Der Yiddisher Kemfer, and the English monthly, The Jewish Frontier—posts which he held till his death.

The bare enumeration of the periodicals of which Greenberg was editor-in-chief gives some notion of his extraordinary linguistic gifts. In three languages—Russian, Hebrew, and Yiddish—he was a master of the written and oral word, and he had an excellent literary command of English.

This multilingual existence corresponded to a complex and sometimes contradictory inner life. There was always a conflict between the meditative scholar, the prober into the sources of human conduct, and the party leader, subject to the daily pressures of journalism and politics. He resolved this conflict by permitting no essential dichotomy between the several worlds in which he lived. What might otherwise be a routine Zionist address would be illuminated by his cosmopolitan scholarship and his profound ethical concerns. He assumed that his audiences, whether they were Yiddish-speaking workingmen or a university faculty, wanted a high seriousness in regard to the examination of a public issue. Whatever his theme, he was incapable of the tacit insult of talking down to his listeners, and his audiences, even if they did not follow every subtlety and allusion, were grateful for the compliment. From Greenberg his disciples wanted nothing less. Similarly,
the readers of the party journals he edited learned soon not to be surprised if the chief article dealt with Hindu religion, Freud, or the meaning of the Crucifixion. His party comrades and his readers learned to examine the day's event philosophically, that is to say, not complacently but sub specie aeternitatis. It was a peculiar and sometimes disconcerting technique for an editorial board or an administrative committee to acquire, but it was Greenberg's characteristic laboratory method, which as much as anything earned him the name of "the conscience of the Movement."

At the same time, despite a genuine reluctance to assume public office, he found it impossible to refuse responsible posts in the world Zionist movement during the crucial years of struggle for the establishment of the State of Israel. As chairman of the executive of the Zionist Emergency Council in America during the war years, and later as member of the American branch of the Jewish Agency executive, in which he became head of the department of education and culture, he was always actively involved in the realities of the political struggle. Because of his special gifts and background he succeeded in establishing contacts with the progressive leaders of several Asiatic countries—contacts which were to prove invaluable during the period when the cause of Israel was being debated before the United Nations. He also played a major role in winning over many of the Latin American delegates to the Jewish cause. The fact that he had a common language with the leading intellectuals of his time, including the foremost Protestant clergymen and such Catholic philosophers as Jacques Maritain, enabled him to secure a sympathetic hearing for the Zionist case among circles ordinarily closed.

But no matter how surprisingly effective this delicate and reticent thinker proved as a political figure, his abiding influence lay in his dual role of writer and spiritual spokesman of the Socialist-Zionist movement in the United States. His essays, of which three volumes have by now appeared in Yiddish and one in English, reveal, if only partially, the richness of a mind too often deflected from its desired pursuits by the responsibilities of political leadership in a tragic and heroic time.

As one examines Greenberg's essays, certain subjects, the keys to his abiding and passionate concerns, reappear through the years. In this respect there is a curious consistency in Greenberg's intellectual life. Themes sometimes superficially antithetical establish their peculiar harmony in his thought: Socialism and nationalism, religion and psychoanalysis, rabbinical lore and modern scepticism—all serve to illuminate each other. The result is not, as might be feared, a dilettante, undigested mixture, but a body of thought which is marked by a fundamental consistency of outlook even though there may be contradictions in detail.

His attitude to Socialism was characteristic. He was a Socialist and always called himself one, but he rejected the dogmatism of the Marxist. The notion that man was solely a social or economic animal whose needs could be met purely in economic or social terms seemed to him the ultimate blasphemy. In his brilliant "Notes on Marxism" he dissects the limitations of Marxism: "The redemptive quality of socialism lies not in its capacity to
abolish suffering, but in its ability to free man from degrading suffering, from suffering that is zoological rather than human. . . . It cannot give more. No matter how high the socialist Tower of Babel should rise, it will not reach infinity.” Socialism could liberate man from the indignity of physical need. To confuse this with a redemptive principle was to be blind to the complexity of man as a spiritual being. For this reason he opposed the Marxist attempt to establish a philosophical connection between Socialism and atheistic materialism.

In Russia, at the time of the Revolution, Greenberg had been a Social Democrat, a Menshevik. After his departure from the Soviet Union he continued to speak and write against the Bolshevik corruption of Socialist doctrine. Greenberg never made peace with the dictatorship and the repression of individual liberties within Soviet Russia and, unlike many liberals during the Twenties and Thirties, never permitted himself any illusions as to the regime. Long before the shock of the Nazi-Soviet Pact, Greenberg was acutely analyzing the nature of Bolshevism, a task for which few in the United States were as thoroughly equipped as he.

In “To a Communist Friend,” written in 1936, Greenberg refutes the argument that the end justifies the means:

Ends and means in politics are analogous to form and content in art. Form in art is not merely technique; means in politics are not merely instruments. The content must be felt in the form. The means must contain the basic elements of the end. When this minimal harmony between ends and means is lacking, we get the stake at which the Holy Inquisition burns unbelievers to save their souls. I cannot subscribe to Nechaev’s famous slogan: “Full speed ahead, right through the mud.”

Free democratic Socialism, which respected the rights of the individual and which disavowed the concept of transitional generations, generations which could be brutalized or sacrificed for some remote future, was the only Socialism that Greenberg could accept or preach.

On one occasion, when Greenberg developed the idea that no individual must be viewed as the means for advancing the welfare of another because each man was an end in himself, he was accused by a labor audience in Palestine of implied opposition to the life of the Palestine pioneer. Greenberg answered this objection in uncompromising terms:

I would be an opponent of pioneering in Palestine if the hardships entailed in the rebuilding of a long-neglected country were imposed on Jewish youth from above and against its will, if the pioneers in Palestine were considered fertilizer on the fields of the country so that a later generation might enjoy its roses. But pioneering in Palestine is a voluntary task freely undertaken by those rejoicing in it.

Greenberg’s fundamental expositions of the moral bases of Zionism led him into discussions far removed from the usual level of journalistic polemics. One of these occasions was an exchange of views with Mahatma Gandhi, whom Greenberg venerated as a saint. Gandhi’s failure to oppose the dissemination of anti-Jewish propaganda among the Moslems of India by Arab agents was the starting point for several “Open Letters” to Gandhi. In
1937 Greenberg warned against the kindling of religious fanaticism among the Moslems of India. In the light of subsequent developments, particularly the emergence of Pakistan, the words then written have a prophetic ring. Greenberg's unilateral romance with Gandhi was sometimes viewed as one of Greenberg's philosophical quirks by hard-headed realists among his associates, but the fact remains that Greenberg was unique among American Zionists in his understanding of the shaping forces within Asia.

It is astonishing to observe the freshness he could bring to the restatement and rearguing of the Zionist position from every angle. In a life part of which was always devoted to the editing of Zionist periodicals, familiar dragons had to be re-slain not annually but monthly and sometimes weekly. Yet Greenberg rarely wrote a purely routine article. He was saved from mechanical repetition by the richness and variety of his knowledge and by the streak of poetry in his nature which enabled him to use his learning as leaven rather than ballast. Whether he was discussing patriotism and plural loyalties, or defending Socialist-Zionist theory, or answering Arab arguments, he would write on a level of seriousness which transformed many articles originally written as journalistic chores into classic expositions of the questions raised. Despite the fact that many of his best articles reached only a limited Yiddish-speaking audience, he was probably the most profound and eloquent Zionist publicist in the United States, whose work was regularly reprinted in South America and in the Palestinian press.

Greenberg's Zionism was as free from ideological fetishes as his Socialism. At a time when Labor Zionist circles proclaimed the return to "productive," that is to say manual, labor as a central thesis of the movement, Greenberg insisted on examining the slogans and rejecting the "masochistic self-flagellation" implicit in the notion that the Jewish middleman fulfills no productive function. In "The Myth of Jewish Parasitism" Greenberg takes a heretical position in addressing his party. He asserts that "any work which is socially useful or satisfies human needs is productive work," and that there is nothing shameful or unethical about the economic structure of the Jewish community despite the preponderance of the middleman. At the same time he stresses the historic necessity of the Labor Zionist program:

Nor do I deny the need for a thorough restratification of our economic life, but this restratification ought not to be motivated by a sense of collective guilt. . . . A reshaping of Jewish economic life is a historic necessity, and it cannot be accomplished without the popular enthusiasm that Zionism generally, and Labor Zionism particularly, have aroused for these aims. There is nothing wicked in being a middleman. We are building a new nation in Palestine and we cannot succeed unless we make its economic life varied and many-sided and thereby relatively complete. It requires no effort and no propaganda on our part to create a Jewish merchant class in Palestine. But the emergence of a Jewish agricultural class cannot be a spontaneous process.

Within its historic context the exaggerated glorification of manual labor was essential.

Greenberg could accept a doctrine without becoming doctrinaire. This
quality of mind often resulted in his occupying a dissenting role in the party councils which he headed. In an address to the Zionist Congress held in Jerusalem in 1952 he shocked many of his Mapai comrades by his refusal to negate the Diaspora, and by his bald assertion that mass emigration to Israel was not currently on the agenda of American Jewry, no matter how many flaming resolutions about the "ingathering-of-exiles" would be adopted by the congress. Greenberg's unpopular position was motivated not only by a realistic appraisal of the frame of mind of American Jewry, but also by a profound appreciation of American democracy. Greenberg's love for the United States and his hopes for a rich creative Jewish communal life within its borders were strong and genuine. And while he believed that a dynamic and imaginative sector in American Jewry would have the vigor eventually to seek complete Jewish fulfillment in Israel, this meant for Greenberg no conflict in loyalties, but an enrichment of personality.

With no awe for the restrictions of dogma, Greenberg could function freely within an ideological framework, and he never hesitated to alter the design according to his lights. His chief difficulties were created by the exigencies of Realpolitik. All his life Greenberg had fought for the creation of a Jewish state, yet as a Socialist and pacifist he had always been repelled by the trappings of statehood—uniforms, protocol, a standing army, censors, and the rest of the inevitables. Often he was openly critical of specific development in Israel in this regard. At the same time he was wise and temperate enough to distinguish between minor expedients and major compromise. In fundamentals his moral insistence on the purity of the means never yielded to rationalization.

In one respect he underwent a crucial change. His pacifism, largely inspired by Gandhi, could not survive the shock of Hitler's persecutions. He never intellectually renounced pacifism as the ideal solution to the problem of war, but like many other pacifists, he found himself personally unequal to advocating pacifism after the rise of the Nazis.

One can do little more than mention the originality and penetration of much of Greenberg's writing on philosophical and literary themes. But there is one field which cannot be ignored—his writings on the nature of Judaism. Though he had long abjured outward forms and orthodoxies, Greenberg had a deep religious streak. He wrote of Jesus and of Buddha, as well as of the prophets. Under the forbidding title of "The Universalism of the Chosen People," he could analyze the nature of Jewish election with a richness of reference which elicited the admiration of theologians and a brilliance which charmed the general reading public. In an essay on the Book of Jonah, "Go to Nineveh," Greenberg summarized his conception of the Jewish ethos and man's calling:

Jewish prophecy in contrast to pagan prophecy knows no fatalism. There is no Fate within the whole Jewish concept. There is no faith in blind decrees. But there is Providence watching and listening over the world. Providence may be appealed to, may be prayed to, may be moved to do man's desire if that desire is just and pure. Jewish prophecy, therefore, is by its nature and function conditional rather than categorical. Jonah
wanted to see an immutable decree in God's decision to destroy Nineveh. . . . Therein lay his transgression. Instead of being a prophet whose prophecy would move the sinful to repent, he preferred being an oracle, a Golem, through whom spoke the blind, brutal future.

All of Greenberg's thought and action was predicated on the conception of man as a free individual venturing to shape his world according to his vision. This belief made him a Zionist and a Socialist. All his great gifts as writer and orator went to the service of this faith. Through his death in 1953 American Jewry lost one of its most remarkable personalities, and the world a tender and illuminated spirit.

MARIE SYRKIN