



THE JACOB RADER MARCUS CENTER OF THE AMERICAN JEWISH ARCHIVES

Preserving American Jewish History

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Series C: Interreligious Activities. 1952-1992

Box 24, Folder 1, Institute on Israel for Christian Clergy, 1970.



THE AMERICAN JEWISH COMMITTEE

date February 25, 1970
to Rabbi Marc Tanenbaum
from Eugene Du Bow
subject WESTCHESTER BOARD OF RABBIS -- INSTITUTE ON ISRAEL
 FOR THE CHRISTIAN CLERGY

This is a report of the recently held Institute on Israel for the Christian Clergy.

Several months ago, we were advised that the Board of Rabbis was looking into the possibility of holding such an Institute. We put ourselves in touch with Rabbi Ludwig Nadelmann, Chairman of the Westchester Board of Rabbis, who told us that no definite plans had been established, but that the holding of such an Institute had been suggested to him by both the New York Board of Rabbis and the American Zionist Council. At first, Rabbi Nadelmann was not at all anxious to have any "cooperation", but, after thinking about it, he called us back and stated that he would like some assistance. A meeting was set up to plan the Institute and, even though all the Jewish human relations agencies were invited, we were the only ones to show up. It was decided that an Institute should be held in Westchester. At our suggestion, the major speakers were to be Dr. Eugene Borowitz and Yehuda Avner, of the Israeli Consulate, who had spoken to an AJC audience in Westchester about two years ago.

We undertook the job of doing all the printing, mailing and publicity for the Institute and also offered the services of Rabbi A. James Rudin, as one of the participants. By the way, an interesting fact is, that the Westchester Board of Rabbis has never functioned as a meaningful organization in the County. This Institute was really their first attempt at getting a program off the ground.

In any case, we gathered lists of Christian clergy from the various rabbis and the mailings went forth. It was interesting to me, that during the course of the planning and mailing that Rabbi Nadelmann came to lean very heavily upon us for advice and some of the actual doing.

At the last minute, Avner was unable to attend the Institute and Rabbi Nadelmann called me in a "sweat". I was able to set his anxiety to rest by volunteering the services of Rabbi Rudin. He accepted gratefully and the program then became Borowitz and Rudin.

The Institute itself, was marvellous and very successful. Both speakers made excellent presentations and they are described in the attached newspaper article from the White Plains Reporter Dispatch. Forty four Christian clergy attended, including Mother Hargrove from Manhattanville College and Sister Celeste, the President of the College of New Rochelle.

One of the pluses that has come about because of our participation, has been a desire on the part of the Westchester Board of Rabbis to "followup" on the Institute. I will be meeting with Rabbi Nadelmann and Rabbi Jack Stern, as soon as Rabbi Stern returns from Israel, to see if we can develop some further interreligious programs in the County.

We owe a great debt of gratitude to Rabbi Rudin for his help and participation in the Institute.

cc: Will Katz
cc: Sam Katz
cc: Isaiah Terman
cc: Rabbi A. James Rudin
cc; Eleanor Ashman

A handwritten signature in cursive script, appearing to read "J. Lee", is positioned to the right of the distribution list. In the background, there is a faint, large watermark of a menorah with the word "ARCHIVES" above it and Hebrew text below it.

Rabbis Share Jewish Perspective With Members Of Christian Clergy

By BARBARA CONGEMI

A seminar sponsored by the Westchester Board of Rabbis for the Christian clergy, Protestant and Roman Catholic, of Westchester yesterday aimed at sharing insights into the essence of the Jewish perspective.

Rabbi Ludwig Nadelmann of Tuckahoe, president of the Board, welcomed the Jewish and Christian clergy to the meeting at Temple Israel and asked that they join together on behalf of peace and understanding.

The Rev. James Stewart, Hitchcock Presbyterian Church, Scarsdale, said in the opening prayer that, judging by the successful attendance at the seminar, there was a recognition by all for a "fellowship of the concerned".

The morning speaker, Dr. Eugene Borowitz, professor of theology at Hebrew Union College and the Jewish Institute of Religion, spoke on "The Religious Significance of Israel," relative to the "theological aspects of the Jewish Community to the contemporary State of Israel."

Dr. Borowitz explained the meaning of the Jewish people as an "ethnic folk;" in a specific sociological sense, the people of God.

People, to the Jew, is a word literally meaning an ethnic nation rather than a strictly religious group, he said. From the biblical tradition the Jews are a large family with connections to one another.

People of God

The people of God, as the Jewish tradition teaches, are a nation with myths and heroes and a language.

Dr. Borowitz noted that biblical Jews wrote about politics and society. They were not primarily concerned with religiosity—with building the "temple," he said. In Roman history too the Judeans were referred to as an ethnic community rather than as a religious one. The ruling monarchs during the feudal era allowed the Jews a certain political autonomy within their

segregated communities, he said.

Dr. Borowitz related the past history of the Jews to the modern "demythologized and secularized" Jew who has converted his religiosity into developing a government concerned with human welfare. The State of Israel is to be understood in these modern terms which are rooted in the past history of theological Judaism, he stressed.

After a luncheon served by the Sisters of the Temple Israel Center, the afternoon session began with an invocation by the Rev. Father Henry D'Anjou, of the Immaculate Heart of Mary Church, Scarsdale.

Rabbi A. James Rudin, assistant director of interreligious affairs, of the American Jewish Committee, Institute of Human Relations, New York City, spoke on "The Road to Peace in the Middle East."

Rabbi Rudin explained that

Israel represents an ideal and a reality to the Jewish Community upon which they can "restore their self-respect and authenticity." He asked that the Christian clergy understand this attitude and judge the Israeli policy without agreement or disagreement.

'Double Standard'

The Jewish people have realized since the Six-Day War, according to Rabbi Rudin, that they must take action to insure their survival as a community chosen to serve God. Rabbi Rudin asked that a "double standard" not be used in judging the actions of both the Israeli's and the Arabs. Each nation, he continued, feels the righteousness of its purpose and that purpose, according to Rabbi Rudin, is, for the Israelis, survival and for the Arab's pride and dignity.

The Rabbi said he sees hope in honestly helping the Arab in

Israel to learn a skill thereby restoring his dignity. The hope for a safe refuge is symbolized by the State of Israel for the Jews in other countries. The Jews in the United States are ready with financial and emotional aid to abate these problems, he said.

Rabbi Rudin called upon Christians and Jews alike to immediately and firmly condemn the civilian acts of violence predominant in today's headlines. He asked that the civilian violence connected with the Middle Eastern situation be condemned as violence with in the United States is.

The physical nation of Israel as a place where oppressed Jews can go to participate in freedom and the importance of Israel to Jews as being real and symbolic to their survival as a people, were the ideas related by the rabbis who spoke during the open discussion following the main speeches.

THE REPORTER DISPATCH

A Member of the Gannett Group
Offices: White Plains 10 Church Street;
Mount Kisco: 35 West Main Street — Carmel: 66 Glenside Avenue

WHITE PLAINS, N.Y., THURS., FEB. 19, 1970

Rabbi And Israeli Official Key Speakers At Conference

Dr. Eugene B. Borowitz, Professor of Theology, Hebrew Union College Jewish Center of Religion, and the Hon. Yehuda Avner, First Secretary of the Israeli Embassy in Washington, will be the key speakers on the religious and political significance of Israel, at a major conference sponsored by the Westchester Board of Rabbis, to be held at Temple Israel Center in White Plains on Wednesday, February 18, from 10 a.m. to 2:30 p.m.

Designed to acquaint Christian clergy in Westchester with the unique role of Israel in the culture of Jewry and its importance in the total political and economic development of the Middle East, this conference will provide ample opportunity for participants to share in a give-and-take with the major speakers and additional resource consultants.

Dr. Borowitz is one of American Jewry's leading educators and thinkers. He is not only professor of Education and Religious Thought at Hebrew University College - Jewish Institute of Religion, but he is also the visiting lecturer in contemporary theology at the Jewish Theological Seminary. This is the first time one professor has taught at two rabbinical seminaries concurrently. He has been particularly active in ecumenical affairs and serves as the Trustee for the Institute for Ecumenical and Cultural Research of the Benedictine Order of the Roman Catholic Church. His subject will be "The Religious Significance of Israel".

"The Road to Peace in The Middle East", will be examined by the Hon. Yehuda Avner. Beside being the First Secretary of the Israeli Embassy in Washington, he has had lengthy experience in America and Israel as a journalist specializing in political affairs.

Before going to Washington, Mr. Avner was the Israeli Consul in New York, and has also served as the Director of Political Publications in the Ministry for Foreign Affairs.

To supplement these presentations, Rabbi Ludwig Nadelmann, President of the Westchester Board of Rabbis, has indicated that several resource consultants will be available to add additional insights and information during the discussion period. In the religious area, Rabbi James Rudin, Assistant Director of the Department of Interreligious Affairs of The American Jewish Committee, and Rabbi Murray Grauer, will be available for questions. Rabbi David Golovensky will serve as the political resource consultant. Chairman of the meeting is Rabbi Jack Stern, Jr. The Rev. James S. Stewart will give the opening prayer. The summary will be by Rabbi Maurice Davis and there will be a Benediction at the close of the conference by Rev. Charles E. Houston.

Focuses On Israel's Role

A conference designed to acquaint Christian clergy in Westchester with "the unique role of Israel in the culture of Jewry and its importance in the total political and economic development of the Middle East" is planned by the Westchester Board of Rabbis for Wednesday.

Dr. Eugene B. Borowitz, professor of theology at Hebrew Union College Jewish Center of Religion and Yehuda Avner, first secretary of the Israeli Embassy in Washington, will be the speakers at the meeting at Temple Israel Center, Old Mamaroneck Road at Milles Avenue.

"The Religious Significance of Israel" will be discussed by Dr. Borowitz, who is also visiting lecturer in contemporary theology at the Jewish Theological Seminary. He is the first professor to teach at two rabbinical seminaries concurrently, is active in ecumenical areas and serves as the trustee for the Institute for Ecumenical and Cultural Research of the Benedictine Order of the Roman Catholic Church.

"The Road to Peace in the Middle East" will be examined by Mr. Avner who is also a writer specializing in political material.

Before going to Washington, Mr. Avner was the Israeli consul in New York.

Also taking part in the conference will be Rabbi James Rudin, assistant director of the department of interreligious affairs of the American Jewish Committee, and Rabbi Murray Grauer of Hebrew Institute, White Plains, who will answer questions. Rabbi David Golovensky of Beth El Synagogue in New Rochelle will serve as the political resource consultant. Rabbi Jack Stern Jr. of Westchester Reform Temple in Scarsdale will be chairman.

The Rev. James S. Stewart of Hitchcock Presbyterian Church, Scarsdale, will give the opening prayer. Rabbi Maurice Davis of the Jewish Community Center, White Plains, will summarize the program. The Rev. Charles E. Houston of Tuckahoe will give the benediction.

Additional information about the conference, which is by invitation from the Westchester Board of Rabbis, may be obtained from Rabbi Ludwig Nadelmann of Genesis Hebrew Center, Tuckahoe.



DR. EUGENE B. BOROWITZ

THE REPORTER DISPATCH, WHITE PLAINS, N.Y., MON., FEB. 16, 1970

INSTITUTE ON ISRAEL FOR THE CLERGY

Sponsored by the Westchester Board of Rabbis
Wednesday, February 18, from 10:00 A.M. to 2:30 P.M.
Temple Israel Center
280 Old Mamaroneck Road
White Plains, N.Y.

10:00 A.M. - MORNING SESSION:

Welcome	Rabbi Ludwig Nadelmann, President, Westchester Board of Rabbis
Chairman	Rabbi Jack Stern, Jr. Westchester Reform Temple, Scarsdale
Opening Prayer	Reverend James S. Stewart Scarsdale Hitchcock Presbyterian

"THE RELIGIOUS SIGNIFICANCE OF ISRAEL"

Dr. Eugene Borowitz, Professor of Theology
Hebrew Union College - Jewish Institute of Religion

Discussion

12:00 Noon - AFTERNOON SESSION

Chairman	Rabbi Max Gelb Temple Israel Center, White Plains
Invocation ..	Father Henry D'Anjou I.H.M. Church, Scarsdale
Luncheon -	(The members of the Conference will be the luncheon guests of the Sisterhood of Temple Israel Center)

"THE ROAD TO PEACE IN THE MIDDLE EAST"

Rabbi A. James Rudin, The American Jewish Committee

Conference Consultants: Rabbi Murray Grauer,
Hebrew Institute, White Plains

Rabbi David Golovensky
Beth El Synagogue,
New Rochelle

Discussion

Summation of Conference ..	Rabbi Maurice Davis Jewish Community Center, White Plains
Benediction	Reverend Charles E. Houston Shilo Baptist Church Tuckahoe

WESTCHESTER BOARD OF RABBIS
GENESIS HEBREW CENTER
TUCKAHOE, NEW YORK

FOR RELEASE WEDNESDAY, FEBRUARY 11, 1970

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Additional information about this meeting can be obtained from Rabbi Nadelmann at Genesis Hebrew Center.

'errorist Atrocities Take Lives Of Moslems As Well As Jews

(EDITOR'S NOTE — This report on his visit to Israel from July 20 to Aug. 28 was prepared for The Daily Times by Samuel M. Burstein, rabbi of Beth Emeth Synagogue, Larchmont.)

By SAMUEL M. BURSTEIN

The day my family and I arrived in Israel, the newspapers reported the killing of two civilians in the city of Kiryat Shmona; on the day we left, five weeks later, a boy of nine and a twenty-six-year-old school teacher were killed in the same city. They had been killed, as 15 others had been wounded, by Katyusha rockets fired across the nearby border by an Arab terrorist group.

This type of rocket equipment is supplied to various Arab governments by the U.S.S.R., and one wonders how far government responsibility for its use extends. Moslems as well as Jews are victims of bombs and grenades, especially in totally Arab Gaza and Hebron; a few days before our departure, four elders of a small town outside Hebron were assassinated by an Arab gang. In addition to deaths resulting from out and out military action, an average of one Jew and one Arab meet their deaths each day as a result of terrorist activity—out of a total population of three million. Despite the tensions, Israel does not have capital punishment for murder.

In casual conversation with a Jerusalem Arab preparing to attend an engineering school in the United States, I had occasion to

refer to the long recorded history of the Middle East and the impressions created by that longevity. The highlighted wars, conquests, invasions, boundary changes, ethnic or religious or communal or racial rioting, seem to be incessant, although their actual frequency may not be greater than in any other part of the world. In the history of the United States, for example, exceptional civil violence has occurred at least every 10 years, while some group relationships have been marked with continuous violence. Our American list is less impressive only because our history is shorter.

The historical perspective is cultivated by travelling through the country. One visits archaeological sites not inhabited for thousands of years; one also sees buildings and walls still in use, with layers of construction from many eras. A wall or building might have a foundation dating back before the Romans, overlain by construction from the time of the Byzantine Empire, with higher levels dating from the seventh century Moslem invasions, the Crusades, the Turkish Empire, or the British Mandate.

During my family's previous visit in 1960, as during my first stay in Israel as a volunteer pilot 1948-1951, Jews could not visit the most sacred sites of their religion. Despite United Nations resolutions, as well as cease fire agreements and guarantees by England, France, and the United States, the parts of Palestine invaded and taken over by Transjordan in 1948 were closed to Jews (except for a few individuals.

From the time that Old Jerusalem was ruled from Amman until June 1967 several dozen synagogues were desecrated or demolished, with official government permission. The cemetery on which my grandfather is buried had been partially paved over by the city administration to serve as a road to a hotel, and many tombstones had been used for the road bed and for even less dignified purposes. (The mostly Jewish new city of Jerusalem, outside the ancient walls to the west and south, has but a few sacred locations—mostly burial grounds—and its permanent settlement was not begun until the middle of the last century.)

Ancient Prohibition

There is an ancient Jewish prohibition, obeyed by the sub-denomination mostly interested in the restoration of Solomon's Temple, against treading upon the location of the ancient Temple.

This reverence means that any rivalry between Jewish and Moslem claims to that area could only be settled by a new revelation so convincing that all mankind would accept it. In deference to the prohibition, we did not visit the Dome of the Rock (Mosque of Omar), a most beautiful building, nor the Aksa Mosque, of fire fame. We returned from a trip to Beer Sheva a day after the fire, and I was surprised—after hearing exaggerations of the incident on foreign news broadcasts—to see that it was still standing. The only damage was to some workers' scaffolding and to a famous and irreplaceable pulpit. The mosque was back in use after a few days. A committee which includ-

ed Christian and Moslem members found that the Moslem guards had been negligent—even to the point of accepting bribes—in permitting a visitor (Rohan) to enter at a forbidden time and with parcels (presumably carrying flammable liquids). The Israel government does not control the sites or institutions of any religion; each sect controls and supervises its own buildings.

Side By Side

In the "Tomb of Abraham" in Hebron, eastern European style Chasidim, native Israelis, American tourists, local and visiting Moslems, pray side by side in the spirit of their common patriarch to their mutual Father in Heaven. To complement this sharing on the secular level, each morning several hundred Arab residents of the Old City of Jerusalem, both Christians and Moslems; rush to work in the Israel government offices and in other places of employment in the New City.

In Bethlehem, three Christian groups share a roof and a shrine. The Armenian priest chatted with us and with another couple (the Milton Taylors of Mamaroneck) for a while, and told of his fears for his faith's small hold in the Church of the Nativity. If there were no Armenian in residence, he felt, the small chapel he supervised would be annexed by one of the two larger ones. His sincerity and devotion brought to mind the history of his people, although he did not refer to it. One third of the Armenians in the world were killed by the Turkish government near the end of the first World War.

Another Middle Eastern group, claiming descent from the ancient Assyrians (not to be confused with Syrians) was annihilated by the Iraqi and Syrian governments in 1924. These two countries had been carved out by the British and French (in 1920) from the long-existing Turkish Empire (together with Lebanon, Saudi Arabia, Transjordan, Palestine, and the Trucial Sheikhdoms) as gifts to various Arab monarchs who sat out the war. The Assyrians lived astride the newly invented border.

The Iraqis expelled their Assyrians, who fled to their brethren in Syria. The Syrian army was given orders to machine gun them as illegal immigrants.

World Unconcerned

Then the Syrians returned the favor by expelling their Assyrians—who were killed by the Iraqis. The world community did not express any concern over the cold blooded peacetime slaughter of 300,000 human beings. It is no wonder that the people living in and around the Middle East, whatever their allegiances, are reluctant to trust international opinion and agreements to protect their lives.

And yet, throughout most of history, whether the thousand years (beginning about 1000 B.C.) when the land of Canaan was ruled for most of the time by its Hebrew inhabitants, or during the next 2000 years (when Palestine was an obscure province of one or another empire) variant groups have managed to live as amicably as we Americans usually picture ourselves.

In the economic sphere, an ancient symbiosis still prevails between two groups which historians have customarily described as perpetual competitors: the herdsman and the farmer. The bedouin, whether circling in ancestral semi-desert areas from one tribal well to another, or serving as itinerant workers in settled areas, fit into niches left vacant by the farmer and the city dweller. The settled and the nomad way of making a living and of living dovetail to mutual benefit, and modern industry has joined the blend. One gains a new appreciation for the biblical narratives about tribes of thoughtful shepherds mingling with urban sophisticates.

During one of our tours we faced a danger—fortunately rare—similar to Bishop Pike's. I set out on an incomplected road leading into the Sinai Desert. The first stage of the surfacing had been finished, with a layer of fist sized stones awaiting asphalt or cement. The loose, round stones scattered while I tried to make a U-turn, and the wheels began to skid as on snow, until we sank in up to the axle of our rented car. Mrs. Burstein, thirteen-year-old-

Ilana, and I, carrying four-year-old Alissa, walked the several kilometers back to Elath and a tow truck. I wisely left my assortment of cameras in the car to save the 20 pounds burden which accompanies me on all my travels, but we took our full canteens with us as well as topographical maps and a compass.

REPRINTED FROM THE DAILY TIMES, MAMARONECK, NY November 24, 1969

THIS HISTORICAL BACKGROUND AND MOST OF THE REVERSE SIDE WAS TAKEN FROM THE JAN 7, 1970 "NEAR EAST REPORT"

Jerusalem was the ancient capital of Israel. Jews always lived there and constituted a majority of its inhabitants for almost all the last century.

The Figures (in thousands)			
Year	Jews	Moslems	Christians
1844	7	5	3
1876	12	7	5
1896	28	8	8
1905	40	7	13
1910	47	9	16
1931	51	19	19
1948	100	40	25
June, 1967	200	54	12

The Jewish people had self-rule in Palestine for some 2,000 years. They ruled from Joshua's conquest until they were exiled by the Babylonians in 586 B. C. Fifty years later they returned to rebuild the homeland. For the next six and one-half centuries, until the uprising of Bar Kochba in 132 A. D., there were autonomous or independent Jewish governments.

The Roman conquest suspended Jewish sovereignty, and from that time until 1948 the country never regained independence; it became the province of many empires. The Romans were replaced by the Byzantines, and they by the Arabs. From 637 A. D. to 1071 A. D., Palestine was part of the Arab caliphate, some 434 years.

Between 1071 and 1516, Palestine was ruled by a succession of conquerors: the Seljuks, the Crusaders, the Mongols and the Mamelukes.

From 1517 until World War I, Palestine belonged to the Turks; the liquidation of the Ottoman Empire by that war paved the way for independence for both Arabs and Jews.

The Roman sack of Jerusalem destroyed the Jewish state, but not the Jewish community. Jews continued to live in Palestine and were a majority there until the fourth century of the Christian era. They were nearly wiped out by the Crusaders and Mongols in the eleventh century. Slowly recovering under the Ottomans, the Jews reached a peak in the sixteenth century, when more than 15,000 lived in Safad alone.

Modern settlement began 100 years ago—in 1870—when French Jews established an agricultural school in Palestine. Mikvah Israel. In 1881, the Jews numbered about 25,000, and by 1922, when the British assumed the Mandate, there were some 83,000.

According to British government statistics, prior to the establishment of the state, 8.6 percent of the land of the area now known as Israel was owned by Jews; 3.3 percent by Arabs who remained there; 16.5 percent by Arabs who left the country. More than 70 percent of the land was owned by the government. It passed to the ownership of Israel. The public lands included most of the Negev—half of Palestine's total area.

The Facts.

Palestine was a strikingly underpopulated country. Its Arab population immediately after World War I was 557,000; its Jewish population was 100,000, even then nearly 19% of the total. Less than 30% of the Arabs lived in the area which is now Israel. Until the early 1920's Palestine was a land of Arab emigration. As a result of the Zionist economic effort, which benefited the whole population, Palestine began attracting Arab immigrants from neighboring countries.

After 1922, 11. the Jewish population in Palestine Arabs began to come from Syria, Iraq, rose by 375,000; the non-Jewish population, Transjordan and Egypt. In Lebanon, Transjordan and Egypt. In addition, the population increase was of the Arab increase was largest in areas partly attributable to better health conditions in Jewish Palestine.

The Moslem infant mortality rate fell from 19.6 percent in 1922 to 14 percent in 1939. During that period, the non-Jewish population in the country rose by 75.2 percent, as compared with a 25 percent increase in second Egypt. Between World War I and World War II, in Jenin, 32 percent in Bethlehem.

In 1947, when the United Nations voted its Palestine Partition Resolution, the population of all Palestine was 1,850,000 of whom 650,000 were Jews, concentrated in the area designated for the Jewish state, and 1,200,000 were Arabs. Of the Arabs, 500,000 lived on the West Bank, 100,000 in Gaza and between 600,000-700,000 in Israel territory. Of the latter, 160,000 remained where they were. Thus the number of actual Arab refugees from Israel in 1948 may be estimated as low as 450,000, and allowing for statistical discrepancies, no more than 550,000, a figure that is matched — without reducing the poignancy of the Arab refugee problem — by approximately the same number of Jewish refugees, 97% of the total Jewish population of the Arab lands who fled or migrated to Israel.

Aid statistics do not reflect the immense investments by the West to help Arabs produce and market oil.

Arab government oil revenues have increased every year and, according to oil industry sources, Arab countries received more than \$3.5 billion in just one year—1968. Here are the most recent figures:

Oil Revenues
(in millions of dollars)

	1958	1968
Kuwait	\$425	\$773
Saudi Arabia	\$310	\$955
Iraq	\$224	\$476
Libya	—	\$952
Others	\$ 72	\$353
(mostly Persian Gulf)		
Total	\$1,031	\$3,509

(These do not include figures on Egypt which have not been published.)

Huge profits have been made by the oil companies and shared with Arab rulers. And there have been handsome tax advantages, such as the depletion allowance, and the system which permits oil corporations to deduct royalties paid to Arab governments as tax offsets rather than as deductions from income. This means that large oil companies are enabled to reduce their taxes here.

U.S. AID

U.S. Aid	Grants Loans	Repay-ments of loans and interest	Loans and Grants less repay-ments
(in millions of dollars)			
ALGERIA (1953-68)	L. 11.6 G. 180.0	1.5	L. 10.1 G. 180.0 190.1
IRAQ (1946-68)	L. 27.1 G. 29.3	6.5	L. 20.6 G. 29.3 49.9
JORDAN (1949-68)	L. 22.1 G. 556.0	3.1	L. 19.0 G. 556.0 575.0
KUWAIT (1967-68)	L. 50.0 G. —	0.6	L. 49.4 G. — 49.4
LEBANON (1946-68)	L. 8.9 G. 72.1	6.3	L. 2.6 G. 72.1 74.7
LIBYA (1949-68)	L. 7.0 G. 203.0	8.4	L. -1.4 G. 203.0 201.7
MOROCCO (1949-68)	L. 399.0 G. 253.0	64.2	L. 334.8 G. 253.0 587.9
SAUDI ARABIA (1946-68)	L. 31.1 G. 27.5	22.3	L. 8.8 G. 27.5 36.3
SUDAN (1953-68)	L. 37.3 G. 69.4	11.8	L. 25.5 G. 69.4 94.9
SYRIA (1949-68)	L. 24.0 G. 39.0	3.1	L. 20.9 G. 39.0 60.0
TUNISIA (1949-68)	L. 243.9 G. 320.0	18.9	L. 225.0 G. 320.0 544.9
UAR (1946-68)	L. 729.8 G. 293.0	121.9	L. 607.9 G. 293.0 900.9
YEMEN (1953-68)	L. — G. 42.7	—	L. — G. 42.7 42.7
ISRAEL (1949-68)	L. 786.0 G. 369.0	370.3	L. 415.7 G. 369.0 784.7

CAIRO ADMONISHES BIG OIL CONCERNS

Says Arabs Insist on End of U.S. Aid to Israel

By RAYMOND H. ANDERSON
Special to The New York Times

CAIRO, Feb. 11—Arab pressure on United States oil interests intensified today following a declaration by five Arab "confrontation" countries that the exploitation of Arab "resources and wealth" by benefactors of Israel must be "liquidated."

Declaring with pointed emphasis that the United States received about \$2.5-billion annually from Middle Eastern oil investments, Cairo's chief spokesman said that the Arab countries "have every right to demand that our resources should not be used in support of Israel."

The following figures, which show the contributions made by the Arab states to UNRWA to date, are taken from UNRWA's annual report for 1969.

Contributions to UNRWA
May 1, 1950 to Dec. 31, 1969
(In U.S. dollars)

Algeria	0
Abu Dhabi	100,927
Bahrein	23,867
Iraq	402,000
Jordan	2,195,174
Kuwait	1,922,860
Lebanon	828,516
Libya	464,000
Morocco	249,089
Saudi Arabia	3,404,303
Sudan	153,940
Syria	1,706,169
Tunisia	35,000
UAR	5,475,576
Yemen	0

Israel began to make substantial contributions to UNRWA after the June war, when she became a host country. In the past three years, she has put in \$2,180,613.

The United States has provided \$455,618,069 of UNRWA's total income of \$695,755,104. The USSR has never contributed.

Israel has purchased arms in the United States but has not been the recipient of grant military aid.

This table shows the amount of grant military aid—materiel and training—which the United States has given to countries in the Near East in the last six years. I does not include U.S. arms sales.

Military Assistance Program—Fiscal years 1964-1969. (In thousands of dollars)						
	1964	1965	1966	1967	1968	1969
Iraq	\$ 75	\$ 167	\$ 191	\$ 133	\$	\$
Iran	35,607	33,672	63,414	36,346	21,916	22,034
Jordan	3,966	3,695	4,347	12,413	385	217
Lebanon	56	80	76	58	94	93
Saudi Arabia	967	1,263	658	790	903	785
Syria	15	19	18	6		
Turkey	118,818	100,935	121,244	136,610	99,293	98,508
Yemen	1					
Ethiopia	7,192	8,820	14,637	16,444	12,031	(not listed)
Libya	1,883	2,018	2,206	3,735	1,129	469
Morocco	2,181	4,965	4,156	3,399	1,944	(not listed)
Sudan	31	312	136	143		
Tunisia	440	303	607	5,016	2,617	(not listed)

Source: U.S. Overseas Loans and Grants, a special report prepared for the House Foreign Affairs Committee, printed May 29, 1969.