



Abba Hillel Silver Collection Digitization Project

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Sub-series A: Alphabetical, 1914-1965, undated.

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Union of American Hebrew Congregations, 1953-1954.

COMBINED CAMPAIGN RECEIPTS

UNION OF AMERICAN HEBREW CONGREGATIONS

HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION

JULY 1, 1952 - JUNE 30, 1953



COMBINED CAMPAIGN RECEIPTS - UNION OF AMERICAN HEBREW CONGREGATIONS - HEBREW UNION COLLEGE * JEWISH INSTITUTE OF RELIGION

Receipts 7/1/51 - 6/30/52

Receipts 7/1/52 - 6/30/53

CONG.	INDIVIDUAL	WELFARE FD.	TOTAL	CITY	CONG.	INDIVIDUAL	WELFARE FD.	TOTAL	MEMBERS	AV. PER MEMB.
-	\$ 20.50	-	\$ 20.50	Aiken, S. C.	-	\$ 25.00	-	\$ 25.00	-	-
\$ 1,350.00	-	\$ 1,000.00	2,350.00	Akron, O.	-	-	-	-	-	-
400.00	720.50	-	1,120.50	Albany, Ga.	\$ 420.00	683.00	-	1,103.00	140	\$ 7.88
7,565.00	187.00	2,300.00	10,052.00	Albany, N. Y.	3,079.64	2,357.50	\$ 2,300.00	7,737.14	510	15.17
453.00	-	400.00	853.00	Albuquerque, N.M.	-	5.00	400.00	405.00	145	2.79
591.00	-	2,500.00	3,091.00	Alexandria, La.	400.00	320.00	1,700.00	2,420.00	196	12.35
273.00	25.00	-	298.00	Alexandria, Va.	-	405.00	-	405.00	110	3.68
531.00	800.00	250.00	1,581.00	Allentown, Pa.	585.00	1,007.50	250.00	1,842.50	195	9.45
-	-	-	-	Alpena, Mich.	-	-	100.00	100.00	23	4.35
1,400.00	50.00	400.00	1,850.00	Altoona, Pa.	1,600.00	50.00	400.00	2,050.00	100	20.50
-	-	100.00	100.00	Amarillo, Texas	-	-	100.00	100.00	-	-
111.00	35.00	150.00	296.00	Amsterdam, N. Y.	111.00	40.00	150.00	301.00	35	8.60
111.00	15.00	175.00	301.00	Anniston, Ala.	129.00	75.00	175.00	379.00	43	8.81
-	-	100.00	100.00	Appleton, Wisc.	-	-	100.00	100.00	-	-
78.00	1,100.00	-	1,178.00	Ardmore, Okla.	117.00	602.00	200.00	919.00	39	23.56
608.50	785.00	800.00	2,193.50	Asheville, N. C.	724.25	495.00	800.00	2,019.25	159	12.70
126.00	-	-	126.00	Ashland, Ky.	204.00	-	100.00	304.00	55	5.53
108.00	50.00	450.00	608.00	Athens, Ga.	117.00	-	-	117.00	39	3.00
2,313.00	4,304.50	775.00	7,392.50	Atlanta, Ga.	2,475.00	8,886.00	775.00	12,136.00	825	14.71
2,430.00	35.00	568.75	3,033.75	Atlantic City, N.J.	2,565.00	55.00	1,894.00	4,514.00	372	12.13
150.00	60.00	600.00	810.00	Augusta, Ga.	255.00	160.00	600.00	1,015.00	85	11.94
-	-	100.00	100.00	Aurora, Ill.	-	-	100.00	100.00	-	-
495.00	85.00	500.00	1,080.00	Austin, Texas	-	125.71	500.00	625.71	165	3.79
75.00	-	-	75.00	Bainbridge, Ga.	75.00	-	-	75.00	25	3.00
8,900.00	24,884.54	-	33,784.54	* Baltimore, Md. (3)	9,875.00	26,039.11	-	35,914.11	2600	13.81
3,500.00	9,868.20	-	13,368.20	Balt. Hebrew	4,475.00	10,863.81	-	15,338.81	1050	14.61
3,000.00	3,508.00	-	6,508.00	Har Sinai	3,000.00	3,449.00	-	6,449.00	750	8.60
2,400.00	11,172.66	-	13,572.66	Oheb Sholom	2,400.00	11,716.30	-	14,116.30	800	17.65
-	335.68	-	335.68	General	-	10.00	-	10.00	-	-
1,150.00	20.00	1,304.74	2,474.74	* Baton Rouge, La. (2)	1,150.00	20.00	1,224.90	2,394.90	258	9.67
1,000.00	-	1,099.79	2,099.79	B'nai Israel	1,000.00	-	979.92	1,979.92	173	11.44
150.00	20.00	204.95	374.95	Liberal	150.00	20.00	244.98	414.98	85	4.88
156.00	246.50	200.00	602.50	Battle Creek, Mich.	183.00	244.00	-	427.00	61	7.00
-	-	350.00	350.00	Bay City, Mich.	-	10.00	275.00	285.00	14	20.36
900.00	25.00	-	925.00	Beaumont, Texas	1,132.50	25.00	-	1,157.50	196	5.91

COMBINED CAMPAIGN RECEIPTS - UNION OF AMERICAN HEBREW CONGREGATIONS - HEBREW UNION COLLEGE * JEWISH INSTITUTE OF RELIGION
 Receipts 7/1/51 - 6/30/52

2.

CONG.	INDIVIDUAL	WELFARE FD.	TOTAL	CITY	CONG.	INDIVIDUAL	WELFARE FD.	TOTAL	MEMBERS	AV. PER MEMB.
\$ 75.00	\$ 195.00	-	\$ 270.00	Beaver Falls, Pa.	\$ 72.00	\$ 200.00	-	\$ 272.00	24	11.33
-	25.00	-	25.00	Belfast, Maine	-	25.00	-	25.00	-	-
250.00	-	-	250.00	Bellaire, O.	250.00	-	-	250.00	21	11.90
210.00	110.00	\$ 75.00	395.00	Benton Harbor, Mich.	370.00	120.00	-	490.00	70	7.00
-	-	-	-	Berkley	100.00	25.00	-	125.00	190	.66
339.00	259.00	-	580.00	Binghamton, N. Y.	375.00	202.50	-	577.50	140	4.13
-	5,870.00	350.00	6,220.00	Birmingham, Ala.	-	5,611.50	\$ 450.00	6,061.50	557	10.88
150.00	-	150.00	300.00	Bloomington, Ill.	146.00	-	150.00	296.00	55	5.38
-	-	75.00	75.00	Bloomington, Ind.	-	25.00	100.00	125.00	-	-
225.00	35.00	50.00	310.00	Bluefield, W. Va.	225.00	10.00	200.00	435.00	75	5.80
105.00	5.00	-	110.00	Blytheville, Ark.	105.00	5.00	-	110.00	35	3.14
22,295.00	5,111.16	-	27,406.16	* Boston, Mass. (4)	23,922.00	8,872.50	-	32,794.50	3241	10.12
13,100.00	3,897.30	-	16,997.30	Adath Israel	14,400.00	6,681.50	-	21,081.50	1433	14.71
7,500.00	985.00	-	8,485.00	Ohabei Shalom	7,500.00	1,683.00	-	9,183.00	1051	8.74
1,050.00	10.00	-	1,060.00	Shalom Newton	1,275.00	60.00	-	1,335.00	425	3.14
645.00	171.00	-	816.00	Sinai	747.00	187.00	-	934.00	332	2.81
-	47.86	-	47.86	General	-	261.00	-	261.00	-	-
153.00	60.00	150.00	363.00	Bradford, Pa.	153.00	30.00	-	183.00	51	3.59
1,500.00	25.00	-	1,525.00	Bridgeport, Conn.	1,500.00	25.00	-	1,525.00	230	6.63
-	60.00	200.00	260.00	Bristol, Conn.	-	-	150.00	150.00	-	-
432.00	724.65	250.00	1,406.65	Brockton, Mass.	486.00	479.44	750.00	1,715.44	160	10.72
63.00	120.00	-	183.00	Brownsville, Tenn.	63.00	150.00	-	213.00	21	10.14
114.00	-	-	114.00	Brunswick, Ga.	-	-	-	-	-	-
9,550.00	450.00	-	10,000.00	Buffalo, N. Y.	11,389.21	520.00	-	11,909.21	1200	9.92
-	75.00	-	75.00	Butte, Mont.	-	-	-	-	-	-
-	-	1,000.00	1,000.00	Butler, Pa.	-	-	-	-	-	-
72.00	25.00	208.34	305.34	Camden, N. J.	-	25.00	110.00	135.00	24	5.63
250.00	-	-	250.00	Canton, Miss.	125.00	-	-	125.00	32	3.91
1,500.00	1,237.50	-	2,737.50	Canton, O.	2,000.00	1,087.50	-	3,087.50	285	10.83
-	-	-	-	Casper, Wyo.	-	-	200.00	200.00	-	-
-	100.00	1,000.00	1,100.00	Cedar Rapids, Ia.	-	50.00	1,000.00	1,050.00	135	7.78
240.00	1,517.00	250.00	2,007.00	Champaign, Ill.	240.00	1,070.00	250.00	1,560.00	80	19.50
-	-	-	-	Charleroi, Pa.	102.00	-	-	102.00	34	3.00
-	349.50	1,000.00	1,349.50	Charleston, S. C.	-	292.00	-	292.00	145	2.01
18.00	1,000.00	1,000.00	2,018.00	Charleston, W. Va.	-	2,167.50	1,000.00	3,167.50	250	12.67
146.00	30.00	500.00	676.00	Charlotte, N. C.	250.00	21.00	500.00	771.00	82	9.40

COMBINED CAMPAIGN RECEIPTS - UNION OF AMERICAN HEBREW CONGREGATIONS - HEBREW UNION COLLEGE * JEWISH INSTITUTE OF RELIGION
 Receipts 7/1/51 - 6/30/52

3.

CONG.	INDIVIDUAL	WELFARE FD.	TOTAL	CITY	CONG.	INDIVIDUAL	WELFARE FD.	TOTAL	MEMBERS	AV. PER MEMB.
\$ 111.00	\$ 25.00	-	\$ 136.00	Charlottesville, Va.	\$ 102.00	\$ 25.00	-	\$ 127.00	36	\$ 3.53
400.00	160.00	\$ 325.00	885.00	Chattanooga, Tenn.	1,467.04	105.00	\$ 500.00	2,072.04	259	8.00
42,637.10	48,480.00	-	91,117.10	*Chicago, Ill. (17)	48,472.11	51,254.17	-	99,726.28	10904	9.14
-	540.00	-	540.00	Anshe Sholom	702.00	672.00	-	1,374.00	150	9.16
1,757.83	695.00	-	2,452.83	Beth Am	2,510.89	650.00	-	3,160.89	450	7.02
500.00	907.00	-	1,407.00	Beth El	500.00	750.00	-	1,250.00	200	6.25
155.00	35.00	-	190.00	Beth Emet	291.00	20.00	-	311.00	400	.78
2,027.45	232.00	-	2,259.45	Beth Israel	2,279.73	434.00	-	2,713.73	480	5.65
378.00	55.00	-	433.00	B'nai Jehoshua	414.00	113.00	-	527.00	165	3.19
3,033.79	4,980.00	-	8,013.79	Emanuel	3,137.56	4,877.00	-	8,014.56	637	12.58
-	-	-	-	Hyde Pk Liber	240.00	10.00	-	250.00	80	3.13
4,112.35	4,619.00	-	8,731.35	Isaiah Israel	3,488.49	5,899.17	-	9,387.66	745	12.60
-	27.00	-	27.00	Judea	-	55.00	-	55.00	163	.34
3,000.00	1,387.00	-	4,387.00	K A M	3,170.46	1,534.00	-	4,704.46	717	6.56
1,228.75	405.00	-	1,633.75	Menorah	1,935.00	238.00	-	2,173.00	460	4.72
734.25	1,695.00	-	2,429.25	Mizpah	855.05	1,131.00	-	1,986.05	499	3.98
8,081.13	10,430.00	-	18,511.13	Sholom	8,525.88	10,372.00	-	18,897.88	1983	9.53
6,966.70	10,900.00	-	17,866.70	Sinai	6,904.25	10,232.50	-	17,136.75	1603	10.69
2,750.00	971.00	-	3,721.00	South Shore	3,664.35	1,176.00	-	4,840.35	660	7.33
1,212.35	1,325.00	-	2,537.35	Wash Blvd.	1,021.32	1,405.00	-	2,426.32	440	5.51
6,699.50	9,177.00	-	15,876.50	North Shore Glencoe	8,652.13	11,035.50	-	19,687.63	1160	16.97
-	-	-	-	Park Forest	180.00	-	-	180.00	60	3.00
-	100.00	-	100.00	General	-	650.00	-	650.00	-	-
2,195.00	26,094.65	-	28,229.65	* Cincinnati, O. (2)	2,259.00	27,608.22	-	29,867.22	2314	12.91
1,150.00	15,131.41	-	16,281.41	I. M. Wise	1,200.00	16,397.28	-	17,597.28	1250	14.08
1,045.00	10,638.24	-	11,683.24	Rockdale Ave.	1,059.00	10,620.94	-	11,679.94	1064	10.98
-	265.00	-	265.00	General	-	590.00	-	590.00	-	-
-	-	-	-	Cleveland, Miss.	552.00	1,289.00	500.00	2,341.00	92	25.45
27,971.81	17,783.00	-	45,754.81	*Cleveland, O. (5)	28,405.09	29,700.50	-	58,105.59	5034	11.54
13,361.19	7,527.50	-	20,888.69	Anshe Chesed Euclid	14,341.84	12,687.50	-	27,029.34	1801	15.01
2,629.87	250.00	-	2,879.87	Emanuel	1,707.00	1,045.00	-	2,752.00	500	5.50
170.00	115.00	-	285.00	Gates of Hope	170.00	225.00	-	395.00	170	2.32
1,310.75	1,563.50	-	2,874.25	Suburban Temple	1,386.25	2,743.50	-	4,129.75	313	13.19
10,500.00	8,077.00	-	18,577.00	Temple TIF ISR	10,800.00	12,802.50	-	23,602.50	2250	10.49
-	250.00	-	250.00	General	-	197.00	-	197.00	-	-

COMBINED CAMPAIGN RECEIPTS - UNION OF AMERICAN HEBREW CONGREGATIONS * HEBREW UNION COLLEGE * JEWISH INSTITUTE OF RELIGION
 Receipts 7/1/51 - 6/30/52 Receipts 7/1/52 - 6/30/53

CONG.	INDIVIDUAL	WELFARE FD.	TOTAL	CITY	CONG.	INDIVIDUAL	WELFARE FD.	TOTAL	MEMBERS	AV. PER MEMB.
-	-	-	-	Closter, N. J.	\$ 120.00	\$ 8.64	-	\$ 128.64	40	\$ 3.22
-	\$ 50.00	\$ 750.00	\$ 800.00	Coatesville, Pa.	-	-	-	-	-	-
\$ 198.00	177.00	-	375.00	Colorado Sprgs. Colo.	99.00	57.60	-	156.60	33	4.75
279.00	55.00	-	334.00	Columbia, S. C.	800.00	80.00	-	880.00	100	8.80
725.00	208.00	225.00	1,158.00	Columbus, Ga.	1,400.00	200.00	\$ 500.00	2,100.00	85	24.71
25.00	-	-	25.00	Columbus, Miss.	-	25.00	-	25.00	-	-
5,393.65	3,630.00	-	9,023.65	Columbus, O.	6,046.69	2,825.00	-	8,871.69	725	12.24
135.00	20.00	200.00	355.00	Concord, N. H.	114.00	-	100.00	214.00	44	4.86
700.00	217.00	-	917.00	Coral Gables, Fla.	1,250.00	307.00	-	1,557.00	345	4.51
534.00	67.00	350.00	951.00	Corpus Christi, Tex.	551.00	39.00	1,050.00	1,640.00	240	6.83
93.00	-	-	93.00	Corsicana, Tex.	93.00	20.00	25.00	138.00	31	4.45
-	-	50.00	50.00	Council Bluffs, Ia.	-	-	-	-	-	-
-	10.00	-	10.00	Cranford, N. J.	-	10.00	-	10.00	-	-
820.50	-	50.00	870.50	Cumberland, Md.	875.50	-	50.00	925.50	64	14.46
9,999.96	5,090.00	5,500.00	20,589.96	Dallas, Texas	10,000.02	3,000.00	5,500.00	18,500.02	1133	16.33
-	15.00	300.00	315.00	Danbury, Conn.	-	20.00	500.00	520.00	-	-
335.00	250.00	-	585.00	Danville, Ill.	135.00	515.00	-	650.00	42	15.48
105.00	10.00	-	115.00	Danville, Va.	105.00	-	100.00	205.00	35	5.86
624.00	1,315.00	500.00	2,439.00	Davenport, Ia.	630.00	835.50	500.00	1,965.50	224	8.77
1,592.63	2,206.45	2,000.00	5,799.08	Dayton, O.	5,847.22	1,089.00	2,000.00	8,936.22	749	11.93
138.00	-	-	138.00	Daytona Beach, Fla.	284.00	-	-	284.00	70	4.06
400.00	5.00	600.00	1,005.00	Decatur, Ill.	400.00	110.00	200.00	710.00	90	7.89
60.00	-	-	60.00	Demopolis, Ala.	60.00	-	-	60.00	20	3.00
6,049.22	3,872.50	1,500.00	11,421.72	Denver, Colo.	6,901.38	150.00	1,500.00	8,551.38	860	9.94
1,939.37	60.00	-	1,999.37	Des Moines, Ia.	2,275.26	60.00	-	2,335.26	250	9.34
20,839.29	4,215.71	-	25,055.00	* Detroit, Mich. (2)	20,983.78	4,546.81	-	25,530.59	2849	8.96
16,239.29	4,005.71	-	20,245.00	Beth El	15,971.78	4,011.81	-	19,983.59	1520	13.15
4,600.00	190.00	-	4,790.00	Israel	4,100.00	495.00	-	4,595.00	1025	4.48
-	-	-	-	Suburban	912.00	10.00	-	922.00	304	3.03
-	20.00	-	20.00	General	-	30.00	-	30.00	-	-
500.00	450.00	-	950.00	Dothan, Ala.	-	420.00	-	420.00	46	9.13
-	-	100.00	100.00	Dover, N. J.	-	-	100.00	100.00	-	-
-	-	100.00	100.00	Dubuque, Iowa	-	-	100.00	100.00	-	-
925.73	3,775.00	350.00	5,050.73	Duluth, Minn.	823.56	3,870.00	350.00	5,043.56	234	21.55
126.00	40.00	-	166.00	East Liverpool, O.	120.00	40.00	-	160.00	40	4.00

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 Receipts 7/1/51 - 6/30/52 Receipts 7/1/52 - 6/30/53

CONG.	INDIVIDUAL	WELFARE FD.	TOTAL	CITY	CONG	INDIVIDUAL	WELFARE FD.	TOTAL	MEMBERS	AV. PER MEMB.
\$ 1,127.81	\$ 254.00	\$ 115.00	\$ 1,496.81	Easton, Pa.	\$ 793.78	\$ 25.00	\$ 135.00	\$ 953.78	185	5.16
1,951.50	150.00	-	2,101.50	East Orange, N. J.	2,315.00	95.00	-	2,410.00	400	6.03
-	-	1,000.00	1,000.00	East St. Louis, Ill.	-	-	650.00	650.00	-	-
1,102.45	35.00	-	1,137.45	Elmira, N. Y.	1,164.60	135.00	300.00	1,599.60	170	9.41
750.00	2,930.00	1,250.00	4,930.00	El Paso, Texas	945.00	2,000.00	1,000.00	3,945.00	315	12.52
-	25.00	-	25.00	Elizabeth, N. J.	402.00	-	-	402.00	134	3.00
-	25.00	50.00	75.00	Elyria, O.	-	25.00	25.00	50.00	-	-
-	-	500.00	500.00	Englewood, N. J.	-	50.00	500.00	550.00	40	13.75
-	5.00	-	5.00	Enid, Okla.	-	5.00	-	5.00	-	-
1,973.66	40.00	1,250.00	3,263.66	Erie, Pa.	2,090.35	65.00	1,250.00	3,405.35	295	11.54
-	4.22	-	4.22	Essex, Md.	-	-	-	-	-	-
567.00	2,433.00	900.00	3,900.00	Evansville, Ind.	516.00	2,820.00	600.00	3,936.00	172	22.88
165.00	10.00	450.00	625.00	Fargo, N. D.	165.00	34.00	750.00	949.00	55	17.25
-	1,057.00	250.00	1,307.00	Flint, Mich.	1,200.00	1,125.00	250.00	2,575.00	200	12.88
-	-	-	-	Florence, S. C.	84.00	-	-	84.00	28	3.00
291.00	-	500.00	791.00	Fresno, Calif.	291.00	5.00	500.00	796.00	97	8.21
264.00	-	-	264.00	Ft. Lauderdale Holl Fl	462.00	-	500.00	962.00	128	7.52
195.00	325.00	-	520.00	Ft. Smith, Ark.	195.00	1,107.50	-	1,302.50	65	20.04
630.00	50.00	1,655.00	2,335.00	Ft. Wayne, Ind.	657.00	50.00	1,655.00	2,362.00	219	10.79
816.00	3,043.80	3,500.00	7,359.80	Ft. Worth, Texas	840.00	3,035.00	4,050.00	7,925.00	275	28.82
50.00	-	-	50.00	Ft. Pierce, Fla.	-	-	-	-	-	-
249.03	10.00	82.25	341.28	Gadsden, Ala.	177.00	10.00	141.43	328.43	59	5.57
-	10.00	-	10.00	Gainesville, Fla.	-	-	25.00	25.00	-	-
-	-	106.25	106.25	Galesburg, Ill.	-	-	100.00	100.00	-	-
615.00	788.50	250.00	1,653.50	Galveston, Texas	615.00	753.78	250.00	1,618.78	205	7.90
-	3,190.00	750.00	3,940.00	Gary, Ind.	-	4,250.00	750.00	5,000.00	133	37.59 35.79
108.00	-	400.00	508.00	Gastonia, N. C.	120.00	-	400.00	520.00	40	13.00
108.00	-	100.00	208.00	Glen Falls, N. Y.	384.00	-	150.00	534.00	109	4.90
120.00	330.00	-	450.00	Goldsboro, N. C.	400.00	10.00	-	410.00	40	10.25
477.00	25.00	2,600.00	3,102.00	Grand Rapids, Mich.	543.00	402.89	1,350.00	2,295.89	175	13.12
-	-	150.00	150.00	Greenfield, Mass.	-	-	-	-	-	-
1,675.00	2,250.00	1,000.00	4,925.00	Greensboro, N. C.	750.00	3,325.00	750.00	4,825.00	200	24.13
210.00	-	-	210.00	Greensburg, Pa.	249.00	-	-	249.00	100	2.49
450.00	-	400.00	850.00	Greenville, Miss.	450.00	-	-	450.00	190	2.37
90.00	50.00	-	140.00	Greenville, S. C.	90.00	-	-	90.00	30	3.00
-	-	-	-	Greenwich, Conn.	-	-	300.00	300.00	-	2.73

COMBINED CAMPAIGN RECEIPTS - UNION OF AMERICAN HEBREW CONGREGATIONS - HEBREW UNION COLLEGE * JEWISH INSTITUTE OF RELIGION
 Receipts 7/1/51 - 6/30/52

Receipts 7/1/52 - 6/30/53

CONG.	INDIVIDUAL	WELFARE FD.	TOTAL	CITY	CONG.	INDIVIDUAL	WELFARE FD.	TOTAL	MEMBERS	AV. PER MEMB.
\$ 160.00	-	-	\$ 160.00	Greenwood, Miss.	\$ 60.00	-	-	\$ 60.00	20	3.00
201.00	\$ 225.00	\$ 400.00	826.00	Hagerstown, Md.	201.00	\$ 53.00	\$ 400.00	654.00	67	9.76
150.00	-	1,600.00	1,750.00	Hamilton, O.	150.00	2.50	1,600.00	1,752.50	50	35.05
300.00	-	100.00	400.00	Hamilton, Ont. Can.	405.00	-	100.00	505.00	135	3.74
420.00	745.00	600.00	1,765.00	Hammond, Ind.	420.00	980.00	600.00	2,000.00	140	14.29
2,725.00	105.00	-	2,830.00	Harrisburg, Pa.	3,177.50	30.00	-	3,207.50	200	16.04
102.00	8.00	200.00	310.00	Harrisonburg, Va.	102.00	-	150.00	252.00	34	7.41
6,000.00	8,685.00	-	14,685.00	Hartford, Conn.	7,750.00	8,475.00	-	16,225.00	699	23.21
132.00	-	100.00	232.00	Hattiesburg, Miss.	120.00	25.00	100.00	245.00	40	6.13
330.00	-	-	330.00	Havana, Cuba	330.00	-	-	330.00	110	3.00
-	10.00	800.00	810.00	Haverhill, Mass.	-	10.00	800.00	810.00	-	-
600.00	15.00	300.00	915.00	Hazelton, Pa.	600.00	15.00	-	615.00	140	4.39
150.00	-	-	150.00	Helena, Ark.	150.00	10.00	-	160.00	50	3.20
63.00	5.00	-	68.00	Henderson, Ky.	100.00	5.00	-	105.00	16	6.56
440.00	26.98	-	466.98	Hoboken, N. J.	520.00	-	-	520.00	60	8.67
-	-	500.00	500.00	Hollywood, Fla.	-	-	-	-	-	-
204.00	50.00	-	254.00	Honesdale, Pa.	204.00	50.00	-	254.00	18	14.11
-	-	-	-	Honolulu, Hawai	264.00	-	-	264.00	88	3.00
267.00	30.00	300.00	597.00	Hot Springs, Ark.	133.50	30.00	-	163.50	89	1.84
6,000.00	7,825.00	-	13,825.00	* Houston, Texas	5,616.65	7,833.00	-	13,449.65	1736	7.75
4,000.00	4,555.00	-	8,555.00	Beth Israel	3,816.65	4,800.00	-	8,616.65	906	9.51
2,000.00	3,270.00	-	5,270.00	Emanuel	1,800.00	3,033.00	-	4,833.00	830	5.82
1,150.00	370.00	450.00	1,970.00	Huntington, W. Va.	1,150.00	635.00	500.00	2,285.00	144	15.87
-	355.00	-	355.00	Huntsville, Ala.	-	450.00	-	450.00	24	18.75
102.00	-	-	102.00	Hyannis, Mass.	93.00	-	-	93.00	31	3.00
5,000.00	660.00	-	5,660.00	Indianapolis, Ind.	5,000.00	1,010.00	-	6,010.00	500	12.02
-	85.00	300.00	385.00	Ithaca, N. Y.	-	115.00	75.00	190.00	100	1.90
-	-	750.00	750.00	Jackson, Mich.	-	15.00	900.00	915.00	75	12.20
240.00	763.50	300.00	1,303.50	Jackson, Miss.	240.00	877.50	300.00	1,417.50	80	17.72
150.00	35.00	400.00	585.00	Jackson, Tenn.	350.00	137.50	400.00	887.50	50	17.75
840.00	4,358.00	2,500.00	7,698.00	Jacksonville, Fla.	867.00	4,790.57	2,250.00	7,907.57	289	27.36
104.00	291.00	1,000.00	1,395.00	Jamestown, N. Y.	323.00	143.00	500.00	966.00	76	12.71
190.00	190.00	-	380.00	Jasper, Ala.	180.00	180.00	-	360.00	18	20.00
1,425.00	1,363.50	750.00	3,538.50	Jersey City, N.J.	1,521.00	1,104.00	750.00	3,375.00	507	6.66
-	-	-	-	Johnstown, Pa.	-	215.00	850.00	1,065.00	145	7.34

COMBINED CAMPAIGN RECEIPTS - UNION OF AMERICAN HEBREW CONGREGATIONS - HEBREW UNION COLLEGE** JEWISH INSTITUTE OF RELIGION
 Receipts 7/1/51 - 6/30/52

Receipts 7/1/52 - 6/30/53

CONG.	INDIVIDUAL	WELFARE FD.	TOTAL	CITY	CONG.	INDIVIDUAL	WELFARE FD.	TOTAL	MEMBERS	AV. PER MEMB.
-	-	\$ 300.00	\$ 300.00	Joliet, Ill.	-	-	\$ 150.00	\$ 150.00	-	-
\$ 36.00	\$ 25.00	-	61.00	Jonesboro, Ark.	36.00	\$ 60.00	-	96.00	12	8.00
300.00	-	250.00	550.00	Joplin, Mo.	\$ 282.00	-	-	282.00	92	3.07
96.00	-	175.00	271.00	Kalamazoo, Mich.	96.00	-	-	96.00	34	2.82
8,083.63	365.00	-	8,448.63	Kansas City, Mo.	8,130.33	5,243.00	-	13,373.33	1160	11.53
300.00	476.00	500.00	1,276.00	Kenosha, Wisc.	318.00	631.00	400.00	1,349.00	106	12.73
414.00	375.00	50.00	839.00	Kingston, N. Y.	400.00	370.00	50.00	820.00	108	7.59
-	-	-	-	Kinston, N. C.	69.00	-	-	69.00	23	3.00
360.00	237.00	-	597.00	Knoxville, Tenn.	315.00	192.00	-	507.00	105	4.83
75.00	-	125.00	200.00	Kokomo, Ind.	75.00	-	200.00	275.00	25	11.00
219.00	180.00	675.00	1,074.00	Lafayette, Ind.	219.00	332.50	650.00	1,201.50	73	16.46
50.00	-	-	50.00	Lafayette, La.	4.00	-	-	4.00	18	.22
600.00	225.00	-	825.00	Lake Charles, La.	600.00	347.50	-	947.50	60	15.79
328.00	-	-	328.00	Lakewood, N. J.	363.00	45.00	-	408.00	185	2.21
-	1,170.00	350.00	1,520.00	Lancaster, Pa.	-	1,090.00	350.00	1,440.00	200	7.20
330.00	20.00	600.00	950.00	Lansing, Mich.	350.00	25.00	300.00	675.00	172	3.92
-	10.00	400.00	410.00	Laredo, Texas	-	10.00	200.00	210.00	25	8.40
33.00	-	45.00	78.00	Laurel, Miss.	33.00	-	45.00	78.00	11	7.09
-	275.00	500.00	775.00	Lawrence, Mass.	-	216.00	435.00	651.00	200	3.26
90.00	40.00	100.00	230.00	Leavenworth, Kansas	90.00	25.00	200.00	315.00	30	10.50
1,069.50	1,106.65	500.00	2,676.15	Lexington, Ky.	516.20	10.00	500.00	1,026.20	149	6.89
-	-	-	-	Lexington, Miss.	75.00	-	-	75.00	15	5.00
420.00	285.00	250.00	955.00	Lima, O.	210.00	498.00	250.00	958.00	70	13.69
240.00	125.00	1,000.00	1,365.00	Lincoln, Nebr.	325.00	125.00	1,250.00	1,700.00	80	21.25
500.00	3,050.00	3,000.00	6,550.00	Little Rock, Ark.	600.00	5,416.00	2,000.00	8,016.00	407	19.70
75.00	-	-	75.00	Logan, W. Va.	250.00	-	-	250.00	25	10.00
-	265.00	-	265.00	Long Branch, N. J.	201.00	145.00	100.00	446.00	67	6.66
4,025.00	1,807.00	1,350.00	7,182.00	* Louisville, Ky. (2)	3,930.00	3,575.75	1,200.00	8,705.75	810	10.75
3,500.00	1,669.00	1,012.50	6,181.50	Adath Israel	3,500.00	3,099.75	900.00	7,499.75	600	12.75
525.00	138.00	337.50	1,000.50	Brith Sholom	430.00	476.00	300.00	1,206.00	210	5.74
102.00	-	200.00	302.00	Lowell, Mass.	147.00	-	200.00	347.00	50	6.94
96.00	5.00	-	101.00	Lubbock, Texas	96.00	20.00	-	116.00	32	3.63
-	25.00	-	25.00	Lynn, Mass.	-	-	-	-	-	-
500.00	177.50	400.00	1,077.50	Macon, Ga.	500.00	172.50	400.00	1,072.50	100	10.73
518.00	60.00	400.00	978.00	Madison, Wisc.	618.00	-	200.00	818.00	126	6.49

COMBINED CAMPAIGN RECEIPTS - UNION OF AMERICAN HEBREW CONGREGATIONS - HEBREW UNION COLLEGE * JEWISH INSTITUTE OF RELIGION
 Receipts 7/1/51 - 6/30/52 Receipts 7/1/52 - 6/30/53

CONG.	INDIVIDUAL	WELFARE FD.	TOTAL	CITY	CONG.	INDIVIDUAL	WELFARE FD.	TOTAL	MEMBERS	AV. PER MEMB.
-	-	-	-	Malden, Mass.	\$ 345.00	-	-	\$ 345.00	217	1.59
-	-	\$ 150.00	\$ 150.00	Manchester, N. H.	-	\$ 25.00	\$ 75.00	100.00	-	-
-	-	-	-	Margate, N. J.	-	10.00	-	10.00	72	.14
\$ 105.00	-	200.00	305.00	Marion, Ind.	129.00	-	200.00	329.00	43	7.65
209.00	-	-	209.00	Marion, O.	334.00	-	-	334.00	28	11.93
-	\$ 40.00	-	40.00	Marshall, Texas	122.00	10.00	-	132.00	27	4.89
75.00	185.00	-	260.00	McGehee, Ark.	75.00	215.00	-	290.00	25	11.60
321.00	10.00	1,000.00	1,331.00	McKeesport, Pa.	321.00	30.00	500.00	851.00	107	7.95
5,112.50	1,195.50	3,500.00	9,808.00	Memphis, Tenn.	5,887.50	2,805.50	3,500.00	12,193.00	1100	11.08
-	5.00	-	5.00	Menlo Park, Calif.	-	-	-	-	-	-
-	-	-	-	Meridian, Conn.	-	-	75.00	75.00	-	-
213.00	-	400.00	613.00	Meridian, Miss.	216.00	212.50	400.00	828.50	76	10.90
5,778.25	1,842.50	-	7,620.75	Miami, Fla.	6,522.00	1,661.88	-	8,183.88	775	10.56
1,165.50	250.00	-	1,415.50	Miami Beach, Fla.	1,774.00	323.00	-	2,097.00	500	4.19
315.00	510.00	260.00	1,085.00	Michigan City, Ind.	450.00	455.00	240.00	1,145.00	150	7.63
-	-	100.00	100.00	Middleton, Conn.	-	-	100.00	100.00	-	-
3,005.00	3,485.00	-	6,490.00	* Milwaukee, Wisc.(2)	15,100.00	1,585.00	-	16,685.00	1337	12.48
100.00	20.00	-	120.00	Shalom	100.00	20.00	-	120.00	261	.46
2,905.00	3,465.00	-	6,370.00	B'nai Jeshurun	15,000.00	1,565.00	-	16,565.00	1076	15.39
6,273.00	1,543.00	300.00	8,116.00	Minneapolis, Minn.	6,508.70	3,931.00	300.00	10,739.70	725	14.81
-	25.00	-	25.00	Minong, Wisc.	-	25.00	-	25.00	-	-
375.00	50.00	1,000.00	1,425.00	Mobile, Ala.	375.00	65.00	500.00	940.00	204	4.61
600.00	105.00	1,500.00	2,205.00	Monroe, La.	600.00	110.00	1,500.00	2,210.00	201	11.00
350.00	3.00	-	353.00	Monroe, N. Y.	500.00	2.65	-	502.65	67	7.50
2,200.00	830.00	-	3,030.00	Montgomery, Ala.	2,200.00	1,456.00	-	3,656.00	295	12.39
938.50	3,225.00	-	4,163.50	Montreal, Canada	4,043.00	931.90	-	4,974.90	500	9.95
-	50.00	-	50.00	Morristown, N. J.	-	308.35	-	308.35	-	-
180.00	5.00	1,000.00	1,185.00	Muncie, Ind.	180.00	5.00	1,000.00	1,185.00	65	18.23
219.00	-	-	219.00	Muskegon, Mich.	228.00	20.00	1,000.00	1,248.00	124	10.06
69.00	62.00	-	131.00	Muskogee, Okla.	69.00	115.00	-	184.00	23	8.00
4,961.92	5,050.00	-	10,011.92	Nashville, Tenn.	4,607.24	5,230.00	-	9,837.24	679	14.49
180.00	-	100.00	280.00	Natchez, Miss.	180.00	11.70	100.00	291.70	60	4.86
6,000.00	1,870.00	-	7,870.00	Newark, N. J.	7,500.00	1,612.00	-	9,112.00	1100	8.28
50.00	20.00	-	70.00	New Bern, N. C.	57.00	55.00	-	112.00	19	5.89
699.00	10.00	-	709.00	New Brunswick, N.J.	699.00	200.00	-	899.00	233	3.86

COMBINED CAMPAIGN RECEIPTS - UNION OF AMERICAN HEBREW CONGREGATIONS - HEBREW UNION COLLEGE * JEWISH INSTITUTE OF RELIGION

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Receipts 7/1/51 - 6/30/52

Receipts 7/1/52 - 6/30/53

CONG.	INDIVIDUAL	WELFARE FD.	TOTAL	CITY	CONG.	INDIVIDUAL	WELFARE FD.	TOTAL	MEMBERS	AV. PER MEMB.
\$ 489.00	\$ 300.00	\$ 100.00	\$ 889.00	Newburgh, N. Y.	\$ 434.50	\$ 78.30	\$ 500.00	\$ 1,012.80	188	5.39
318.00	511.00	-	829.00	New Castle, Pa.	360.00	171.00	-	531.00	120	4.43
8,105.92	5.00	1,950.00	10,060.92	New Haven, Conn.	8,758.11	50.00	2,050.00	10,858.11	690	15.74
72.00	150.00	-	222.00	New Iberia, La.	72.00	150.00	-	222.00	24	9.25
2,850.00	16,859.00	3,687.50	23,396.50	* New Orleans, La. (3)	4,500.00	16,612.17	2,212.50	23,324.67	1707	13.66
350.00	-	-	350.00	Gates of Prayer	350.00	-	-	350.00	375	.93
2,500.00	-	-	2,500.00	Sinai	2,500.00	-	-	2,500.00	770	3.25
-	-	-	-	Touro	1,650.00	-	-	1,650.00	562	2.94
-	16,859.00	3,687.50	20,546.50	Community Camp	-	16,612.17	2,212.50	18,824.67	-	-
71,867.44	107,146.33	-	179,013.77	* New York, Manhattan	100,377.80	137,219.40	-	237,597.20	26061	9.12
1,229.75	14,435.61	-	15,665.36	Central, N.Y.	911.25	17,034.02	-	17,945.27	862	20.82
5,000.00	22,872.68	-	27,872.68	Emanu El, N.Y.	20,000.00	25,594.50	-	45,594.50	1808	25.22
400.00	-	-	400.00	Habonim	600.00	-	-	600.00	965	.62
0,000.00	6,760.50	-	16,760.50	Rodeph Sholom	9,419.61	15,610.26	-	25,029.87	963	25.99
-	523.54	-	523.54	East End	-	183.00	-	183.00	177	1.03
513.00	174.00	-	687.00	Mt. Neboh	600.00	749.00	-	1,349.00	200	6.75
4,450.35	1,823.00	-	6,273.35	Stphn. Wise Free	4,438.80	4,597.38	-	9,036.18	700	12.90
442.50	120.00	-	562.50	Beth Am	412.50	94.42	-	506.92	156	3.25
-	32.00	-	32.00	Beth Elohim	-	-	-	-	-	-
1,500.00	3,254.38	-	4,754.38	Israel, N.Y.	1,500.00	4,741.50	-	6,241.50	580	10.76
297.00	22.50	-	319.50	Vill B'nai Israel	-	15.00	-	15.00	165	.09
1,529.00	3,835.42	-	5,364.42	W. End Shaarey	1,500.00	4,789.20	-	6,289.20	800	7.86
-	-	-	-	Ft. Washington	-	5.00	-	5.00	80	.06
1,574.50	531.00	-	2,105.50	Hebrew Tabernacle	1,190.00	598.00	-	1,788.00	710	2.52
100.00	56.00	-	156.00	Temple of Covenant	250.00	569.35	-	819.35	225	3.64
				Bronx:						
	25.00	-	25.00	Kingsbridge	5.00	23.00	-	28.00	25	1.12
600.00	185.00	-	785.00	Riverdale	660.00	185.00	-	845.00	350	2.41
294.00	455.44	-	749.44	Sinai of Bronx	294.00	356.00	-	650.00	150	4.33
1,092.25	1,681.75	-	2,774.00	Tremont	864.75	1,532.25	-	2,397.00	307	7.81
				Brooklyn:						
600.00	910.90	-	1,510.90	B S P T	621.00	859.00	-	1,480.00	226	6.55
204.00	202.00	-	406.00	Community Reform	195.00	162.00	-	357.00	97	3.68
1,228.00	1,686.00	-	2,914.00	Beth Elohim	1,321.25	2,275.38	-	3,596.63	488	7.37
-	17.50	-	17.50	Ner Sholom	-	35.00	-	35.00	52	.67
766.27	535.00	-	1,301.27	Shaare Zedek	852.73	1,243.40	-	2,096.13	320	6.55

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Receipts 7/1/51 - 6/30/52

Receipts 7/1/52 - 6/30/53

CONG.	INDIVIDUAL	WELFARE FD.	TOTAL	CITY	CONG.	INDIVIDUAL	WELFARE FD.	TOTAL	MEMBERS	AV. PER MEMB.
\$ 600.00	\$ 130.00	-	\$ 730.00	Progressive	\$ 490.00	\$ 36.00	-	\$ 526.00	275	1.91
1,750.00	1,051.58	-	2,801.58	Ahavath Sholom	2,050.00	1,136.29	-	3,186.29	936	3.40
1,275.00	3,359.00	-	4,634.00	Beth Emeth	2,010.00	2,495.50	-	4,505.50	510	8.83
-	25.00	-	25.00	Shomray Sholom	-	-	-	-	-	-
3,250.00	568.45	-	3,818.45	Union	3,400.00	955.25	-	4,355.25	670	6.50
<u>Queens:</u>										
1,337.50	32.00	-	1,369.50	Flushing Free	638.50	25.00	-	663.50	408	1.63
546.00	130.00	-	676.00	Flushing Beth Sholom	564.00	135.00	-	699.00	240	2.91
-	215.00	-	215.00	Laurelton	117.00	217.00	-	334.00	150	2.23
655.00	538.84	-	1,193.84	Kew Gardens Isaiah	573.00	523.56	-	1,096.56	282	3.89
-	40.00	-	40.00	Kew Gdns. Anshe Sholo	-	30.00	-	30.00	-	-
50.00	10.00	-	60.00	Bellerose Sholom	402.00	56.00	-	458.00	185	2.48
-	30.00	-	30.00	East Meadow	450.00	-	-	450.00	300	1.50
510.00	502.00	-	1,012.00	Jamaica	580.00	460.23	-	1,040.23	300	3.47
453.00	230.00	-	683.00	Neponsit West End	576.00	588.04	-	1,164.04	210	5.54
<u>Nassau County:</u>										
1,930.03	3,663.96	-	5,593.99	Rockville Centre	2,238.00	3,147.86	-	5,385.86	734	7.34
-	26.12	-	26.12	Levittown	271.27	15.00	-	286.27	280	1.02
-	-	-	-	Wantagh, L.I.	-	130.00	-	130.00	127	1.02
-	-	-	-	Merrick	210.00	33.32	-	243.32	115	2.12
850.00	180.89	-	1,030.89	Hempstead	450.00	243.86	-	693.86	227	3.06
249.00	10.00	-	259.00	New Hyde Park	396.00	10.00	-	406.00	160	2.54
4,735.00	8,636.00	-	13,371.00	Great Neck	6,175.00	9,364.50	-	15,539.50	970	16.02
-	50.00	-	50.00	Port Washington	-	255.00	-	255.00	78	3.27
200.00	202.51	-	402.51	Elmont B'nai Israel	1,000.00	296.00	-	1,296.00	600	2.16
919.80	322.00	-	1,241.80	Sinai Lawrence	920.00	1,915.00	-	2,835.00	197	14.39
402.00	35.00	-	437.00	Long Beach	600.00	245.00	-	845.00	210	4.02
-	-	-	-	Oceanside, N. Y.	-	40.00	-	40.00	107	.37
1,250.00	1,937.00	-	3,187.00	Lynbrook	1,350.00	2,263.50	-	3,613.50	509	7.10
3,910.00	4,351.00	-	8,261.00	Lawrence-Israel	4,265.00	7,811.60	-	12,076.60	768	15.72
<u>Suffolk County:</u>										
921.00	544.00	-	1,465.00	Roslyn	1,029.00	637.00	-	1,666.00	374	4.45
318.00	455.00	-	773.00	Sinai South Shore	270.00	755.10	-	1,025.10	130	7.89
<u>Staten Island:</u>										
50.00	59.43	-	109.43	Staten Is Israel	342.00	50.00	-	392.00	140	2.80

CONG.	INDIVIDUAL	WELFARE FD.	TOTAL	CITY	CONG.	INDIVIDUAL	WELFARE FD.	TOTAL	MEMBERS	AV. PER MEMB.
				Westchester:						
\$ 342.00	\$ 111.95	-	\$ 453.95	Rye	\$ 465.00	\$ 73.80	-	\$ 538.80	175	3.08
1,000.00	558.50	-	1,558.50	Mt. Vernon Sinai	1,000.00	959.00	-	1,959.00	382	5.13
1,092.00	480.45	-	1,572.45	Mt. Vernon Free	1,322.00	711.00	-	2,033.00	510	3.99
2,000.00	6,513.30	-	8,513.30	White Plains	10,000.00	3,320.70	-	13,320.70	900	14.80
633.00	45.00	-	678.00	Larchmont	752.00	10.00	-	762.00	275	2.77
255.00	42.88	-	297.88	Beth El Westchester	240.00	79.03	-	319.03	110	2.90
779.00	840.00	-	1,619.00	Yonkers	789.00	1,409.24	-	2,198.24	353	6.23
7,315.49	5,555.00	-	12,870.49	New Rochelle	7,582.14	7,181.53	-	14,763.67	698	21.15
294.00	342.25	-	636.25	Cortlandt Croton	335.00	405.00	-	740.00	110	5.82
100.00	132.50	-	232.50	Spring Valley	350.00	41.53	-	391.53	155	2.53
75.00	15.00	-	90.00	Tarrytown, N. Y.	540.00	25.00	-	565.00	163	3.47
-	509.00	-	509.00	Crestwood Tuckahoe	-	543.00	-	543.00	-	-
-	4,526.50	-	4,526.50	Miscellaneous	-	7,338.30	-	7,338.30	-	-
255.00	30.00	1,000.00	1,285.00	Niagara Falls, N. Y.	270.00	1,460.00	750.00	2,480.00	92	26.96
812.50	140.00	900.00	1,852.50	Norfolk, Va.	2,290.09	125.00	800.00	3,215.09	346	9.29
-	671.04	1,000.00	1,671.04	Norristown, Pa.	-	462.59	1,000.00	1,462.59	-	-
-	10.00	-	10.00	Northampton, Mass.	-	5.00	-	5.00	-	-
96.00	12.02	200.00	308.02	Norwalk, Conn.	300.00	55.00	-	355.00	100	3.55
-	5.00	-	5.00	Nutley, N. J.	-	5.00	-	5.00	-	-
1,227.00	140.00	1,000.00	2,367.00	Oakland, Calif.	1,410.00	70.00	1,000.00	2,480.00	520	4.77
-	-	-	-	Odessa, Texas	-	10.00	-	10.00	-	-
3,280.00	510.00	-	3,790.00	Oklahoma City, Okla.	2,000.00	2,219.12	-	4,219.12	208	20.23
1,429.00	2,000.00	1,500.00	4,929.00	Omaha, Nebr.	1,700.00	1,800.00	1,500.00	5,000.00	250	20.00
2,520.00	152.00	-	2,672.00	Orange, Maplewood	1,930.00	280.00	-	2,210.00	250	8.84
126.00	15.00	100.00	241.00	Orlando, Fla.	126.00	42.00	100.00	268.00	45	5.96
129.00	-	-	129.00	Oshkosh, Wisc.	-	-	-	-	-	-
81.00	25.00	-	106.00	Owensboro, Ky.	84.00	25.00	150.00	259.00	28	9.25
264.00	10.00	-	274.00	Paducah, Ky.	264.00	10.00	-	274.00	88	3.11
348.00	-	-	348.00	Panama, R of P	318.00	25.00	-	343.00	106	3.24
135.00	50.00	200.00	385.00	Parkersburg, W. Va.	500.00	50.00	-	550.00	45	12.22
555.00	30.00	400.00	985.00	Paterson, N. J.	800.00	55.00	400.00	1,255.00	300	4.18
553.50	552.00	-	1,105.50	Pensacola, Fla.	670.50	32.50	650.00	1,353.00	149	9.08
675.00	140.00	1,000.00	1,815.00	Peoria, Ill.	705.00	140.00	1,000.00	1,845.00	235	7.85
60.00	-	-	60.00	Petersburg, Va.	57.00	-	-	57.00	20	2.85

CONG.	INDIVIDUAL	WELFARE FD.	TOTAL	CITY	CONG.	INDIVIDUAL	WELFARE FD.	TOTAL	MEMBERS	AV. PER MEMB.
-	\$ 20.00	-	\$ 20.00	Petosky, Mich.	-	-	-	-	-	-
\$ 7,608.50	30,155.00	-	37,763.50	* Philadelphia, Pa. (7)	\$ 7,867.50	\$ 31,725.00	-	39,592.50	3923	10.09
543.00	50.00	-	593.00	Beth David	543.00	50.00	-	593.00	181	3.28
-	-	-	-	Boulevard Temple	150.00	-	-	150.00	50	3.00
-	-	-	-	Ivy Ridge	111.00	-	-	111.00	37	3.00
1,915.50	135.00	-	2,050.50	Judea	1,873.50	100.00	-	1,973.50	670	2.95
5,000.00	375.00	-	5,375.00	Keneseth Israel	5,000.00	-	-	5,000.00	1670	2.99
-	50.00	-	50.00	Rodeph Sholom	-	50.00	-	50.00	1265	.04
150.00	45.00	-	195.00	Old York Rd.	190.00	5.00	-	195.00	50	3.90
-	29,500.00	-	29,500.00	General	-	31,520.00	-	31,520.00	-	-
675.00	645.00	\$ 535.00	1,855.00	Phoenix, Arizona	1,850.00	195.00	\$ 100.00	2,145.00	225	9.53
-	-	-	-	Phoenixville, Pa.	-	-	50.00	50.00	-	-
300.00	20.00	-	320.00	Pine Bluff, Ark.	300.00	375.00	300.00	975.00	85	11.47
-	25.00	600.00	625.00	Piqua, Ohio	-	-	450.00	450.00	35	12.86
9,900.00	13,924.00	-	23,824.00	* Pittsburg, Pa. (2)	9,826.39	24,577.98	-	34,404.37	2207	15.59
7,500.00	13,314.00	-	20,814.00	Rodef Sholom	6,375.00	20,460.98	-	26,835.98	1700	15.79
2,400.00	610.00	-	3,010.00	Sinai	468.00	6,636.00	-	7,104.00	370	19.20
-	-	-	-	Emanuel	251.39	213.00	-	464.39	137	3.39
303.00	312.00	535.00	1,150.00	Pittsfield, Mass.	357.00	115.00	\$ 80.00	552.00	136	4.06
-	5.00	-	5.00	Pittston, Pa.	-	-	-	-	-	-
600.00	-	300.00	900.00	Plainfield, N. J.	600.00	20.00	300.00	920.00	200	4.60
235.00	102.00	250.00	587.00	Plattsburg, N. Y.	310.00	110.00	250.00	670.00	50	13.40
347.00	416.00	500.00	1,263.00	Pontiac, Mich.	267.00	995.50	500.00	1,762.50	89	19.80
219.00	25.00	400.00	644.00	Port Arthur, Texas	-	-	-	-	-	-
-	-	-	-	Port Arthur, Texas	219.00	25.00	-	244.00	73	3.34
-	-	-	-	Port Gibson, Miss.	30.00	-	-	30.00	5	6.00
4,201.60	2,175.00	500.00	6,876.60	Portland, Ore.	4,978.83	2,802.50	500.00	8,281.33	616	13.44
500.00	-	475.00	975.00	Portsmouth, O	500.00	-	350.00	850.00	50	17.00
-	10.00	-	10.00	Portsmouth, Va.	-	-	-	-	-	-
-	-	400.00	400.00	Poughkeepsie, N. Y.	108.00	-	400.00	508.00	150	3.39
2,930.00	562.20	-	3,492.20	Providence, R. I.	3,755.00	1,140.00	-	4,895.00	400	12.24
-	10.00	25.00	35.00	Pueblo, Colo.	-	-	-	-	-	-
-	10.00	125.00	135.00	Quincy, Ill.	-	10.00	125.00	135.00	50	2.70
668.00	65.00	50.00	783.00	Raleigh, N. C.	680.00	55.00	75.00	810.00	60	13.50
510.00	857.50	-	1,367.50	Reading, Pa.	510.00	1,359.50	-	1,869.50	170	11.00

COMBINED CAMPAIGN RECEIPTS - UNION OF AMERICAN HEBREW CONGREGATIONS * HEBREW UNION COLLEGE * JEWISH INSTITUTE OF RELIGION

Receipts 7/1/51 - 6/30/52

Receipts 7/1/52 - 6/30/53

CONG.	INDIVIDUAL	WELFARE FD.	TOTAL	CITY	CONG.	INDIVIDUAL	WELFARE FD.	TOTAL	MEMBERS	AV. PER MEMB.
-	\$ 30.00	-	\$ 30.00	Red Bank, N. J.	-	\$ 5.00	-	\$ 5.00	-	-
\$ 5,344.55	115.00	\$ 150.00	5,609.55	Richmond, Va.	\$ 5,426.45	260.23	\$ 150.00	5,836.68	759	7.69
270.00	335.00	-	605.00	Roanoke, Va.	342.00	157.00	-	499.00	90	5.54
6,000.00	875.00	-	6,875.00	Rochester, N. Y.	6,250.00	650.00	-	6,900.00	754	9.15
294.00	260.00	300.00	854.00	Rockford, Ill.	294.00	300.00	300.00	894.00	98	9.12
-	-	50.00	50.00	Rock Island, Ill.	-	-	50.00	50.00	-	-
-	-	-	-	Rocky Mount, N. C.	108.00	-	-	108.00	36	3.00
-	-	-	-	Rome, Ga.	-	60.00	200.00	260.00	-	-
600.00	510.00	300.00	1,410.00	Sacramento, Calif.	600.00	160.00	315.00	1,075.00	200	5.38
96.00	165.00	75.00	336.00	Saginaw, Mich.	81.00	310.00	75.00	466.00	27	17.26
451.48	-	200.00	651.48	St. Joseph, Mo.	428.61	-	200.00	628.61	90	6.98
6,052.46	26,805.57	-	32,858.03	* St. Louis, Mo. (4)	7,725.52	27,275.75	-	35,001.27	3958	8.84
600.00	771.00	-	1,371.00	B'nai El	1,115.00	331.00	-	1,446.00	305	4.74
284.15	14,704.32	-	14,988.47	Israel	1,083.60	14,338.50	-	15,422.10	1217	12.67
2,473.10	7,524.75	-	9,997.85	Shaare Emeth	2,736.92	7,756.00	-	10,492.92	1286	8.16
2,695.21	3,545.50	-	6,240.71	United Hebrew	2,790.00	4,350.25	-	7,640.25	1150	6.64
-	260.00	-	260.00	General	-	-	-	-	-	-
5,730.00	25.00	150.00	5,955.00	St. Paul, Minn.	6,100.00	50.00	140.00	6,290.00	400	15.73
-	40.00	-	40.00	St. Petersburg, Fla.	438.00	35.00	175.00	648.00	73	8.88
550.00	50.00	375.00	975.00	Salt Lake City, Utah	1,200.00	125.00	400.00	1,725.00	126	13.69
-	-	100.00	100.00	Salinas, Calif.	-	-	50.00	50.00	-	-
6,400.00	1,133.50	3,500.00	11,033.50	San Antonio, Texas	6,400.00	1,616.00	3,500.00	11,516.00	682	16.89
425.00	-	-	425.00	Sandusky, O.	370.00	30.00	-	400.00	40	10.00
5,544.91	16,825.00	4,200.00	26,569.91	* San Francisco, Cal. (2)	5,790.00	16,805.00	3,500.00	26,095.00	1955	13.35
3,864.91	13,490.00	2,100.00	19,454.91	Emanuel	3,750.00	13,330.00	1,750.00	18,830.00	1275	14.77
1,680.00	3,325.00	2,100.00	7,105.00	Sherith Israel	2,040.00	3,475.00	1,750.00	7,265.00	680	10.68
-	10.00	-	10.00	General	-	-	-	-	-	-
300.00	95.00	-	395.00	San Jose, Calif.	500.00	50.00	250.00	800.00	100	8.00
-	100.00	-	100.00	San Mateo	816.00	15.00	-	831.00	255	3.26
561.00	1,277.50	800.00	2,638.50	Savannah, Ga.	561.00	927.50	900.00	2,388.50	189	12.64
-	-	-	-	Saranac Lake, N. Y.	66.00	-	-	66.00	22	3.00
-	698.00	50.00	748.00	Schnectady, N. Y.	1,107.00	893.00	-	2,000.00	197	10.15
485.95	420.00	1,000.00	1,905.95	Scranton, Pa.	557.15	360.00	1,000.00	1,917.15	200	9.59
60.00	-	-	60.00	Schulenburg, Texas	51.00	-	-	51.00	37	1.38
6,300.00	962.00	1,700.00	8,962.00	Seattle, Wash.	7,500.00	1,062.00	1,700.00	10,262.00	889	11.54

COMBINED CAMPAIGN RECEIPTS - UNION OF AMERICAN HEBREW CONGREGATIONS - HEBREW UNION COLLEGE * JEWISH INSTITUTE OF RELIGION
 Receipts 7/1/51 - 6/30/52 Receipts 7/1/52 - 6/30/53

CONG.	INDIVIDUAL	WELFARE FD.	TOTAL	CITY	CONG.	INDIVIDUAL	WELFARE FD.	TOTAL	MEMBERS	AV. PER MEMB.
-	-	\$ 25.00	\$ 25.00	Sedalia, Mo.	-	-	\$ 25.00	\$ 25.00	25	1.00
\$ 249.00	-	400.00	649.00	Selma, Ala.	\$ 246.00	-	500.00	746.00	82	9.10
500.00	\$ 10.00	-	510.00	Sharon, Pa.	500.00	\$ 10.00	1,500.00	2,010.00	190	10.58
105.00	-	300.00	405.00	Sheffield, Florence, Ala	123.00	-	300.00	423.00	41	10.32
3,000.00	15.00	1,950.00	4,965.00	Shreveport, La.	3,000.00	5.00	2,460.00	5,465.00	426	12.83
1,400.00	-	100.00	1,500.00	Sioux City, Ia.	1,400.00	30.00	100.00	1,530.00	168	9.11
222.00	93.00	150.00	465.00	Sioux Falls, S. D.	192.00	48.50	150.00	390.50	74	5.28
-	5.00	-	5.00	Sommerville, Mass.	-	5.00	-	5.00	-	-
600.00	25.00	800.00	1,425.00	South Bend, Ind.	630.00	25.00	1,200.00	1,855.00	210	8.83
13,689.00	36,067.26	2,514.16	52,270.42	* Southern Calif. (24)	17,930.25	36,867.66	1,979.19	56,777.10	5666	10.02
315.00	433.62	500.00	1,248.62	Bakersfield	315.00	779.00	250.00	1,344.00	105	12.80
1,356.00	1,102.00	-	2,458.00	Beverly Hls Emanuel	1,904.00	660.00	-	2,564.00	630	4.07
200.00	215.00	-	415.00	Glendale	450.00	200.00	-	650.00	200	3.25
1,743.00	4,973.00	-	6,716.00	Hollywood	2,095.00	3,940.00	-	6,035.00	800	7.54
660.00	3,518.00	600.00	4,778.00	Long Beach	660.00	3,698.00	600.00	4,958.00	220	22.54
				<u>Los Angeles:</u>						
798.00	999.50	-	1,797.50	Isaiah Culver City	668.00	836.00	-	1,504.00	331	4.54
50.00	25.00	-	75.00	Israel Westchester	300.00	92.17	-	392.17	50	7.84
450.00	4,170.00	-	4,620.00	Leo Baeck	525.00	5,012.50	-	5,537.50	187	29.61
1,050.00	427.00	-	1,477.00	Univ Syn.	1,050.00	441.50	-	1,491.50	400	3.73
4,011.00	17,157.00	-	21,168.00	Wilshire Blvd.	4,102.50	18,277.00	-	22,379.50	1461	15.32
354.00	1,018.00	-	1,372.00	N. Hollywd - Beth El	1,734.00	668.00	-	2,402.00	142	16.92
-	-	-	-	Palm Springs, Calif..	-	185.00	-	185.00	-	-
-	246.64	53.92	300.56	Pomona Beth Israel	270.00	-	-	270.00	90	3.00
-	15.00	75.00	90.00	Riverside Beth El	-	20.00	-	20.00	57	.35
501.00	177.00	100.00	778.00	San Bernadino	534.00	175.00	-	709.00	167	4.25
1,250.00	187.00	999.00	2,436.00	San Diego	2,113.75	785.27	949.00	3,848.02	350	10.99
255.00	25.00	-	280.00	San Gabriel	270.00	139.22	-	409.22	90	4.55
150.00	28.50	-	178.50	Santa Ana	-	-	-	-	-	-
546.00	1,004.00	-	1,550.00	Santa Monica	600.00	664.00	-	1,264.00	206	6.14
-	-	186.24	186.24	Ventura	339.00	-	180.19	519.19	100	5.19
-	346.00	-	346.00	General	-	295.00	-	295.00	-	-
1,414.00	10.00	165.00	1,589.00	Spokane, Wash.	920.00	-	300.00	1,220.00	143	8.53
1,050.00	100.00	925.00	2,075.00	Springfield, Ill.	1,050.00	680.00	925.00	2,655.00	190	13.97
400.00	140.00	750.00	1,290.00	Springfield, Mass.	800.00	398.00	-	1,198.00	200	5.99
84.00	430.00	-	514.00	Springfield, Mo.	-	110.00	-	110.00	28	3.93

COMBINED CAMPAIGN RECEIPTS - UNION OF AMERICAN HEBREW CONGREGATIONS - HEBREW UNION COLLEGE * JEWISH INSTITUTE OF RELIGION

15.

Receipts 7/1/51 - 6/30/52

Receipts 7/1/52 - 6/30/53

CONG.	INDIVIDUAL	WELFARE FD.	TOTAL	CITY	CONG.	INDIVIDUAL	WELFARE FD.	TOTAL	MEMBERS	AV. PER MEMB.
\$ 842.00	\$ 75.00	-	\$ 917.00	Springfield, O.	\$ 578.00	\$ 55.00	\$ 600.00	\$ 1,233.00	126	9.79
-	20.00	\$ 1,000.00	1,020.00	Stamford, Conn.	-	-	750.00	750.00	-	-
-	-	25.00	25.00	State College, Pa.	-	-	50.00	50.00	-	-
81.00	200.00	-	281.00	Staunton, Va.	81.00	110.00	-	191.00	27	7.07
378.00	65.00	1,300.00	1,743.00	Steubenville, O.	351.00	67.00	1,300.00	1,718.00	109	15.76
800.00	15.00	63.00	878.00	Stockton, Calif.	950.00	15.00	75.00	1,040.00	165	6.30
-	-	-	-	Summit, N. J.	186.00	50.00	-	236.00	50	4.72
261.00	87.50	800.00	1,148.50	Sumter, S. C.	267.00	478.50	1,050.00	1,795.50	94	19.10
-	-	150.00	150.00	Sunbury, Pa.	-	-	150.00	150.00	-	-
4,716.84	1,265.00	400.00	6,381.84	Syracuse, N. Y.	4,191.07	1,340.00	360.00	5,891.07	550	10.71
258.00	-	500.00	758.00	Tacoma, Wash.	270.00	-	450.00	720.00	86	8.37
156.00	60.00	500.00	716.00	Tallahassee, Fla.	165.00	25.00	500.00	690.00	55	12.55
600.00	2,182.00	200.00	2,982.00	Tampa, Fla.	1,500.00	1,135.85	500.00	3,135.85	235	13.34
405.00	20.00	300.00	725.00	Teaneck Hackensack	525.00	75.00	300.00	900.00	175	5.14
474.00	711.00	1,000.00	2,185.00	Terre Haute, Ind.	474.00	1,069.00	800.00	2,343.00	158	14.83
135.00	-	350.00	485.00	Texarkana, Texas	135.00	9.29	375.00	519.29	45	11.54
2,750.00	325.00	-	3,075.00	Toledo, O.	2,750.00	875.00	-	3,625.00	700	5.18
186.00	35.00	320.00	541.00	Topeka, Kansas	195.00	35.00	350.00	580.00	65	8.92
9,873.95	150.00	2,120.49	12,144.44	Toronto, Canada	13,195.00	200.00	1,996.86	15,391.86	1065	14.45
2,000.00	30.00	450.00	2,480.00	Trenton, N. J.	2,000.00	472.00	525.00	2,997.00	400	7.49
27.00	125.00	-	152.00	Trinidad, Colo.	27.00	-	-	27.00	7	3.86
928.84	344.15	250.00	1,522.99	Troy, N. Y.	853.70	270.00	250.00	1,373.70	111	12.38
615.00	418.00	1,000.00	2,033.00	Tucson, Arizona	693.00	589.00	1,000.00	2,282.00	237	9.63
669.00	697.00	1,250.00	2,616.00	Tulsa, Okla.	762.00	1,419.00	1,250.00	3,431.00	254	13.51
-	150.00	600.00	750.00	Tuscaloosa, Ala.	250.00	50.00	600.00	900.00	50	18.00
650.00	461.00	750.00	1,861.00	Tyler, Texas	300.00	539.50	1,000.00	1,839.50	100	18.40
312.00	50.00	500.00	862.00	Uniontown, Pa.	150.00	25.00	500.00	675.00	115	5.87
240.00	-	275.00	515.00	Utica, N. Y.	240.00	4.00	150.00	394.00	80	4.93
-	-	50.00	50.00	Valdosta, Ga.	-	-	-	-	-	-
118.00	100.00	1,000.00	1,218.00	Vicksburg, Miss.	118.00	135.00	1,060.00	1,313.00	168	7.82
500.00	10.00	250.00	760.00	Waco, Texas	500.00	-	375.00	875.00	150	5.83
9,931.75	3,643.50	-	13,575.25	* Washington D. C. (2)	9,266.25	2,089.00	-	11,355.25	1200	9.46
9,931.75	3,643.50	-	13,575.25	Wash. Hebr.	9,266.25	1,937.50	-	11,203.75	1000	11.20
-	-	-	-	Sinai	-	151.50	-	151.50	200	.76
419.50	257.35	800.00	1,476.85	Waterbury, Conn.	474.50	355.00	600.00	1,429.50	120	11.91
-	-	100.00	100.00	Waterville, Me.	-	-	50.00	50.00	-	-

COMBINED CAMPAIGN RECEIPTS - UNION OF AMERICAN HEBREW CONGREGATIONS - HEBREW UNION COLLEGE * JEWISH INSTITUTE OF RELIGION

Receipts 7/1/51 - 6/30/52

Receipts 7/1/52 - 6/30/53

CONG.	INDIVIDUAL	WELFARE FD.	TOTAL	CITY	CONG.	INDIVIDUAL	WELFARE FD.	TOTAL	MEMBERS	AV. PER MEMB.
\$ 75.00	-	-	\$ 75.00	Welch W. Va.	\$ 57.00	-	-	\$ 57.00	19	3.00
90.00	\$ 25.00	-	115.00	Westfield, N. J.	138.00	-	-	138.00	30	4.60
345.00	88.60	\$ 300.00	733.60	W. Palm Beach, Fla	381.00	\$ 105.00	\$ 300.00	786.00	115	6.83
60.00	225.00	-	285.00	West Point, Ga.	60.00	245.00	-	305.00	20	15.25
-	-	200.00	200.00	Wharton, Texas	-	-	-	-	-	-
-	-	1,200.00	1,200.00	Wheeling, W. Va.	300.00	150.00	1,100.00	1,550.00	100	15.50
333.00	15.00	700.00	1,048.00	Wichita, Kansas	610.00	15.00	700.00	1,325.00	125	10.60
78.00	-	-	78.00	Wichita Falls, Texas	105.00	-	-	105.00	26	4.04
-	725.00	1,250.00	1,975.00	Wilkes Barre, Pa.	-	10.00	2,500.00	2,510.00	150	16.73
1,246.00	-	-	1,246.00	Williamson, W. Va.	126.00	-	-	126.00	50	2.52
180.00	205.00	-	385.00	Williamsport, Pa.	-	70.00	250.00	320.00	60	5.33
1,785.00	945.50	700.00	3,430.50	Wilmington, Del.	1,939.00	966.00	700.00	3,605.00	332	10.86
114.00	25.00	-	139.00	Wilmington, N.C.	114.00	20.00	-	134.00	38	3.53
300.00	25.00	300.00	625.00	Winston Salem N.C.	300.00	10.00	300.00	610.00	100	6.10
3,025.00	794.16	-	3,819.16	Worcester, Mass.	4,300.00	1,049.68	-	5,349.68	919	5.82
369.00	880.00	300.00	1,549.00	York, Pa.	387.00	477.50	200.00	1,064.50	129	8.25
3,500.00	-	2,500.00	6,000.00	Youngstown, O.	3,500.00	20.00	2,500.00	6,020.00	524	11.49
120.00	-	-	120.00	Zanesville, O.	251.00	-	-	251.00	42	5.98
6,500.00	-	-	6,500.00	Misc. Cities	-	336.00	-	336.00	-	-
9,876.95	-	-	9,876.95	Adjustment	-	-	-	-	-	-
TOTAL					TOTAL					
\$553,288.65	\$524,829.99	\$143,985.48	\$1,222,104.12		\$622,911.82	\$609,010.69	\$139,258.88	\$1,371,181.39	130,327	\$ 10.52

WELFARE FUND CITIES

A.

	1951-1952 Receipts	1952-1953 Receipts
Akron, Ohio	\$ 1,000.00	-
Albany, N. Y.	2,300.00	\$ 2,300.00
Albuquerque, N. M.	400.00	400.00
Alexandria, La.	2,500.00	1,700.00
Allentown, Pa.	250.00	250.00
Alpena, Mich.	-	100.00
Altoona, Pa.	400.00	400.00
Amarillo, Texas	100.00	100.00
Amsterdam, N. Y.	150.00	150.00
Anniston, Ala.	175.00	175.00
Appleton, Wisc.	100.00	100.00
Ardmore, Okla.	-	200.00
Asheville, N. C.	800.00	800.00
Ashland, Ky.	-	100.00
Athens, Ga.	450.00	-
Atlanta, Ga.	775.00	775.00
Atlantic City, N. J.	568.75	1,894.00
Augusta, Ga.	600.00	600.00
Aurora, Ill.	100.00	100.00
Austin, Texas	500.00	500.00
Baton Rouge, La.	1,304.74	1,224.90
Battle Creek, Mich.	200.00	-
Bay City, Mich.	350.00	275.00
Benton Harbor, Mich.	75.00	-
Birmingham, Ala.	350.00	450.00
Bloomington, Ill.	150.00	150.00
Bloomington, Ind.	75.00	100.00
Bluefield, W. Va.	50.00	200.00
Bradford, Pa.	150.00	-
Bristol, Conn.	200.00	150.00
Brockton, Mass.	250.00	750.00
Butler, Pa.	1,000.00	-
Camden, N. J.	208.34	110.00
Casper, Wyo.	-	200.00
Cedar Rapids, Iowa	1,000.00	1,000.00
Champaign, Ill.	250.00	250.00
Charleston, S. C.	1,000.00	-
Charleston, W. Va.	1,000.00	1,000.00
Charlotte, N. C.	500.00	500.00
Chattanooga, Tenn.	325.00	500.00
Cleveland, Miss.	-	500.00
Coatesville, Pa.	750.00	-
Columbus, Ga.	225.00	500.00
Concord, N. H.	200.00	100.00
Corpus Christi, Tex.	350.00	1,050.00
Corsicana, Tex.	-	25.00
Council Bluffs, Ia.	50.00	-
Cumberland, Md.	50.00	50.00
Dallas, Texas	5,500.00	5,500.00
Danbury, Conn.	300.00	500.00
Danville, Va.	-	100.00
Davenport, Ia.	500.00	500.00
Dayton, O.	2,000.00	2,000.00
Decatur, Ill.	600.00	200.00
Denver, Colo.	1,500.00	1,500.00
Dover, N. J.	100.00	100.00
Dubuque, Iowa	100.00	100.00
Duluth, Minn.	350.00	350.00
Easton, Pa.	115.00	135.00
East St. Louis, Ill.	1,000.00	650.00
Elmira, N. Y.	-	300.00
El Paso, Texas	1,250.00	1,000.00
Elyria, O.	50.00	25.00
Englewood, N. J.	500.00	500.00
Erie, Pa.	1,250.00	1,250.00
Evansville, Ind.	900.00	600.00
Fargo, N. D.	450.00	750.00
Flint, Mich.	250.00	250.00
Fresno, Calif.	500.00	500.00
Ft. Lauderdale, Fla.	-	500.00
Ft. Wayne, Ind.	1,655.00	1,655.00

WELFARE FUND CITIES

	<u>1951-1952 Receipts</u>	<u>1952-1953 Receipts</u>
		B.
Ft. Worth, Texas	\$ 3,500.00	\$ 4,050.00
Gadsden, Ala.	82.25	141.43
Gainsville, Fla.	-	25.00
Galesburg, Ill.	106.25	100.00
Galveston, Texas	250.00	250.00
Gary, Ind.	750.00	750.00
Gastonia, N. C.	400.00	400.00
Glens Falls, N. Y.	100.00	150.00
Grand Rapids, Mich.	2,600.00	1,350.00
Greenfield, Mass.	150.00	-
Greensboro, N. C.	1,000.00	750.00
Greenville, Miss.	400.00	-
Greenwich, Conn.	-	300.00
Hagerstown, Md.	400.00	400.00
Hamilton, O.	1,600.00	1,600.00
Hamilton, Ont. Canada	100.00	100.00
Hammond, Ind.	600.00	600.00
Harrisonburg, Va.	200.00	150.00
Hattiesburg, Miss.	100.00	100.00
Haverhill, Mass.	800.00	800.00
Hazelton, Pa.	300.00	-
Hollywood, Fla.	500.00	-
Hot Springs, Ark.	300.00	-
Huntington, W. Va.	450.00	500.00
Ithaca, N. Y.	300.00	75.00
Jackson, Mich.	750.00	900.00
Jackson, Miss.	300.00	300.00
Jackson, Tenn.	400.00	400.00
Jacksonville, Fla.	2,500.00	2,250.00
Jamestown, N. Y.	1,000.00	500.00
Jersey City, N. J.	750.00	750.00
Johnstown, Pa.	-	850.00
Joliet, Ill.	300.00	150.00
Joplin, Mo.	250.00	-
Kalamazoo, Mich.	175.00	-
Kenosha, Wisc.	500.00	400.00
Kingston, N. Y.	50.00	50.00
Kokomo, Ind.	125.00	200.00
Lafayette, Ind.	675.00	650.00
Lancaster, Pa.	350.00	350.00
Lansing, Mich.	600.00	300.00
Laredo, Texas	400.00	200.00
Laurel, Miss.	45.00	45.00
Lawrence, Mass.	500.00	435.00
Leavenworth, Kansas	100.00	200.00
Lexington, Ky.	500.00	500.00
Lima, O.	250.00	250.00
Lincoln, Nebraska	1,000.00	1,250.00
Little Rock, Ark.	3,000.00	2,000.00
Long Branch, N. J.	-	100.00
Louisville, Ky.	1,350.00	1,200.00
Lowell, Mass.	200.00	200.00
Macon, Ga.	400.00	400.00
Madison, Wisc.	400.00	200.00
Manchester, N. H.	150.00	75.00
Marion, Ind.	200.00	200.00
McKeesport, Pa.	1,000.00	500.00
Memphis, Tenn.	3,500.00	3,500.00
Meridian, Conn.	-	75.00
Meridian, Miss.	400.00	400.00
Michigan City, Ind.	260.00	240.00
Middleton, Conn.	100.00	100.00
Minneapolis, Minn.	300.00	300.00
Mobile, Ala.	1,000.00	500.00
Monroe, La.	1,500.00	1,500.00
Muncie, Ind.	1,000.00	1,000.00
Muskegon, Mich.	-	1,000.00
Natchez, Miss.	100.00	100.00
Newburgh, N. Y.	100.00	500.00
New Haven, Conn.	1,950.00	2,050.00
New Orleans, La.	3,687.50	2,212.50
Niagara Falls, N. Y.	1,000.00	750.00
Norfolk, Va.	900.00	800.00

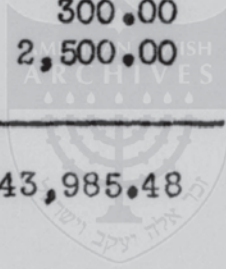
WELFARE FUND CITIES

C.

	1951-1952 Receipts	1952-1953 Receipts
	\$	\$
Norristown, Pa.	1,000.00	1,000.00
Norwalk, Conn.	200.00	-
Oakland, Calif.	1,000.00	1,000.00
Omaha, Nebr.	1,500.00	1,500.00
Orlando, Fla.	100.00	100.00
Owensboro, Ky.	-	150.00
Parkersburg, W. Va.	200.00	-
Paterson, N. J.	400.00	400.00
Pensacola, Fla.	-	650.00
Peoria, Ill.	1,000.00	1,000.00
Phoenix, Arizona	535.00	100.00
Phoenixville, Pa.	-	50.00
Pine Bluff, Ark.	-	300.00
Piqua, Ohio	600.00	450.00
Pittsfield, Mass.	535.00	80.00
Plainfield, N. J.	300.00	300.00
Plattsburg, N. Y.	250.00	250.00
Pontiac, Mich.	500.00	500.00
Port Arthur, Texas	400.00	-
Portland, Ore.	500.00	500.00
Portsmouth, O.	475.00	350.00
Poughkeepsie, N. Y.	400.00	400.00
Pueblo, Colorado	25.00	-
Quincy, Ill.	125.00	125.00
Raleigh, N. C.	50.00	75.00
Richmond, Va.	150.00	150.00
Rockford, Ill.	300.00	300.00
Rock Island, Ill.	50.00	50.00
Rome, Ga.	-	200.00
Sacramento, Calif.	300.00	315.00
Saginaw, Mich.	75.00	75.00
St. Joseph, Mo.	200.00	200.00
St. Paul, Minn.	150.00	140.00
St. Petersburg, Fla.	-	175.00
Salt Lake City, Utah	375.00	400.00
Salinas, Calif.	100.00	50.00
San Antonio, Texas	3,500.00	3,500.00
San Francisco, Cal.	4,200.00	3,500.00
San Jose, Calif.	-	250.00
Savannah, Ga.	800.00	900.00
Schenectady, N. Y.	50.00	-
Scranton, Pa.	1,000.00	1,000.00
Seattle, Wash.	1,700.00	1,700.00
Sedalia, Mo.	25.00	25.00
Selma, Ala.	400.00	500.00
Sharon, Pa.	-	1,500.00
Sheffield, Florence, Ala.	300.00	300.00
Shreveport, La.	1,950.00	2,460.00
Sioux City, Ia.	100.00	100.00
Sioux Falls, S. D.	150.00	150.00
South Bend, Ind.	800.00	1,200.00
Southern Calif.		
Bakersfield	500.00	250.00
Long Beach	600.00	600.00
Pomona Beth Israel	53.92	-
Riverside Beth El	75.00	-
San Bernadino	100.00	-
San Diego	999.00	949.00
Ventura	186.24	180.19
Spokane, Wash.	165.00	300.00
Springfield, Ill.	925.00	925.00
Springfield, Mass.	750.00	-
Springfield, O.	-	600.00
Stamford, Conn.	1,000.00	750.00
State College, Pa.	25.00	50.00
Steubenville, O.	1,300.00	1,300.00
Stockton, Calif.	63.00	75.00
Sumter, S. C.	800.00	1,050.00
Sunbury, Pa.	150.00	150.00
Syracuse, N. Y.	400.00	360.00
Tacoma, Wash.	500.00	450.00
Tallahassee, Fla.	500.00	500.00

WELFARE FUND CITIES

	<u>1951-1952 Receipts</u>	D. <u>1952-1953 Receipts</u>
Tampa, Fla.	\$ 200.00	\$ 500.00
Teaneck, Hackensack	300.00	300.00
Terre Haute, Ind.	1,000.00	800.00
Texarkana, Texas	350.00	375.00
Topeka, Kansas	320.00	350.00
Toronto, Canada	2,120.49	1,996.86
Trenton, N. J.	450.00	525.00
Troy, N. Y.	250.00	250.00
Tucson, Arizona	1,000.00	1,000.00
Tulsa, Okla.	1,250.00	1,250.00
Tuscaloosa, Ala.	600.00	600.00
Tyler, Texas	750.00	1,000.00
Uniontown, Pa.	500.00	500.00
Utica, N. Y.	275.00	150.00
Valdosta, Ga.	50.00	-
Vicksburg, Miss.	1,000.00	1,060.00
Waco, Texas	250.00	375.00
Waterbury, Conn.	800.00	600.00
Waterville, Me.	100.00	50.00
W. Palm Beach, Fla.	300.00	300.00
Wharton, Texas	200.00	-
Wheeling, W. Va.	1,200.00	1,100.00
Wichita, Kansas	700.00	700.00
Wilkes Barre, Pa.	1,250.00	2,500.00
Williamsport, Pa.	-	250.00
Wilmington, Del.	700.00	700.00
Winston Salem, N. C.	300.00	300.00
York, Pa.	300.00	200.00
Youngstown, O.	2,500.00	2,500.00
	<hr/>	<hr/>
	\$ 143,985.48	\$139,258.88



CLEVELAND
1952/53
CAMPAIGN RECEIPTS

<u>TEMPLE</u>	<u>CONG.</u>	<u>INDIV.</u>	<u>TOTAL</u>	<u>AVER.</u>	<u>INCREASE</u>
EUCLID AVE.	\$14,341.84	\$10,887.50	\$25,229.34	14.01	\$4,340.65
EMANU EL	1,707.00	545.00	2,252.00	4.50	627.87*
GATES of HOPE	170.00	75.00	245.00	1.44	40.00*
SUBURBAN	1,386.25	2,393.50	3,779.75	12.08	905.50
THE TEMPLE	10,800.00	10,602.50	21,402.50	11.88	2,825.50
Misc.		<u>5,197.00</u>	<u>5,197.00</u>		
TOTAL	\$28,405.09	\$29,700.50	\$58,105.59	11.86	\$8,071.65
					<u>667.87*</u>
					7,403.78

* Denotes decrease

Misc. Inc.	4,972.00
TOTAL INC.	12,375.78



1951/52
CAMPAIGN RECEIPTS

EUCLID AVE.	\$13,361.19	\$7,527.50	\$20,888.69
EMANU EL	2,629.87	250.00	2,879.87
GATES of HOPE	170.00	115.00	285.00
SUBURBAN	1,310.75	1,563.50	2,874.25
THE TEMPLE	10,500.00	8,077.00	18,577.00
MISC.		<u>250.00</u>	<u>250.00</u>
TOTAL	\$27,971.81	\$17,783.00	\$45,754.81

American Judaism

Editor: RABBI SAMUEL M. SILVER

838 FIFTH AVENUE, NEW YORK 21, N. Y. TELEPHONE REGENT 7-8200

June 10, 1953

Dr. Abba Hillel Silver
The Temple
Cleveland, Ohio

Dear Dr. Silver:

I enclose copy of two documents that may be of interest to you. One of them contains the results of a request which I made to a number of Christian clergymen to tell what they would say if they were Jewish mothers asked the question: "Mommy, did we Jews kill Jesus?" The other is a commentary on these answers written by Rabbi Henry E. Kagan.

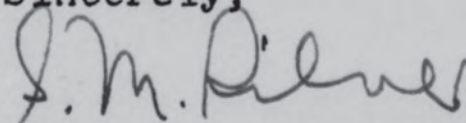
If you would like more information about this project, please do not hesitate to write me.

Please regard the replies as confidential.

I would be most anxious to have your comment about these enclosures.

With every good wish, I am,

Sincerely,



Rabbi Samuel M. Silver
Editor

P.S. Additional reprints of the article by Dr. Kagan are available at 3¢ each.

“Mommy, Did We Kill Jesus?”

by
Henry Enoch Kagan



Reprinted from *American Judaism*, March, 1953

"Mommy, Did We Kill Jesus?"

by Henry Enoch Kagan

[We asked a number of Christian clergymen to write a brief paragraph in which each was to pretend that he was a Jewish mother asked by her youngster the question, "Mommy, did we kill Jesus?" Answers were received from twenty-six prominent clergymen from eleven states and Canada; in the East, from Massachusetts, Connecticut, New York, and Pennsylvania; in the Midwest, from Ohio, Wisconsin, Illinois, and Iowa; in the South, from Florida and Texas; and in the West from California. The clergymen represent a number of Protestant denominations—Methodist, Presbyterian, Episcopalian, Christian, Congregational, and Lutheran. More replies were received than was anticipated and it will not be possible, therefore, to publish all the interesting answers. We also found that the answers were so varied that a more careful analysis was indicated. We therefore asked Dr. Henry E. Kagan, rabbi of Sinai Temple, Mount Vernon, N. Y., to present an interpretation which will incorporate some of the answers of the Christian clergy. Dr. Kagan, a qualified psychologist as well as rabbi, and author of CHANGING THE ATTITUDE OF CHRISTIAN TOWARD JEW: A PSYCHOLOGICAL APPROACH THROUGH RELIGION, published by Columbia University Press, is an expert on Christian-Jewish relations.—Ed.]

CHRISTIANS ARE OFTEN SURPRISED to hear that Jews hold the crucifixion story responsible for initiating anti-Semitism. On the contrary, Christians cannot understand how it is possible to teach the New Testament in a manner that could excite ill-will against the Jews. If this were the case, would there be so many Jews who still remember being taunted by Christian children with the words, "You Christ killer!"

The charge of deicide against the Jewish people is derived from certain

passages in the New Testament. These are slanted to make all the Jews not only primarily but eternally the guilty ones. According to the gospel of Matthew, Pilate, the Roman governor, condemned Jesus to be crucified with the connivance of a group of quisling Jewish priests. But after the trial, Pilate asked the "crowd" gathered at his court whether they wished him to release Jesus. When the "crowd" demanded the death penalty, Pilate washed himself of all responsibility. It was the Roman soldiers and not Jews who are described as the actual crucifiers of Jesus, but the crowd made itself responsible when it said: "His blood be on us and on our children" (Matthew 27:25).

Who Hated Jesus?

Now Matthew, the earliest biographer of Jesus, makes it perfectly clear that "the crowd" included only a group "persuaded by the high priests" to attend. Indeed, in many places Matthew indicates that this small group of quisling conspirators had to do their plotting in secret because they "feared the multitudes (the Jews), because they (the Jews) held him (Jesus) to be a prophet" (Matthew 21:46). Mark and Luke likewise declare that the Jewish people as a whole, the three or four million who lived in Palestine and in neighboring territories at the time, had nothing to do with the plot. Indeed, these three gospel writers declare that had the Jewish people as a whole known about the trial of Jesus, they would have rioted against the authorities. "The chief priests and scribes sought to lay hands on Him . . . but they feared the people" (Mark 12:12 and Luke 12:19).

In other words, while the three most authentic New Testament biographers of the life of Jesus, Matthew, Mark and Luke, do blame some Jews, they do not blame the Jewish people for the crucifixion of Jesus.

However, there is one biographer in

the New Testament who does blame all the Jews for the death of Jesus, even though he admits that only the Romans could perform the act of crucifixion itself. He is the writer of the gospel of John. This biographer was the most removed from the actual event and is considered by most scholars to have been a non-Jew. Whereas in the earlier three gospels, the writers take great care to distinguish between the innocence of the majority of the Jews and the guilt of the Romans and of their quisling conspirators, in John there is a studied deliberate effort to make all the Jews guilty. Here Pilate is portrayed as an innocent man unhappily involved in the crime of the Jews. Throughout the chapters of John, Jesus is practically disassociated from his Jewish people. ("His own people received Him not.") One might infer from this peculiar sentence in John, "The disciples said to him, 'Rabbi, the Jews were but now seeking to stone you,'" that the disciples were not Jews and that even the term *rabbi* referred to a non-Jew. Indeed, in John whenever any Jews did show favor to Jesus, they are referred to as "people." ("When the people saw the sign He had done, they said 'This is indeed the Prophet' . . . 'yet many people believed in Him.'") But whenever the acts of Jesus are disapproved, his critics are always referred to as "the Jews." ("The Jews then murmured at Him." . . . "The Jews sought to kill Him." . . . "The Jews took up stones to stone him.") Therefore, according to the planned attempt in John to make all the Jews guilty, Pilate declares Jesus innocent, but "the Jews answered, 'We have a law and by that law He ought to die'" (John 19:6).

What John Started

There is no doubt, then, that those who believe the gospel of John presents the word of God could consider the Jews as a whole guilty of the crucifixion. And it was John, rather than Matthew, Mark or Luke, who determined the attitude of the official Christian church toward the Jews for centuries. Indeed, the statement which appears only in Matthew and which Matthew of course attributed only to a small group of quislings at the trial, namely, "His blood be on us and on our children," was later attached to the attitude of John. According to John, all the Jews, albeit only those living

in the time of Jesus, were guilty of the crucifixion. But now, by carrying over the Matthew sentence into the John account, the early and medieval church accused all the Jews in every generation and for all eternity guilty of killing Jesus.

If the twenty-six clergymen who replied to the editor of *AMERICAN JUDAISM* had to keep to the New Testament Christian tradition because they are Christians, they could give only one of these three different answers to the question of the responsibility of the Jews for the crucifixion of Jesus: 1) The Romans crucified Jesus, but a group of Jewish quislings were also responsible for his death, 2) The Romans crucified Jesus but the Jewish people who lived then were responsible, 3) The Romans crucified Jesus but the Jews today are still responsible.

As we study the twenty-six answers, we observe that with three exceptions they range between these three degrees of guilt on the part of the Jew—partial guilt in the past, total guilt in the past, and continuing guilt in the present.

Partial Guilt of Jews

This is an example of one of twelve answers based upon the *partial guilt* of the Jews in the past. Speaking as a Jewish mother to a Jewish child, this clergyman writes:

Of course, we did not kill Jesus. He lived long ago and none of us ever knew him. However, some people blame the death of Jesus upon the Jewish people who lived at that time. That, too, is wrong. It is done by people who do not know the full story of what happened.

Jesus was himself a Jew. He grew up in a Jewish home and was taught many of the same things about God that you were taught. He always was glad for his Jewish family and teachings. He did many good deeds to help people of his time, and teach them about God. He became a teacher, or as we would call him, a *rabbi*.

However, some people were afraid of Jesus. They feared him because he was popular and he always stood for the right—even against the rulers. Some of those who were leaders in the Temple were anxious to get rid of Jesus and finally they succeeded in persuading the Roman governor, Pontius Pilate, to try him and have him crucified. These Temple

rulers and the high priests were Jews.

It could be accurately said that some of the people who were responsible for the death of Jesus were the Jews. But it is very wrong to blame the whole race for his death. There is another side to this story, too.

There were many Jewish people who were the friends of Jesus. They were his first followers, or disciples, too. So, while the Romans, supported by the high priests, did crucify Jesus, it is also true that Jesus would have had no friends or supporters if it had not been for the Jewish people. Many seem not to know or understand this. It must always be remembered that Jesus' family, his first friends, and the founders of the Christian church were Jewish. To say that the Jews killed Jesus is also to deny this very important fact.

Total Guilt Reply

The answer of one of four clergymen who base their replies on the tradition of the total guilt of the Jewish people in the past, is illustrated by the following:

No, son, we did not kill Jesus. He lived and died a long time ago—long before any one of us was alive. But he was killed by the people who hated him and wanted him out of their way. Why did they hate him? For many reasons, I suppose. Some disagreed with his teachings; some were afraid he was going to get the Jewish people in trouble with the Romans; some resented the fact that his disciples claimed him to be the Messiah. He was a Jew, but the ones who hated him enough to ask the Romans to kill him were Jews, too, but the Roman officials actually put him to his death.

It is apparent that the sixteen clergymen, who approached the question from either the guilt of a part or of all the Jewish people living at the time of the crucifixion, are aware of the antagonistic attitude toward contemporary Jews which these New Testament assumptions could excite. Therefore, to counteract this anti-Jewish influence, they add that one should not forget that Jesus was a Jew, his supporters were all Jews, and the founders of the Christian church were Jews. "To say that the Jews killed

Jesus is also to deny this very important fact."

This counter-argument is found in all the answers based on the partial guilt of the Jews which, of course, leaves room for those who were not guilty, namely, the Jewish supporters of Jesus. But when the ministers proceed from the premise of John, the total guilt of the Jews, they find it more difficult to counteract the anti-Jewish implications. They can only state that the event happened a long time ago. "So we Jews aren't even *like* the people who killed Jesus," as one minister in this category would put it. Or, as another minister adds: "Jesus would have suffered the same fate had he been born in any country, for it was evil in the hearts of the men of his day that caused Jesus' death." This, in effect, leaves the Jewish child with the answer that the Jews were responsible for the death of Jesus because they were evil like evil men today.

A Child's Broken Heart

One minister's reply is of unusual interest. It practically admits that if you proceed from the New Testament as an accurate account either in its charge of the partial or total guilt of the Jews, it is high impossible to counteract the anti-Jewish influence which results. This clergyman pretends he is a Jewish father discussing with his wife the unhappiness of their seven-year-old daughter because a dear girl friend of her same age, a Christian, told their daughter that the Jews killed her God. The minister puts this answer in the mouth of the Jewish mother:

But, darling, we didn't kill Margy's God. He lived a long time ago, long before we were born. What happened then is not our fault. The Jewish child answers: But her teachers told her the Jews killed Christ. Her mommy and daddy heard her tell me so. Why didn't they tell her that she was wrong? Then the clergyman ends his story on this note. I have never witnessed anything to be compared with the broken heart of my daughter because she was accused of killing Christ.

He is, of the twenty-six ministers, the one who makes the most successful effort to put himself in the place of a Jewish parent, who is troubled by a child frightened by this charge. He is

emphatic to the feeling that a Jewish parent has about the suffering for which this charge has been responsible, but he concluded: "For hours, the wife and I tried to solve this problem that has defied solution for 2,000 years."

In effect, this Christian clergyman says that so long as the crucifixion story is taught as it is described in the New Testament, it is extremely difficult to counteract its anti-Jewish influence.

Continuing Guilt Theory

If it is difficult to overcome the anti-Jewish effect of a crucifixion story that charges the Jews who lived 2,000 years ago with either partial or total guilt, how much the more difficult if a Christian believes this guilt is transmitted from generation to generation even unto contemporary Jews! There are two answers among the twenty-six which imply that they are based on this third Christian category, namely, the continuing guilt of the Jews so cruelly emphasized by the medieval church. As an example of such an answer, we read this reply from one Christian minister:

No, my dear, Jesus was killed by Roman soldiers after being sentenced by the Roman official, Pontius Pilate. There was, however, a large group of Jews and Jewish high officials who pressed the Roman officials to sentence Jesus to death, and there were other Jews who loved him and honored him who were deeply saddened by what was done. Down through history there have always been large groups of official people followed by many ordinary people who are afraid of a prophet and who hate the hard words he says to them about what is wrong in their lives and conduct. There was such a group in Athens who demanded and took the life of that wonderful man, Socrates, and there were men in Rome who demanded and took the life of Giordano Bruno, and in Florence who took the life of Savonarola, and in Geneva who took the life of Servetus. This hatred of prophets is a terrible thing and we Jews must repent and be deeply sorrowful for the share we had in taking the life of this son of the Jewish people, Jesus.

It need hardly be said that a Jewish mother would be instilling a deep

sense of guilt and fear in her child if she told the child, "We Jews must repent and be deeply sorrowful for the share we had." True, this minister states that other good men were murdered in history. He might have, therefore, concluded that the Jews today should no more be held responsible for the death of Jesus than the modern Greeks for the death of Socrates, he mentioned. Instead, he would have the Jewish mother say, "We Jews must repent and be deeply sorrowful for the share we had." It comes somewhat as a shock to find in these days two of the twenty-six answers based on the extreme charge of the continuing guilt of the Jews.

In addition to the eighteen answers based on the partial past, total past, or continuing present guilt, there are five more answers which do not question the veracity of the New Testament account of the crucifixion. In effect, these five clergymen say, "Yes, the Jews were either partly or wholly responsible, but not just because they were Jews. They were responsible because of their 'attitude of mind.'"

The following extracts illustrate this view: "What do we mean by 'we,' sonny? (when you ask 'Mommy, did we kill Jesus?'). If you mean we Jews, the answer is no, but if you mean we humans, then the answer is yes." Or, "It was not any Jewish or Roman people who killed Jesus . . . Jesus himself, we know from his way of thinking, would be the first to say that what killed him was the evil in men's hearts that is common to all races of people in all generations."

If we are to accept the New Testament account as authentic, then the answers of these five clergymen are the most acceptable. Though they imply there was responsibility for the death of Jesus at least on the part of some Jews, these Jews were guilty because they were evil, not because they were Jews. This is a fine ethical point presented to counteract prejudice against Jews. Whether such a fine distinction of "an attitude of mind" can be understood by a child, Christian or Jewish, is doubtful. To a child it may sound like "We Jews are guilty but we didn't do it!"

Only three of the twenty-six answers categorically placed the blame on the Romans alone. Such is the view of a clergyman whose answer to the Jewish child's question is as follows:

Jesus died, darling, nearly 2,000

years ago, so we could not have had anything to do with the death of Jesus, could we? Jesus was a Jew like we are Jews, and he was a good member of our people, but at the time that he lived in Palestine it was occupied by enemy soldiers like Poland is occupied today by Russian soldiers. Those soldiers were soldiers of the Roman empire, and you must always remember, dear, that many things that are wrong, and many things difficult to understand, take place when enemy soldiers occupy your homeland. Many people in Poland and in other occupied countries today have been falsely accused and put to death—just like Jesus was put to death by the Roman soldiers, long, long ago.

If Jesus lived among us today, dear, we would honor him as one of our great teachers.

Three Blame Romans

While all the ministers make a courageous effort to understand the feeling of a Jew regarding the charges of the crucifixion story, twenty-three of the twenty-six Christian clergymen could not change their commitment to the account as described in the New Testament. The three who placed the blame on the Romans are the exception. They make no reference whatsoever to any culpability on the part of the Jews. We cannot be sure whether they believe the Jews were wholly or in part involved in demanding the death of Jesus, because they confine their answer to the word "kill" and declare the Romans did the crucifying. These are strong statements which exonerate the Jew of the actual crucifixion. However, none of the three ministers categorically state that the Jews were in no way involved. The Roman soldiers carried out the order. No Christian has ever questioned that. But was the crucifixion ordered by the Romans or demanded by the Jews? The answer to that question is the crux of the problem. Do we not hold today the judge, jury, and society responsible for capital punishment and not the executioner?

Is the New Testament Accurate?

That twenty-three of the twenty-six find the Jews specifically culpable in some manner or other for demanding the crucifixion is of considerable significance. In recent times there has been a great deal of scholarly investi-

gation into the veracity of all the New Testament accounts of the crucifixion. Notable Christian scholars like James Parks, R. Travers Herford, C. H. Moehlman, and Jewish scholars like J. Klausner, C. G. Montefiore, S. Zeitlin, as well as Christian popularizers of the findings of these scholars like Pierre Van Paassen and Malcolm Hay, have all presented serious doubts about the involvement of the Jews. They definitely refute the innocence of Pilate as well as the possibility of a trial of Jesus by Jewish religious authorities on a Jewish Holy Day of Passover. They doubt whether even a Jewish "crowd" could have been present at Pilate's court on that day. They are certain that the statement, "His blood be on us and on our children," recorded as having been said by this supposed Jewish crowd, is pure invention for propagandistic purposes. While they admit the Pharisees, the major Jewish religious authorities, had their differences with Jesus, they could in nowise have been involved in the trial or demanded the death penalty. They consider the arrest, the trial, and the crucifixion to have been purely a political matter of state important to the Roman rulers who considered Jesus guilty of treason as a dangerous rebel. Despite these modern findings, it would appear from the answers these Christian clergymen suggest that there has been little alteration among Christians in their general acceptance of the New Testament account, which not only involves the Jews but the religion of Judaism as well.

Is Crucifixion Story Needed?

One reason why it may be difficult for Christians to alter the New Testament account is not because it is historically accurate but because, according to Christian theology, the crucifixion of Jesus is a necessity. If mankind is saved by the suffering, death, and resurrection of Jesus, then he had to be painfully put to death. Furthermore, if Judaism was to be superseded by Christianity as a new grace and dispensation, then the old had to be involved in the birth of the new. It is apparent from the language many of the clergymen use that they are talking less as Jewish parents to a child and more as Christian theologians. Their answers are more a study of what they as Christians believe can be done to offset the anti-Jewish influence of the New Testament charge.

They accept the New Testament story as verifiable but they appeal for leniency toward the guilty Jews by praising Jesus as a Jew or by stating his followers were Jews, or by declaring that the Jews today are no more responsible than the modern Italians are for Pilate.

Could not a Christian still be a devout Christian, in the spiritual and the less doctrinaire sense, to whom the crucifixion might no longer be considered a salient part of the life of Jesus? To such liberal Christians the guilt of the Jews would no longer be indispensable to prove the superiority of Christianity or to establish the doctrine of Christian salvation by personalizing the anti-Christ in the Jews.

You will recall the one clergyman who deeply felt the anxiety of his supposed Jewish daughter who asked the question, "Mommy, did we kill Jesus?" He is sensitive to the suffering which the Jew has experienced because of the New Testament charge, and he is the one clergyman who fully realizes that unless there is to be a complete and conscientious revaluation of the New Testament account, there can be no truly satisfactory answer which a Jewish parent can give his child. As a Christian, he confessed, "For hours the wife and I tried to solve the problem that has defied solution for 2,000 years."

How to End Ill-Will

As a Jew, therefore, I am compelled to conclude from a study of these twenty-six answers that a solution to the ill-will against Jews which has stemmed from the Christian account of the crucifixion of Jesus will depend on a more thoroughgoing reinterpretation of the New Testament account, based upon pertinent and true facts to be found in authentic contemporary sources other than the New Testament. Until this is done (as both Jew and Christian have been willing to reinterpret the Old Testament), there is always the possibility that when the crucifixion story is related not only in its most damaging form, namely, involving the Jews as having a continuing guilt in the present, but even when the story as related involves the Jews as being partly or wholly guilty in the past, with the extenuation of this charge as being "but an attitude of mind" or that the Romans actually carried out the crucifixion, that a Christian child may still be left with

the impression that it was the Jews who were nonetheless responsible.

Since, from the replies of the clergymen, the New Testament account of the crucifixion which profoundly involves the Jews still serves as a deep emotional background for the attitude of Christian toward Jew, it should be apparent why favorable information about Jews, even when enhanced by moral exhortation, is insufficient to change the negative attitude this story instills. As I believe I demonstrated in my recent study on this subject of changing attitudes of Christian toward Jew, there must be much more than *talking about* these matters. The prejudiced must first themselves *talk out* their emotional hostility in properly guided groups before room is made in the mind for welcoming a new attitude. When we continue to rely solely on information and exhortation as not only these twenty-six clergymen but many Jewish apologists do, a Jewish child may even today come home troubled by the charge a Christian child in anger may still level against him, and ask, "Mommy, did we kill Jesus?"

Rabbi Kagan's Answer

To that question, I, therefore, offer this answer:

No, my child, we did not kill Jesus. He was arrested, tried and executed by a man named Pilate. When the Romans conquered our forefathers, they sent this man to govern Palestine. Pilate killed many thousands of Jews because they opposed the cruel tyranny of the Roman dictator. All the Jews wanted to be free men like all Americans today. Pilate also ordered Jesus to be executed by Roman soldiers because he thought Jesus would lead a Jewish rebellion and help to free his fellow Jews.

Jesus was a Jew and a good man. He had certain religious ideas about being the man God had sent to free the Jews. Such a religious man the Jews in those days called the Messiah. Some Jews believed Jesus was this Messiah and were his followers and hoped he would free them. Most Jews did not believe Jesus was the Messiah, but because Jesus was himself a Jew and was on the side of the Jews, the Jewish people could never have wanted him to be killed by their enemy, the Romans.

We Jews today appreciate the

goodness of Jesus, but we still do not believe he was Christ, which is another name for the Messiah. Many years after Jesus was executed by the Romans, some men who wrote about him in the New Testament got some of the facts mixed up. They all remembered and they all say that the Romans really killed Jesus. But because most of the Jews did not believe that their fellow Jew, Jesus, was a Messiah, these Christian writers got this religious difference mixed up with the Roman political trial and said the Jews had something to do with it. We do not believe the Jews had anything to do with it. Many good Christian teachers are trying hard to get this cleared up because they know that facts about something which happened 2,000 years ago can get mixed up. When they straighten out the story, they see how the Romans were responsible for the death of Jesus. These good Christian teachers also know that though we Jews do not believe Jesus was a Messiah as they believe him to be, our religion and their religion are working together nonetheless for a world of love. To build this world of love, good Christian teachers and parents tell their children not to say mean or hateful things about Jewish children, just as good Jewish teachers and we, your parents, tell you not to say mean and hateful things about Christian children.

This is only a suggested answer for a Jewish parent. It is based on facts

that one, who does not have to believe in the unalterable infallibility of the New Testament, can accept. But important as it is to give a factual answer to our children to the ancient charge of deicide, it is even more important the parent be alert to the *tone* in which a Jewish child may ask the question, "Mommy, did we kill Jesus?" If a child shows signs of fear when asking the question, as though he were ashamed of being a Jew, as though he were not merely inferior to Christians but guilty because he is not a Christian, then a factual answer alone will not suffice.

A Jewish child emotionally upset by the charge of the crucifixion story reveals that he has inadequate inner Jewish spiritual resources to meet the challenge. A child who has not absorbed a positive love for his own Judaism by parental example in the home and by proper training in the religious school can only react negatively to the attack. He has no spiritual power to fight with or to fight for. He does not have what the psychologists call the apperceptive background to deal with the question. Not merely because a more thoroughgoing reevaluation of the New Testament story has not yet received wider acceptance among Christians, but also because a child will be healthier if he loves his own religion, the *best answer* is the development early in the life of a Jewish child of an active, positive affirmation of and creative joy in the faith of his fathers.

For Extra Copies Write to:

American Judaism
 Union of American
 Hebrew Congregations
 838 Fifth Avenue
 New York 21, N. Y.

REPLIES FROM CHRISTIAN MINISTERS FOR JEWISH MOTHERS

ASKED: "MOMMY, DID WE KILL JESUS?"

REV. HAROLD A. BOSLEY, FIRST METHODIST CHURCH, EVANSTON, ILLINOIS:

No, son, we did not kill Jesus. He lived and died a long time ago-- long before any one of us was alive. But he was killed by people who hated him and wanted him out of their way. Why did they hate him? For many reasons, I suppose. Some disagreed with his teachings; some were afraid he was going to get the Jewish people in trouble with the Romans; some resented the fact that his disciples claimed him to be the Messiah. He was a Jew, and the ones who hated him enough to ask the Romans to kill him were Jews, too, but the Roman officials actually put him to death.

REV. JOHN E. COLLIER, UNITED CHURCH OF CHRIST, WEBSTER, MASS.:

Jesus died, darling, nearly 2,000 years ago, so we could not have had anything to do with the death of Jesus - could we?

Jesus was a Jew like we are Jews, and he was a good member of our people, but at the time he lived in Palestine it was occupied by enemy soldiers like Poland is occupied today by Russian soldiers. Those soldiers were soldiers of the Roman Empire, and you must always remember, dear, that many things that are wrong and many things difficult to understand take place when enemy soldiers occupy your homeland. Many people in Poland and in other occupied countries today have been falsely accused and put to death - just like Jesus was put to death by the Roman soldiers long, long ago.

If Jesus lived among us today, dear, we would honor him as one of our great teachers.

REV. NEIL B. DANBERG, THE EDWARDS CONGREGATIONAL CHURCH
DAVENPORT, IOWA:

No. The Roman power was chargeable for Jesus' death and Roman soldiers carried out the deed. Pilate was to blame as he alone had the power to save Jesus but he condemned him and delivered him to be crucified. Pilate was a weak governor and thought only of his staying in power. There seemed to him less risk in Jesus dying than in his living. Plotting with Pilate was a quisling named Caiaphas who was insincere in his faith. The Pharisees would have never crucified Jesus; they were preserving the purity of the Jewish religion. The Sadducees and their leader, Caiaphas, corrupted the ancient law and were the vested interests of the temple. These quislings of religion were faithless and shared in the blame. We

do not condemn the whole for one segment that is evil. All the Germans are not guilty because Hitler was evil. The Christian looks not at the death of Jesus but rather sees the resurrection as the important part of their faith.

REV. GIBSON I. DANIELS THE SAUGATUCK CONGREGATIONAL CHURCH,
WESTPORT, CONN.:

Jesus is known among Christians as the leader of their religion and is believed by them to be the Son of God. He was crucified by Roman soldiers in Jerusalem after he had been accused before the Roman governor by the leaders of the Jewish people. He would have suffered the same fate had he been born in any country. Good Christians believe that anywhere innocent men suffer and die, even today, their Christ dies with them. It was the evil that was in the hearts of the men of his day that caused Jesus' death, just as the evil that is in the hearts of people today prevents the world from becoming the peaceful place that God wants it to be.

REV. HOKE DICKINSON, FRANKLIN CIRCLE CHRISTIAN CHURCH,
CLEVELAND, OHIO:

No, my dear, we did not kill Jesus! You see, since time began evil has fought with and tried to kill the good. No one people can be rightfully accused of killing Jesus, but everyone who hates the good that was in him and wars against the good he tried to do for men is guilty of his crucifixion. Insofar as any one of us loves the evil rather than the good, darkness rather than the light, we become the stoners of the prophets. Insofar as we love the good rather than the evil, the light rather than the darkness, we become friends of God and give life to his prophets and his servants.

REV. SEWELL EMERSON, THE PARISH OF ST. PAUL'S CHURCH, NORWALK, CONN.:

A Jewish mother is asked by her youngster, "Mommy, did we kill Jesus?"

Yes, son, we killed Jesus, yes, all people killed Jesus. All people are still killing Jesus.

Your playmate who said that to you killed Jesus when he said it. Jesus was one of us Jews, and no fault or sin had ever been found in him. Jesus stands purely for goodness and love among people, and anytime you or I or anybody is bad or hateful, we kill Jesus.

Christians say they worship Jesus as God, but everytime they look down on or hurt any other human, they kill Jesus.

Until the world stops hating and hurting each other, we shall always be killing Jesus. Pray, my son, and resolve that you will never hurt or hate, and so the spirit of goodness and love that Jesus stands for among all people will always be where you are.

DR. WILLIS W. FISHER, UNIVERSITY OF SOUTHERN CALIFORNIA,
LOS ANGELES, CALIFORNIA:

No, of course, my child we didn't kill Jesus. But some few Jewish people long ago, I am afraid, had a hand in events that ended in his death. You see, there are always people in the world, Jews and non-Jews, who because they sincerely don't understand what good people are trying to do, or because they are themselves evil in their hearts, make it hard for others who are trying to make life better for everybody. This is especially likely to happen when people try to teach new ideas, ideas different from those most people accept. Many people have lived and died rather than give up their insights into what God wants--that all men should live together and act like brothers. These men and women are heroes, indeed, and later generations honor them for their courage and help. Jeremiah also was killed by people of his own group because they thought he had mistaken ideas. Esther risked her life for her people. Many men in the time of the Maccabees also died for their faith, some at the hands of their own countrymen. It is terrible anybody should so far misunderstand God's ways, but Jews--and Christians, too--right down through history, have suffered and died for no crime at all except believing, living and teaching truths before some influential people were ready to accept them.

In Jesus' case, of course, the Roman government could have prevented his death by law; but Pilate was afraid, too, that he would lose his job because Jesus was the center of a quarrel about his ideas. So the governor, Pilate, allowed the relatively few Jews who were against Jesus to have their way, and he died. But a wonderful thing is reported in Luke 23:34 in the New Testament. Jesus said, just before he died, "Father, forgive them; they really don't know what they are doing." This shows that he was truly a fine man and that we don't need to feel to blame because a few men made a dreadful mistake so long ago. All we need to be concerned about now is to be sure that we encourage and help all men who have good ideas to spread them, and that we don't ever make it harder for people to live up to what they sincerely believe is good and right, even though those ideas seem new and different, but true.

REV. JOHN HOWARD HANGER, PARK TEMPLE METHODIST CHURCH,
FT. LAUDERDALE, FLORIDA:

My child, to say that Jesus was killed by us, as Jews, is like saying that Abraham Lincoln was killed by us as Americans, and that Mahatma Gandhi was killed by the people of India. Jesus' contemporaries, both Jews and Romans, were responsible for his death; just as Lincoln's and Gandhi's contemporaries were responsible for theirs. Jesus was killed by prejudices and by fears which are common to all people and which have caused abuse and suffering and even death of great and good people in every land.

REV. CHARLES BRAINARD HART, THE FIRST METHODIST CHURCH,
WATERBURY, CONNECTICUT:

Of course, we did not kill Jesus. He lived long ago and none of us ever knew him. However, some people blame the death of Jesus upon the Jewish people who lived at that time. That, too, is wrong. It is done by people who do not know the full story of what happened.

Jesus was himself a Jew. He grew up in a Jewish home and was taught many of the same things about God that you were taught. He always was glad for his Jewish family and teachings. He did many good deeds to help people of his time and teach them about God. He became a teacher or, as we would call him, a Rabbi.

However, some people were afraid of Jesus. They feared him because he was popular and he always stood for the right - even against the rulers. Some of those who were leaders in the Temple were anxious to get rid of Jesus and finally they succeeded in persuading the Roman Governor, Pontius Pilate, to try him and have him crucified. These Temple rulers and the High Priests were Jews.

It could be accurately said that some of the people who were responsible for the death of Jesus were the Jews. But it is very wrong to blame the whole race for his death. There is another side to this story, too.

There were many Jewish people who were the friends of Jesus. They were his first followers, or disciples, too. So, while the Romans, supported by the High Priest, did crucify Jesus, it is also true that Jesus would have had no friends or supporters if it had not been for the Jewish people. Many seem not to know or to understand this. It must always be remembered that Jesus' family, his first friends, and the founders of the Christian Church were Jewish. To say that the Jews killed Jesus is also to deny this very important fact.

REV. J. WALTER HOUCK, PILGRIM INTERFAITH FORUM, BRONX, NEW YORK:

On her second birthday, my daughter, Miriam, found a playmate, Margie, next door to my sister whom we visit every summer.

From then on summer to Miriam meant the thrill of playing with Margie. Together they toddled in Margie's spacious yard, telling each other unintelligible tales, imagining horrible giants, and inventing kind fairies with magic wands.

So genuinely happy were Margie and Miriam during the one week they played together in the warm sunshine that in their fourth and fifth years they remembered each other the rest of the year by exchanging birthday greetings and precious little Christmas gifts.

In their sixth and seventh years the children enjoyed continued correspondence. Letters were printed in large uneven lines, always perfectly spelled, with parental help. The letters always spoke of the hopeful day when they would be together again.

Next summer you will sleep with me in my house. Mother promised me you would, Margie wrote.

"You'll have to sleep with me, too, in my aunt's house," Miriam replied. "And this time you'll have to eat with me first because last year I ate with you first."

Came the day last summer when the two happy little girls virtually bruised each other in the enthusiasm of their first embrace. Within the minute they both vanished behind some bush or fence to crowd into several minutes the happiness of eleven months.

Before they were out of sight, Margie reminded us that her mother had already made lunch for Miriam, too.

My wife and I hesitated about the children sleeping together, but when Margie's parents took them for an auto ride in the evening, we told Margie's mother it would be all right for them to sleep together.

We were somewhat amazed when Miriam joined us on the porch long after her bedtime, insisting that she had to talk to us.

"What about?" mother asked, unable to hide her anxiety.

"Mother, why did we kill Margie's God?"

A cold chill ran through me. Before I could answer, my wife said soothingly, "But darling, we didn't kill Margie's God. He lived a long time ago, long before we were born. What happened then is not our fault."

"Margie says we did kill her God," Miriam argued tearfully. "She said her teachers told her so in school and church: that the Jews killed our God."

Sensitive Miriam, her whole childish world shattered by this terrible accusation, her precious friendship with Margie at stake,

cried herself to sleep. I tried desperately to talk of other things that might interest her, but her pretty face calm in sleep was stained with tears.

For hours the wife and I tried to solve the problem that has defied solution for two thousand years.

Miriam started asking questions the minute she got up. All our approaches were blocked by Miriam's constant reminder: "But her teachers told her the Jews killed Christ. The Jews are Christ-killers. Her mommy and dad heard her say so. Why didn't they tell her that she was wrong?"

That was the crux of the matter. If adults will not listen to reason why expect children to reason?

In the remaining days Margie and Miriam saw less of each other, their unhappy faces revealing their disappointment.

Their parting was superficially cordial. Our parting with her parents was completely forgotten. I have never witnessed anything to be compared with the broken heart of my daughter because she was accused of killing Christ.

DR. E. CROSLEY HUNTER, TRINITY UNITED CHURCH, TORONTO, CANADA:

If anyone tells you that we killed Jesus they are not telling the truth; it is a nasty lie. It is a long story about Jesus and how he lived and died and when you are older mother will explain it to you.

We gave Jesus to the world; he believed as we do and loved the synagogue and our scriptures.

Those who say unkind things about us are not real Christians for Jesus taught that we should love one another, and they disobey him.

If you, my dear, forgive those who say unkind things about us, then you are truer to your religion than they are to theirs.

CHAPLAIN ROBERT C. LESLIE, BOSTON STATE HOSPITAL, BOSTON, MASS.:

Sit up here, on Mommy's lap and I'll tell you about Jesus. We didn't kill him. He was a good man and he liked children like you and people like daddy and mommy. He was the kind of a man that we like, too. He was a teacher, a rabbi--but some people didn't like the things he taught. They thought he was not their friend and so they were afraid of him. They wanted to kill him because they were afraid.

No, we didn't kill Jesus. And the children who say we did are like the ones who didn't understand him. They are afraid and so they say things they don't really mean and don't understand.

REV. LOUIS F. MARTIN, ST. ANDREW'S EPISCOPAL CHURCH,
FORT WORTH, TEXAS:

My son, in every age and in every race, there are good and bad people. Some people are good, wise and kindly. Some people are cruel, vicious and stupid. Whenever a man of high principles sets out to fight some gross and powerful evil, then we know he is in for it, he will have to suffer for righteousness' sake. Again, most people are neither all good nor all bad but a mixture, even as you and I. And sometimes because of prejudice, the people who mean to do well actually do evil. If Jesus had lived in another part of the world, the same fate would have come to him not because it said so in any book but because it is universally true, that a person who goes all out for high and unpopular ideals will meet terrific opposition and sometimes even death.

REV. PAUL MAYER, EAST SHORE METHODIST CHURCH, EUCLID, OHIO:

Judith, many people, both good and bad, have said that the Jews killed Jesus. Some good people haven't thought about the matter. Being in ignorance, they pass on this false idea. The bad ones know better. They tell the lie because it serves their purpose. The Jews did not kill Jesus. He was killed by Roman soldiers. However, some Jews helped by bringing Him to the Roman court. One of his disciples, a Jew, according to the Christian story, betrayed him by a kiss. Judith, all people share in wrongs done during the time in which they live. If there had been more love of Yahwe in the hearts of the people, Jesus would not have been killed.

REV. ROBERT P. MONTGOMERY, THE PRESBYTERIAN CHURCH,
SCARBOROUGH-ON-THE-HUDSON, N.Y.:

"No, my child, we did not kill Jesus. Some of our people were against him but there were many of our people who were his strongest supporters. But it was the Roman Governor who sentenced him to death on the Cross and the Roman soldiers were the ones who nailed him to the Cross. What caused some of the people to want him killed was an evil in their hearts, but this evil is in the hearts of all people, Jews and Gentiles. Today there are many people who call themselves his followers who would want him killed if he were living today and said many of the things he said when he was on earth.

CHAPLAIN KENNETH MORGAN, COLGATE UNIVERSITY, HAMILTON, N. Y.:

When Jesus lived in Palestine, some of the Jews thought that he was the Messiah, the Son of God, and some didn't think so. There was almost a riot, and since the Romans were rulers of Palestine, the Roman governor stepped in to try to keep the peace. After the Roman governor heard the testimony from both sides, he decided to have Jesus killed so he could not cause any more trouble. There were Jews who thought Jesus should be killed, and Jews who thought he shouldn't be killed, but the order to have him killed was given by a Roman. It was a long time ago, and no one can be blamed today, neither the Jews, nor the Italians who are the descendants of the Romans.

DR. H. RICHARD NIEBUHR, YALE UNIVERSITY, NEW HAVEN, CONN.:

What do we mean by "we," sonny? If you mean we Jews, then the answer is "no," but if you mean we humans, then the answer is "yes." Jesus was killed by Christians and Jews, soldiers, businessmen, priests and educators. This at least is what the Christians tell me, that is, at least those of them who take their own sacred writings seriously. They like to quote the Hebrew prophet Isaiah and to say, "The Lord laid on him the iniquity of us all." A man who says he is a Christian and says that the Jews killed Jesus is by that very statement denying what the greatest Christians have affirmed, namely, that Jesus died for the sins of mankind and not on the account of the sin of any particular nation, class or religion.

REV. RICHARD E. PRITCHARD, WESTMINSTER PRESBYTERIAN CHURCH,
MADISON, WISCONSIN:

(first statement)

Dear little girl, it is horrible to think that some people can say to you some of the things they do, and when they do they are acting just the opposite of the way Jesus acted. Always remember that the Jesus whom we love and whom you look upon as a Great Teacher, loved every boy and girl in the whole world. And, really, it was not any Jewish or Roman people who killed Jesus. Jesus himself, we know from his way of thinking, would be the first to say that what killed him was the evil in men's hearts that is common in all races of people in all generations. As a matter of fact, we believe that God so loved the Jewish people that when he sent his Son to live among us, he wanted Jesus to be a Jew.

(second statement)

Dear Sarah, whenever anybody tries to say "The Jews killed Jesus," you just remember that Jesus himself wouldn't have said

such a horrible thing. As a matter of fact, it was just that sort of a spirit which Jesus fought with all his heart. Neither the Jews nor the Romans put Jesus to death. Fine Christian people themselves say that it is the evil in men's hearts, whatever, their race may be, or whatever century they may have lived in, that put Jesus to death. Jesus loved people, boys and girls, fathers and mothers, grandparents, and everybody. It didn't make any difference if they were Jewish or Samaritan or Gentile. All that Jesus hated was dishonesty and hypocrisy and sin wherever it was found, and when he did attack evil, he did it in the spirit of honest love and with a real desire to help each person.

BISHOP CLINTON S. QUIN, DIOCESE OF TEXAS, HOUSTON, TEXAS:

I do not hesitate in the least to answer your question under date of November 25th, and I do not have to be a Jewish mother to answer it because I have said thousands of times that I do not believe it was the Jews who killed Jesus, but it was an attitude of mind. If Jesus had come into a modern American city, with the same introduction he had back in Palestine, I feel the same thing would have happened to him.

I do not know whether this is enough for you, or not, because I am a Christian, and I believe Jesus Christ is the Savior of the world, and I am giving my life to spread that kind of a gospel, but if you have that kind of an attitude, and the right sort of spirit, you know yourself that you cannot feel or act unkindly towards other people who may not be following the same Savior.

I have hundreds of grand friends among the Jews, and I am proud of them and their history. I could take that Jewish youngster on my lap and give him the kind of answer that would help him in his growing-up, so I thank you for the opportunity of expressing myself to you, and hope some day, I may have the pleasure of meeting you.

REV. W. JOSSELYN REED, ST. MATTHEW'S EPISCOPAL CHURCH,
STONBURY, PA.:

My dear child, this is said by those who are in themselves evil, and who, had they lived when Jesus lived, would have been among those who killed him. Jesus was a Jew who lived long centuries ago. To his followers he is believed to have been both our Messiah, and the Son of God. We Jews do not believe this; but to many of us he is looked upon as a good man--a great and good teacher. He was put to death for the very goodness that he taught, because men who were very evil did not like what he taught. Some of these who led in killing him were Jews, but

to accomplish their evil deed they had to have the complete consent and cooperation of the Gentile-Romans who at that time ruled the land of the Jews. Only a few Jews led in putting him to death, for most of the Jews of that day knew little about him. We should remember that it was the forces of evil that killed Jesus, and the forces of evil were among the Jews of Jesus' day and are still among the people of our day. And many of those who say to you that we killed Jesus would be among the leaders today who would again put Jesus to death if he were in our midst. The forces of evil, whether they are Jew or Gentile, or even if they are his followers today, would still kill that which is good and pure.

REV. G. BARRETT RICH III, FIRST UNITED CHURCH, CINCINNATI, OHIO:

DAVID: Mommy, did we Jews kill Jesus?

MOTHER: Why do you ask, David?

DAVID: Because the boys in school say, "You Jews killed Jesus." Well, did we?

MOTHER: No, David, we Jews did not kill Jesus.

DAVID: Well then, who did?

MOTHER: Jesus was a Jew who lived a long time ago, and although he was a good man he had enemies, just as Abraham Lincoln had enemies. Some of these enemies were Jews and some were Romans; these enemies killed Jesus. It is no more right to say we Jews killed Jesus than to say we Americans killed Lincoln. This happened a long time ago, and we today are not in any way to blame.

REV. THEODORE FISKE SAVAGE, THE PRESBYTERY OF NY, NEW YORK CITY, NY:

My son, if anyone at school tries to tell you that the Jews killed Jesus, he would be a very ignorant fellow. And he would be a very ignorant fellow. And he would not be like most Christian boys. Sometimes I have asked my Christian friends if they themselves, or others they know, think that the Jews killed Jesus. Everyone I asked was surprised. They said that never in their lives have they heard that said seriously. The Bible record is very clear. And it is so stated in the common creed of the Christian Church: "Christ suffered under Pontius Pilate, and was crucified." It was not the Jews who did that.

DR. RALPH W. SOCKMAN, CHRIST METHODIST CHURCH, NEW YORK, N. Y.:

Jesus was put to death in Jerusalem which was the capital city of ancient Israel. He was tried before a Roman governor and his death took place according to the laws of the Roman Empire, of which Palestine was a part. Since Jesus was a member of our Jewish race, it was his own countrymen who participated in his death. That should not be held as a sin against our Jewish people as a people, because the intolerance which condemned Jesus is common to all races and peoples and countries.

DR. DOUGLAS V. STEERE, HAVERFORD COLLEGE, HAVERFORD, PA.:

No, my dear, Jesus was killed by Roman soldiers after being sentenced by the Roman official, Pontius Pilate. There was, however, a large group of Jews and Jewish high officials who pressed the Roman official to sentence Jesus to death, and there were other Jews, who loved him and honored him, who were deeply saddened by what was done. Down through history there have always been large groups of official people followed by many ordinary people who are afraid of a prophet and who hate the hard words he says to them about what is wrong in their lives and conduct. There was such a group in Athens who demanded and took the life of that wonderful man Socrates and there were men in Rome who demanded and took the life of Giordana Bruno and in Florence who took the life of Savanarola and in Geneva who took the life of Servetus. This hatred of prophets is a terrible thing and we Jews must repent and be deeply sorrowful for the share we had in taking the life of this son of the Jewish people, Jesus.

REV. ANSON PHELPS STOKES, JR., ST. BARTHOLOMEW'S CHURCH,
NEW YORK, N. Y.:

Darling, Jesus was a wonderfully good and noble Jew, who was killed by a Roman governor, urged on by some leaders of the Jewish people who did not like his teachings and were jealous of his power. His crucifixion occurred in Palestine. He was Jewish, and so were those who first followed him, as well as many of those who were his enemies. But the story has a meaning for all places and all races, for it reveals the bravery of all goodness, shown in him, and the danger of all evil, shown in those who crucified him. And it might have occurred in any land and among any people.

DR. JAMES E. WAGNER, ST. PETER'S EVANGELICAL AND REFORMED CHURCH,
LANCASTER, PENNSYLVANIA:

Of course, child, we didn't.

For one thing, no thoughtful and fair-minded person would accuse us of being guilty for something which happened 1,900 years ago, any more readily than they would accuse present-day Reformed and Lutheran Protestants of having killed Baptist and Mennonite peasants in the religious wars which were fought 400 years ago, or present-day Roman Catholics of having killed heretics as they were tortured and killed in the Spanish Inquisition which began almost 500 years ago.

It is true that Jews were among those who brought about the crucifixion of Jesus. But it is also true that Jesus was a Jew and that all of his first disciples were Jews; so that, to thoughtful and fair-minded people the devotion of the disciples ought to balance the opposition of those who hated Jesus.

It would be truer and fairer for people to say that what happened in Palestine 1,900 years ago was what might happen in any country at any time - a good man, standing firmly against the evils of his time, was opposed and finally put to death by evil men who could not face his condemnation. That all the people who were involved in this sad story - including the good man and his friends as well as his enemies - that they were Jews, was only incidental. In another time and another country the same (evil) deed might have been done by people of another race and religion.

DR. J. PAUL WILLIAMS, MT. HOLYOKE COLLEGE, SOUTH HADLEY, MASS.:

No, dear. The people who killed Jesus died long, long ago. They killed him because they thought that anyone with strange ideas should not be allowed to live. But we think such a person should be free not only to live but to speak freely. For it is only through new ideas--some of them good, some of them bad--that progress comes. So we aren't even like the people who killed Jesus.

We should be sorry for those who say that we killed Jesus. They must have a guilty conscience over their undemocratic ways and are trying to excuse themselves. They fail to live up to the Constitution which says that in religion everyone is free to believe as he thinks best.

FROM: Raphael Levy
Director of Publicity
UNITED JEWISH APPEAL
National Report Conference
Statler Hotel
Cleveland, Ohio

FOR RELEASE: SUNDAY, OCTOBER 11, AFTER 1:00 P. M.

EXCERPTS FROM ADDRESS

By RABBI ABBA HILLEL SILVER

Our political age is one of calculated suspense -- the age of the Cold War . The idea behind it, if you can call it an idea, is that you get more by refusing international issues than by negotiating a settlement. The major powers have set the pattern. The smaller powers are following it.

It is, as you can see, a technique of sustained tensions, of cumulative accerbations and disastrously mounting costs.

The Arab League is applying this tension in Israel. It refuses to negotiate a peace. It rebuffs every attempt at reaching an overall settlement of outstanding issues between the Arab States and Israel. Four years after the signing of the armistice it prefers to keep high tensions on the closed borders around Israel made increasingly dangerous by frequent incidents of infiltration and death. It prefers an armament race with Israel, which can only drain their own limited economic resources still further in the hope that such a race will completely undermine the economy of Israel, and thus ready it for certain defeat in the second round.

And while declining a peace settlement, the Arab League is stoking the fires of propaganda against Israel, trying to sour friendly governments against it, and employing brash methods of diplomatic blackmail with governments all too eager to make friends and influence people.

Fictitious issues are exploited in the public press and before the United Nations. Yesterday it was the draining of the Huleh marshes, today it is the building of a canal in Galilee. Recurrently it is armed invasions of their territories. A favorite propaganda theme is the internationalization of Jerusalem, the insincerity of which becomes patent when one recalls that one Arab State directly concerned in the matter -- Trans Jordania - is adamant in its opposition to internationalization.

But everything is grist to the mill of ^agroup of governments

unwilling to make peace but hoping to get by way of a cold war what even a shooting war will not get them.

A two-fold misfortune is bedeviling the situation. First is the failure of the great democratic powers, principally the United States, to tell these governments with unmistakable firmness to get on with the business of making peace. Instead of which they are sending arms, wooing and cozening them in the hope that they will some day use these arms and their manpower in defense of the free world. This is bizarre statesmanship, for anyone who knows the history of that region.

The second unfortunate fact is the failure to appear in their midst of some statesman of vision and courage who would lead their peoples and governments to see the larger perspectives of the problems and possibilities of the Near East. Their problem is the raising of the standard of living of their millions of impoverished and largely illiterate peoples, and the agricultural and industrial development of their vast territories capable of supporting ten times their present populations. This cannot be accomplished by throttling the small State of Israel which represents one-two hundredth of the territory of that part of the world. To concentrate the attention and the emotions of the peoples of the Near East upon Israel is, I am afraid, a calculated strategy on the part of the feudal exploiters of the Arab masses to divert their attention from their real oppressors and their real needs.

1954
ANNUAL
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...for the advancement of American Judaism

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October 13, 1953

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Dr. Abba Hillel Silver
Temple
E. 105th St. and Ansel Rd.
Cleveland 6, Ohio

Dear Dr. Silver:

I have been appointed by the Presidents of the Alumni Association and the CCAR to the Chairmanship of the National Rabbinical Council of the Combined Campaign for the current year of 1953-1954. I consider this appointment an honor, and wish to share this opportunity with you to serve the vital programs of our Union and College-Institute and particularly to help secure adequate and essential funds to maintain the national institutions.

I shall appreciate it deeply if you will officially join me in this undertaking by becoming one of the eighteen National Vice-Chairmen of this Rabbinical Council for the current fiscal year.

You will be called upon to help with suggestions and ideas for the advancement of the Combined Campaign, and we would like to feel free to invite you to accept one or more important speaking engagements, if you are available, and if the opportunity arises.

Please let me have written acceptance of this appointment at your earliest convenience so that we may proceed to print your name on our stationery, and give general publicity to your Vice-Chairmanship for the advancement of the campaign.

It will expedite matters immensely if you will promptly address your acceptance and all subsequent communications relating to the Council to me in care of the Combined Campaign at National Headquarters, 838 Fifth Avenue, New York 21, New York.

With the hope of your immediate and favorable reply, and with all good wishes, I am

Faithfully yours,

Julian B. Feibelman
Julian B. Feibelman, Chairman
National Rabbinical Council

JBF/mk

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THE AMERICAN JEWISH COMMITTEE

386 Fourth Avenue

New York 16, N. Y.

October 20, 1953

Honorable Harold H. Velde, Chairman
House Committee on Un-American Activities
House of Representatives
Washington, D. C.

Dear Congressman Velde:

Thank you for your letter of October 16. I accept your invitation to designate a representative of the American Jewish Committee to confer with you, and with representatives of the National Council of Churches of Christ and the National Catholic Welfare Conference, concerning certain matters of current interest to all thoughtful citizens as well as to the House Committee on Un-American Activities.

Our moral obligation to discuss these matters with you stems from the recognition--which we share with you--that Judaism and Christianity are among the most effective antagonists of Communism and all other forms of totalitarianism; it stems equally from the conviction that these religious forces have also been among the principal defenders of individual political freedoms. The American Jewish Committee is proud of its historic efforts in both areas: we have constantly exposed the cynicism and conspiratorial nature of Communism, and we have arrayed ourselves alongside other American groups that promote and protect civil liberties.

It is for these reasons that, speaking for the American Jewish Committee, we welcome the opportunity, at your request, specifically to offer to the Committee suggestions of procedures which would insure that, while exposing genuinely disloyal activities, innocent people and groups will not be made to suffer irreparable damage to their reputations. On the other hand, as I am sure you will readily understand, we do not feel at this time that we might properly undertake an evaluation of "the knowledge and material that have been accumulated by the House Committee on Un-American Activities through the many years of its work."

Naturally, as you have forthrightly recognized, we reserve the right to take justifiable issue with any of the procedures, operations or functions of the House Committee.

Upon hearing from you as to the time and place of the proposed meetings, I shall be glad to send you advance notice of who will be the representative of the American Jewish Committee.

Sincerely,

Jacob Blaustein

officers

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Union of American Hebrew Congregations



838 FIFTH AVENUE • NEW YORK 21, N. Y. • PHONE REGENT 7-8200

November 5, 1953

CONFIDENTIAL

Dear Colleague:

I am enclosing copies of letters recently exchanged between Congressman Harold H. Velde, chairman of the House Committee on Un-American Activities, and Mr. Jacob Blaustein, president of the American Jewish Committee.

This correspondence indicates vividly why our Biennial Assembly has consistently joined our Conservative and Orthodox friends as well as the overwhelming majority of national and local Jewish community relations bodies in maintaining that inter-religious activities on the American scene should be conducted by Jewish religious bodies.

I should like you to note that Mr. Velde in his communication is seeking the "competent advice and suggestions from the various religious groups." His purpose, as stated in his letter, is to procure advice from "leaders of all three religious faiths" in the United States and "to make available to the religious groups" such material as the Committee has available. (Underlining my own)

This communication he addressed to the National Council of the Churches of Christ in the U.S.A., the representative body of organized Protestantism, and to the National Catholic Welfare Council, which represents the Catholic hierarchy in the realm of social affairs. His communication to our Jewish group was addressed to the American Jewish Committee.

It is to be admitted that Mr. Blaustein in his reply did specifically state that he was "speaking for the American Jewish Committee," but nowhere in his communication is there the slightest intimation that there are religious groups within American Jewry analogous to the National Council of the Protestants and National Catholic Welfare Council of the Catholics, whose existence as representative of the religious forces of the American Jewish community certainly should have been drawn to the attention of Mr. Velde.

Quite aside from this conspicuous omission it appears to me that, particularly in our struggle against the paganism of the Communist menace, it is imperative that we Jews in America should make crystal clear that we do have our religious organizations and institutions similar to those of our Christian fellow-citizens. Nothing, in my judgment, makes for more detrimental public

relations than the failure of our religious forces to stand side by side with their opposite numbers of the Christian Church. This has been the paramount reason for our position vis-a-viz the whole N.C.R.A.C. controversy.

I believe that it would be most helpful if you, as an important leader in the American Jewish community, would call this discrepancy and danger to the attention of your local congregational and community leaders, particularly those in a position to bring influence to bear to make certain that the national religious organizations now constituting the Inter-religious Committee of the NCRAC (our Union, the United Synagogue, the Union of Orthodox Jewish Congregations, and the Synagogue Council) should henceforth be the instrument whereby we Jews in America should be represented in national religious affairs.

I want to make it clear to you that our preparedness to join in discussions with the Velde Committee does not and will not constitute an automatic endorsement of the committee or its methods. The desire of Mr. Velde to meet with Catholic, Protestant, and Jewish religious leaders to discuss his committee and its procedures does, however, give us an opportunity to present proposals which may help to eliminate undemocratic and dangerous invasions of individual freedoms and rights. Since the Catholic and Protestant bodies have already accepted Mr. Velde's invitation, it seems to me that it would be most unwise of the Jewish religious community to refuse to participate. Obviously, we shall never compromise our principles in any discussions which may ensue.

Copies of the attached correspondence are available if you wish to transmit them to your congregational and community leadership. Please write me for them. At the same time, I shall appreciate hearing from you about your own reaction to this matter and your telling me what action you have felt impelled to take in bringing this serious and anomalous situation to the attention of your congregation.

With warmest personal greetings, I am

Cordially yours,

Maurice N. Eisendrath

Maurice N. Eisendrath

TELEGRAM

November 2, 1953

Representative Harold H. Velde
Chairman, Committee on Un-American Activities
House of Representatives
Washington, D. C.

The undersigned as presidents of the three synagogue organizations representing all affiliated religious Jews in the United States were interested to learn of your desire to consult with major religious groups in American life in connection with the work of your Committee. We note with surprise your failure to communicate this desire to the recognized religious bodies of the Jewish community. We shall be glad to arrange, together with our coordinating body, the Synagogue Council of America, for the participation of representatives of Jewish religious groups in the proposed discussions with other major denominational bodies and yourself. Religious groups are the greatest single force combatting Communism at home and abroad. It is our hope that such discussions will result in the establishment of practices and procedures which will protect our country from subversion and at the same time preserve American traditions of fair play and individual freedom.

Dr. Maurice N. Eisendrath, President
Union of American Hebrew Congregations

Maxwell Abbell, President
United Synagogue of America

Max J. Etra, President
Union of Orthodox Jewish Congregations

• 1954 •

1953

**ANNUAL
MAINTENANCE
FUND
COMBINED
CAMPAIGN**

... for the advancement of American Judaism

UNION OF AMERICAN HEBREW CONGREGATIONS
HEBREW UNION COLLEGE • JEWISH INSTITUTE OF RELIGION

838 FIFTH AVENUE

NEW YORK 21, N. Y.

Telephone: REgent 7-8200

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IRVING S. SCHNEIDER

(Committee in formation)

November 12, 1953

Rabbi Abba Hillel Silver
The Temple
East 105th St. at Ansel Rd.
Cleveland, Ohio

Dear Rabbi Silver:

Thank you for your letter of acceptance and I am delighted that you will serve as a Vice-Chairman of the National Rabbinical Council in this year's Combined Campaign.

You will be kept advised of developments and I shall feel free to call on you for anything which I think you can personally do to be helpful for the advancement of this important project in behalf of our national institutions.

With all good wishes, I am

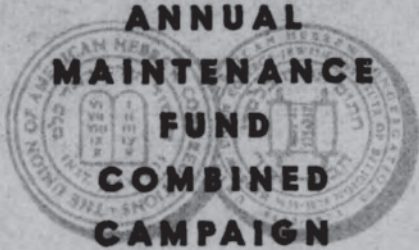
Faithfully yours

Julian B. Feibelman

Julian B. Feibelman, Chairman
National Rabbinical Council

JBF:FT

1953 • 1954 • •



...for the advancement of American Judaism

UNION OF AMERICAN HEBREW CONGREGATIONS
HEBREW UNION COLLEGE • JEWISH INSTITUTE OF RELIGION

838 FIFTH AVENUE

• NEW YORK 21, N. Y. •

Telephone: REgent 7-8200

December 14, 1953

Temple Sunshine Fund
Congregation Tifereth Israel
East 105th Street at Ansel Road
Cleveland 6, Ohio

Dear Boys and Girls:

I am delighted to receive your gift of \$150. to the Combined Campaign of the Union of American Hebrew Congregations and the Hebrew Union College-Jewish Institute of Religion. Attached is our treasurers' official receipt.

Your thoughtfulness in helping to maintain our parent bodies of Reform Judaism is an especially fitting tribute during this three hundredth anniversary of the American Jewish community.

You will, I know, continue your devotion to our great heritage throughout the period of your religious education and in all the years ahead.

With all good wishes, I am

Sincerely yours,

Samuel S. Hollender
General Chairman

SSH:RC

Encl.

cc: Rabbi Abba Hillel Silver

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Union of American Hebrew Congregations



838 FIFTH AVENUE • NEW YORK 21, N. Y. • PHONE REGENT 7-8200

December 18, 1953

Dr. Abba Hillel Silver
The Temple
East 105th Street at Ansel Road
Cleveland, Ohio

Dear Friend:

During our Pilgrimage to Israel last summer we were joined by my very good friend of many years, Rev. Dr. James Parkes of England. As a result of the many long and intimate conversations that I was thus able to have with this most renowned authority on Christian-Jewish relationships, both historical and contemporaneous, I could not but be moved by his deep understanding of, and his concern about, the failure of Christendom to comprehend the indispensable role which Judaism and Jews have to play in our present hours of profound spiritual and moral crisis.

Also those of us who were members of the Pilgrimage were impressed by his apprehension concerning the growing and even alarming hostility in most Christian circles toward the noble venture which we were even then observing in the Holy Land. My own feeling, shared unanimously by the members of our Pilgrimage, was that it would be most helpful if we could persuade Dr. Parkes to come to America for an extended tour under the auspices of our Institute on Judaism for the Christian Clergy. When I was in Canada some years ago I had the privilege of bringing Dr. Parkes to the Dominion for a similar venture, but I can underscore the fact that I know of no one who brought such rich blessing to the cause of Judaism and Canadian Jewry as did Dr. Parkes as a consequence of that speaking tour and of his many personal visits with distinguished clergymen.

Our present critical situation makes such an extended visit to America even more indispensable on the part of this incomparable authority on the relationship of Christianity and Judaism--the church and the synagogue, contemporary Christian and Jew.

To be sure it was beyond our financial possibilities single-handedly to finance so ambitious and yet so imperative a program. I am happy to be able to inform you that, through the help of certain individuals and organizations, the program which we envisaged can be fulfilled.

We would like you to arrange an Institute for the Christian Clergy in your community and to be able to contribute a sum of not less than \$200 for his expenses.

December 18, 1953

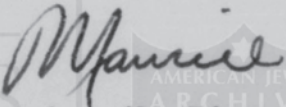
In light of the great personal sacrifice Dr. Parkes is making in our behalf, I hope it can be more. We would like, either through your influence or through the cooperation of other agencies, to have Dr. Parkes give a series of lectures at your local theological seminary; possibly also at a leading church, and, finally, it would be most challenging to our own constituency if Dr. Parkes could address a gathering of your congregants and, even more especially an intimate meeting of your key congregational leaders. We will arrange for Dr. Parkes to be with you for several days. I am writing to Brickner as well as yourself in the hope that this might be a project involving all our Union congregations in Cleveland.


I am attaching hereto a most tentative itinerary, which gives some idea of the approximate time Dr. Parkes might be available for your community. Please let me hear from you immediately as to whether I can count upon you for what I definitely consider one of the most important services that we in the Union have yet been able to offer not merely to our own congregations but to the entire cause of our faith and our people at this most difficult time. Should you find it possible to cooperate we will communicate with you very shortly as to more detailed plans. However, I would appreciate deeply having an affirmative reply from you at your earliest convenience.

With warmest personal greetings, I am

As ever

MNE/sjp
Enc.


Maurice N. Eisendrath

WRHS
AMERICAN JEWISH ARCHIVES


* No itinerary was attached -

RMS

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Union of American Hebrew Congregations

COMMISSION ON SYNAGOGUE ACTIVITIES

Affiliated Associations: JOINT COMMITTEE ON CEREMONIES, NATIONAL ASSOCIATION OF TEMPLE SECRETARIES

838 FIFTH AVENUE • NEW YORK 21, N. Y. • REgent 7-8200

February 3, 1954

Dear Friend:

In order to help you prepare for happy and effective congregational, school, and home observances of Purim and Pesach, I am writing to remind you of the materials that are available.

Enclosed you will find a listing of available aids from the Union and its affiliates. You will want to order many of these items for your congregation.

In addition, I would remind you of the Purim and Pesach Home Observance pamphlets, part of the series "We Celebrate the Jewish Holidays," by Rabbi Leonard J. Mervis. These pamphlets are enjoying phenomenal distribution and success in our congregations. Price: 5¢ each.

Your synagogue's Purim service will be greatly enhanced if you order our Megillah Ritual, which has been successfully used in many of our congregations. Price: 5¢ each, minimum order of 25. A separate folder, containing musical responses for your choir is available: 20¢ each.

For Pesach we have two important aids for you and your members. The ceremonial for Opening the Door for Elijah continues to be a popular and useful addition to the Union Haggadah in our homes. Cost: 3¢ per copy, minimum order of 25. Your Judaica shop should be able to handle sale of this item for you if you choose not to distribute it generally to your membership.

As always, a holiday season is sharpened and emphasized in the minds of your people if you place Poster Stamps on all your congregational mailings at the appropriate time. Pesach Poster Stamps are available free to UAHC congregations, \$3.50 per thousand to others.

Pesach is a good time for your Judaica shop to emphasize and feature Home Kiddush Cups. Two types are available: the sterling silver cup, gold-lined, at \$30.00 retail, \$24.00 to gift shops and dealers; and the silverplate cup at \$10.00 retail, \$8.50 to gift shops and dealers. These cups make excellent Confirmation gifts as well, and your shop should have a large supply in stock.


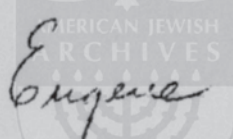
We are offering our Portfolio of Remembrance, a permanent receptacle for all our certificates, at a special rate during this year. The original price for this Portfolio was \$2.50. It can now be purchased by our congregations at \$1.00.

We work closely with the Hebrew Arts Foundation, which is performing an excellent and creative service for all Jewish schools and congregations in the various fields of the arts. A brochure on the current publications and productions of the Foundation is enclosed for your information and use.

Many specific suggestions for holiday observance will be found in the files of Synagogue Service Bulletin. I urge you to check your files with reference to Purim and Pesach. Please do not hesitate to write us for any materials you do not have and wish to experiment with. As always your criticisms and suggestions are of fundamental value to our office, and we look forward to them.

With all good wishes,

Cordially,

The logo for the Western Religious Heritage Society (WRHS) is located on the left side of the page. It features the letters 'WRHS' in a large, serif font, with a decorative, symmetrical scrollwork design below it.The logo for the American Jewish Archives is located on the right side of the page, partially overlapping the signature. It features a circular emblem with a menorah in the center and the words 'AMERICAN JEWISH ARCHIVES' around the perimeter.
Eugene J. Lipman

Rabbi Eugene J. Lipman
Director of Synagogue Activities

enclosures: 2

THE TEMPLE

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ASCHERMAN, Charles	50.00	pd.
BALANTZOW, Dan	20.00	pd.
BING, Mrs. Helen E.	10.00	pd.
BLOOMFIELD, Howard	50.00	
BLOOMFIELD, Sol	25.00	
CHERTOFF, George J.	25.00	
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GALVIN, S. N.	10.00	pd.
GELLIN, Harry	25.00	
GOODMAN, Eugene	50.00	(1952-53 pledge)
GROSS, Joseph	25.00	pd.
GUREN, Homer	5.00	pd.
GUREN, Nathan	10.00	
HAMEL, Paul	25.00	
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KANE, Eugene A.	10.00	pd.
KATZ, David	100.00	
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KOHN, Richard H.	100.00	pd.
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NAIMAN, Alvin	350.00	
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ROTHSCHILD, Mrs. J.	10.00	pd.
SANDS, Merrill D.	10.00	
SILVER, Rabbi A. H.	350.00	
UDELSON, Alvin	25.00	pd.
WARD, Mrs. Fred	2.00	pd. 5.-
WEINBERGER, Adolph	25.00	pd.
WEITZ, Sidney	200.00	
BROIDA, Leonard L.	25.00	
FURTH, Mrs. George	25.00	
GANS, Dr. Howard	50.00	pd.

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Wm B. Cohen

100. -

Carl Lamp

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~~Jack Lamp~~

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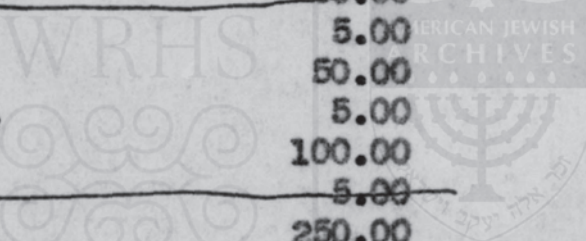
✓ David E. Weitz
S. Weitz and Co.
2882 Detroit Avenue

THE TEMPLE

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AUB, Samuel S.	25.00	WARD, Mrs. Fred	5.00 <i>pd.</i>
AUERBACH, Charles	25.00	WEISS, Archie	25.00
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GREENSPUN, Stanley	5.00		
GROSSMAN, Marc, J.	50.00		
HOROWITZ, Robert R.	5.00		
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MORITZ, D. A.	50.00		
MYERS, David N.	50.00 <i>pd.</i>		
NECAMKEN, Dr. Harris	10.00		
OPPENHEIM, Lambert	50.00		
RAND, Bernard E.	25.00		
<i>Letter ok</i> ROSENTHAL, Jack	100.00		
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SHAPIRO, Max	20.00		
SPER, Merle	75.00		
SPITZ, Don	25.00		
SUNSHINE, Sarah	10.00 <i>pd.</i>		
XXXXXXXXXXXXXXXXXXXX			
TRAUB, Sylvester	10.00 <i>pd.</i>		

2810 -



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Union of
American
Hebrew
Congregations



838 FIFTH AVENUE • NEW YORK 21, N. Y. • PHONE REGENT 7-8200

March 4, 1954

Rabbi Abba Hillel Silver
The Temple
East 105th at Ansel Boulevard
Cleveland 6, Ohio

Dear Rabbi Silver:

I wish to report that I was in Cincinnati on Tuesday and spoke to the President of the Ohio Valley Council, Dr. Leon Saks, and we have agreed to have our meeting from Saturday night, May 15 through Sunday, May 16.

A Committee on Program is to be appointed, but there is definite agreement that we shall want to attend your service on Sunday morning. Dr. Saks suggested that in our program it be called a "Special Regional Service at The Temple."

On Sunday afternoon, we plan to have a roundtable discussion on "Reform Judaism and Social Action" and we are hopeful that you will find it possible to devote your morning address to that subject. Thus your presentation at the service would form the basis for the roundtable discussion planned for that afternoon from 2:15 to 3:45 p.m.

I promised to send you some material which has been prepared by the Joint Commission on Social Action. I am enclosing that material herewith.

I would appreciate very much having word from you as to the subject of your address at your Sunday morning service so that we may incorporate it in the program of the Ohio Valley Council. ✓

With kind greetings, I am

Sincerely yours,

Louis I. Egeloon
Administrative Secretary

LE:AA
Encl.
n

PHILIP MEYERS
3301 COLERAIN AVENUE
CINCINNATI

March 16, 1954

Rabbi Abba Hillel Silver,
Cleveland, Ohio

Dear Rabbi Silver:

40 years of devoted service is something to talk about and something to be appreciated and these 40 years are particularly noteworthy because that is the length of time that Rabbi Louis I. Egelson has devoted so faithfully to the best interests of Reform Judaism.

Few business organizations - few organizations of any kind - have been as singularly blessed as our Union of American Hebrew Congregations by these four decades of loyal and indefatigable service such as Louis Egelson has given. With him it has been a labor of love to which he devoted himself far above and beyond the call of duty.

Some of us on the Board think that this selfless service on the part of Louis Egelson should be recognized in some manner - possibly a suitable gift to be presented to him at the next Board meeting in June of this year. It is felt that among our Board Members there are sufficient men who would like to contribute so that the gift may be a purse which Rabbi Egelson could spend for what he desires most.

Therefore, if you would like to join with your fellow Board Members in making up this purse, we would ask that you send your check for whatever sum you desire - not more than \$200.00 and not less than \$25.00 - and make the check payable to the Union of American Hebrew Congregations. In this way, your contribution will be Tax deductible.

A list of donors will be prepared for presentation to Rabbi Egelson at the time of the presentation of the Gift.

I enclose a stamped envelope for your convenience and if you desire to join with us, we shall be happy to receive your contribution.

Sincerely yours,

Alex Frieder

Alex Frieder

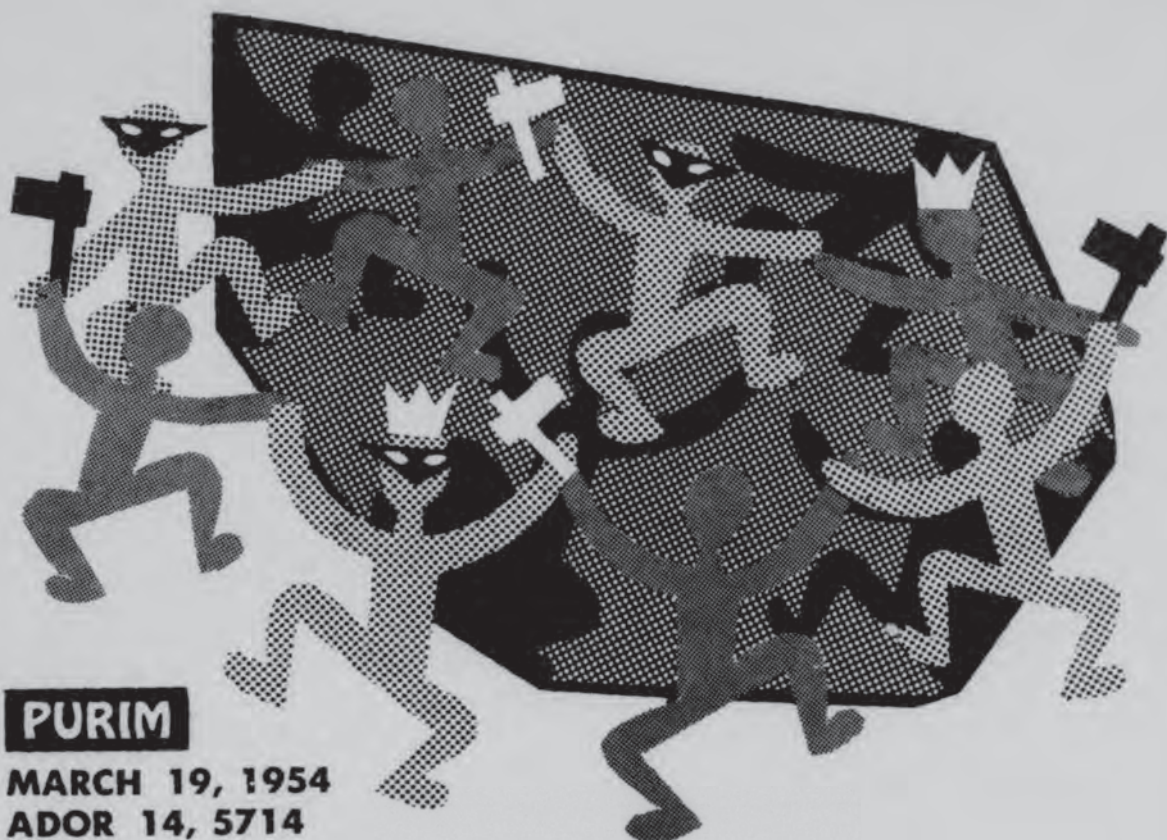
Robert P. Goldman

Robert P. Goldman

Philip M. Meyers

Philip M. Meyers

\$25 check
CK #2307
Mar. 24, 1954



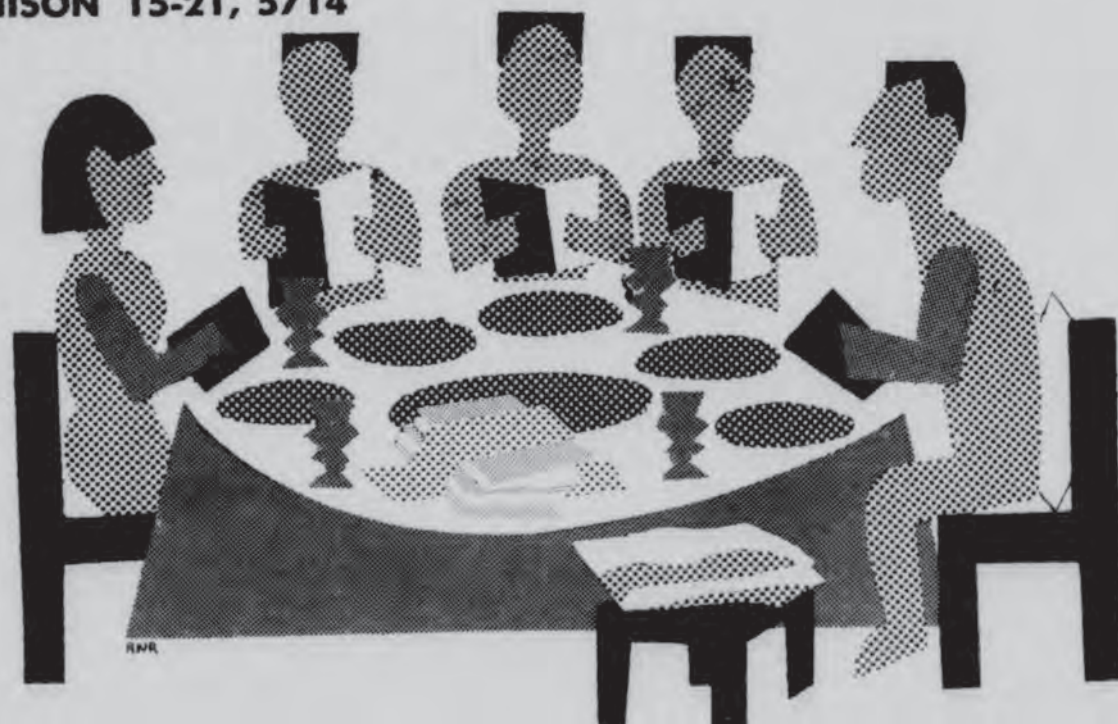
PURIM

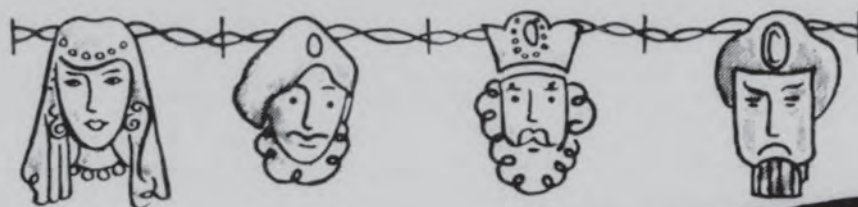
MARCH 19, 1954
ADAR 14, 5714

in the spirit of our holidays

PASSOVER

APRIL 18-24, 1954
NISAN 15-21, 5714





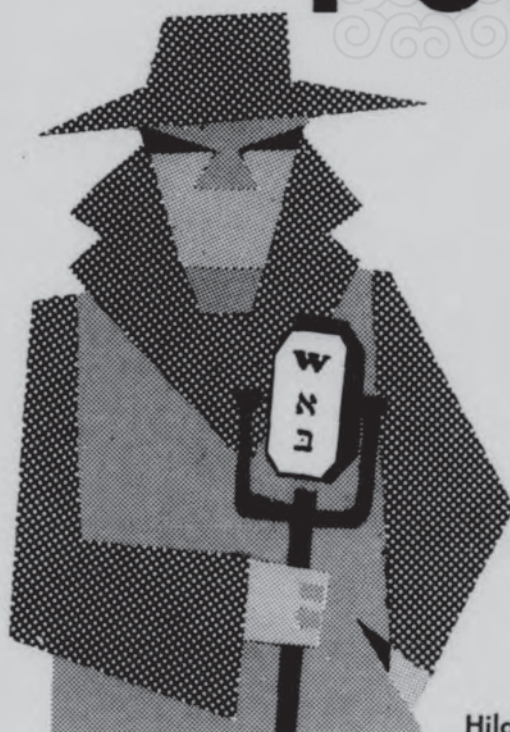
WE CELEBRATE THE JEWISH HOLIDAYS

WE CELEBRATE PURIM WE CELEBRATE PESACH

Two of six home observance pamphlets by Rabbi Leonard J. Mervis. Packed with drama, information, songs (words and music), recipes, games, decorations, etc. All illustrated. 5 cents each. Set of six with attractive loose-leaf binder. \$.40.



PURIMNET



A PURIM MELODRAMA

by
Robert Wiener

Hilarious take-off on "Dragnet," as Sergeant Mordecai working out of Homicide, tracks down a hood named Haman to save the beautiful Esther. For intermediate grades and up and up. \$.25.

YOUTH MATERIALS FROM NFTY



PURIM CARNIVAL

Planning and carrying through a Youth Carnival—the Carnival Committee, Time, Place and Attendees; the Carnival Booths; Prizes; Refreshments; Tickets and Publicity; Purimgrams20c

PASSOVER YOUTH SEDER

Suggestions for adapting the Haggadah's elements for Youth Celebrants: Today's Four Questions, the Four Sons, the Dayenu, An American Echod Mi Yodea, and suggestions for an Interfaith Seder10c

CREATIVE WORSHIP BY YOUTH

Describes the dynamics and the process of creative worship as evolved by young people themselves. Explains how music, ritual and other committees develop various types of religious services. Includes an appendix in six parts. Complete...50c
With Appendix A only.....25c

THE TIME OF OUR FREEDOM

A Dramatic Recitation for Reading and Singing Chorus of the Story of Passover. 20 minutes.....20c

THE EXODUS—YOU WERE THERE!

A Dramatic Presentation, utilizing the radio technique, bringing to life a stirring moment of history. Suitable for any Spring or Passover occasion. 25 minutes.....25c

SINGLE SONG SHEETS

Sheet 6B Purim Songs

Sheet 6C Passover Songs

(Minimum order: one dozen of each sheet.....15c per dozen sheets)

(If first class mail desired, add 6c per dozen sheets)

Two New UAHC Holiday record albums

THE PURIM STORY. You will hear Ahasuerus, Mordecai, Esther, and Haman as the stirring story of Purim comes dramatically alive. With a cast of professional excellence featuring John Conte, radio, TV, and motion picture star as narrator. Album containing two ten-inch, 78 r.p.m. unbreakable records. \$3.50.

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A jolly Purim operetta in which well-known melodies of Hebrew songs are used with new lyrics, sung by characters in the Purim story.

12 characters plus chorus (as large as conditions will allow) 7 male, 5 female

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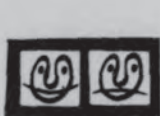


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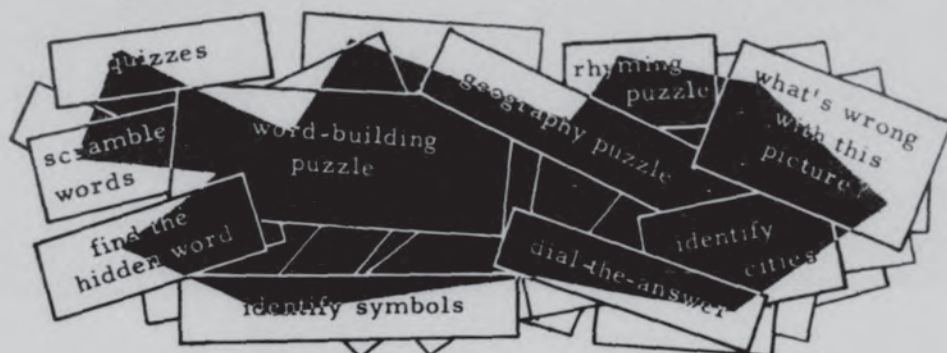
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GOOD SHABOS
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HAPPY CHANUKO
PURIM PARADE
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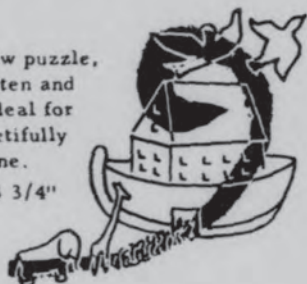
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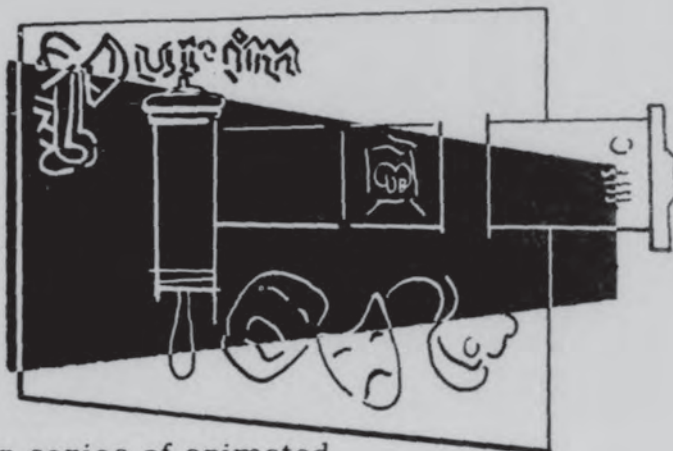
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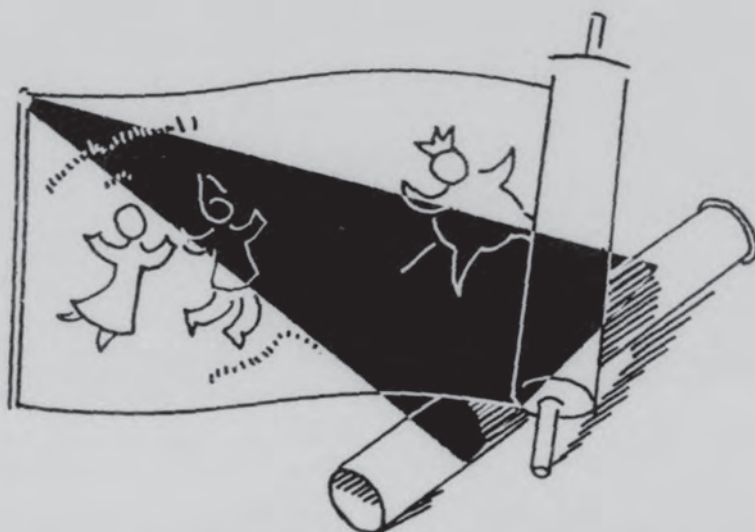
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PHILIP MEYERS
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April 15, 1954

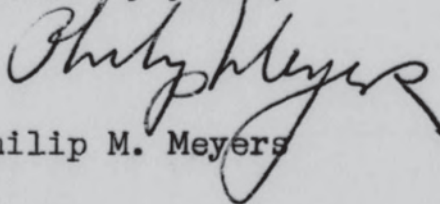
Dear Rabbi Silver:

I want to take this opportunity to thank you for your generous donation to the Fund being collected to present to Rabbi Louis Egelson. It will interest you to know that at this writing the amount collected is \$2,930.00 and contributions are still coming in.

It is the intention to present the total to Rabbi Egelson at the Executive Meeting of UAHC in June. I am preparing a list of the contributions and the contributors so Dr. Eisendrath can have an accurate statement for his files.

I imagine Rabbi Egelson will be most agreeably surprised at this gift so that all of us who contribute will derive considerable satisfaction from our participation.

Sincerely yours,



Philip M. Meyers

phm...kb



UNION OF AMERICAN
HEBREW CONGREGATIONS / RABBI JAY KAUFMAN,
Assistant to the President

838 FIFTH AVENUE, NEW YORK 21, N. Y.

April 15, 1954

Dr. Abba Hillel Silver
The Temple
East 105th at Ansel Road
Cleveland, Ohio

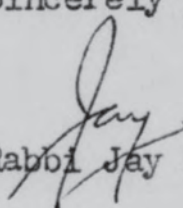
Dear Dr. Silver:

I am preparing a workbook for the congregations in the Union dealing with the forthcoming Tercentenary celebration. I would like to include in that workbook a copy of the address which you delivered at the New York Biennial. We will ask congregations to reproduce this address along with that of Bert Korn's and distribute it to the entire congregation so that your words might help set the tone of the congregations' celebration.

Your address will be reprinted in toto with no editing. I am writing to receive your permission to do so.

With warmest regards, I am

Sincerely yours,


Rabbi Jay Kaufman

JK/sjp

April 22, 1954

Rabbi Jay Kaufman
Union of American Hebrew Congregations
838 Fifth Avenue
New York 21, New York

My dear Jay:

Replying to your letter of April 15th, you have my permission to include the address which I delivered at the New York Biennial in the workbook you are preparing for the forthcoming Tercentenary celebration.

With all good wishes, I remain

Very cordially yours,

ABBA HILJEL SILVER

AHS:rms



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May 4, 1954

Dear Rabbi: *Silver*

We are looking forward to your attendance at the Fourth Biennial Conference of the Ohio Valley Council of the U.A.H.C., at the Cleveland Hotel in Cleveland, May 15 and 16.

I will appreciate it if you will announce it from the pulpit. A copy of the tentative program is enclosed.

You are cordially invited to attend the Oneg Shabbat for Rabbis at the Cleveland Hotel on Saturday afternoon, May 15, at 3:30 p.m. Rabbi Brickner will pre-side at the discussion of many pertinent problems.

Please drop me a line indicating your attendance.

With kind greetings and looking forward to greeting you in Cleveland, I am

Very sincerely yours,

Leon Saks

Chairman
Ohio Valley Council

*P.S. This is a letter being sent to all
LS:ba the Rabbis in this region. We are
looking forward to attending the
Service at the temple.
L.S.*

UNION OF AMERICAN HEBREW CONGREGATIONS

OHIO VALLEY COUNCIL

Cleveland, Ohio

May 15-16, 1954

TENTATIVE PROGRAM

SATURDAY

3:30 - 5:00 p.m.

Oneg Shabbat with Rabbis

7:30 - 8:30 p.m.

Opening of Council
Greetings
Appointment of Committees

8:30 - 10:00 p.m.

Round Table
"Youth and the Synagogue"

SUNDAY

8:30 - 10:00 a.m.

Breakfast and Round Table
"How Can the Union and the College
Best Serve Our Congregations"

10:30 a.m. - 12 noon

Special Regional Service at the Temple

12:30 p.m. - 2:00 p.m.

Luncheon at Hotel

2:15 p.m. - 3:45 p.m.

Round Table
"Reform Judaism and Social Action"

3:45 p.m. - 5:00 p.m.

Council Business Meeting
Reports of Council Committees
Adjournment



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1944

Rabbi Dr. Aliba Hillel Silver
The Temple
Cleveland, Ohio.

5/23/54

Dear Rabbi Silver

May I express to you the thanks of the officers & members of the Ohio Valley Council for your courtesy to us at the recent Biennial Meeting in Cleveland.

It was most thoughtful of you to include the meeting and the Joint Commission on Social Action (JCSA-CCAR) in your stimulating sermon at the beautiful Service on Sunday. To those who had not previously attended a Service there, that alone was an event of real significance.

I regret that I was unable to remain to greet you but the very crowded schedule impelled me to return to the Meeting immediately.

With kindest personal regards & all good wishes to Dan, Mrs Silver and yourself

sincerely
Leon Saks



[May 1954]

Union of American Hebrew Congregations

838 FIFTH AVENUE, NEW YORK 21, N. Y. • Telephone REgent 7-8200

REFORM JEWISH LEADERS OF THREE STATES TO CONVENE IN CLEVELAND MAY 15-16

Leaders of Reform Jewish temples from three states, Ohio, Indiana and West Virginia, will meet in Cleveland, Saturday and Sunday, May 15 and 16, when the Ohio Valley Council of the Union of American Hebrew Congregations stages its Fourth Biennial Convention at the Hotel Cleveland.

Round tables to discuss ways of widening the influence of religion upon communities and worship services will feature the proceedings, which will be chaired by Dr. Leon Saks, of Cincinnati, Ohio.

James H. Miller, Sr., former president of the Euclid Avenue Temple, is honorary chairman of the Cleveland Committee on Arrangements, with A. B. Efroymsen, of The Temple serving as general chairman.

On Sunday morning the delegates will attend the regular religious service at The Temple during which Rabbi Abba Hillel Silver will speak. A pre-convention feature will be a Sabbath study seminar Saturday at 4:30 p.m. The seminar will be led by Dr. Barnett R. Brickner, rabbi of the Euclid Avenue Temple.

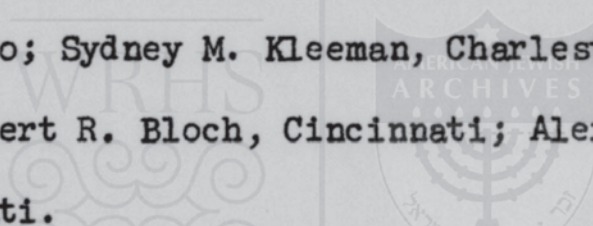
On Saturday night a round table discussion on Youth and the Synagogue will be directed by Harry L. Lawner, of Dayton's Temple Israel and Dr. C. W. Efroymsen, of Carmel, Ind. A Sunday morning breakfast discussion on the national institutions of Reform Judaism will be led by Lester A. Ottenheimer, of Temple Beth El, Hammond, Indiana, and Richard N. Bluestein, assistant to the president of Hebrew Union College-Jewish Institute of Religion.

I. Cyrus Gordon, of Rockville Centre, New York, will preside at a session, scheduled for Sunday, 2:15 p.m., devoted to "Judaism and Social Action." Mr. Gordon is the chairman of the joint national Commission on Social Action of the

Union of American Hebrew Congregations and the Central Conference of American Rabbis.

Convention program chairman is Marvin Perelman, of Temple Israel, Akron. Clevelanders aiding in the arrangements are Gilbert Weil, of Temple Emanuel; Mrs. Marion Levy, Suburban Temple; Emil Elder, Euclid Avenue Temple; Abe M. Luntz, The Temple. Rabbi Louis I. Egelson, of New York, administrative secretary of the Union of American Hebrew Congregations, is staff adviser.

The officers of the Ohio Valley Council are: Dr. Leon Saks, Cincinnati, chairman; Lester A. Ottenheimer, Hammond, Indiana, vice-chairman; and Bernard W. Freund, Muncie, Indiana, secretary. The executive committee comprises: E. Henry Broh, Huntington, West Virginia; A. B. Efroymson, Cleveland; Elmer L. Moyer, Dayton; J. S. Resler, Columbus; George W. Rosenthal, Cincinnati; Norman Shane, Evansville, Ind.; Norman R. Thal, Toledo; Sydney M. Kleeman, Charleston, W. Va.; Leonard J. Stern, Columbus, Ohio; Herbert R. Bloch, Cincinnati; Alexander Frieder, Cincinnati; and Philip Meyers, Cincinnati.



June 6, 1954.

Rabbi Abba Hille Silver,
The Temple,
East 105 St., at Ansel Road,
Cleveland 6, Ohio.

Dear Rabbi Silver;

Thank you for your kindness in permitting me to use the poem "America" in the manuals which the Union of American Hebrew Congregations is preparing for the Tercentenary celebration next year.

Your poem is listed in Dr. Eisenberg's book as "The New World"; hence the misunderstanding in my letter to you.

I am taking the liberty of returning the poem to you. May I have your autograph on the card, please?

When Dr. Gamoran's secretary was reading the manuscript, she felt the same way about the poem as I did. She typed it from my manual and put it up on the wall of her office. May I therefore ask you for another copy of the poem for her? I know she will be as grateful as I am for it.

Thank you for your kindness.

Sincerely,

Rebecca Lister

Rebecca Lister

*40 Allen St.
Lyndbrook N.Y.*

*Rebecca Lister
2 copies of
poem autographed
6/8*

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838 FIFTH AVENUE · NEW YORK 21, N. Y. · REGENT 7-8200

July 7, 1954

Dr. Abba Hillel Silver
The Temple
East 105th Street at Ansel Road
Cleveland, Ohio

Dear Abba,

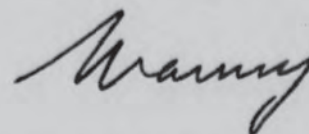
It is now a long time since I have talked to you about the possibility of your preparing a commentary in our series of Bible commentaries. At that time the book we spoke of was the Book of Jeremiah. Until now we have not heard from you. It occurred to me that perhaps the reason for your postponement of the work is due not only to continuous pressure of work, which I am sure is the case, but perhaps also to the fact that you might prefer to prepare a commentary on some other book. How would the Book of Isaiah appeal to you? I would appreciate word from you.

We are now at a point where we should assign some more commentaries to our men. Do let me hear from you. May we count on your undertaking to do a commentary for us in our series, and if so, would you prefer to undertake the Book of Isaiah?

You are no doubt familiar with the commentaries which we have published so far -- the Book of Psalms by Dr. Solomon B. Freehof, and The Five Scrolls by Dr. Israel Bettan. The Book of Kings by Dr. Leo L. Honor is now in press.

Mamie joins me in sending our very best wishes to Virginia, to the children, and to you.

Most cordially yours,



Director of Education

EG:JM

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August 11, 1954

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Rabbi Abba Hillel Silver
Tifereth Israel Congregation
E. 105 at Ansel Road
Cleveland, Ohio

Dear Rabbi Silver:

Recently, we invited you, per enclosed copy, to serve as a member of the Campaign Committee of the Combined Campaign for 1954-1955.

Your immediate acceptance in writing will be appreciated to enable us to comply, if required to do so as a religious organization, with the provisions of a new law enacted by New York State governing the operation of fund raising organizations, effective September 1st, 1954.

The New York law stipulates "No person (organization) who is required to register.....shall use the name of any other person for the purpose of soliciting contributions from persons in this state without the written consent of such other persons."

Also, "a person (organization) shall be deemed to have used the name of another person for the purpose of soliciting contributions if such latter person's name is listed on any stationery, advertisement, brochure or correspondence of the charitable organization or his name is listed or referred to as one who has contributed to, sponsored, or endorsed the charitable organization or its activities."

Our attorney is presently ascertaining whether the Combined Campaign is subject to this law which excludes religious organizations as specifically defined.

We deem it of the utmost importance, however, to be prepared for registration by September 1st, if required, and your written acceptance of our invitation to serve as a Committee member will be appreciated.

With kind regards, I am

Cordially yours

Samuel S. Hollender
Samuel S. Hollender
General Chairman

SSH:MPL
ENCL:

July 27, 1954

Rabbi Abba Hillel Silver
Tifereth Israel Congregation
E. 105 at Ansel Road
Cleveland, Ohio

Dear Rabbi Silver:

To sustain the vigor and advancement of this vital fund raising program for our national institutions of American Reform Judaism, my associate National Chairmen of the Combined Campaign join me in cordially inviting you to continue to serve as a member of the National Campaign Committee for the current fiscal year of 1954-1955.

As reported to you previously, the Combined Campaign registered an increase in our last fiscal year of 1953-1954 terminating on June 30th. This could not have been achieved in a period reflecting a downward trend for fund raising without the wise planning, devoted leadership and tireless cooperation of our officers and National Committee members.

To enable us to proceed promptly with the preparation of our literature, stationery and other basic necessities for 1954-1955, it will be sincerely appreciated if we may have your acceptance at your earliest convenience.

Anticipating early word from you and with kind regards,
I am,

Cordially yours,

Samuel S. Hollender
General Chairman

SSH:si

August 18, 1954

Dr. Samuel S. Hollender, General Chairman
Union of American Hebrew Congregations
Hebrew Union College - Jewish Institute of Religion
838 Fifth Avenue
New York 21, New York



My dear Dr. Hollender:

I shall be very happy to serve as a member of
the Campaign Committee of the Combined Campaign
for 1954-1955.

With warmest regards, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:rms

September 3, 1954

Dr. Emanuel Camoran
Commission on Jewish Education
838 Fifth Avenue
New York 21, New York

My dear Manny:

Please pardon the delay in answering your kind letter. I have been away from the city most of the time, and my correspondence has unfortunately lagged.

I appreciate your thoughtfulness in suggesting that I prepare a commentary on one of the prophetic books. I wish I were free to take such an assignment. Unfortunately, I will not be free for some time. I am at present engaged in doing some writing which will take up all my available time.

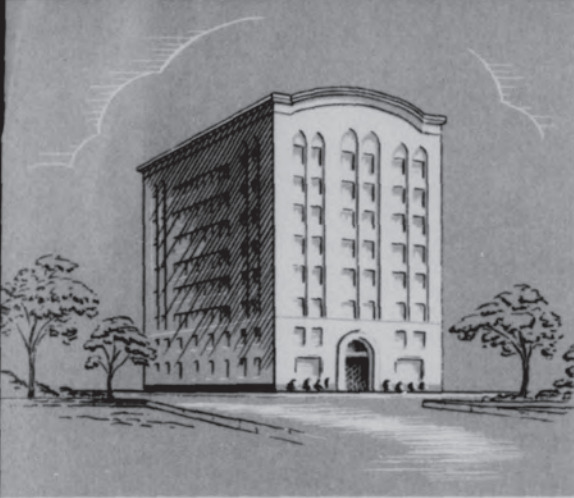
I had occasion some time ago to discuss the matter of these commentaries with Dr. Freehof. I am not at all persuaded that that is a particularly vital or urgent matter at this time. There are plenty of good commentaries available. And, as you know, the Soncino press has recently completed a very creditable series of commentaries on all the books of the Bible.

With all good wishes, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:rlh



838 FIFTH AVENUE • NEW YORK 21, N. Y. • PHONE REGENT 7-8200

Union of American Hebrew Congregations

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RABBI GEORGE ZEPIN

Administrative Secretary:
RABBI LOUIS I. EGELSON

NOTE TO RABBI: This letter has been sent to your president. Please use your good offices to have dues forwarded promptly.
O.M.L.

September 8, 1954

Dear Mr. President:

With the resumption of the religious year's activities, we are submitting to your Congregation the enclosed statement of minimum per capita dues for the fiscal year which began on July 1, 1954.

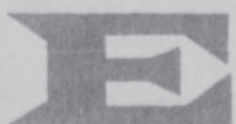
As dues are virtually the only source of revenue for the Union and the College-Institute at this time of the year, your cooperation in having your Treasurer remit these funds at the earliest possible moment will be greatly appreciated.

With best wishes to you and your Congregation for the New Year,
I am

Sincerely yours,

Oscar M. Lazrus
Treasurer

OML:hr
Enc.



Ethics
Education
Exaltation

43rd General Assembly — UAHC
20th Biennial Assembly — NFTS
7th Biennial Convention — NATS

FEBRUARY 13-17
1955
LOS ANGELES

Statement on Revision of Dues

In amending the By-Laws, Article X, of the Constitution, delegates to the 42nd General Assembly of the Union of American Hebrew Congregations, convened at the Hotel Commodore in New York City, April 19-23, 1953, resolved that the minimum dues responsibility of each of the affiliated congregations be fixed at \$6.00 per member. In recognition of the fact that the dues of \$6.00 per member will not meet the budgetary needs of the Union and the Hebrew Union College—Jewish Institute of Religion, the Assembly called upon its congregations to provide urgently needed additional funds through individual or group contributions through the Combined Campaign.

NEW YORK 21 September 7, 1954

Congregation Tifereth Israel
East 105 at Ansel Rd., Cleveland, Ohio

TO The Union of American Hebrew Congregations

For dues for the year July 1, 1954, through June 30, 1955, as
per last official membership report furnished by congregation:

1834	Persons at \$6.00	- -	\$11,004.00
	Paid	--	-1,058.00
	Total		<u>\$ 10,946.00</u>

Please make check payable to the order of "Union of American Hebrew Congregations"



THE HEBREW ARTS FOUNDATION
OF THE HISTADRUTH IVRITH OF AMERICA
PRESENTS

עיר האהלים



NOW AVAILABLE FROM
CENTER FOR MASS COMMUNICATION
A DIVISION OF COLUMBIA UNIVERSITY PRESS

The Hebrew Arts Foundation, a division of the Histadruth Ivrit of America, is a non-profit organization devoted to cultivating an appreciation and understanding of contemporary Hebrew art and culture. Since Hebrew is the indispensable key to this objective, the Foundation is undertaking to produce and make available a series of films, with Hebrew sound-track, designed to provide children and adults with a dynamic language experience through a creative medium. This presents a rare opportunity to an audience to hear and participate in a living language experience through song and story. The scripts are designed to give a basic vocabulary which will give confidence and satisfaction to young and old alike.

The Center for Mass Communication is a division of Columbia University Press specializing in the production and distribution of educational films, radio programs, recordings, pamphlets, posters and other materials in the "mass media". CMC has now joined with the Hebrew Arts Foundation to produce new films for the study of Hebrew as well as to provide a distribution center for materials already in existence. All of the films listed in this folder are available from CMC.

TENT CITY (Hebrew Version)

16mm

Running time: 30 minutes

Young Moshe comes to Israel from Bagdad with his grandfather, Nissim.

As the boy tells his story, one learns that he is bewildered by the strange languages and people and the immense size of this barren refugee city of tents. However, once in school Moshe learns Hebrew, makes friends, and begins to enjoy life. Finally Moshe and his grandfather move to a *shikun* for new immigrants where they build their own homes and town.

A HOUSE IN THE DESERT (Hebrew Version)

16mm

Running time: 30 minutes

In 1939, the painstaking and backbreaking efforts of a simple night watchman began one of the greatest land transformations in our time. HOUSE IN THE DESERT is a stirring documentary of the reclamation of the arid, sun-scorched deserts of the Dead Sea into fertile farm lands by a small band of determined and intelligent Jews. This film recounts the events which led to today's incredible success: washing out the salt in the soil with water from the Jordan River; creating fisheries in the artificial lakes; tilling and seeding the rich acres; building and settling the modern homes.

FIVE SHORT HEBREW SONG FILMS FOR ENTERTAINMENT AND INSTRUCTION

SHABBAT SHALOM UMEVORACH

"Welcome Blessed Sabbath"—a picture of the Shabbat with the traditional Kiddush, Hallah, and candles. This charming melody from Israel brings with it the warmth and significance of the Sabbath day.

TZENA, TZENA

A gay tune that has been popular both in Israel and the United States is here on film for the first time. Wonderful for group singing at school assemblies, camp groups, and meetings of Men's Clubs or Sisterhoods.

DUNAM PO V'DUNAM SHAM

See at first hand the miracle of the rehabilitation of the land of Israel. See it being built, brick by brick. Hear and sing the songs sung by the workers, and through them come to know the people of Israel.

HASHEEVENU

"Hasheevenu"—return us unto thee, O Lord. This stirring melody is filmed against a background of matching splendor, depicting the return of the Torah to the ark.

LICHVOD PURIM

A traditional Purim tune with pictures to tell the ageless story of Esther and Mordecai. This filmed version provides a lively way to learn the song for a gay and spirited holiday.

All of the films listed in this folder are available for sale or rental at the following rates:

FILM	PURCHASE	RENTAL — FIRST DAY
Tent City	*	\$8.00
House in the Desert	\$100.00	8.00
Shabbat Shalom	13.50**	} 4.00 for all five songs on one reel.
Tzena, Tzena	13.50**	
Dunam Po	13.50**	
Hashevenu	13.50**	
Lichvod Purim	13.50**	

*Not for sale but available for long-term rentals at special discounts.

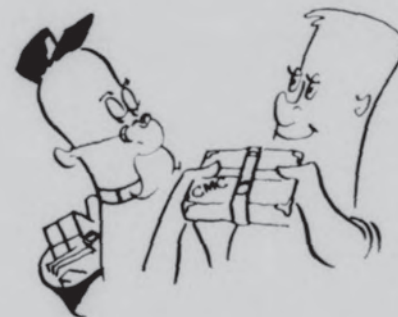
**Sold individually or at the special price of all five for \$60.

HOW TO RENT A FILM

Please request films at least 2 weeks in advance. Specify 1st and 2nd choice of dates for your showing.



We will confirm your booking or let you know why we cannot service your request.



The film will arrive well before your showing.

Return the film to us by PREPAID PARCEL POST; SPECIAL DELIVERY (do not insure) ON THE DAY AFTER YOUR SHOWING. An "overdue" charge of 50% will be added to the catalogue rental price if the film is not postmarked the day after the showing.



After the film has been returned, we will send you our bill. Rental charges indicated are for the first day. For each successive day, add one-half of the catalogue price.

FOR FURTHER INFORMATION, PLEASE ADDRESS



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