

T H E 1 . 9 . 8 . 6

# JEWISH

## DIRECTORY & ALMANAC

COMPILED AND EDITED BY IVAN L. TILLEM

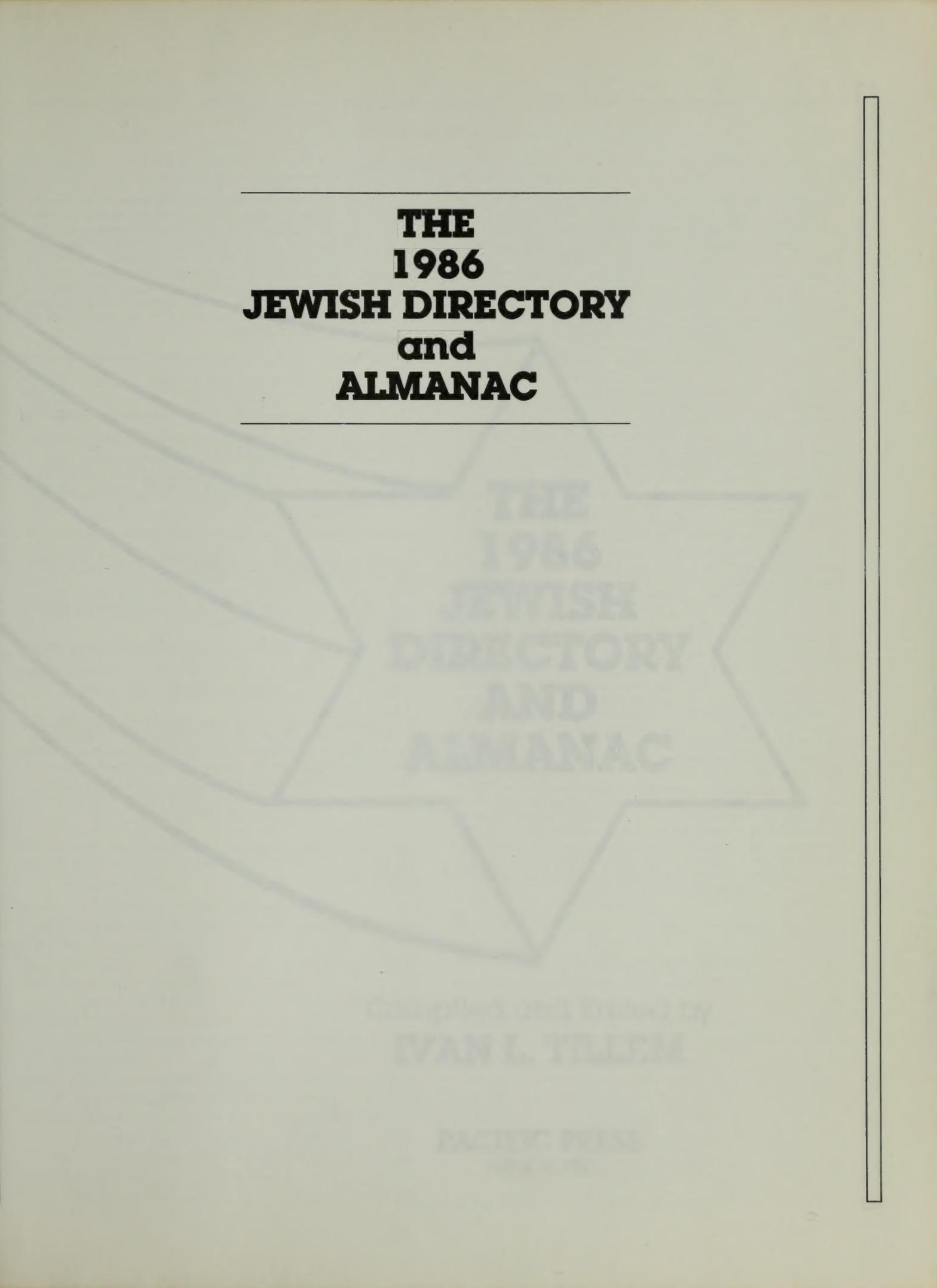




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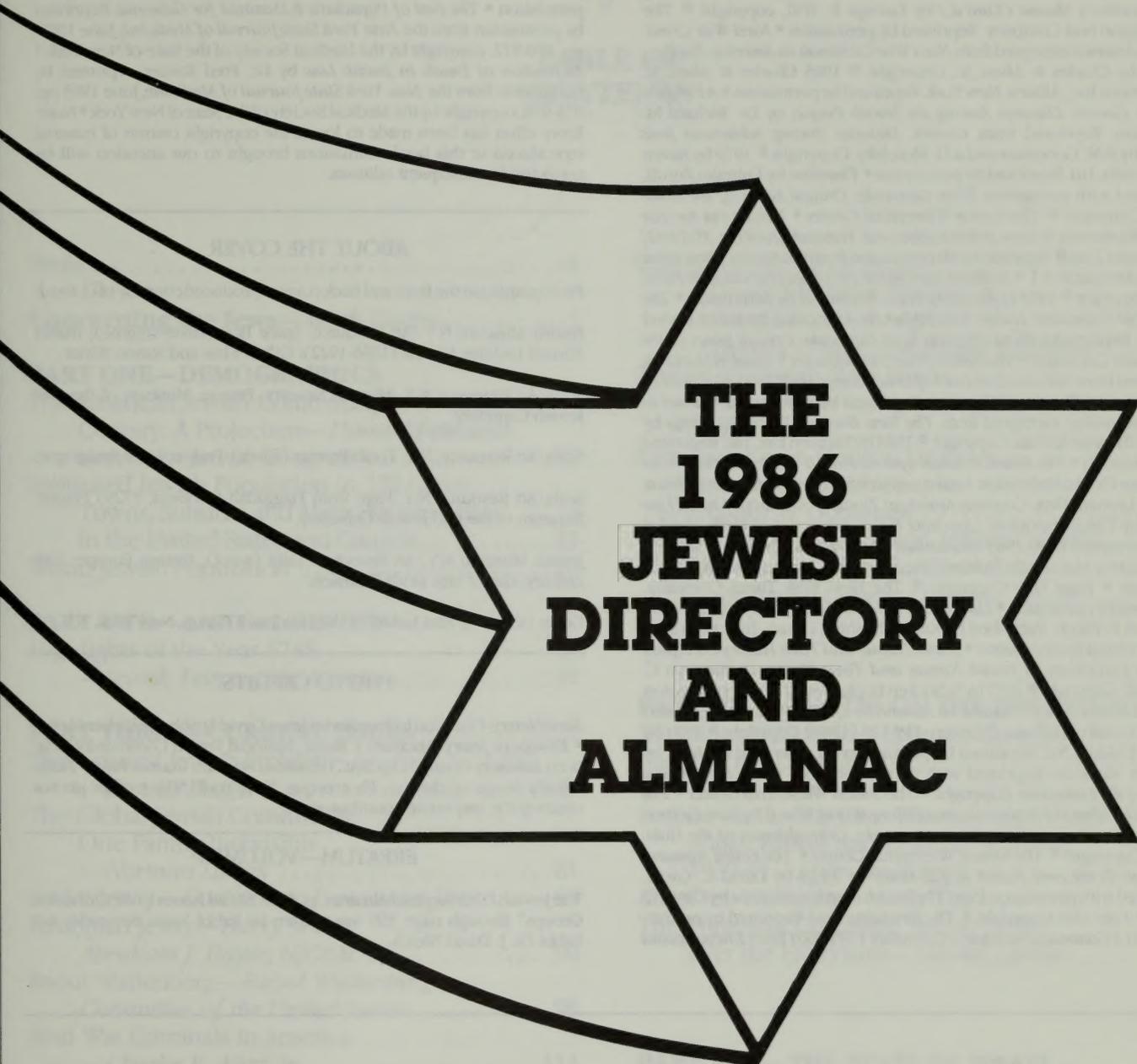


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IVAN L. TELLEM

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## ERRATUM—VOLUME I

The Jewish Directory and Almanac, p. 359, "Social Issues Unite Orthodox Groups" through page 360 was written by Rabbi Louis Bernstein, not Rabbi Dr. J. David Bleich.

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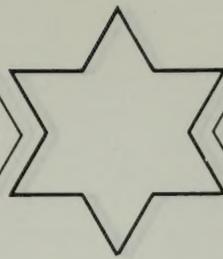
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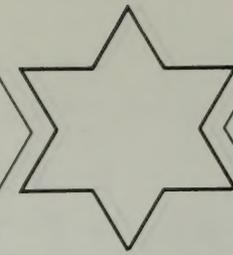
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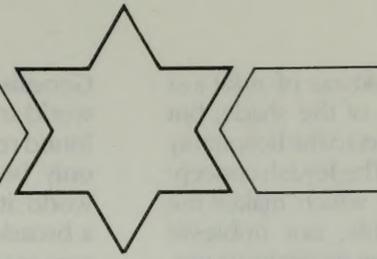
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## Preface

### עשות ספרים הרבה אין קץ (קהלת יב:יב)

Rabbi Israel Salanter, commenting on the words of Ecclesiastes, that “the making of many books is without limit” (Eccl. 12:12), states in a most shrewd observation that not everything a man thinks must he say; and not everything he says must he write; but most importantly, not everything he has written must he publish. The tomes of periodical literature, almanacs, works of reference and handy guides proliferate—apparently without end. While it is true that many in academia must “publish or perish,” the fruits of their labor do not always keep pace qualitatively with the initial promise and high expectations that had attended them at their birth. One may therefore ask what can possibly be gained by yet another herculean compilation.

That question was valid one year ago, when *The Jewish Directory and Almanac* first appeared; it remains valid today, upon the publication of its successor.

The *Jewish Directory and Almanac* was conceived to fill the need for a concise one-volume compendium of social issues—issues that demand a personal as well as public response from each Jew. No event in Jewish history compares to the Holocaust, yet the end-result of the crisis of two and one-half million Soviet Jews may be similarly fatal, after another generation, denied of its natural culture, passes. Too few of us are sufficiently knowledgeable of the critical issues confronting world Jewry as a civilization—only in 1985 did most American Jews become aware of the plight of their Ethiopian brethren. Tay-Sachs is somewhat known as a Jewish genetic disease—few know that there are actually seven Jewish genetic diseases. We may be aware of the needs of the poor in Israel—too few of us are aware of the needs of the Jewish poor and elderly in our central cities. Forty years after World War II, many Nazi war criminals remain at large—after two more decades pass,

when all of that generation are dead, will we or our children have forgotten their crimes?

Every Jew, regardless of affiliation—or even if totally non-affiliated—must respond to these issues; *no* Jew is immune to their effects. That is only one lesson that we have learned from the Holocaust.

To be a Jew, one must know three things: *How* to be a Jew, *Why* to be a Jew and *What* the essence of a Jew is. How to be a Jew? One must study, understand firsthand and perform the precepts, as outlined by tradition. Why to be a Jew? To improve the world, in a manner to return Man to his primordial, Edenic state.

What, however, is the essence of a Jew? How can one discover his or her Jewish identity?

*Ma'ase avot siman l'banim*—the deeds of the Patriarchs portend our fate. Why, though, was Abraham chosen to be the first Jew? Was he “chosen” at all, or did *he* do the choosing? And why still do we regard him as the first Jew—why not Adam (for his life is the first in the Torah) or Noah (who was called “righteous,” and was the second “father” of humankind) or Moses (who received the entire Torah and spoke to G-d face to face)? What is the singular significance of Abraham?

Abraham lived in a vacuum. G-d's presence, while everywhere, was apparent to no one. Abraham's immediate forebears were idolators. The world of 3700 years ago had forgotten the Creation of two millennia prior. Abraham, totally isolated, discovered the One G-d—without any prompting, prodding, inculcation or outside stimulus—solely through solitary initiative. His “Judaism” was fresh, vibrant; he was the first existentialist. Abraham's second unique testament to his children is *chesed*—lovingkindness. Under the regime where improvident hungry wayfarers were treated as criminals, Abraham, in the heat of the

day, while suffering the pain and weakness of *mila* just performed, did not seek the comfort of the shade, but looked for opportunity to invite strangers to the hospitality of the shelter and provision of his tent. The Jewish conception of *Tzedaka*—charity—is not that which makes the giver proud and the recipient humble, nor noblesse oblige, but *responsibility*, to which every necessitous person or cause is given by G-d to claim, to which the poor can stand upright before the rich, and which makes the rich consider themselves merely as administrators of a treasury which belongs to the poor.

Thus, Judaism was founded at the moment of quintessential *chesed*. Abraham was unique for the originality of his mind and the benevolence of his heart. The chapters of Genesis which detail the lives of Abraham, Isaac and Jacob are not mere legends or stories to entertain. From the *avot* we learn the characteristics of a Jew—in order to be “a light unto the nations” in order “to perfect the world.”

As Samson Raphael Hirsch wrote in his commentary on

Genesis, Jews must form the most definite contrast to the world in general but nevertheless they are always to be found ready for all general humane purposes. Judaism can only be fully appreciated against the backdrop of the world-at-large—Jews can only accomplish their mission in a broader gentile world—an imperfect world. Thus, our responsibility to the issues of intolerance, hunger, totalitarianism, ignorance, in all of their contemporary guises—the Holocaust, antisemitism, sectarianism—must be studied and understood.

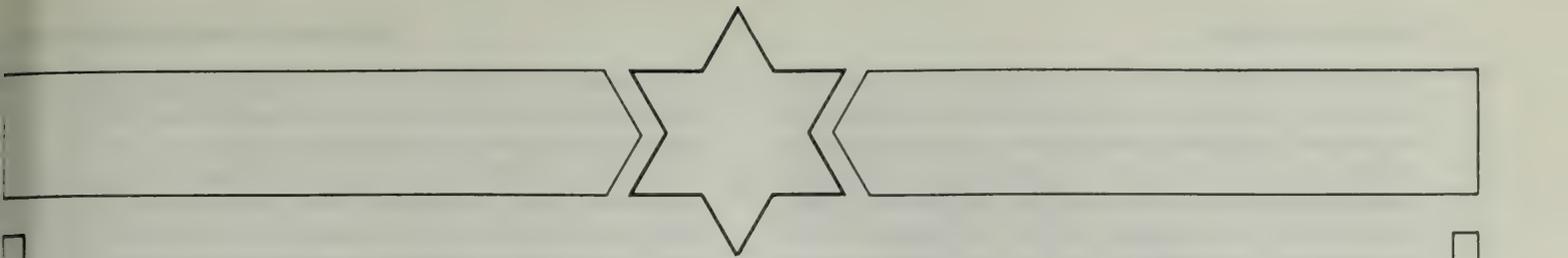
I thank Solomon Swimer and his associates, who typeset the text, and I thank The Goldmark Group—Eugene Markowitz and Joseph Goldbrenner—who managed and oversaw the technical aspects of production and design.

Finally, I thank my dear friends Miriam and Joel Lazarus, whose constant encouragement helped enable this project to its fruition.

Ivan L. Tillem  
New York, N.Y.  
September 1985

For my teacher and dear friend  
Rabbi Avrohom Gurewitz





## Concerning the Jews

Mark Twain, from Harper's magazine, September 1898

Some months ago I published a magazine article descriptive of a remarkable scene in the Imperial Parliament in Vienna. Since then I have received from Jews in America several letters of inquiry. They were difficult letters to answer, for they were not very definite. But at last I received a definite one. It is from a lawyer, and he really asks the questions which the other writers probably believed they were asking. By help of this text I will do the best I can to publicly answer this correspondent, and also the others—at the same time apologizing for having failed to reply privately. The lawyer's letter reads as follows:

I have read "Stirring Times in Austria." One point in particular is of vital import to not a few thousand people, including myself, being a point about which I have often wanted to address a question to some disinterested person. The show of military force in the Austrian Parliament, which precipitated the riots, was not introduced by any Jew. No Jew was a member of that body. No Jewish question was involved in the *Ausgleich* or in the language proposition. No Jew was insulting anybody. In short, no Jew was doing any mischief toward anybody whatsoever. In fact, the Jews were the only ones of the nineteen different races in Austria which did not have a party—they are absolutely non-participants. Yet in your article you say that in the rioting which followed, all classes of people were unanimous only on one thing—*viz.*, in being against the Jews. Now will you kindly tell me why, in your judgment, the Jews have thus ever been, and are even now, in these days of supposed intelligence, the butt of baseless, vicious animosities? I dare say that for centuries there has been no more quiet, undisturbing, and well-behaving citizens, as a class, than that same Jew. It seems to me that ignorance and fanaticism cannot account for these horrible and unjust persecutions.

Tell me, therefore, from your vantage-point of cold view, what in your mind is the cause. Can American Jews do anything to correct it either in America or abroad? Will it ever come to an end? Will a Jew be permitted to live honestly, decently, and peaceably like the rest of mankind? What has become of the golden rule?

I will begin by saying that if I thought myself prejudiced against the Jew, I should hold it fairest to leave this subject to a person not crippled in that way. But I think I have no such prejudice. A few years ago a Jew observed to me that there was no uncourteous reference to his people in my books, and asked how it happened. It happened because the disposition was lacking. I am quite sure that (bar one) I have no race prejudices, and I think I have no color prejudices nor caste prejudices nor creed prejudices. Indeed, I know it. I can stand any society. All that I care to know is that a man is a human being—that is enough for me; he can't be any worse. I have no special regard for Satan; but I

can at least claim that I have no prejudice against him. It may even be that I lean a little his way, on account of his not having a fair show. All religions issue Bibles against him, and say the most injurious things about him, but we never hear *his* side. We have none but the evidence for the prosecution, and yet we have rendered the verdict. To my mind, this is irregular. It is un-English; it is un-American; it is French. Without this precedent Dreyfus could not have been condemned. Of course Satan has some kind of a case, it goes without saying. It may be a poor one, but that is nothing; that can be said about any of us. As soon as I can get at the facts I will undertake his rehabilitation myself, if I can find an unpolitic publisher. It is a thing which we ought to be willing to do for any one who is under a cloud. We may not pay him reverence, for that would be indiscreet, but we can at least respect his talents. A person who has for untold centuries maintained the imposing position of spiritual head of four-fifths of the human race, and political head of the whole of it, must be granted the possession of executive abilities of the loftiest order. In his large presence the other popes and politicians shrink to midges for the microscope. I would like to see him. I would rather see him and shake him by the tail than any other member of the European Concert. In the present paper I shall allow myself to use the word Jew as if it stood for both religion and race. It is handy; and, besides, that is what the term means to the general world.

In the above letter one notes these points:

1. The Jew is a well-behaved citizen.
2. Can ignorance and fanaticism *alone* account for his unjust treatment?
3. Can Jews do anything to improve the situation?
4. The Jews have no party; they are non-participants.
5. Will the persecution ever come to an end?
6. What has become of the golden rule?

**Point No. 1.**—We must grant proposition No. 1, for several sufficient reasons. The Jew is not a disturber of the peace of any country. Even his enemies will concede that. He is not a loafer, he is not a sot, he is not noisy, he is not a brawler nor a rioter, he is not quarrelsome. In the statistics of crime his presence is conspicuously rare—in all countries. With murder and other crimes of violence he has but little to do: he is a stranger to the hangman. In the police court's daily long roll of "assaults" and "drunk and disorderlies" his name seldom appears. That the Jewish home is a home in the truest sense is a fact which no one will dispute. The family is knitted together by the strongest affections; its members show each other every due respect; and reverence for the elders is an inviolate law of the house. The Jew is not a burden on the charities of the state nor of the city; these could cease from their functions without affecting him. When he is well enough, he works; when he is incapacitated, his own people take care of him. And not in a poor and stingy way, but with a fine and large

benevolence. His race is entitled to be called the most benevolent of all the races of men. A Jewish beggar is not impossible, perhaps; such a thing may exist, but there are few men that can say they have seen that spectacle. The Jew has been staged in many uncomplimentary forms, but, so far as I know, no dramatist has done him the injustice to stage him as a beggar. Whenever a Jew has real need to beg, his people save him from the necessity of doing it. The charitable institutions of the Jews are supported by Jewish money, and amply. The Jews make no noise about it; it is done quietly; they do not nag and pester and harass us for contributions; they give us peace, and set us an example—an example which we have not found ourselves able to follow; for by nature we are not free givers, and have to be patiently and persistently hunted down in the interest of the unfortunate.

These facts are all on the credit side of the proposition that the Jew is a good and orderly citizen. Summed up, they certify that he is quiet, peaceable, industrious, unaddicted to high crimes and brutal dispositions; that his family life is commendable; that he is not a burden upon public charities; that he is not a beggar; that in benevolence he is above the reach of competition. These are the very quintessentials of good citizenship. If you can add that he is as honest as the average of his neighbors—But I think that question is affirmatively answered by the fact that he is a successful businessman. The basis of successful business is honesty; a business cannot thrive where the parties to it cannot trust each other. In the matter of numbers the Jew counts for little in the overwhelming population of New York; but that his honesty counts for much is guaranteed by the fact that the immense wholesale business of Broadway, from the Battery to Union Square, is substantially in his hands.

I suppose that the most picturesque example in history of a trader's trust in his fellow-trader was one where it was not Christian trusting Christian, but Christian trusting Jew. That Hessian Duke who used to sell his subjects to George III to fight George Washington with got rich at it; and by and by, when the wars engendered by the French Revolution made his throne too warm for him, he was obliged to fly the country. He was in a hurry, and had to leave his earnings behind—nine million dollars. He had to risk the money with some one without security. He did not select a Christian, but a Jew—a Jew of only modest means, but of high character; a character so high that it left him lonesome—Rothschild of Frankfort. Thirty years later, when Europe had become quiet and safe again, the Duke came back from overseas, and the Jew returned the loan, with interest added.<sup>1</sup>

The Jew has his other side. He has some discreditable ways, though he has not a monopoly of them, because he cannot get entirely rid of vexatious Christian competition. We have seen that he seldom transgresses the law against crimes of violence. Indeed, his dealings with courts are almost restricted to matters connected with commerce. He has a reputation for various small forms of cheating, and for practising oppressive usury, and for burning himself out to get the insurance, and arranging for cunning contracts which leave him an exit but lock the other man in, and for smart evasions which find him safe and comfortable just within the strict letter of the law, when court and jury know very well that he has violated the spirit of it. He is a frequent

and faithful and capable officer in the civil service, but he is charged with an unpatriotic disinclination to stand by the flag as a soldier—like the Christian Quaker.

Now if you offset these discreditable features by the creditable ones summarized in a preceding paragraph beginning with the words, "These facts are all on the credit side," and strike a balance, what must the verdict be? This, I think: that, the merits and demerits being fairly weighed and measured on both sides, the Christian can claim no superiority over the Jew in the matter of good citizenship.

Yet, in all countries, from the dawn of history, the Jew has been persistently and implacably hated, and with frequency persecuted.

**Point No. 2.**—"Can fanaticism *alone* account for this?"

Years ago I used to think that it was responsible for nearly all of it, but latterly I have come to think that this was an error. Indeed, it is now my conviction that it is responsible for hardly any of it. In this connection I call to mind Genesis, chapter xlvii.

We have all thoughtfully—or unthoughtfully—read the pathetic story of the years of plenty and the years of famine in Egypt, and how Joseph, with that opportunity, made a corner in broken hearts, and the crusts of the poor, and human liberty—a corner whereby he took a nation's money all away, to the last penny; took a nation's land away, to the last acre; then took the nation itself, buying it for bread, man by man, woman by woman, child by child, till all were slaves; a corner which took everything, left nothing; a corner so stupendous that, by comparison with it, the most gigantic corners in subsequent history are but baby things, for it dealt in hundreds of millions of bushels, and its profits were reckonable by hundreds of millions of dollars, and it was a disaster so crushing that its effects have not wholly disappeared from Egypt today, more than three thousand years after the event.

Is it presumable that the eye of Egypt was upon Joseph, the foreign Jew, all this time? I think it likely. Was it friendly? We must doubt it. Was Joseph establishing a character for his race which would survive long in Egypt? And in time would his name come to be familiarly used to express that character—like Shylock's? It is hardly to be doubted. Let us remember that this was *centuries before the crucifixion*.

I wish to come down eighteen hundred years later and refer to a remark made by one of the Latin historians. I read it in a translation many years ago, and it comes back to me now with force. It was alluding to a time when people were still living who could have seen the Saviour in the flesh. Christianity was so new that the people of Rome had hardly heard of it, and had but confused notions of what it was. The substance of the remark was this: Some Christians were persecuted in Rome through error, they being "*mistaken for Jews*."

The meaning seems plain. These pagans had nothing against Christians, but they were quite ready to persecute Jews. For some reason or other they hated a Jew before they even knew what a Christian was. May I not assume, then, that the persecution of Jews is a thing which *antedates* Christianity and was not born of Christianity? I think so. What was the origin of the feeling?

When I was a boy, in the back settlements of the Mississippi Valley, where a gracious and beautiful Sunday-school

simplicity and unpracticality prevailed, the "Yankee" (citizen of the New England states) was hated with a splendid energy. But religion had nothing to do with it. In a trade, the Yankee was held to be about five times the match of the Westerner. His shrewdness, his insights, his judgment, his knowledge, his enterprise, and his formidable cleverness in applying these forces were frankly confessed, and most competently cursed.

In the cotton states, after the war, the simple and ignorant negroes made the crops for the white planter on shares. The Jew came down in force, set up shop on the plantation, supplied all the negro's wants on credit, and at the end of the season was proprietor of the negro's share of the present crop and of part of his share of the next one. Before long, the whites detested the Jew, and it is doubtful if the negro loved him.

The Jew is being legislated out of Russia. The reason is not concealed. The movement was instituted because the Christian peasant and villager stood no chance against his commercial abilities. He was always ready to lend money on a crop, and sell vodka and other necessities of life on credit while the crop was growing. When settlement day came he owned the crop; and next year or year after he owned the farm, like Joseph.

In the dull and ignorant England of John's time everybody got into debt to the Jew. He gathered all lucrative enterprises into his hand; he was the king of commerce; he was ready to be helpful in all profitable ways; he even financed crusades for the rescue of the Sepulcher. To wipe out his account with the nation and restore business to its natural and incompetent channels he had to be banished the realm.

For the like reasons Spain had to banish him four hundred years ago, and Austria about a couple of centuries later.

In all the ages Christian Europe has been obliged to curtail his activities. If he entered upon a mechanical trade, the Christian had to retire from it. If he set up as a doctor, he was the best one, and he took the business. If he exploited agriculture, the other farmers had to get at something else. Since there was no way to successfully compete with him in any vocation, the law had to step in and save the Christian from the poorhouse. Trade after trade was taken away from the Jew by statute till practically none was left. He was forbidden to engage in agriculture; he was forbidden to practise law; he was forbidden to practise medicine, except among Jews; he was forbidden the handicrafts. Even the seats of learning and the schools of science had to be closed against this tremendous antagonist. Still, almost bereft of employments, he found ways to make money, even ways to get rich. Also ways to invest his takings well, for usury was not denied him. In the hard conditions suggested, the Jew without brains could not survive, and the Jew with brains had to keep them in good training and well sharpened up, or starve. Ages of restriction to the one tool which the law was not able to take from him—his brain—have made that tool singularly competent; ages of compulsory disuse of his hands have atrophied them, and he never uses them now. This history has a very, very commercial look, a most sordid and practical commercial look, the business aspect of a Chinese cheap-labor cru-

sade. Religious prejudices may account for one part of it, but not for the other nine.

Protestants have persecuted Catholics, but they did not take their livelihoods away from them. The Catholics have persecuted the Protestants with bloody and awful bitterness, but they never closed agriculture and the handicrafts against them. Why was that? That has the candid look of genuine religious persecution, not a trade-union boycott in a religious disguise.

The Jews are harried and obstructed in Austria and Germany, and lately in France; but England and America give them an open field and yet survive. Scotland offers them an unembarrassed field too, but there are not many takers. There are a few Jews in Glasgow, and one in Aberdeen; but that is because they can't earn enough to get away. The Scotch pay themselves that compliment, but it is authentic.

I feel convinced that the Crucifixion has not much to do with the world's attitude toward the Jew; that the reasons for it are older than that event, as suggested by Egypt's experience and by Rome's regret for having persecuted an unknown quantity called a Christian, under the mistaken impression that she was merely persecuting a Jew. *Merely* a Jew—a skinned eel who was used to it, presumably. I am persuaded that in Russia, Austria, and Germany nine-tenths of the hostility to the Jew comes from the average Christian's inability to compete successfully with the average Jew in business—in either straight business or the questionable sort.

In Berlin, a few years ago, I read a speech which frankly urged the expulsion of the Jews from Germany; and the agitator's *reason* was as frank as his proposition. It was this: *that eighty-five per cent.* of the successful lawyers of Berlin were Jews, and that about the same percentage of the great and lucrative businesses of all sorts in Germany were in the hands of the Jewish race! Isn't it an amazing confession? It was but another way of saying that in a population of 48,000,000, of whom only 500,000 were registered as Jews, eighty-five per cent of the brains and honesty of the whole was lodged in the Jews. I must insist upon the honesty—it is an essential of successful business, taken by and large. Of course it does not rule out rascals entirely, even among Christians, but it is a good working rule, nevertheless. The speaker's figures may have been inexact, but *the motive of persecution* stands out as clear as day.

The man claimed that in Berlin the banks, the newspapers, the theaters, the great mercantile, shipping, mining, and manufacturing interests, the big army and city contracts, the tramways, and pretty much all other properties of high value, and *also* the small businesses—were in the hands of the Jews. He said the Jew was pushing the Christian to the wall all along the line; that it was all a Christian could do to scrape together a living; and that the Jew *must* be banished, and soon—there was no other way of saving the Christian. Here in Vienna, last autumn, an agitator said that all these disastrous details were true of Austria-Hungary also; and in fierce language he demanded the expulsion of the Jews. When politicians come out without a blush and read the baby act in this frank way, *unrebuked*, it is a very good indication that they have a market back of them, and know where to fish for votes.

You note the crucial point of the mentioned agitation; the argument is that the Christian cannot *compete* with the

Jew, and that hence his very bread is in peril. To human beings that is a much more hate-inspiring thing than is any detail connected with religion. With most people, of a necessity, bread and meat take first rank, religion second. I am convinced that the persecution of the Jew is not due in any large degree to religious prejudice.

No, the Jew is a money-getter; and in getting his money he is a very serious obstruction to less capable neighbors who are on the same quest. I think that this is the trouble. In estimating worldly values the Jew is not shallow, but deep. With precocious wisdom he found out in the morning of time that some men worship rank, some worship heroes, some worship power, some worship God, and that over these ideals they dispute and cannot unite—but that they all worship money; so he made it the end and aim of his life to get it. He was at it in Egypt thirty-six centuries ago; he was at it in Rome when that Christian got persecuted by mistake for him; he has been at it ever since. The cost to him has been heavy; his success has made the whole human race his enemy—but it has paid, for it has brought him envy, and that is the only thing which men will sell both soul and body to get. He long ago observed that a millionaire commands respect, a two-millionaire homage, a multi-millionaire the deepest depths of adoration. We all know that feeling; we have seen it express itself. We have noticed that when the average man mentions the name of a multi-millionaire he does it with that mixture in his voice of awe and reverence and lust which burns in a Frenchman's eye when it falls on another man's centime.

**Point No. 3.**—"The Jews have no party; they are non-participants."

Perhaps you have let the secret out and given yourself away. It seems hardly a credit to the race that it is able to say that; or to you, sir, that you can say it without remorse; more, that you should offer it as a plea against maltreatment, injustice, and oppression. Who gives the Jew the right, who gives any race the right, to sit still, in a free country, and let somebody else look after its safety? The oppressed Jew was entitled to all pity in the former times under brutal autocracies, for he was weak and friendless, and had no way to help his cause. But he has ways now, and he has had them for a century, but I do not see that he has tried to make serious use of them. When the Revolution set him free in France it was an act of grace—the grace of other people; he does not appear in it as a helper. I do not know that he helped when England set him free. Among the Twelve Sane Men of France who have stepped forward with great Zola at their head to fight (and win, I hope and believe<sup>2</sup>) the battle for the most infamously misused Jew of modern times, do you find a great or rich or illustrious few helping? In the United States he was created free in the beginning—he did not need to help, of course. In Austria, and Germany, and France he has a vote, but of what considerable use is it to him? He doesn't seem to know how to apply it to the best effect. With all his splendid capacities and all his fat wealth he is to-day not politically important in any country. In America, as early as 1854, the ignorant Irish hod-carrier, who had a spirit of his own and a way of exposing it to the weather, made it apparent to all that he must be politically reckoned with; yet fifteen years before that we hardly knew what an Irishman looked like.

As an intelligent force, and numerically, he has always been away down, but he has governed the country just the same. It was because he was *organized*. It made his vote valuable—in fact, essential.

You will say the Jew is everywhere numerically feeble. That is nothing to the point—with the Irishman's history for an object-lesson. But I am coming to your numerical feebleness presently. In all parliamentary countries you could no doubt elect Jews to the legislatures—and even *one* member in such a body is sometimes a force which counts. How deeply have you concerned yourselves about this in Austria, France, and Germany? Or even in America for that matter? You remark that the Jews were not to blame for the riots in this Reichsrath here, and you add with satisfaction that there wasn't one in that body. That is not strictly correct; if it were, would it not be in order for you to explain it and apologize for it, not try to make a merit of it? But I think that the Jew was by no means in as large force there as he ought to have been, with his chances. Austria opens the suffrage to him on fairly liberal terms, and it must surely be his own fault that he is so much in the background politically.

As to your numerical weakness. I mentioned some figures awhile ago—500,000—as the Jewish population of Germany. I will add some more—6,000,000 in Russia, 5,000,000 in Austria, 250,000 in the United States. I take them from memory; I read them in the *Encyclopedia Britannica* about ten years ago. Still, I am entirely sure of them. If those statistics are correct, my argument is not as strong as it ought to be as concerns America, but it still has strength. It is plenty strong enough as concerns Austria, for ten years ago 5,000,000 was nine per cent. of the empire's population. The Irish would govern the Kingdom of Heaven if they had a strength there like that.

I have some suspicions; I got them at second hand, but they have remained with me these ten or twelve years. When I read in the *E.B.* that the Jewish population of the United States was 250,000, I wrote the editor, and explained to him that I was personally acquainted with more Jews than that in my country, and that his figures were without doubt a misprint for 25,000,000. I also added that I was personally acquainted with *that* many there; but that was only to raise his confidence in me, for it was not true. His answer miscarried, and I never got it; but I went around talking about the matter, and people told me they had reason to suspect that for business reasons many Jews whose dealings were mainly with the Christians did not report themselves as Jews in the census. It looked plausible; it looks plausible yet. Look at the city of New York; and look at Boston, and Philadelphia, and New Orleans, and Chicago, and Cincinnati, and San Francisco—how your race swarms in those places!—and everywhere else in America, down to the least little village. Read the signs on the marts of commerce and on the shops: Goldstein (gold stone), Edelstein (precious stone), Blumenthal (flower-vale), Rosenthal (rose-vale), Veilchenduft (violet odor), Singvogel (song-bird), Rosenzweig (rose branch), and all the amazing list of beautiful and enviable names which Prussia and Austria glorified you with so long ago. It is another instance of Europe's coarse and cruel persecution of your race; not that it was coarse and cruel to outfit it with pretty and poetical names like those, but that it was coarse

and cruel to make it *pay* for them or else take such hideous and often indecent names that to-day their owners never use them; or, if they do, only on official papers. And it was the many, not the few, who got the odious names, they being too poor to bribe the officials to grant them better ones.

Now why was the race renamed? I have been told that in Prussia it was given to using fictitious names, and often changing them, so as to beat the tax-gatherer, escape military service, and so on; and that finally the idea was hit upon of furnishing all the inmates of a house with *one and the same surname*, and then holding the house responsible right along for those inmates, and accountable for any disappearances that might occur; it made the Jews keep track of *each other*, for self-interest's sake, and saved the government the trouble.<sup>3</sup>

If that explanation of how the Jews of Prussia came to be renamed is correct, if it is true that they fictitiously registered themselves to gain certain advantages, it may possibly be true that in America they refrain from registering themselves as Jews to fend off the damaging prejudices of the Christian customer. I have no way of knowing whether this notion is well founded or not. There may be other and better ways of explaining why only that poor little 250,000 of our Jews got into the *Encyclopedia*. I may, of course, be mistaken, but I am strongly of the opinion that we have an immense Jewish population in America.

**Point No. 4.**—“Can Jews do anything to improve the situation?”

I think so. If I may make a suggestion without seeming to be trying to teach my grandmother how to suck eggs, I will offer it. In our days we have learned the value of combination. We apply it everywhere—in railway systems, in trusts, in trade-unions, in Salvation Armies, in minor politics, in major politics, in European Concerts. Whatever our strength may be, big or little, we *organize* it. We have found out that that is the only way to get the most out of it that is in it. We know the weakness of individual sticks, and the strength of the concentrated fagot. Suppose you try a scheme like this, for instance. In England and America put every Jew on the census-book as a Jew (in case you have not been doing that). Get up volunteer regiments composed of Jews solely, and, when the drum beats, fall in and go to the front, so as to remove the reproach that you have few Massenas among you, and that you feed on a country but don't like to fight for it. Next, in politics, organize your strength, band together, and deliver the casting vote where you can, and, where you can't, compel as good terms as possible. You huddle to yourselves already in all countries, but you huddle to no sufficient purpose, politically speaking. You do not seem to be organized, except for your charities. There you are omnipotent; there you compel your due of recognition—you do not have to beg for it. It shows what you can do when you band together for a definite purpose.

And then from America and England you can encourage your race in Austria, France, and Germany, and materially help it. It was a pathetic tale that was told by a poor Jew in Galicia a fortnight ago during the riots, after he had been raided by the Christian peasantry and despoiled of everything he had. He said his vote was of no value to him, and he wished he could be excused from casting it, for indeed

casting it was a sure *damage* to him, since no matter which party he voted for, the other party would come straight and take its revenge out of him. Nine per cent. of the population of the empire, these Jews, and apparently they cannot put a plank into any candidate's platform! If you will send our Irish lads over here I think they will organize your race and change the aspect of the Reichsrath.

You seem to think that the Jews take no hand in politics here, that they are “absolutely non-participants.” I am assured by men competent to speak that this is a very large error, that the Jews are exceedingly active in politics all over the empire, but that they scatter their work and their votes among the numerous parties, and thus lose the advantages to be had by concentration. I think that in America they scatter too, but you know more about that than I do.

Speaking of concentration, Dr. Herzl has a clear insight into the value of that. Have you heard of his plan? He wishes to gather the Jews of the world together in Palestine, with a government of their own—under the suzerainty of the Sultan, I suppose. At the convention of Berne, last year, there were delegates from everywhere, and the proposal was received with decided favor. I am not the Sultan, and I am not objecting; but if that concentration of the cunningest brains in the world was going to be made in a free country (bar Scotland), I think it would be politic to stop it. It will not be well to let that race find out its strength. If the horses knew theirs, we should not ride any more.

**Point No. 5.**—“Will the persecution of the Jews ever come to an end?”

On the score of religion, I think it has already come to an end. On the score of race prejudice and trade, I have the idea that it will continue. That is, here and there in spots about the world, where a barbarous ignorance and a sort of mere animal civilization prevail; but I do not think that elsewhere the Jew need now stand in any fear of being robbed and raided. Among the high civilizations he seems to be very comfortably situated indeed, and to have more than his proportionate share of the prosperities going. It has that look in Vienna. I suppose the race prejudice cannot be removed; but he can stand that; it is no particular matter. By his make and ways he is substantially a foreigner wherever he may be, and even the angels dislike a foreigner. I am using this word foreigner in the German sense—*stranger*. Nearly all of us have an antipathy to a stranger, even of our own nationality. We pile gripsacks in a vacant seat to keep him from getting it; and a dog goes further, and does as a savage would—challenges him on the spot. The German dictionary seems to make no distinction between a stranger and a foreigner; in its view a stranger *is* a foreigner—a sound position, I think. You will always be by ways and habits and predilections substantially strangers—foreigners—wherever you are, and that will probably keep the race prejudice against you alive.

But you were the favorites of Heaven originally, and your manifold and unfair prosperities convince me that you have crowded back into that snug place again. Here is an incident that is significant. Last week in Vienna a hail-storm struck the prodigious Central Cemetery and made wasteful destruction there. In the Christian part of it, according to the official figures, 621 window-panes were broken; more

than 900 singing-birds were killed; five great trees and many small ones were torn to shreds and the shreds scattered far and wide by the wind; the ornamental plants and other decorations of the graves were ruined, and more than a hundred tomb-lanterns shattered; and it took the cemetery's whole force of 300 laborers more than three days to clear away the storm's wreckage. In the report occurs this remark—and in its italics you can hear it grit its Christian teeth: “. . . lediglich die *israelitische* Abtheilung des Friedhofes vom Hagelwetter *ganzlich verschont* worden war.” Not a hailstone hit the Jewish reservation! Such nepotism makes me tired.

**Point No. 6.**—“What has become of the golden rule?”

It exists, it continues to sparkle, and is well taken care of. It is Exhibit A in the Church's assets, and we pull it out every Sunday and give it an airing. But you are not permitted to try to smuggle it into this discussion, where it is irrelevant and would not feel at home. It is strictly religious furniture, like an acolyte, or a contribution-plate, or any of those things. It has never been intruded into business; and Jewish persecution is not a religious passion, it is a business passion.

**To conclude.**—If the statistics are right, the Jews constitute but *one per cent.* of the human race. It suggests a nebulous dim puff of star dust lost in the blaze of the Milky Way. Properly the Jew ought hardly to be heard of; but he is heard of, has always been heard of. He is as prominent on the planet as any other people, and his commercial importance is extravagantly out of proportion to the smallness of his bulk. His contributions to the world's list of great names in literature, science, art, music, finance, medicine, and abstruse learning are also away out of proportion to the weakness of his numbers. He has made a marvelous fight in this world, in all the ages; and has done it with his hands tied behind him. He could be vain of himself, and be excused for it. The Egyptian, the Babylonian, and the Persian rose, filled the planet with sound and splendor, then faded to dream-stuff and passed away; the Greek and the Roman followed, and made a vast noise, and they are gone; other peoples have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now, or have vanished. The Jew saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?

### Postscript—The Jew as Soldier

When I published the above article in *Harper's Monthly*, I was ignorant—like the rest of the Christian world—of the fact that the Jew had a record as a soldier. I have since seen the official statistics, and I find that he furnished soldiers and high officers to the Revolution, the War of 1812, and the Mexican War. In the Civil War he was represented in the armies and navies of both the North and the South by 10 per cent. of his numerical strength—the same percentage that was furnished by the Christian populations of the two sections. This large fact means more than it seems to mean; for it means that the Jew's patriotism was not merely level with the Christian's, but overpassed it. When the Christian

volunteer arrived in a camp he got a welcome and applause, but as a rule the Jew got a snub. His company was not desired, and he was made to feel it. That he nevertheless conquered his wounded pride and sacrificed both that and his blood for his flag raises the average and quality of his patriotism above the Christian's. His record for capacity, for fidelity, and for gallant soldiership in the field is as good as any one's. This is true of the Jewish private soldiers and the Jewish generals alike. Major-General O. O. Howard speaks of one of his Jewish staff-officers as being “of the bravest and best”; of another—killed at Chancellorsville—as being “a true friend and a brave officer”; he highly praises two of his Jewish brigadier-generals; finally, he uses these strong words: “Intrinsically there are no more patriotic men to be found in the country than those who claim to be of Hebrew descent, and who served with me in parallel commands or more directly under my instructions.”

Fourteen Jewish Confederate and Union families contributed, between them, fifty-one soldiers to the war. Among these, a father and three sons; and another, a father and four sons.

In the above article I was not able to endorse the common reproach that the Jew is willing to feed upon a country but not to fight for it, because I did not know whether it was true or false. I supposed it to be true, but it is not allowable to endorse wandering maxims upon supposition—except when one is trying to make out a case. That slur upon the Jew cannot hold up its head in presence of the figures of the War Department. It has done its work, and done it long and faithfully, and with high approval: it ought to be pensioned off now, and retired from active service.

### FOOTNOTES

1. Here is another piece of picturesque history; and it reminds us that shabbiness and dishonesty are not the monopoly of any race or creed, but are merely human:

“Congress passed a bill to pay \$379.56 to Moses Pendergrass, of Libertyville, Missouri. The story of the reason of this liberality is pathetically interesting, and shows the sort of pickle that an honest man may get into who undertakes to do an honest job of work for Uncle Sam. In 1886 Moses Pendergrass put in a bid for the contract to carry the mail on the route from Knob Lick to Libertyville and Coffman, thirty miles a day, from July 1, 1887, for one year. He got the postmaster at Knob Lick to write the letter for him, and while Moses intended that his bid should be \$400, his scribe carelessly made it \$4. Moses got the contract, and did not find out about the mistake until the end of the first quarter, when he got his first pay. When he found at what rate he was working he was sorely cast down, and opened communication with the Post Office Department. The department informed him that he must either carry out his contract or throw it up, and that if he threw it up his bondsmen would have to pay the government \$1,459.85 damages. So Moses carried out his contract, walked thirty miles every weekday for a year, and carried the mail, and received for his labor \$4—or, to be accurate, \$6.84; for, the route being extended after his bid was accepted, the pay was proportionately increased. Now, after ten years, a bill was finally passed to pay to Moses the difference between what he earned in that unlucky year and what he received.”

The *Sun*, which tells the above story, says that bills were introduced in three or four Congresses for Moses' relief, and that committees repeatedly investigated his claim.

It took six Congresses, containing in their persons the compressed virtues of 70,000,000 of people, and cautiously and carefully giving expression to those virtues in the fear of God and the next election, eleven years to find out some way to cheat a fellow-Christian out of about \$13 on his honestly executed contract, and out of nearly \$300 due him on its enlarged terms. And they succeeded. During the same time they paid out \$1,000,000,000 in pensions—a third of it unearned and undeserved. This indicates a splendid all-around competency in theft, for it starts with farthings, and works its industries all the way up to ship-loads. It may be possible that the Jews can beat this, but the man that bets on it is taking chances.

2. The article was written in the summer of 1898.—Editor.

3. In Austria the renaming was merely done because the Jews in some newly acquired regions had no surnames, but were mostly named Abraham and Moses, and therefore the tax-gatherer could not tell t'other from which, and was likely to lose his reason over the matter. The renaming was put into the hands of the War Department, and a charming mess the graceless young lieutenants made of it. To them a Jew was of no sort of consequence, and they labeled the race in a way to make the angels weep. As an example take these two! *Abrabam Bellyache* and *Schmul Godbedamned*.—Culled from *Namens Studien*, by Karl Emil Franzos.





**PART ONE**  
**DEMOGRAPHICS**



1851 1852

1853 1854

# The American Jewish Community in the 21st Century: A Projection

Donald Feldstein, *American Jewish Congress*

What follows will attempt to describe the likely characteristics of the American Jewish community at the beginning of the 21st century. We will examine what is known and what is predicted about numbers of Jews, age distribution, family, geographic distribution, occupational status, religious and political behaviors and communal organization. Finally, we will explore possible unifying themes which may account for the trends.

## I. The Limitations of Forecasting

Since futurism became popular, two dates have served as magnets for predictions about the state of affairs on almost any question—1984 (thanks to George Orwell) and the year 2000. Now 1984 is behind us and the 21st century a scant 14 years away—less than a generation. It should certainly be possible to predict with great confidence, if not certainty, what the American Jewish community will be like in the year 2000. And yet it is realism rather than false modesty which dictates the strongest possible qualification of any predictions about society. The record of futurism is dismal. Writing in the late 1960s about the 70s, only a few years away, Paul Ehrlich wrote in *The Population Bomb*, “In the 70s . . . hundreds of millions of people will starve to death in spite of any crash programs embarked on now.” Of course, there were no crash programs and there was no such starvation. Even without any political axe to grind, demographers in the 1930s consistently and dramatically underestimated population growth in the United States; demographers in the 1960s consistently overestimated it.

There are simply so many variables! For instance, one might agree that it is hard to predict American Jewish birth rates for the next fourteen years, but certainly one should be able to estimate the number of Jewish aged in the year 2000; all of them are with us now. And it should be possible except if:

—a hitherto unknown disease takes a great toll among the elderly;

—a new medical breakthrough makes a significant increase in average length of life;

—a wave of immigration from the Soviet Union, Israel or elsewhere swells the adult Jewish population;

—a change in the political or emotional climate results in large-scale *aliyah*, particularly among the elderly, who

can live adequately in Israel with Social Security and other dollar pensions.

The likelihood of any of the above four developments occurring may be small. The likelihood that some of the four or another not even considered will occur is greater. Therefore, it is with the greatest trepidation that one should write about the future; it is with sophisticated caution that one should read about it.

Nonetheless, trying to envision conditions in the future is a valuable exercise. It can alert us to trends which, if not acted on, will lead to certain outcomes. Thus it can be a tool for social planning. And since so much of life is a matter of probability, if one can discern *likely* developments, that may be adequate. Often, a variation of five or ten percent from a predicted outcome does not change the functional accuracy of the prediction. And so we will proceed, dealing with general trends, not with many tables or attempts to specify exact numbers or percentages. Where we use them it is because they are the clearest, simplest or most dramatic ways to describe something—not because anyone believes that those numbers are precisely what the outcome will be.

## II. Self-Fulfilling and Self-Defeating Prophecies

Much has been written about the self-fulfilling prophecy. An influential investment house predicts that the stock market will rise. This causes people to buy stock, helping to make the market rise. Teachers are told which of their students, based on psychological tests, are likely to succeed, and which to fail. The teachers' attitudes then communicate this expectation, helping it to be fulfilled. Similarly, predictions that a neighborhood will lose its Jewish residents may motivate the residents to leave.

Some of the projections here appear to be pessimistic about the Jewish future. But all are subject to change by strong action. Therefore it is important to bear in mind the “self-defeating prophecy.” Jonah predicted the destruction of Nineveh. It was precisely this prediction which caused the citizens to repent and which saved the city. Similarly, predictions that a neighborhood will lose its Jewish residents have also motivated countermeasures which have preserved the neighborhood. Our hope is that the latter attitude will prevail. None of the projections here are so immutable that they cannot be modified by the exertion of will, and their purpose is to help organizations and individuals to move toward the future they desire.

## III. American Jewish Trends and American Trends

“Vee ess Kristelt zich, azoy Yidelt zich,” goes the old Yiddish expression—“As the Christian world goes, so go the Jews.” And this expression appears to describe Ameri-

can Jewry accurately. Many AJ (we will use AJ from here on as an acronym for American Jewish) trends are simply the sectarian reflections of larger American trends. Are we concerned about the declining Jewish birthrate? Well, the AJ birthrate has declined only as the American birthrate has declined. It has traditionally been lower than the American average, and it continues lower, but no more so. Similarly, the rising AJ divorce rate is rising as the American divorce rate rises—approximately no more and no less, and is still lower than the American rate to about the same degree. Even political attitudes follow this pattern. The arguments over whether or not the AJ community has turned to the right or not are generated by the fact that it has turned to the right just as the American community has turned to the right, but it is to the left of the American community to the same degree as Jews have traditionally been; hence the arguments.

These examples should illustrate the difficulty of predicting any AJ trends apart from American trends. The likelihood is that the AJ community will become more like the American community, not less. This suggests that efforts to change AJ behaviors or attitudes to make them more different from overall American behavior and attitude will prove to be very difficult.

Nor can even strict separation protect completely against the American environment. The Orthodox Jewish community twenty years ago prided itself on its immunity from the rising divorce rate. Today, divorce in Orthodox groups may still be lower than elsewhere; but it is a real and growing problem.

It is clear: much of the AJ future will be determined on the American common. How we play our roles on the common will influence the future of American Jewry.

#### IV. How Many Jews

In 1983, the *American Jewish Year Book* estimated that in 1982 there were approximately 5.7 million Jews in the United States. It is remarkable that most respected demographers using a variety of methods arrive at very similar estimates.

The National Jewish Population Study estimated that there were 5.8 million American Jews in the United States in 1971. If one subtracts non-Jewish members of counted households and adds institutionalized Jews (who were not counted), the 1971 estimate is closer to 5.4 million. But the 5.8 estimate as analyzed was an estimate of an actual number in the range of 5.5 million to 6.0 million. And in 1983, U.O. Schmelz and Sergio Della Pergola estimated that the 1971 figure was 5.6 million and the 1980 figure 5.7 million. (Losses in intermarriage, etc. were more than offset by immigration.) Fred Massarik sees some 1981 erosion from the 1971 figures and estimates that current AJ population is in the range of 5.2 to 5.6 million. And so there seems to be agreement that the current AJ population is 5.5 million give or take five percent.

What about the year 2000? Even when we move to this more speculative question, one is struck more by the agreement than the disagreement among serious demographers. All foresee a long-term and gradual decline in the AJ population. All reject the alarmist notions bruited about in the press, such as only 10,000 American Jews by the

Tricentennial Year of 2076, or a 25% decline in the AJ population by the year 2000. There are differences of opinion about the speed and degree of decline. Sidney Goldstein points to the baby boom generation born after World War II. This group is now passing through its child-bearing years and is such a large cohort that even if the fertility rate is low, the actual number of births should increase in the '80s. Thus Goldstein sees us entering the 21st century with 5.5 to 5.8 million Jews, much like today. Then he foresees a decline through the first two decades of the 21st century, until we arrive at the Tricentennial, with one to two million fewer American Jews, anywhere from 3.5 to 4.8 millions. Other demographers, considering births, intermarriage, apostasy, immigration and emigration, conclude that American Jews are already losing numbers—from under three percent to over five percent per decade. Thus, if the higher attrition rate is accurate, and the current base is at the low end of estimates, we could enter the 21st century with just over 4.6 million American Jews. If the lower attrition rate is accurate, and the current population is at the higher end of estimates, we could enter the 21st century with 5.5 million American Jews.

We are left then with a most optimistic projection of 5.8 million American Jews in the year 2000, and a most pessimistic (responsible) projection of 4.6 million. Most likely, there will be over 5 million American Jews in the year 2000. But even the most optimistic forecasters see a significant decline from these numbers in the first two decades of the 21st century. Therefore, even if the alarmists are wrong, there does exist a very serious demographic problem for the Jews of the United States. It should also be noted that this decline appears sharper when contrasted with the general American population. In 1937, American Jews were 3.7 percent of the American people. Now they constitute 2.5 percent and by the year 2000, this percentage will be lower.

In the year 2000, it is likely that Israel will contain 4.5 million Jews, assuming no mass immigration, but will continue to have a birthrate higher than that of America's Jews. Thus some time in the first half of the 21st century, the Jewish population of Israel will probably surpass that of the United States, making Israel the numerical as well as the spiritual center of world Jewry.

Do numbers really matter? There are those who argue that undue attention in recent years has been given to the question of Jewish population size. There have been periods in history when there were fewer Jews, and yet the Jewish people have survived. There is little we can do anyway, the argument continues, to offset population size, and therefore, we had best focus on the quality of Jewish life rather than on the number of Jews.

Those who take the other view argue that sheer numbers do matter. While there have been periods with fewer Jews, these have not been in times when the world population was at 4.4 billion. The Jewish people could become so statistically insignificant as to be functionally extinct. In the United States, the argument continues, Jews have managed, in spite of small numbers, to be recognized as one of the three great religious groups, with concomitant benefits. Below a certain critical mass, that may not be possible. It may not be possible to maintain political strength on domestic policy or on behalf of Israel's security. A critical

mass is needed for a rich and vibrant cultural and religious life contributing to the Jewish chain. And psychologically the morale and vigor of a group is sapped if it perceives itself as a shrinking or dying community rather than a growing one. Finally, the argument is made that in a free society, losses must inevitably occur through assimilation and intermarriage, inroads which demand countervailing growth policies if the Jews are not to die as a group. Conversionary and pronatal policies, it is argued, can be developed which will make a difference in numbers as well as in quality. Significant population size is a necessary, if insufficient, condition of survival.

### V. Age Distribution

The following table, excerpted from the *American Jewish Year Book* 1983, describes the current age distribution of American Jews, how it has changed since 1970, and how it compares with all United States whites:

**Jews and Other Population Groups, By Age, 1970 and 1980 (Percent)**

Age	1970—U.S.		1980—U.S.	
	Jews	Whites	Jews	Whites
Total	100.0	100.0	100.0	100.0
0-14	21.2	27.4	16.2	21.7
15-29	23.5	24.2	26.0	26.8
30-44	16.8	17.1	18.2	19.1
45-64	26.5	21.1	24.1	20.6
65+	12.0	10.2	15.5	11.8

The most striking feature of the above table is the increase in the Jewish group 65 and over compared to 1970 and compared to the overall United States white group. There has been a decline in the percentage of Jewish children in the population, but that has been accompanied by a similar decline among all United States whites. The large Jewish pool in the aged category means a higher crude death rate in ensuing years and contributes to the problem of numbers. The over-65 group now also includes a large and significant number of people 75 and over, a more frail group in need of more services. For many people there are now two "generations" or segments of aging—the years 60 to 72, a time of relative health and vigor for most, and 73 plus, a time of failing health and capacity. Thus, people often make retirement plans (to Florida or the Southwest) in terms of their needs at the first stage of aging, and they find the environment particularly ill-suited for the second stage. The 15.5% of the Jewish population which were 65 and over was divided as follows:

- 5.7% were ages 65-69
- 4.2% were ages 70-74
- 5.6% were 75 plus

Females constitute 54% of the 65 plus population. There is also a larger percentage of Jewish females than white females generally in the age range 20-34, the prime child-bearing years. This offers further evidence that even with a low rate of fertility, an increasing absolute number of Jewish babies will be born in the next few years. The number of Jewish schoolchildren is likely to increase into the 1990s and then fall.

Projections of age distribution in the year 2000 vary depending on various estimates for fertility, intermarriage and immigration.

**Projections of Jews and All Whites By Age (Percent), 2000**

Age	Jews		All Whites	
	High Proj.	Low Proj.	High Proj.	Low Proj.
Total	100.0	100.0	100.0	100.0
0-14	17.0	12.7	25.6	18.5
15-29	18.6	18.9	20.3	19.1
30-44	21.6	22.6	20.8	24.0
45-64	26.4	28.1	21.4	24.8
65+	16.4	17.1	11.8	13.5

One element in the above table which appears most certain is that the percentage of elderly in the Jewish population will continue to rise to the year 2000 and will continue to rise into the 21st century. This is because of the high percentage which in the year 2000 will be between 45 and 64.

### VI. Jews on the Move

Immigration in AJ history has been critical to Jewish growth and religious development. The AJ population grew to 5.8 million more as a result of Jewish immigration than of natural increase, and each major move of immigration brought with it new "capital" in Jewish tradition and culture to be invested in the American Jewish amalgam. Hard projections about immigration are impossible to make.

Significant population movements across national borders are usually associated with major convulsions. Who can now predict the future of Soviet Jewish emigration policy, the likelihood or timing of a convulsion in South Africa or Argentina?

Certain realities are clearer:

- A. When and if major Jewish populations move transnationally, there will be a strong impetus to encourage settlement in Israel as the first or most desirable choice. The establishment of a Jewish state has created a watershed change in the nature of any future Jewish population movement.
- B. In spite of any policies adopted by the organized Jewish community, some Jews will come to the United States and other Western countries rather than to Israel. The larger the emigrating group, and therefore, the less it is restricted to the ideologically committed, the larger the percentage that will come to the West.
- C. In spite of popular perceptions and magazine articles, there is apparently nothing like the 300,000 or so Israelis who have been said to have settled in the United States. Recent population studies in New York and Los Angeles and the work of Israeli demographers suggests that the number is probably close to 100,000, only a little more than the number of Soviet Jews who have settled in the United States in the past decade.
- D. If new Jewish groups do come to the United States, they will not be bringing large stores of new Jewish capital, learning or religious tradition to enrich

the American Jewish community. Rather, it will increasingly become the responsibility of the AJ community to "Judaize" these new immigrants, if they are not to be disproportionately assimilated in America. Work with Russian Jews in the last decade suggests that in communities where a major effort is launched, such a Judaization is possible with a high percentage of immigrants.

E. Even in the absence of large-scale emigration from any one country, Jews will increasingly be on the move in a world which has shrunk in size and grown in mobility. Some numbers of Jews will continue to move to the United States from all countries of Jewish settlement when they are free to do so—for educational or professional advancement, for economic opportunity, following others in the family, for all the reasons which have created a general brain drain to the United States.

F. In the absence of near-revolutionary change in economic or social conditions in the United States, there will not be massive United States Jewish *aliyah* to Israel. Intelligent efforts can make for a significant percentage change in the small numbers now making *aliyah*, particularly among the neo-Orthodox. But surveys showing even the strongest pro-Israelism among American Jews do not show any serious readiness to consider *aliyah*.

Internal movement of Jews within the United States—the more significant form of Jewish mobility—will likely continue as such to the year 2000.

American Jews have traditionally been concentrated in the Northeast and in large cities. In 1930, 68% of American Jews were in the Northeast; only 27% of all Americans were in the Northeast. As late as 1970, over 50% of the Jews resided in 12 cities. Of the 3,073 populated counties in the United States, there are 100 or more Jews in only 504 of them.

But change is apparent. In 1982, 54% of American Jews resided in the Northeast, as did 22% of all Americans—the percentage of Jews in the area had dropped by 14 percentage points while the percentage of all Americans had dropped by only five. About 18% of America's Jews and 18% of America's total population are now in the West. The twelve largest cities of Jewish settlement now house under one-third of American Jews. Clearly, America's Jews, still somewhat concentrated, are dispersing, developing a distribution more like that of all America.

Additionally, significant numbers of Jews are moving to small cities. In 1970, 18% of American Jews were in cities of populations under 50,000. In 1980, it was 29%. Much of this shift may simply be from city to suburb. But when the percentage of Jews in towns under 2,500 has gone from one to five percent in ten years, there is obviously something more operating—some dispersion to rural areas, university towns, and elsewhere.

The pattern of mobility of American Jews is much like that of other Americans. Even in 1970, less than one-third were in the city of their birth. While much of this was urban-suburban movement, twenty-five percent were in different states from the ones in which they were born, and only 62% of Jews over the age of 20 were in the same city they were in *four years prior*.

Since mobility is positively associated with higher education, we must assume it will continue for America's Jews. Goldstein argues that mobility must be examined along with fertility and intermarriage among the major factors affecting Jewish demography in the future. Just how to examine it and how to deal with it is less clear.

A. We must assume on balance that dispersion weakens the Jewish community, providing less Jewish association (which is correlated with intermarriage), and fewer institutional ties. Studies indicate less Jewish affiliation and philanthropy among the mobile in the first years after moving. But in some cases, mobility has led to the reviving of apparently moribund Jewish communities, strengthening institutions and Jewish association. It has provided the necessary critical mass for some communities to go on. Further studies show the Orthodox do not lessen and even increase their Jewish communal involvement in moving to a new community. For Conservative and Reform Jews, the evidence points the other way. Density within a neighborhood may no longer be a factor in Jewish identity.

B. Dispersion also threatens to dilute Jewish political power, which is based on concentrating the numbers of a small minority in key states and communities. But it has been argued that, increasingly, Jewish political power is in activity by leaders, contact with and support of legislators, rather than in "delivering votes." Therefore, dispersion could actually increase Jewish power as much as weaken it.

C. It has been argued that a rich cultural and religious life demands one or more urban centers for the massing of seminaries, libraries, organizations, etc. Happily, the recent New York population study indicates that New York City, although having fewer Jews than it did a generation ago, is holding up as such a center. Fears that the study would show fewer than 3/4 million Jews left in New York City and therefore hurt Jewish influence almost prevented the study from being undertaken. The results show 1.1 million Jews in New York City, a dramatic rise in the Jewish population of Manhattan since 1970, and 1.7 million Jews in the service area of the New York Jewish Federation.

When one adds the metropolitan areas of New Jersey and Rockland Counties, there are about 2 million Jews in the Metropolitan New York area. So at least one vital center remains. While the material has not yet been analyzed, the raw data from the New York study suggests that there are no plans for flight from the city on the part of most of the Jewish residents, and therefore, in the year 2000, New York will still be the center of AJ life, even while individual leaders and organizations will be housed around the country.

In sum, in the year 2000, Jews will continue to be on the move intra- and internationally, will conform more closely to the overall American population distribution, and this will put several items on the American community agenda:

—How to regionalize and nationalize opportunities for Jewish association.

—How to integrate new residents from wherever into local Jewish communities.

—How to nationalize fund raising concerns and efforts. Today, a wealthy Jew in Scarsdale feels responsibility for a poor Jew in Morocco, in Tel Aviv, or in The Bronx (in his own New York area) but he is not likely to feel responsibility for a poor Jew in Albuquerque, New Mexico. Similarly, Jewish federations are increasingly concerned about losing contributors and potential contributors from Jews on the move. This issue is just beginning to be addressed seriously.

—How to maintain the Jewish community's traditional stance of supporting liberal immigration policies as being ultimately in the best Jewish interest.

AJ organizations will need to learn to deal with the permanent and continuing reality of Jews on the move.

### VII. Jewish Education

Formal Jewish education has been a major vehicle for the transmission and development of the Jewish heritage. In the United States today, that vehicle is beset by difficulties.

#### Total U.S.—Jewish School Enrollments, Elementary and Secondary

1946 .....	231,000
1958 .....	554,000
1967 .....	554,000
1971 .....	457,000
1975 .....	391,000
1979 .....	344,000

In part, the rise and fall in enrollment since 1946 reflects the rise and fall in the number of eligible children. But in part it also reflects a smaller percentage of the eligible poor now attending Jewish schools. The Jewish Educational Service of North America estimates that in 1979, 39% of the eligible Jewish children had received or were receiving some form of Jewish education, a much smaller percentage than in the 50s and 60s.

The effectiveness of that education may also be questioned. Of those in Jewish schools in 1979:

- 49.2% attended schools with classes once a week;
- 24.5% attended schools with classes two or more days per week; and
- 26.3% attended day schools.

Since various studies indicate that either a minimum of 1,000 hours or 3,000 hours of Jewish education are needed to have a significant impact on later Jewish identity, fully one-half to three-quarters of those children receiving a Jewish education are not getting an intensive enough education to make a difference in their later lives. When one adds to the above the fact that the AJ education system lacks a cadre of trained teachers, does not by and large pay reasonable salaries and is generally in a constant state of financial crisis, and that relatively few children receive any Jewish education beyond the elementary school level, the message for year 2000 is not hopeful.

However, there are also countervailing trends. That 85 to 90,000 AJ children are enrolled in day schools is a reality few would have predicted in the 1950s. Nor would many have predicted the growth in the number of day schools

under Conservative, Reform and communal auspices. This has raised the average number of pupil hours per year from 182 in 1966 to 248 in 1979. There has also been a growth in post-secondary seminaries for advanced Jewish study, particularly among the Orthodox. In the mid-1970s, over 300 American colleges offered courses in Judaism, 40 had Jewish studies majors, and 27 had graduate programs. Jewish federations in the past decade have moved to serious funding of Jewish education under religious auspices and communal sponsorship of Jewish afternoon high schools and even some day schools. The Conference on Alternatives in Jewish Education has grown as a collection of Jewish people interested in new approaches to and lobbying for more aid to Jewish education.

*Havurot*, camps, and community centers have developed informal and even formal Jewish education even as formal Jewish educational institutions increasingly serve an informal purpose of Jewish association. A small but intense *Baal Tshuvab* or "return" movement has brought several thousand young Jewish men and women into intensive, Jewish study under Orthodox auspices. There is a growing concern for Jewish education as a priority among Jewish communal leaders, for themselves as well as for children. The intensive Jewish identity and educational program of UJA's Young Leadership are a variation on the *Baal Tshuvab* movement; their lives as well as their giving have been influenced.

Therefore, the picture for the year 2000 is particularly cloudy. More than in most areas, it will depend on what is done by the Jewish community between now and then. It appears that there will be more communal involvement and funding in this enterprise which, since the post-World War II period, has been largely synagogue-sponsored. It is one of the ways in which federations will likely begin funding synagogues.

Jewish education may also be a good example of what we will discuss in the summary of bipolarity—the division of the AJ community into two distinct camps. On the one hand, the group receiving no Jewish education seems to be growing and will grow larger into the year 2000, including well over one-half of the Jewish community. On the other hand, the group receiving most intensive Jewish education is also growing rapidly, and could be about 15% of the Jewish community by the year 2000. It is the middle group, somewhat educated and identified, that is shrinking as the extremes grow.

### VIII. Income and Occupation

American Jews are among America's wealthiest and most highly-educated subgroups, on the whole. There is no reason to believe that this will change by the year 2000, but within this global continuity, there are important shifts likely. In spite of overall wealth, important pockets of Jewish poverty persist, particularly in the largest cities. About 15% of the Jews in the largest cities are poor, near-poor, or low-income (below 200% of the Federal poverty line).

The aged are the largest segment of Jewish poor. In New York City the Jewish aged poor and near-poor number over 100,000, and suffer the accompanying effects of being subject to high crime, poor medical care, isolation and loneliness. Jews will continue to have a disproportionate

number of elderly in their ranks. Jewish communal organizations will continue to focus more attention on serving the elderly, but these services cannot include income maintenance. In the next fifteen years, more and more Jews will enter the ranks of the elderly having been covered by maximum Social Security payments and private pensions. The number of the Jewish aged poor may therefore well decline. However, this will be affected by inflation rates and by the nature of medical insurance. So long as the United States is without universal health insurance or some plan by which middle-class people can contribute partially to continuing medical service, there will be a large number who become poor by using up Medicare benefits and spending down their assets until, pauperized, they are covered by Medicaid.

There is also a class of new Jewish poor, women who are divorced and are trying to raise children in a middle-class environment. House-poor even before separation, these women are driven into poverty by the costs of divorce, separate domiciles, and the accompanying bitterness leading to reluctant alimony and child support. This category of Jewish poor may shrink as more Jewish women are professionally educated and capable of providing support.

A third group of Jewish poor is among Hasidic and other ultra-Orthodox families with many children. Many of these are families still relatively new to the United States—the post World War II immigrants. With each passing generation and its accompanying capacity to function in the United States economy, this group, too, should shrink.

There is also some structural unemployment among Jews disproportionately represented in impacted occupations. Jews are heavily into the human services field, research and development, and academia, all hurt by Reagan administration policies or demographic trends. Thus, Jews as well as others have been touched by the high unemployment rates of recent years. This could change by the year 2000, but there could then be a glut of physicians or lawyers. Some poverty related to gaps between training and needs of the job market is always a possibility.

The changes and cuts in welfare benefits of recent years have hurt poorer Jews. Poor Jews tend to be on the higher end of poverty, and therefore, when eligibility levels for benefits are reduced, the Jewish poor are disproportionately affected in eligibility for low-cost housing, job training, etc.

Finally, every group in the United States produces some case poverty—poverty due to situational tragedy, inability to cope, etc., but this is a very small number.

The Jewish occupational structure is not clear at all. There has certainly been a significant growth in the percentage of Jews in the professions—medical, legal, academic, from a generation ago. In 2000, Jews will still be heavily professionalized, whatever new trends may emerge by then. It is also clear that a new class of Jews is emerging in the corporate executive world in a whole variety of fields, and this group has not yet been adequately reached by Jewish communal organizations. But beyond these understandings, there are questions.

- Are Jews less involved in entrepreneurial work?
- Will occupational change affect Jewish identity and Jewish philanthropy?

Sociologist Steven Cohen, primarily from an analysis of Boston's population studies of 1965 and 1975, sees a significant shift away from self-employment, and a concomitant threat to Jewish philanthropy, since the self-employed are demonstrably the "best givers." Interestingly, Cohen and others find that at least after one generation, these occupational and professional shifts do *not* seem to work against Jewish behaviors or attitudes. The threat that professional subgroup loyalties will replace Jewish subgroup loyalties is always present, but it does not appear to have been fulfilled to date. In fact, certain occupations have become new centers of Jewish association.

As to the occupational shifts and their impact on philanthropy, more study is urgently needed. Most of the data use very broad categories, such as "managerial, sales, clerical, etc.," and do not provide sharp divisions of the Jewish labor force. Does the partner in a law firm describe him/herself as "self-employed" or not? Is the multimillionaire member of an investment firm counted as an "entrepreneur?" What of the physician, the bulk of whose income comes from part ownership of a lab or from real-estate investment? Very carefully structured study is needed.

Even the apparent shift from self-employment may be deceptive. Does a smaller percentage of declared entrepreneurs reflect a closing out of small business—"mom and pop" stores and the like—rather than a shift away from big business? Are the Jewish businessmen whose sons and daughters have become professionals being replaced by what was always a numerically small group of Jewish *big* business people—in high-tech firms such as those in Silicon Valley, in finance, real estate, entertainment and communications? Jews are certainly more likely to be self-employed than are other groups. Is Jewish philanthropy *not* in need of shifting emphasis from major givers? In fact, there may have been an attitudinal shift since the mid-70's, when most of the recent studies were done. Where business was once seen as not of the highest status for Jewish intellectuals, there has, in recent years, been a flocking of some of the best and the brightest of Jewish youth into M.B.A. programs for entrepreneurial as well as corporate purposes.

We do know that in Boston and other places dependence on Jewish philanthropy has been moving toward fewer givers of larger amounts. We do not know if it is necessary to plan for the reverse. The absence of a detailed study of occupation is the major gap that we have noted in our review of the literature on the Jewish population of the United States.

## IX. Family and Personal Behavior

In the past decade, the Jewish family has changed much as the American family has changed—in the same directions, in similar proportions, and maintaining similar degrees of difference from the overall American family. To the year 2000 it is likely that AJ family patterns will continue to change as general American family patterns change, perhaps even narrowing the differences between them, as is happening with other subgroups. For instance, among American Catholics, the higher birth rate compared to Protestants has virtually disappeared.

In recent years, American Jews, like other Americans, have been marrying later, divorcing more frequently, and having fewer children. More women are having their first child at age 30 or beyond, and there are about twice as many single person households as there were in 1970.

The question of Jewish fertility is central to Jewish survival, as discussed in the section, "How Many Jews." Family structure, fertility and Jewishness are all intimately connected. Jewish education for children tends to be effective only when there is support for what is being taught. Conversely, the presence of children tends to increase the Jewish behaviors of the family—attending synagogue, holding a seder, etc. And alternative households—single-parent, single non-marital living arrangements, tend to be less Jewish in behavior than the traditional family.

Jews in America have consistently had a fertility rate of about 2/3 that of the rest of America. In fact, even in Europe since the 19th century, at least, Jews have consistently maintained lower fertility rates than their host countries. Given the recent and current American fertility rate, Jews are reproducing below the replacement level. Jews are past ZPG and into the Orwellian "negative population growth," according to most demographers.

While the large number of people in the child-bearing cohort will mask this problem for a decade, it appears to be the single most significant threat to the Jewish future in the long term. A significant turnaround by the year 2000 is probably possible only if there is a significant change in the American attitude to childbearing and family. The large number of late-marrying, professionally-educated, and career-involved Jewish women only underline this reality. While surveys of Jewish women show a continued positive *attitude* toward marriage and children, comparisons of such surveys in the early 1970s with actual behavior show that the former is no longer predictive of the latter.

The Orthodox and ultra-Orthodox communities continue to bear children and to grow. This is hopeful for the maintenance of a core and argues against the most alarmist predictions on Jewish population. We may be approaching a situation like the one in Israel, where 10% of the families bear 40% of the children, but the American Orthodox is not a large enough group to counter the overall direction, and the Orthodox, too, may be influenced by American norms, albeit more slowly, as in the case of divorce. The 8-12 child family becomes rare, and 4-6 children defines the "large" family.

The predicted rate of fertility for Jews in the year 2000 is somewhere between 1.5 and 2.0 (with 2.1 necessary to maintain population at current levels). It may be about 1.7 today.

Abortion, as the almost exclusive method to deal with unwanted pregnancy, is another factor contributing to a lower birthrate. In Israel, where the rate of abortion is about three times that of the United States, it is a major factor. Data is not exact, but if American Jews have an abortion rate not much lower than Americans in general, then about 30,000 Jewish women a year undergo abortion, primarily *not* because of anticipated birth defects. There is no evidence that this pattern is likely to change in the next fourteen years. Jews also use the relatively irrevocable birth control method of sterilization more than do other groups.

Divorce in the Jewish community is rising. "Worst case"

projections that by the year 2000, one of every two Jewish marriages will end in divorce, are probably unduly alarmist, based on straight line projections. But divorce interferes with more childbearing and population growth, with Jewish identity and behavior, with economic adequacy, and puts a strain on synagogues and Jewish agencies for services. At the very least, services will need to be re-focused to meet the needs of more singles and single parent families. For instance, some synagogues have switched Sunday schools to weekday afternoons, because so many children are away on weekend visitation to a divorced parent. Jewish Agency camps often have over 1/3 of their clientele from single parent families.

But other statistics are slightly more hopeful. Through the 1970s, Jews maintained their traditional ratio of approximately 50% of the divorce rate of American Protestants. If that is maintained, Jews may continue a manageable divorce level to the year 2000—perhaps about 10% and certainly under 20%. And there is evidence that Jews remarry after divorce to a greater degree than others, leading to new quasi-traditional family structures. Social agencies are tooling up for the service needs of such families.

Intermarriage is the traditional enemy in the literature of Jewish survival. It represents the ultimate rejection to traditional Jewish parents, and has been railed against in pulpits more than many other concerns in Jewish life. But it has grown inexorably in the last generation even while its actual effects on the Jewish people are less clear.

Arthur Hertzberg has pointed out that wherever Jews have lived in relative freedom for three generations, the intermarriage rate has been about 33%. This is simply the price, he claims, for living in an open society. The data of the National Jewish Population Study of 1971 created its greatest impact in confirming for the United States the Hertzberg observation. For the college-educated, third generation Jews, AJ intermarriage passed one-third and is likely to have stabilized between 30% and 40%. That rate of intermarriage will be with us into the 21st century. Causes of intermarriage may have changed. Traditionally those with poor relations with their parents were twice as likely to intermarry as those with good relations with their parents. New studies, however, show no connection in the minds of Jewish college students between personal factors, Jewish pride and identity, and willingness to intermarry, if that is the result of open association. Similarly, Jewish men traditionally intermarry at a much greater rate than women, but this, too, may be changing as Jewish women are less protected from and have more access to the full society and its associations. Traditionally, intermarried couples had a 26% lower fertility rate than Jewish couples, but this, too, may be changing. In sum, intermarriage seems to be becoming a viable option for a normative group of Jews in the American value system of individual choice and conscience. Intermarriage has become more a consequence than a cause of assimilation. This is not likely to change by the year 2000.

But the implications for the Jewish community of the continuing high intermarriage rate are less clear. Traditionally, it was assumed that intermarriage was a major component of a demographic disaster facing American Jewry. In recent years, looking at the effects of intermarriage, demographers have been more cautious. Issues of

quality aside, there is evidence of little or no quantitative loss to the Jewish people from intermarriage, due to conversion of spouses and Jewish identity of children. But most recently, studies of long-term effects and of children of intermarriages have returned to the older view that intermarriage, at least without conversion, does cut into Jewish population.

The question is easy to understand. If most spouses and children of the intermarriage group join the Jewish group, the losses might be offset by the gains. Since it takes only one rather than two Jews to produce such children, this could even be a source of numerical expansion. Different studies have provided different figures on conversion and identification rates. It would appear that only a minority of non-Jewish spouses of Jews formally convert. But this percentage is rising, and up to half consider themselves Jewish, formally or informally. As for children, most studies find that a majority are raised as Jews, that those formally inducted into the Jewish religion and those who informally consider themselves Jewish together constitute up to 80% of the children of intermarriage. Therefore, the potential for intermarriage as a source of growth is present. But Dr. Egon Mayer's most recent work on the children of intermarriage indicates critical differences between the children of intermarriage where conversion to Judaism has taken place on the part of the non-Jewish parent, and the children of mixed marriage where no such conversion has occurred. In the former group, over 80% of the children 16 and older identified as Jews; in the latter group, less than 25%. Almost none of the children of non-conversionary marriages married Jews.

Would a conversionary outreach program to mixed marriages make for Jewish identification on the part of more children, or are the families whose children are likely to identify as Jews the ones already converting? What of the quality of Jewish life among this group of offspring which apparently has only tenuous feelings for Jewish ethnicity and peoplehood rather than for Judaism as a religious belief? Since much of the conversion would likely be non-*halachic*, what kinds of conflicts or legal difficulties in later marriage might this engender within the Jewish group? But one thing is certain: the intermarried, and how to deal or not to deal with them, is one of the major questions now facing American Jews. How it is answered will help shape the nature and size of American Jewry in the year 2000. Today alone there are about 1/2 million children of Jewish intermarriage of various kinds in the United States.

Assimilation and apostasy is another traditional Jewish concern as a source of loss to the Jewish people. Goldstein has pointed out that any attempt to estimate its size on the basis of current data is "guesswork," and no estimate will be attempted here. But we do know something about the nature of contemporary assimilation and the size of some components. In our secular society, there appears to be very little formal conversion of Jews to Christianity as was the case in other times and places. Generalized assimilation is much the larger trend—a Jew is so divorced from Jewish life that his/her children or grandchildren simply do not think of themselves as Jewish in any way, religious or ethnic. Or there is a conscious decision by a Jew to consider him/herself an American, a "human being,"

rather than a Jew. One might have expected more of this phenomenon in the professions with strong and most intensive subgroup professional cultures. But this has not been the case. There is not, apparently, a lower level of Jewish identity in any specific professional group.

While we do not know how many Jews convert out, we have some estimates of those converting in. Probably over 10,000 persons per year go through the conversionary process among the three religious denominations—not a very large group, but not a negligible one, either. Similarly, while Jews are not converting to formal Christian churches in great numbers, there are a number of Jews "converting" to various cults and assorted mystical groups. There has been no definitive study of their numbers, but if, as estimated, over 2 million Americans are in cults, and Jews are involved at their normal percentage of the American population, then over 50,000 American Jews are now in cults. And many believe that Jews are heavily over-represented in the cult culture. It is difficult to translate such numbers into an annual rate, but here, too, we are probably dealing with a phenomenon that is neither overwhelming nor negligible. It is worthy of attention if the mechanization of society continues to produce, to the year 2000, continuing hunger among many for meaningful mystical outlets.

## X. Jewish Behaviors and Beliefs

We have previously made reference to bipolarity, the theory that the Jewish community is dividing into two extreme camps, one more assimilated and one more Jewishly identified. Another common belief is that there is less ritual observance and weaker Jewish identity in each succeeding generation on the American scene. There is supportive evidence for these ideas in what has been described here in some areas such as Jewish education. But in the major general area of Jewish identity, even in some specific Jewish behaviors, there is countervailing evidence in recent studies by Steven M. Cohen and one by Neil Sandberg. For the bulk of American Jewry today an evolving form of Jewish identity

- is alive and strong;
- shares a broad middle ground consensus across Jewish denominational lines; and
- does not necessarily continue to decrease, but may even increase by the fourth generation in America.

There does continue to be division in ritual observance between a small but growing Orthodox group and other Jews. And the consensus may be the result of some Jews becoming so bipolarized that they have dropped out of the Jewish community. But none of this detracts from the presence of a strong Jewish consensus on:

- the "theology" of America's civil Judaism;
- the importance of certain rituals and other behaviors, such as philanthropy and visiting Israel;
- a pro-Israelism, formed by a Holocaust consciousness; and
- a continuing political liberalism, at least by the standards of the general American public.

Jonathan Woocher has codified the civil religion of America's Jews as including belief in the following eight basic tenets:

- A. The unity and distinctiveness of the Jewish people.

- B. The concomitant collective responsibility Jews bear for the security and welfare of other Jews.
- C. The Centrality of the State of Israel as a symbol of this unity and responsibility.
- D. The enduring value of the Jewish "tradition," however imperfectly defined, and the importance of its perpetuation.
- E. The persistence of threats (internal and external) to the survival of the Jewish people and tradition.
- F. The importance of *tzedakah*, as charity and social justice.
- G. The virtue of participating in the larger society and the compatibility of this with good Judaism.
- H. Theological pluralism—the relative unimportance of ritual differences and classic theological concerns; individual conscience as the key to Jewish practice.

The vast majority of American Jews, from the neo-Orthodox to the barely committed, subscribe in large measure to the above eight tenets. It is a package of belief which has evolved over time and is strong. Except for possible changes in pro-Israelism, and liberalism which will be discussed further on, the package appears to be a continuing one, one which is likely to describe civil Judaism in the year 2000.

Rituals and behaviors also exist which are widely observed among Jews. Sociologists have long pointed out how the minor holiday Chanukah has grown in importance as a Jewish companion to Christmas, but other patterns are also strong. More American Jews, probably over 80%, participate in some Passover Seder than even light Chanukah candles (perhaps 70%). Other behaviors common to more than 50% of America's Jews include attending services on Yom Kippur, attending services on Rosh Hashanah, fasting on Yom Kippur, having a *mezuzah* on the door, refraining from bread on Passover, giving to UJA/Federation or other Jewish charities. Half of all American Jews report that all or most of their friends are Jewish. Several of these practices, including Jewish friendships and Yom Kippur observances, show signs of increasing beyond the third generation. Other ritual observance, such as observing *kasbruth*, continues to decline. So the case can be made behaviorally as well as attitudinally for a strong and continuing center in the American Jewish population.

Not only does there appear to be a broad consensus in American Judaism, but the components of that consensus are mutually reinforcing. There was a period when many Jewish leaders were believed to be either religiously oriented or oriented to secular Jewish organizations. But now Federation leadership is not only synagogue affiliated (as Charles S. Liebman points out for New York), but synagogue affiliation and ritual observance are positively associated with Jewish philanthropic giving. In fact, ritual observance is a better predictor of travel to Israel than age or income! That is, of 1,000 Jews who light candles in their homes every Friday night, and 1,000 who do not, the former are most likely to be contributors to their local Jewish federation and to have visited Israel than the latter.

This pattern of a core of unitary Jewish behaviors and attitudes defining a broad part of the AJ spectrum is likely to be with us in the year 2000.

In the late '50s and early '60s, 80% to 90% of Marshall Sklare's Lakeville Jews belonged to a Jewish organization.

In the 1980s, only 25% of third and fourth-generation Los Angeles Jews belonged to any Jewish organization. Probably just over half of AJ adults, overall, now belong to some Jewish group. In a more "liberated" society, it is not necessary to identify as a Catholic, Protestant or Jew. And along with Jewish education for children, the impetus to be a synagogue member may have declined. Other avenues of affiliation are open to Jews, social or philanthropic. Goldin points out that while Jewish names appear regularly on museum or symphony boards, fewer than 1/2 of American Jewish millionaires contribute to any substantial degree to UJA and their Federation. The membership rolls of the largest Jewish organizations in the United States are not growing, but they are aging. On the other hand, there is some positive correlation between social status and Jewish association, and decline in Jewish association seems to stop after three generations. There are also small but exciting subgroups in AJ life, *havurot* and others, developing affiliation and commitment. The likelihood is that Jewish affiliation with synagogue and communal groups will continue at about current 50% levels to the year 2000, although the forms and motives may change somewhat.

Within the Jewish denominations, national surveys show the following about how Jews identify themselves:

Reform .....	26%
Conservative .....	36%
Orthodox .....	6%
(New York area 13%)	
Not affiliated or secular .....	32%

The last is what is up most sharply from the previous generation, although most of that unaffiliated group is still part of the consensus civil religion. Orthodoxy's percentages in national polls are consistently down from previous generations, despite the apparent growth of orthodoxy. This is not a contradiction. In earlier times, many non-Orthodox-in-practice Jews identified themselves as Orthodox. The synagogues they did or did not attend, the rabbis they would call on only for rites of passage, the Judaism they believed was authentic, was Orthodox. This group is fading. The practicing, committed and religiously-educated Orthodox community is the group that is growing and visible. It is only since World War II that the infrastructure of American orthodoxy began to mature. It should also be noted that identifiable groups like the Orthodox (skullcaps, distinctive dress), Hebrew speaking Israelis and Russian emigres, tend to have their numbers exaggerated because they are so visible.

Bernard Lazerwitz sees a generational progression in how people identify themselves—from Orthodox to Conservative to Reform to unaffiliated, and back largely to Conservative and Reform. How will this pattern develop to the year 2000? The Orthodox will continue to be a small but a larger percentage of the whole as they reproduce and hold onto their own most effectively. As Reform Jewry had adapted to being comfortable with ritual and pro-Israelism, the continued numerical primacy of Conservative Judaism may or may not continue. Some feel that the recent acceptance of equal rights for women in the Conservative movement will give it new strengths; others believe that will simply put the final touch on a left-right Conservative schism. Together, Conservative and Reform Judaism will command the loyalty of more than half of American Jews in

the year 2000. A large minority will continue to describe themselves as unaffiliated or secular.

Giving to Jewish causes generally and to UJA/Federations in particular, has become more than a charitable act for American Jews. It has become a form of Jewish identity, a religious or ethnic ritual. There are cities where if one wants to join the Jewish country club, one will not be asked if he is a synagogue member, keeps a kosher home, or even has a Jewish spouse; rather, that person will be required to demonstrate that he contributes to UJA. This has become a badge. Thus, in comparing 1965 and 1975 data, Cohen finds that while affiliation with Jewish organizations has declined, giving to Jewish causes has gone up. About 50% of Jewish households contribute to UJA, more in smaller cities, less in the larger cities. Correlates between synagogue membership and ritual observance demonstrate that over 75% of the more observant contribute to Jewish causes.

There are problems in the form and nature of Jewish philanthropy, which will be discussed further on, and this could cause significant change by the year 2000. But the principle of philanthropic giving as a key element in AJ theology is strong and likely to be present in the year 2000.

Another key element in the Jewish civil religion is pro-Israelism. A remarkable 40% of all AJ adults had visited Israel at least once by 1983 (16% in 1971). One in three report having relatives living in Israel. Surveys consistently show overwhelming consensus (in the 80 and 90% ranges) among American Jews, that Israel is important to them, that if something happened to the state of Israel, this would be one of the great tragedies of their lives, etc. American politicians are very sensitive to the feelings of American Jews toward Israel: their own polling mechanisms confirm the Israel-centeredness of American Jewry. And the outpouring of financial and volunteer support by American Jews when Israel appears to be in crisis is further evidence of its centrality. A number of observers feel that this pro-Israelism is tied closely to a Holocaust consciousness developed in American Jews since the mid-1960s. This consciousness makes for a strenuous defense of Israel as:

- a guarantor against a repetition of Holocausts elsewhere, and
- as a beleaguered state, which must be protected against genocidal forces directed against it.

The active pro-Israelism is legitimized and enhanced by a spirit of pluralism which has developed in American life: the acceptance of the legitimacy of lobbying for group interest.

And yet, it would be a mistake to confuse this pro-Israelism with classical Zionism. Again, by overwhelming majorities, American Jews indicate that they believe their future is in America, that they have a positive and hopeful future in America, and that they do *not* believe that American Jews should seriously consider settling in Israel. In some ways, the pro-Israelism of American Jews is like the feeling among immigrant populations from other countries about the old home.

Other traditional aspects of Jewish belief and behavior in America have been:

- political liberalism; and
- fear of the emergence of more active antisemitism.

How pro-Israelism, political liberalism, and fear of anti-

semitism may interact and change between now and the year 2000 is discussed in the next and in the final section. Apart from the impact of possible changes in these areas, there is little reason to question the continuity to the year 2000 of the Jewish beliefs and behaviors described here.

## XI. Political Orientation and Behavior

As noted above, Jewish political behavior in America has been marked by:

- political liberalism (at least since the 1930s);
- pro-Israelism (since the establishment of the State of Israel); and
- fear of antisemitism.

In spite of numerous obituary notices, political liberalism is alive and well among America's Jews. This is confirmed by separate work of Cohen, Fisher and Yankelovich & Associates. American Jews continue to describe themselves disproportionately as Democratic, non-Conservative, and as not having voted for Ronald Reagan. They differ significantly from Americans in general in their greater support of spending on social welfare programs and support of liberal attitudes on lifestyle differences. Jews continue to vote for black candidates (Bradley in California, Washington in Chicago and others) disproportionately when compared with other white groups. But there is evidence of a Jewish turn to the political right. Jews are less overwhelmingly democratic and liberal than in the past, but they still stand to the left of where Americans as a whole are now standing, probably with as much difference between them as ever.

There are several theories as to why Jews have been more liberal, and these will not be discussed here. But the evidence is that Jews do *not* vote against their perceived self-interest on the basis of some presumed altruism. On specific issues where apparent self-interest is involved, Jews have parted company from the liberal consensus. Thus, on defense spending (Israel security related?) about the same percentage of Jews as all Americans favor increases. On the death penalty (crime against elderly urban Jews?) Jews are as much in favor as other Americans. And Jews have at least as much fear of affirmative action (quotas which could hurt Jews?) as do Americans in general. So where group interest appears to conflict with liberal positions, Jews will abandon the latter. Liberalism might be the traditional stance because Jews have seen it as in their interest for civil harmony, tolerance, openness, or for other reasons.

While Jews continue to be more liberal than other Americans, this liberalism is not distributed equally among all Jews. There is a particularly interesting distinction. The most ritually observant Jews tend to be significantly more conservative than others. Liberalism grows as ritual observance and identification with the Jewish community lessens. What Cohen calls the "minimalists" are the most liberal Jews, but beyond that, the "secularists" who participate in almost no Jewish behavior are politically conservative. In other words, once Jews fall off the edge of active Jewish identity, they lose whatever distinctive Jewish reasons there may be which make Jews more liberal, and they become like all other Americans. The most observant Jews have little reason to be concerned with integrating into

American society, which appears to be associated with the thrust for liberalism. Liberalism is strongest when there is an active tension between Jewish survivalist and assimilationist tendencies.

For most Jews, the tension between survivalism and assimilation is likely to remain into the 21st century. If that were the only factor, one could predict a liberal Jewish electorate in the year 2000. Much more problematic is how Jews will perceive their group interest in the coming decades, and that is difficult to predict.

Pro-Israelism is generally a consensus feeling among American Jews—a desire to support pro-Israel candidates, concern for Israel's security, etc. But on specifics, there is a real division among American Jews. As Earl Rabb has pointed out, the division is over the same issues on which Israeli Jews are divided. Sixty percent of American Jews would favor some return of territories for real peace. Sixty percent would support criticism by American Jews of specific Israeli policies. For most Jews, it would be a mistake to confuse their specific differences with any diminution of support for Israel.

Thus far, American Jews have been able to avoid confronting possible differences between the United States and Israeli interests. Ninety-three percent of American Jews believe that United States support of Israel is in the United States' interest. Only 29% confess that at times their devotion to the United States and to Israel have come into conflict. But the potential for such conflict is always present, although it has been avoided with great success thus far.

Greater liberalism or income does not produce erosion of support for Israel as some have suspected. But there is erosion in the overwhelming concern for Israel among the younger and better educated Jews. This is a matter of concern when thinking about the year 2000 and the generation removed from the direct memory of the Holocaust and the drama of Israel's birth. Pro-Israelism is now central to AJ civil religion and political behavior. But one can see two differing possible changes by the year 2000:

- a. Liberalism could be identified as unfriendly to Israel and become rejected by Jews, although this has not happened to date.
- b. Pro-Israelism itself could diminish in the next generation.

Either of these developments would be a major change for American Jewry.

By all reasonable yardsticks, antisemitism, as it has been known in the United States, continues to decline almost inexorably. Surveys show increasing acceptance by Americans of Jews in the workplace and neighborhood, the university, the political arena, and the family. The penetration of Jews in these areas speaks for itself. Jews themselves overwhelmingly see a bright future for themselves in America. And yet 77% of Jews surveyed predict a rise in antisemitism. Commentators seem mostly agreed now that these views are not contradictory. While traditional antisemitism against Jews *qua* Jews has declined and will continue to decline, another kind of antisemitism does threaten to rise. This is based on exploitation by third world ideologues, communists, Arabs and intellectual sympathizers, of the theme of dual loyalty by American Jews. The same surveys which show a decline in antisem-

itic attitudes on the whole by Americans also show some increase in American concern for Jewish power and dual loyalty between the United States and Israel. There is certainly enough residual antisemitism of the older traditional kind for it to be exacerbated and made popular should the new kind of antisemitism succeed. The success or failure of this kind of antisemitism will turn on events between now and the year 2000 difficult to predict, including the American climate for pluralism and the promotion of group interest.

In sum, there are several potential scenarios for Jewish orientation and behavior in the year 2000 which will depend on:

- The American general drift—As in other areas, Jews, although they may differ from the American norm, will drift with the American norm wherever that norm goes, right or left.
- The degree of assimilation—Such an occurrence, in contrast to survivalism in the AJ community, will influence the degree of liberalism and the depth of specific Jewish concern.
- The perceived self-interest of American Jews—The various forms of antisemitism will influence AJ attitudes on a variety of issues.
- Events related to Israel—Liberalism's views on Israel, and the degree to which Israel remains at the center of the AJ civil religion, will influence political behavior.

Jewish ability to influence the political scene in America may be shrinking because of the geographical dispersion mentioned earlier and the shrinking percentage of the American electorate which the Jewish community comprises. Also troubling is some still sketchy evidence that Jews may be becoming like other Americans, ceasing to vote in disproportionate numbers. If this is confirmed as a trend it could be extremely serious and could pose an important agenda item for the AJ community. On the other hand, as has been mentioned earlier, along with the dispersion of the American Jewish community has come broader Jewish influence and political participation; Jewish interest in and penetration of political structures and the acceptance of Jews in the political arena has made it possible for Jewish talent to be exploited and to maximize its influence in the political arena, perhaps as never before. Thus, Jews may continue to have a fair share of influence on the American scene into the 21st century.

## XII. Jewish Communal Organization

The Jewish community in the United States has been both envied and ridiculed for its supposed over-organization. Certainly the proverbial visitor from Mars would have a difficult time understanding the alphabet soup of Jewish organizations. Still, most of these perform important functions, and the whole configuration has contributed to the vitality of AJ life. Survey data suggest that the leaders of major organizations are largely in step, ideologically, with the Jewish "masses". The communal structure is as representative and democratic as one is likely to find in a voluntary system.

The level of Jewish charitable giving is most envied. Except for the Mormons, it exceeds by far the average

charitable contribution of any other American subgroup or of Americans in general. The UJA/Federation system alone now raises over 3/4 of a billion dollars in annual campaigns, returning to small but steady annual increases after a plateau in the mid- and late 1970s. But to get a fuller picture of Jewish philanthropy, one must add to this the hundreds of millions of dollars contributed each year to one-time capital campaigns, synagogues, Jewish educational institutions, national and local agencies of the Jewish community, scores of Israeli institutions, hospitals, colleges and the like, as well as non-charitable contributions to the American political process based on Jewish interest. All of this happens even while Jews are increasingly overrepresented in the fund raising campaigns of America's universities, museums, health drives, other charitable institutions, and the American political process in general. *Tzedakah* is certainly entrenched as a part of contemporary Judaism, and giving, it has been pointed out, has become more than helping others. It has become a form of Jewish identity, a religious ritual in itself.

And yet there are concerns about the possible erosion of the philanthropic impulse. While Jewish philanthropy depends on a kind of voluntary progressive taxation, that is, it depends most heavily on large gifts, it must also be concerned with the numerical base of its campaign. The growth of direct mail campaigning, and the potential of two-way cable TV contributing indicate that they could become dominant fund raising forms in America, and in New York and other cities the number of contributors shrinks slowly but continually each year. Secondly, in spite of the upward trend of giving, it has not increased in real dollars over the last decade. The competition for Jewish philanthropic dollars has increased as antisemitic exclusion has decreased. Jews are now welcome and command great prestige from participating in the campaigns of universities and the arts. As Milton Goldin points out, there are no Jewish institutional equivalents to the giant gifts in recent years, such as the Annenberg \$150 million gift to the Corporation for Public Broadcasting or the Linsky \$40 million gift to the Metropolitan Museum of Art. The impulse to *tzedakah* may outlive the automatic translation of this impulse to Jewish causes in general and the UJA/Federation in particular. A post-Holocaust, post-establishment of the state of Israel generation may not contribute automatically to Israel, particularly in a non-crisis atmosphere. As will be suggested further on, how Jewish philanthropies respond to this reality will probably determine the level of Jewish support in the year 2000. Support there will be, and it will be substantial. The direction, growing or shrinking, is an open question.

Despite visionary efforts in the first decade of the 20th century, there is no serious belief that it is possible, even if it were desirable, to organize all of American Jewry under one organizational structure, umbrella, congress or council. At least since World War II, all concepts of the AJ community presumed some degree of pluralism. Within this pluralism, however, questions arise as to who is "more equal."

In the 1950s, there was a great growth of synagogues. Synagogues were the institution *par excellence* of the suburbanizing post-war Jewish community. Herberg, in *Protestant, Catholic, Jew*, saw the need for all Americans to

identify under one of these religious umbrellas. Particularly the Conservative movement saw itself, in a variation of Mordecai Kaplan's vision, as a center for an entire gamut of activity of the Jewish community. This notion has changed. In an increasingly secular society, there is less of a demand for individuals to identify with a synagogue; the synagogue never achieved the totality of identification which was sought or imagined possible in the 1950s; an aging society has less demand for synagogue affiliation so long as affiliation came primarily for the Jewish education of children. Synagogues are also beset by financial problems, often with large underutilized plants and no longer ideal locations for a mobile Jewish population. Synagogues are now adjusting rapidly to new realities. They are learning to serve the new alternative family structures which are becoming more common. They are basing affiliation on the associational needs of adults as well as on the Jewish education of the young. Some have experimented successfully with dividing their membership into *bavurot*, or small face-to-face associations, providing for a major expressed need for intimacy in the absence of extended family systems. In some way, synagogue affiliation in the year 2000 will be stronger because it will be based more on voluntary choice and identity than on being "the thing to do." But it is not likely that synagogues will be an all-inclusive, dominant or overriding force in the Jewish community in the year 2000.

Another particularly peculiar American institution has been the community center or YMHA. It has succeeded in capturing the loyalty of hundreds of thousands of American Jews with various degrees of intensity. It serves as one of the places within the Jewish community for interdenominational (Orthodox-Conservative-Reform) Jewish association and interchange, and for some, non-religious Jews, may even serve as a primary source of Jewish identity. Increasingly the centers are seen as having Jewish education and the building of Jewish identity as a primary function. However, the centers have never pretended to be nor are they likely to become a primary or dominant force in the organization of American Jewish life.

The early form of Jewish organization in America was the *landsmanshaft* and the "cousin's club." Besides personal services, these groups provided burial, credit unions, and similar social services. The integration and social mobility of American Jews and the coming of social insurance made these groups shrink in size and importance. But giant fraternal or other membership groups replaced them, such as B'nai B'rith and Hadassah. Whether fraternal or Zionist in purpose, large membership groups are aging, if not already shrinking in numbers. It is hard to imagine a scenario for the year 2000 in which they will significantly increase their numbers or influence. Women's organizations or "divisions" or "leagues" of general organizations have largely *not* disappeared in spite of the growing penetration of women into the activities and leadership of previously all male Jewish groups. Women's divisions are often maintained because they still raise significant funds. But with more women in the work force and the continued integration of women in the larger society, the importance of such groups is not likely to grow, and some may disappear altogether by the year 2000.

Major community relations or "defense" agencies con-

tinue to play an important role in AJ life. But whatever their origins, they no longer purport to speak for American Jewry. They speak for their constituents, and that is their strength. While Federations and other umbrella organizations deal with consensus, these organizations can be more specific in their ideologies, and show the way toward later consensus and provide outlets for parts of the Jewish community that have a certain orientation. If, as some have argued, there are too many groups in AJ life, certainly it will be impossible for any one of them, even by the year 2000, to deal with all the political and philosophical differences within the AJ consensus.

At least since the mid-1960s it has appeared that if any institution of AJ life were to be dominant, it would be the Federation system. Increasingly it is the collector and disbursing of the largest amount of funds. It has attracted the "movers and shakers" of the AJ community. It sees itself as an instrument of the community, but this gives it entry into most of the concerns of the community. Increasingly, it has been turned to by those outside of the Jewish community. Its annual assemblies are the major gathering places of AJ power. At the same time, Federations have never been able, even to the extent that they might want to, to develop discipline within the community, on function or fund raising. Individual fund raising activities proliferate, even as the Federation system flowers. And one or another agency grouping outside of the system could become increasingly important. For instance, the importance and attraction of political work has made AIPAC, in spite of its lack of tax deductibility, a favorite agency for many Jewish philanthropists.

There are two possible scenarios for the year 2000:

A. The Federation system could become more dominant because its power feeds on itself and gives it the potential for continued growth. It has resources which give it the opportunity for new initiatives. There is also an impetus born of financial stringency in the welfare and non-profit fields for greater accountability, avoidance of waste and duplication. And this impetus feeds the Federation system. Finally, so long as there is consensus among American Jews on the major issues, there is great likelihood of leaning on a common institution. All of these factors suggest a stronger federation system in the year 2000.

B. The Jewish community could be torn by specific issues which would strengthen disparate approaches and weaken the Federation—issues such as priorities in funding and developments in Israel. Further, because Federation financial strength has not been growing rapidly enough to keep up with the financial needs of local and national agencies, they may become more independent of the Federation as they become more dependent on their own financial efforts and public funds. Personal needs toward independence and self-determination by lay and professional leaders may also prove very powerful goads to independent community development. There are, after all, no sanctions in voluntary systems, and this is very different from the government within a government which the Jewish communities formed in other times and places.

It is most likely that the scenario which evolves will hinge on whether the large Federation system, sometimes impersonal, can continue to command the personal sense of involvement with a philanthropic product which is smaller and more specific. "Israel" is no longer an automatic stimulus to contributing. Federations will need to create ways (such as they have begun to do with Project Renewal) for contributors to have more access to the governance and therefore the results of philanthropy. If the large system can make this transition, it may continue to grow into the 21st century. Otherwise, the independent and more specialized agencies will probably grow increasingly important.

In any event, Federations will be important into the 21st century, and will evolve in three directions by the year 2000:

A. Federations will continue the trend (which has been evident at least since the mid-60s), toward shifting their resources away from social services to troubled and at-risk populations, and towards community-building activities. The former has increasingly become the public sector's responsibilities, even when money is conduited through private and Jewish agencies. And survivalist concerns mean that a greater percentage of Federation resources will go to Jewish education, culture, informal education, campus services, and other activities designed to maintain the future of the Jewish community. Reagan budget cuts have deflected Federations temporarily to a revived interest in social services, but the long-term trend will continue. Questions of war and peace will determine the proportion of Federation funds going to Israel and spent in the U.S.

B. In some way, shape or form, Federations will evolve, as they have already begun to do, toward synagogues. Circuitous methods may be used. In some cities, Federations now have special funds for particular projects of synagogues. Federations may rent space in synagogue buildings for outstationing various agency services. Certainly Federations will increasingly fund Jewish education, either relieving synagogues of the burden through communal sponsorship, or funding synagogues for that purpose, or a combination of both.

C. There will be increasing development of regional and national systems for the solicitation and rating of potential givers and meeting of domestic needs in a mobile society. The Federations are coming to realize that they cannot afford to operate on a city-by-city basis without articulation among them.

American Jewry will continue to support a variety of organizational forms well into the 21st century.

### XIII. General Theories About the Trends

Several theories or themes emerge as the interpretation of all of the above in terms of the future of the AJ community:

#### A. As America Goes

It is apparent, as was stated earlier, that the future AJ community will be shaped in large measure by the Ameri-

can future. The argument can be made that American trends will not only influence but will determine Jewish trends. For instance, during the post-World War II baby boom, Jewish fertility rates almost caught up, briefly, with the American rate. Jews may be *over*-susceptible to American fashion. Not only in demographics may this be true—fertility, divorce, etc.—but in politics, importance of religion, even attitudes toward Israel. The open questions are the size of a window through which Jews may move despite national trends, and the degree to which the intellectually important AJ community may be able to influence those larger American trends, despite the small size of American Jewry.

### B. Limited Options

A variant on the above theme has been sounded by Charles Silberman and others. The case is made for limited ability of American Jews to influence the quantitative trends. Therefore, a counter-emphasis is suggested on improving the quality of Jewish life of those who choose to remain identified. This limits the options and pinpoints the strategies.

### C. Bi-Polarity

As has been illustrated earlier, one can interpret much of the data as demonstrating that the AJ community is in the process of separating into two distinct groups. One group, the smaller, will be more Jewishly educated, more identified, more involved in Jewish matters. The other group, the larger, will be largely uneducated Jewishly, less involved, and less identified and dependent upon their stores of Jewish "capital" for their survival as Jews. They will be vulnerable to being lost from the Jewish people, but still Jewish enough to have their attention captured in a crisis, and to be worked on towards winning over their sons and daughters to the other group.

### D. Jewish Disaster

There are those who see in the demographic and Jewish education trends an onrushing Jewish disaster. The 21st century will see the elimination of American Judaism as a significant number or force, and the survival of only very few thousands who do not disappear as Jews or make *aliyah* to Israel. We will editorialize at least to the extent of saying that the facts do not appear to support such a scenario.

### E. Ebb and Flow

Ebb and flow may be more characteristic of Jewish life than triumphalism or extinction. It is argued that Jews are indeed in the process of shrinking numerically and culturally. But as the group shrinks to a smaller but still sizable core, it is a naturally more committed core which will proceed with the process of growth. Thus, Jewish losses are a kind of natural selection, weeding out and ultimately strengthening the species. This point of view would be more persuasive if Jews were not numerically such a small, endangered species on the planet.

### F. Consensus

A different view focuses on the earlier defined American civil Judaism and other areas where a strong majority consensus appears. Without denying the possibility of some numerical shrinkage, this view concentrates on the stronger center which appears capable of evolving for future strength and maintaining an American Jewish community of vigor into the next century.

### G. Israel as the Key

It is also possible to review the data and to see all the interplay between AJ and Israeli society as providing the key to the AJ future. Will Jews continue to be liberal? This may depend on whether the liberal establishment becomes identified as the anti-Israel camp. Will antisemitism be a factor in American society? This may depend on political developments in the world regarding Israel as we see the emergence of the new kind of antisemitism. Will AJ philanthropy remain a vital segment of American Jewish communal organizations? This may depend on the relationship and closeness between American Jews and Israel and the continued dependence or independence of Israel on help from outside. Will an American expression of Judaism, culturally and religiously, continue to emerge and be strong? This may depend in part on the dialogue between the AJ community and Israel. American Jews could be separated from a more independent Israel which writes off the Diaspora, a largely Sephardic Israel which does not see itself as connected with American Judaism. American Jews might water down their own vision of Israel's centrality as part of their assimilation. Or these same factors could speed the development of a strong independent culture and religion of American Jewry. At least in some significant ways, the future of the AJ community in the 21st century will be shaped by the future of American Jewish-Israeli relations.

It should be noted that all of the above views are not totally contradictory or mutually exclusive. They are rather questions of emphasis for building strategies. For example, the consensus school may agree that there is some bi-polarity. But this school would suggest that the non-identified part of the bi-polar division is a group that falls off the edge, and the other group is large enough to form a basic consensus. Similarly, almost everyone foresees some numerical shrinkage into the first decades of the 21st century.

On one point, almost all agree. The United States is proving a unique crucible for the confrontation of Jewish identity and modernity. The AJ community has been allowed, and is eager and able, to enter into the American mainstream as has no relatively small Jewish community in a host country before. AJ leaders and organizations have been similarly allowed and eager to maintain Jewish identity as they enter the American mainstream. The ability to do so is the great Jewish adventure of the Diaspora. As Gershon Cohen has written, "The great ages of Jewish creativity have always been the product of the challenge of assimilation and the response of leaders who were to a certain extent assimilated themselves."

## Estimated Jewish Population in 172 Cities, Towns, Suburbs and Metropolitan Areas in the United States and Canada

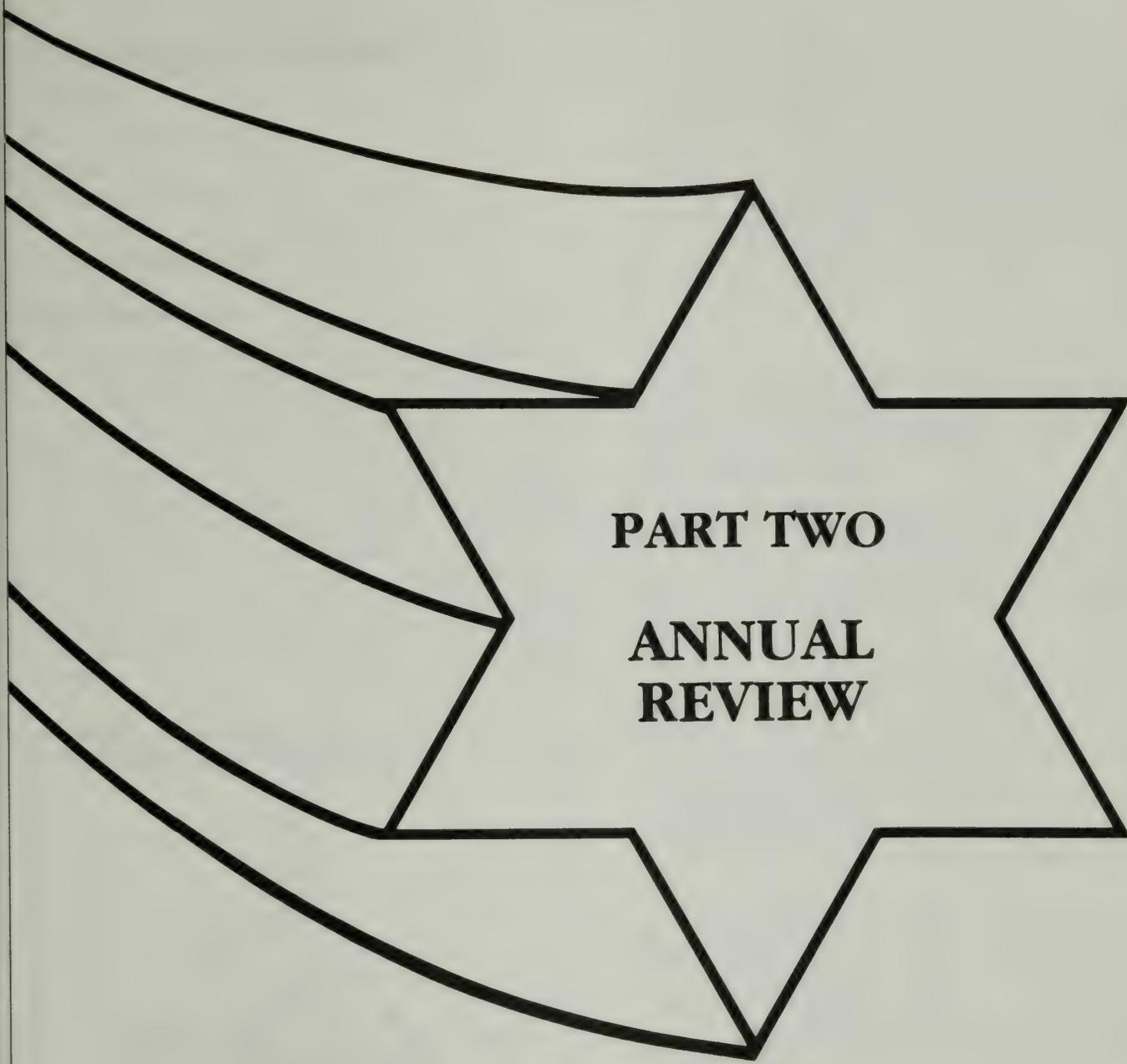
New York, N.Y. ....	1,734,500	Stamford, Ct. ....	12,000	Manchester, N.H. ....	3,000
Los Angeles, Calif. ....	500,870	New Orleans, La. ....	12,000	Tulsa, Okla. ....	2,900
Philadelphia, Pa. ....	295,000	Springfield, Mass. ....	11,000	Canton, Ohio ....	2,850
Miami, Fla. ....	253,340	Tampa, Fla. ....	10,500	Waterbury, Ct. ....	2,800
Chicago, Ill. ....	248,000	Indianapolis, Ind. ....	10,000	Reading, Pa. ....	2,800
Boston, Mass. ....	170,000	Worcester, Mass. ....	10,000	Cumberland County, N.J. ....	2,750
Washington, D.C. ....	157,335	Framingham, Mass. ....	10,000	New Bedford, Mass. ....	2,700
Toronto, Ont. ....	115,000	Delaware ....	9,500	Savannah, Ga. ....	2,600
Metropolitan New Jersey. ....	111,000	Ottawa, Ontario ....	9,500	Newport News, Va. ....	2,575
Baltimore, Md. ....	92,000	Pinellas County, Fla. ....	9,500	Ft. Myers, Fla. ....	2,500
Montreal, Quebec ....	90,000	Englewood, N.J. ....	9,300	London, Ontario ....	2,500
San Francisco, Calif. ....	80,000	Louisville, Ky. ....	9,200	Salt Lake City, Utah ....	2,500
Cleveland, Ohio ....	70,000	Memphis, Tenn. ....	9,000	Oklahoma City, Okla. ....	2,400
Detroit, Michigan ....	70,000	Syracuse, N.Y. ....	9,000	Durham-Chapel Hill, N.C. ....	2,400
Bergen County, N.J. ....	69,300	San Antonio, Texas ....	9,000	Columbia, S.C. ....	2,280
South Broward, Fla. ....	60,000	Portland, Ore. ....	8,845	Flint, Mich. ....	2,200
Orange County, Calif. ....	60,000	Ocean County, N.J. ....	8,100	Utica, N.Y. ....	2,100
St. Louis, Mo. ....	53,500	Richmond, Va. ....	8,000	Champaign-Urbana, Ill. ....	2,000
Fort Lauderdale, Fla. ....	50,000	Clifton, Passaic, N.J. ....	7,700	Lexington, Ky. ....	2,000
Pittsburgh, Pa. ....	45,000	St. Paul, Minn. ....	7,500	Chattanooga, Tenn. ....	2,000
Palm Beach County, Fla. ....	45,000	Sarasota, Fla. ....	7,500	Fresno, Calif. ....	2,000
Boca Raton, Fla. ....	40,000	Sacramento, Calif. ....	7,000	Daytona Beach, Fla. ....	2,000
Phoenix, Ariz. ....	35,000	Orange County, N.Y. ....	7,000	Windsor, Ontario ....	2,000
Oakland, Calif. ....	35,000	Jacksonville, Fla. ....	6,800	Peoria, Ill. ....	1,900
San Diego, Calif. ....	34,000	Omaha, Neb. ....	6,500	South Bend, Ind. ....	1,900
Monmouth County, N.J. ....	33,600	Harrisburg, Pa. ....	6,500	Lansing, Mich. ....	1,850
Atlanta, Ga. ....	33,500	Toledo, Ohio ....	6,300	Quad Cities, Ill. ....	1,800
North Jersey, N.J. ....	32,500	Akron, Ohio ....	6,000	Lancaster, Pa. ....	1,800
Central New Jersey ....	32,000	Dayton, Ohio ....	6,000	Montgomery, Ala. ....	1,800
Denver, Colo. ....	30,000	Portland, Me. ....	5,550	Haverhill, Mass. ....	1,650
Southern New Jersey ....	28,000	Schenectady, N.Y. ....	5,400	Little Rock, Ark. ....	1,600
Houston, Texas ....	28,000	Youngstown, Ohio ....	5,230	Augusta, Ga. ....	1,500
Hartford, Ct. ....	26,000	Nashville, Tenn. ....	5,080	Grand Rapids, Mich. ....	1,500
Milwaukee, Wis. ....	23,900	Allentown, Pa. ....	4,980	Knoxville, Tenn. ....	1,350
Delaware Valley, Pa. ....	23,000	Palm Springs, Calif. ....	4,950	Mobile, Ala. ....	1,250
Minneapolis, Minn. ....	22,000	Albuquerque, N.M. ....	4,500	Shreveport, La. ....	1,200
Rhode Island ....	22,000	Calgary, Alberta ....	4,500	Baton Rouge, La. ....	1,200
Cincinnati, Ohio ....	22,000	Madison, Wis. ....	4,500	Corpus Christi, Texas ....	1,200
Dallas, Texas ....	22,000	Birmingham, Ala. ....	4,500	Southern Illinois ....	1,200
New Haven, Ct. ....	22,000	El Paso, Texas ....	4,500	Troy, N.Y. ....	1,200
Northern Middlesex, N.J. ....	19,750	Somerset County, N.J. ....	4,100	Ft. Wayne, Ind. ....	1,200
Raritan Valley, N.J. ....	19,600	Northwest Indiana ....	4,000	Evansville, Ind. ....	1,200
Rochester, N.Y. ....	19,600	Norwalk, Ct. ....	4,000	Steubenville, Ohio ....	1,200
Seattle, Wash. ....	19,500	Wilkes-Barre, Pa. ....	4,000	Springfield, Ill. ....	1,100
Kansas City, Mo. ....	19,000	Charlotte, N.C. ....	4,000	Elmira, N.Y. ....	1,100
North Shore, Mass. ....	19,000	Greenwich, Ct. ....	4,000	Duluth, Mn. ....	1,100
Winnipeg, Manitoba ....	18,500	Hamilton, Ont. ....	3,750	Charleston, W. Va. ....	1,075
Buffalo, N.Y. ....	18,500	Edmonton, Alberta ....	3,600	Roanoke, Va. ....	1,050
San Jose, Calif. ....	18,000	Ft. Worth, Texas ....	3,600	Lewiston-Auburn, Me. ....	1,000
Bridgeport, Ct. ....	18,000	Austin, Texas ....	3,600	Asheville, N.C. ....	1,000
Tucson, Ariz. ....	18,000	Berkshire County, Mass. ....	3,500	Columbus, Ga. ....	1,000
Las Vegas, Nevada ....	17,000	Danbury, Ct. ....	3,500	Wichita, Ks. ....	1,000
Morris-Sussex Counties, N.J. ....	16,000	Charleston, S.C. ....	3,500		
Orlando, Fla. ....	15,000	Des Moines, Iowa ....	3,500		
South County, Fla. ....	15,000	Eastern Connecticut ....	3,500		
Columbus, Ohio ....	15,000	Jersey City, N.J. ....	3,500		
Long Beach, Calif. ....	13,500	Scranton, Pa. ....	3,400		
Tidewater, Va. ....	12,100	Broome County, N.Y. ....	3,000		
Albany, N.Y. ....	12,000	Greensboro, N.C. ....	3,000		
Atlantic County, N.J. ....	12,000	Kingston, N.Y. ....	3,000		
				TOTAL UNITED STATES ....	5,920,890
				TOTAL CANADA ....	305,000

## World Jewish Population

1. United States . . . . .	5,920,890	31. Ethiopia . . . . .	8,000	61. Singapore . . . . .	450
2. Israel . . . . .	3,436,100	32. Denmark . . . . .	7,500	62. Egypt . . . . .	400
3. Soviet Union . . . . .	2,630,000	33. Bulgaria . . . . .	7,000	63. Japan . . . . .	400
4. France . . . . .	650,000	34. Tunisia . . . . .	7,000	64. Lebanon . . . . .	400
5. United Kingdom . . . . .	410,000	35. Greece . . . . .	6,000	65. Zambia . . . . .	400
6. Canada . . . . .	305,000	36. Poland . . . . .	6,000	66. El Salvador . . . . .	350
7. Argentina . . . . .	300,000	37. Yugoslavia . . . . .	5,500	67. Jamaica . . . . .	350
8. Brazil . . . . .	150,000	38. Peru . . . . .	5,200	68. Albania . . . . .	300
9. South Africa . . . . .	118,000	39. New Zealand . . . . .	5,000	69. Trinidad & Tobago . . . . .	300
10. Hungary . . . . .	80,000	40. Syria . . . . .	4,500	70. Hong Kong . . . . .	250
11. Iran . . . . .	70,000	41. Costa Rica . . . . .	2,500	71. Pakistan . . . . .	250
12. Australia . . . . .	67,000	42. Guatemala . . . . .	2,000	72. Afghanistan . . . . .	250
13. Uruguay . . . . .	50,000	43. Panama . . . . .	2,000	73. Dominican Republic . . . . .	200
14. Rumania . . . . .	45,000	44. Zimbabwe . . . . .	1,960	74. Honduras . . . . .	200
15. Belgium . . . . .	41,000	45. Ireland . . . . .	1,900	75. Nicaragua . . . . .	200
16. Italy . . . . .	41,000	46. Cuba . . . . .	1,500	76. Philippines . . . . .	200
17. Germany . . . . .	38,000	47. Paraguay . . . . .	1,200	77. Zaire . . . . .	200
18. Mexico . . . . .	37,500	48. Algeria . . . . .	1,000	78. Haiti . . . . .	150
19. Chile . . . . .	30,000	49. Ecuador . . . . .	1,000	79. Indonesia . . . . .	100
20. Netherlands . . . . .	30,000	50. Finland . . . . .	1,000	80. Barbados . . . . .	70
21. Turkey . . . . .	24,000	51. Luxembourg . . . . .	1,000	81. Burma . . . . .	50
22. Morocco . . . . .	22,000	52. Norway . . . . .	900	82. Malta . . . . .	50
23. Switzerland . . . . .	21,000	53. Bolivia . . . . .	750	83. China . . . . .	30
24. Sweden . . . . .	17,000	54. Curacao . . . . .	700	84. Cyprus . . . . .	30
25. Venezuela . . . . .	15,000	55. Gibraltar . . . . .	600	85. Libya . . . . .	20
26. Austria . . . . .	13,000	56. Portugal . . . . .	600	Europe . . . . .	4,102,350
27. Colombia . . . . .	12,000	57. Surinam . . . . .	500	Americas . . . . .	6,839,560
28. Czechoslovakia . . . . .	12,000	58. Yemen Arab Republic . . . . .	500	Asia . . . . .	3,353,810
29. Spain . . . . .	12,000	59. Iraq . . . . .	450	Africa . . . . .	159,340
30. India . . . . .	8,000	60. Kenya . . . . .	450	Oceania . . . . .	72,000

Source: Jewish Information Center, New York, *World Zionist Handbook*; Facts on File.

WORLDWIDE . . . . . 14,527,150



**PART TWO**

**ANNUAL  
REVIEW**



## Highlights of the Year 5745

*Jewish Telegraphic Agency*

*Noah M. Bee,  
JTA political cartoonist*

### THE MIDDLE EAST

#### September 1984

A flurry of diplomatic activity over south Lebanon suddenly raised hopes that Israel soon may be in a position to pull its forces out. Prime Minister Shimon Peres publicly predicted that the Israel Defense Force will leave Lebanon during the new Hebrew calendar year, 5745.

The new government also seems to have modified the position long held by its predecessor that any pullback of Israeli troops must be accompanied by the simultaneous withdrawal of Syrian forces from Lebanon.

Declaring that the road to peace in the Middle East is "long and hard," President Reagan told the United Nations General Assembly that he is as committed today to his September 1, 1982 peace initiative as he was on the day he issued it.

"That initiative remains a realistic and workable approach, and I am committed to it as firmly as on the day I announced it," the President declared. He said that the foundation of this plan remains Security Council Resolution 242.

Foreign Minister Abdel Meguid of Egypt told Deputy Prime Minister and Foreign Minister Yitzhak Shamir of Israel that Egypt is interested in improving its relations with Israel. But he made it clear that Israel's continued presence in Lebanon is an obstacle in that direction.

#### October

A resolution urging the United States to move its Embassy in Israel from Tel Aviv to Jerusalem was approved by voice votes in both the Europe and Middle East and International Operations subcommittees of the House Foreign Affairs Committee.

Opposition to the resolution was expressed only by Reps. George Crockett (D. Mich.), Larry Winn (R. Kan.) and Ed Zschau (R. Calif.). The resolution is a sense of the Senate resolution and does not require the President's signature. President Reagan has opposed moving the Embassy at this time.

The House approved the establishment of a free trade area with Israel by a 416-6 vote. The Senate adopted a similar bill by a 96-0 vote the prior week. Differences between the two bills will be ironed out by a conference committee but the final legislation is expected to be adopted by Congress before it adjourns.

The only concern about the Free Trade Act which was sought by the Reagan Administration, came from some of the areas whose products could be hurt by Israeli competition.

U.S. Trade Representative William Brock has given written assurances that "the import sensitivity of textile apparel, leather goods and footwear, will be taken into account in negotiating with Israel."

Brock, who will be negotiating the FTA with Israel, also said, "the elimination of Israel's export subsidies in these areas will serve as a precondition for U.S. agreement to this free trade zone."

President Reagan, stressing the United States commitment to help in "revitalizing the Israeli economy and putting it on the road to sustained recovery," announced that he and Shimon Peres have agreed to the establishment of a joint economic development group to cooperate toward achieving this goal.

"We have agreed to explore with Israel ways to enhance its growth and development prospects through structural adjustment, increased trade and investment, as well as American aid," Reagan said in a farewell statement in the White House Rose Garden after a two-hour meeting with Peres and Foreign Minister Yitzhak Shamir.





Reagan said that he and Peres have also instructed their negotiators on the Free Trade Area (FTA) between the two countries to reach an agreement within 30 days. The President said this agreement, which he noted was the first FTA between the United States and another country, by expanding Israel's export market will be important in helping Israel on the way to economic recovery and it will also be a boost for the United States. Peres stressed that the new unity government he heads is "determined to tackle our economic difficulties head on." He added that the "support of the President, the United States government and the American people is source of strength and inspiration to all of us."

The Israeli Prime Minister, who met with Reagan previously as the leader of the Israeli opposition, said that his latest meetings in Washington have left him with the belief that "relations between the United States and Israel have reached a new level of harmony and understanding."

The 39th session of the General Assembly overwhelmingly rejected an Iranian proposal to expel Israel from the world body. The vote was 80-41 with 22 abstentions.

This was the third consecutive year that Iran attempted—and failed—to have Israel suspended from the General Assembly by introducing an amendment to reject its credentials. Israel's credentials came up for approval before the 39th session of the General Assembly along with the credentials of 126 other countries.

The Iranian motion was defeated after Denmark introduced a countermotion not to deal with it. The same procedural maneuver was responsible for the defeat of a similar Iranian motion last year. It was undertaken then by Norway. The vote at that time was 79-43 in favor of the Norwegian move with 19 abstentions.

## November

A prominent Spanish Socialist politician, Enrique Mujica-Herzog, is preparing himself for the task of becoming his country's first Ambassador to Israel, according to well-informed sources in Madrid. The sources said that Spain is taking seriously warnings by West European nations that failure to establish diplomatic relations with Israel could add to Spain's difficulties in joining the European Economic Community (EEC) at the beginning of 1985.

Israeli and Lebanese military delegations met at the Lebanese border village of Nakura to begin negotiations aimed at the withdrawal of the Israeli Defense Force from south Lebanon.

The talks are held at the headquarters of the United Nations Interim Force in Lebanon (UNIFIL) and are officially under UN auspices. UNIFIL commander, Gen. William Callaghan of Ireland, is attending, but the Israelis and Lebanese disagree sharply on the nature of the UN role.

The Reagan Administration announced that the U.S. and Iraq were resuming diplomatic relations and at the same time stressed that the move will not be harmful to Israel.

"It has no effect on our relations with Israel which continue to be stronger than ever," a senior Administration official said in briefing reporters on the move which took place immediately. The official pointed out that Iraq no longer considers itself a "front line state" in the Arab-Israeli conflict.

## December

Israeli officials expressed shock, anger and disappointment over the joint communique issued by Egyptian President Hosni Mubarak and King Hussein of Jordan endorsing the Palestine Liberation Organization as a full partner in negotiations to resolve the Arab-Israeli conflict. There was no official reaction.

The communique, issued simultaneously in Cairo and Amman, followed three days of talks between Mubarak and Hussein in the Egyptian capital, their first summit meeting since Jordan, two months earlier, resumed diplomatic relations with Egypt which it broke in 1979 in protest against the Egyptian-Israeli peace treaty.

Israeli Prime Minister Shimon Peres, returning from Paris, said his three-day visit to France had strengthened Israel's international position as well as Franco-Israeli relations.

Peres said that in his talks with President Francois Mitterand, he raised the issue of Syrian Jewry and there was a possibility that Syria may now allow a limited number of exit visas for Jews. He did not make clear whether he learned this from the French President, who met with President Hafez Assad of Syria in Damascus only a week before Peres arrived in Paris.

Nigeria is prepared to restore diplomatic relations with Israel following Israeli withdrawal "from all occupied Arab territories" and its breaking of links with South Africa, the World Jewish Congress reported.

A United Nations seminar on religious tolerance was used as the platform for an unprecedented attack on Jews and Judaism by the Saudi Arabian delegate who said at one point that Hitler must have had good reasons to want to exterminate the Jews.

The 40-minute diatribe by Dr. Maaruf Al-Mawalibi was allowed to continue uninterrupted. The President of the Seminar, Adam Lopatka of Poland, did not react to it and refused a request by the Israeli delegate, Hebrew University Prof. Eliezer Ravitzki, that the seminar dissociate itself from the attack.

Apart from Israel, only the United States and Costa Rica, among the 26 nations participating, spoke out against the Saudi's remarks. But many of the delegates privately expressed shock after the session.

**January 1985**

The Israel Defense Force began the first stage of its evacuation of south Lebanon—a pullback from the coastal town of Sidon and its environs to a new line along the Litani River.

A fleet of heavy army trucks arrived in Sidon to begin loading military materiel and equipment, some of which will be offloaded at the Litani line and the rest brought back to Israel. A senior officer said that the equipment move would not affect the operational capabilities of IDF units but the soldiers might experience some discomfort because of the removal of heating appliances and other amenities.

Israeli Defense Minister Yitzhak Rabin indicated that the Reagan Administration has agreed to provide Israel with \$1.8 billion in military aid for the 1986 fiscal year, a \$400 million increase over this year, but had made no decision on economic aid.

Emerging from a 30-minute meeting with President Reagan at the White House, Rabin would not say directly if the President had approved this figure. But he said while the increase "was not exactly what we wanted," the total



amount will be about \$1.8 billion. Israel had asked for \$2.1 billion in military aid. The White House confirmed the \$1.8 billion sum.

**February**

The escalation of terrorist activity in the West Bank, including the murder of an Israeli reserve soldier in Ramallah, has sharpened the confrontation between militant Jewish settlers and their Knesset allies and the Labor-Likud unity government.

A no-confidence motion introduced by the ultra-nationalist Tehiya Party, accusing the government of softness and complacency in dealing with terrorists, was easily defeated in the Knesset. But Defense Minister Yitzhak Rabin, speaking for the government, was forced to concede that a serious situation existed in the territory.

On February 16 the Israel Defense Force completed the first stage of its withdrawal from south Lebanon. It is deployed on a line along the Litani River, just north of Tyre and a kilometer or so from the Mediterranean coast, stretching northeast to Jezzine and then turning south toward the southernmost boundary of the Bekaa valley.

The United States and the Soviet Union ended two days of talks on the Middle East in Vienna with no comment from either side.

The talks, which the U.S. repeatedly stressed were an exchange of views and not any form of negotiations, were conducted by delegations headed by Richard Murphy, Assistant Secretary of State for Near Eastern and South Asian Affairs, and Vladimir Polyakov, head of the Soviet Union's Near East Division and the Kremlin's expert on the Mideast. A State Department official, briefing reporters here before the talks began, said that the United States had





assured Israel and the Arab countries that the U.S. and the Soviet Union were not coming together "to impose a U.S.-Soviet plan on the area." The U.S. remains committed to direct negotiations between Israel and the Arab countries, the official said.

Ambassador Meir Rosenne raised Israel's concerns about the Vienna meeting when he met with Murphy. An Israel Embassy spokesman would not comment on whether Rosenne had felt reassured by Murphy's explanation of the U.S. approach toward the meeting.

This should be viewed in the "context of the management of U.S.-Soviet relations rather than in the context of the Middle East," the State Department official said. He said its purpose is "to help avoid miscalculations and to reduce the potential risk of U.S.-Soviet confrontation.

Prime Minister Peres had a 40-minute meeting with Pope John Paul II at the Vatican. A Vatican spokesman said afterwards that they discussed the Middle East, Jewish-Christian relations and Jerusalem among other topics but the main differences between Israel and the Vatican were not resolved.

Peres told reporters after the meeting that he did not ask the Pontiff for Vatican diplomatic relations with Israel, that he had made it clear that Jerusalem will always be the political capital of Israel with full respect for the religious rights of all faiths and that Israel remains hopeful but cautious with respect to recent Middle East peace moves.

### March

Intensive, high level contacts between Israel and Egypt resumed in Jerusalem and Cairo. Prime Minister Shimon Peres and three senior Cabinet ministers met for five hours with an unidentified Egyptian emissary of President Hosni Mubarak. Gen. Avraham Tamir, Director General of the

Prime Minister's Office, was scheduled to leave for Cairo.

In the Egyptian capital, Mubarak received visiting Israeli Energy Minister Moshe Shahal. The latter told Voice of Israel Radio later that the meeting was good and useful but divulged no details.

The Israeli Defense Force adopted an "iron fist" policy in south Lebanon. It is striking back hard and taking preemptive and preventive measures against Shiite guerrillas and Palestinian terrorists who have been harassing Israeli forces while they are engaged in their phased withdrawal from Lebanon, and the Israel-backed South Lebanon Army (SLA).

The get-tough tactics were ordered after the IDF sustained serious casualties, including four fatalities among senior and non-commissioned officers, within the first 48 hours of the completion of the first stage of the three-stage withdrawal process on February 16.

The new hard-line policy has yielded results. Defense Minister Yitzhak Rabin told the Knesset Tuesday that no IDF casualties had been reported since it was introduced. He reported further that 15 guerrillas had been killed, 22 wounded and 19 expelled from the areas of south Lebanon still held by the IDF.

Egyptian President Hosni Mubarak concluded three days of talks in Washington, including a White House meeting with President Reagan, apparently unable to gain a commitment from the United States to revive its active involvement in the Middle East peace process.

Mubarak suggested during the course of his meetings and discussions here that the U.S. should seize what he described as a "golden opportunity" presented by the agreement reached last month between Jordan and the Palestine Liberation Organization.

The agreement, concluded in Amman between PLO chief Yasir Arafat and King Hussein on the formation of a joint PLO-Jordanian delegation to negotiate a Middle East settlement, accepts "United Nations Security Council Resolutions" but does not explicitly state Resolutions 242 and 338. The U.S. has refused to recognize the PLO until it accepts those resolutions and specifically recognizes Israel's right to exist. Mubarak has proposed that the U.S. meet with a joint delegation of Jordanian and Palestinian representatives as part of an initial step toward direct negotiations with Israel. But in issuing his appeal, he left himself open to more questions than answers from President Reagan.

The deaths of two CBS television news cameramen in south Lebanon on March 21 brought Israel into sharp conflict with the giant American network.

CBS officials in New York were quick to condemn the Israel Defense Force. They charged on the basis of early eye-witness accounts—later shown to be questionable—that an IDF tank had deliberately fired on the cameramen during a skirmish with Shiite terrorists in Milki village, about 13 kilometers southwest of Tyre. According to the CBS executives, the killing was a manifestation of IDF hostility toward foreign news media.

CBS promptly canceled a series of Passover-Easter week broadcasts which were to have originated in Israel in April. They said this was not to punish Israel but was a gesture of mourning for the slain cameramen, both Lebanese nationals in CBS's employ.

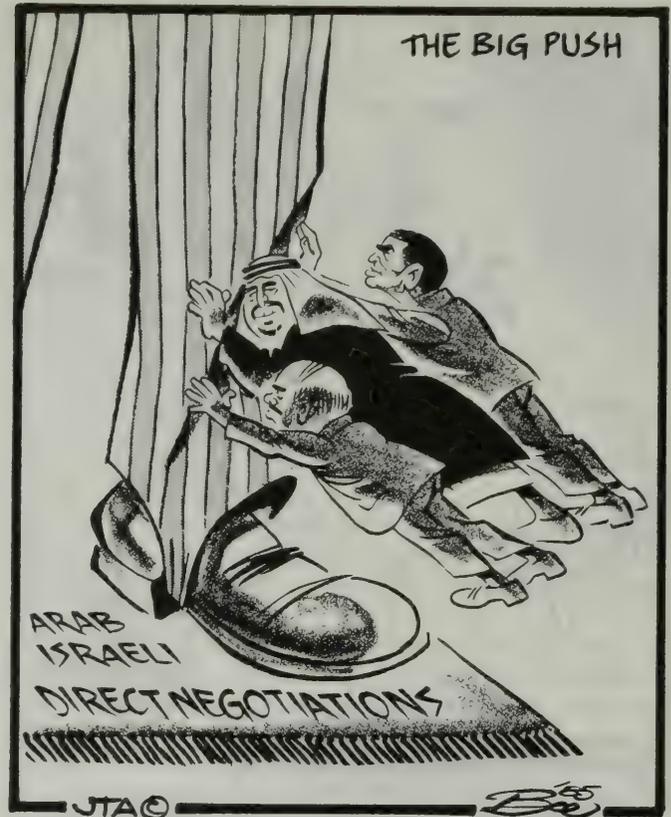
Israeli President Chaim Herzog accused the network of attacking Israel while remaining silent when the same terrorists Israel was fighting killed Americans. He demanded to know why CBS never protested or halted its broadcasts from Lebanon after 250 U.S. marines were killed in a car-bomb attack in west Beirut in 1983 by the same terrorists now harassing the IDF as it is in the process of withdrawing from south Lebanon.

Herzog noted that any journalist who enters a combat zone knows his life is in danger. The two CBS cameramen were killed and a third was wounded by rocket fire from an Israeli tank directed at armed Shiites in the village. Lebanese and foreign media accounts claimed initially that the tank had fired at point-blank range. CBS demanded that Israel establish a commission of inquiry to investigate the incident. This was flatly rejected by Prime Minister Shimon Peres.

**April**

Hundreds of Arabs detained in the Ansar camp in south Lebanon were released and 1,100 other detainees were transferred to a new camp inside Israel. Most of the 752 persons released are Shiite Moslems who were members of organizations regarded as "hostile" but who had not taken an active part in activities against Israel. The decision to release them is regarded as a goodwill gesture to defuse the explosive situation in the region. The last 752 inmates had hardly left when a fleet of Israel Defense Force bulldozers moved in to level the large tented and hutted area.

The Israel Defense Force withdrew from Nabatiya, a regional military and administrative center in south Lebanon, long a hotbed of Shiite terrorist activities.



Two Israeli soldiers were killed by a teen-age suicide bomber who blew up her car when it drew abreast of their jeep at a road intersection in south Lebanon. Two other soldiers were wounded and a local civilian was killed by the blast.

The suicide bomber was identified as Sana Mohaydaleh, a 16-year-old Shiite from the Zaharani region of south Lebanon. Only recently she appeared on a Beirut television program to declare her desire to become a "martyr" and enter heaven by killing "the highest number possible of our enemies." The Lebanese National Resistance Front claimed responsibility for Mohaydaleh's suicide mission.

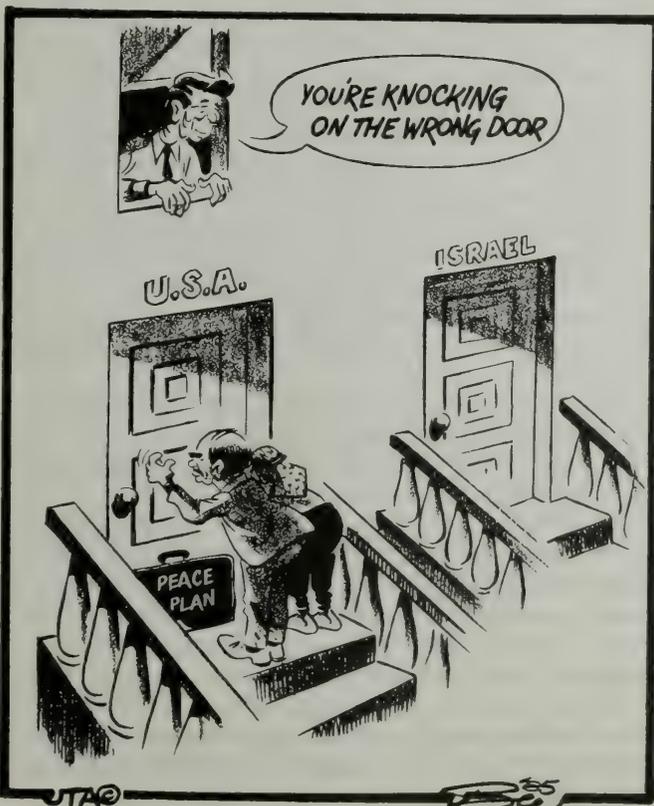
Secretary of State George Shultz stressed his commitment to Israel and urged Arab governments to agree to direct negotiations with the Jewish State.

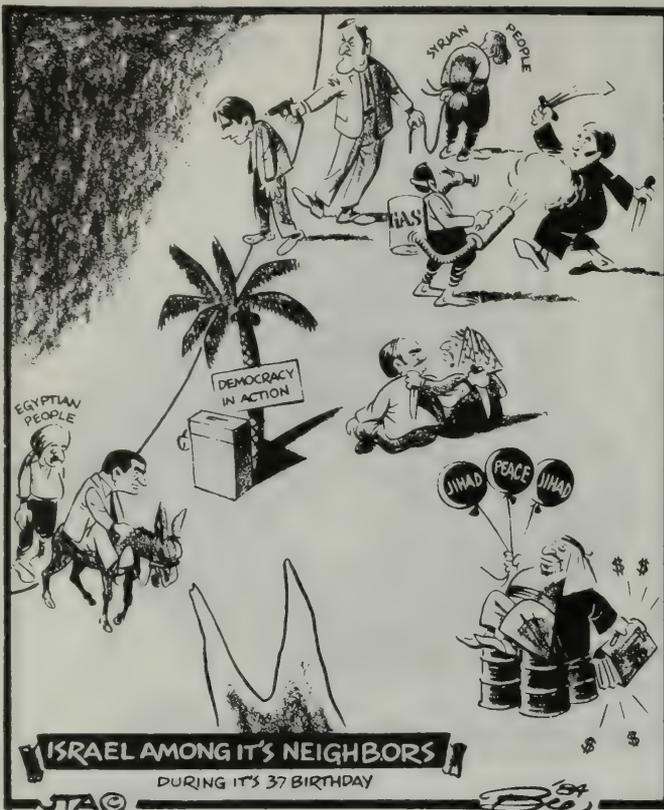
"Those who take risks for peace should know that the United States will help them defend themselves," he told some 1,200 persons attending the opening session of the 26th annual policy conference of the American Israel Public Affairs Committee (AIPAC) at the Hyatt Regency Crystal City Hotel in Arlington, Virginia.

**May**

Prime Minister Shimon Peres told the Cabinet there was "broad agreement" between Israel and the United States on reviving the Middle East peace process and that Secretary of State George Shultz recognized Israel's position that it is now up to the Arabs to decide on the future of the process.

Shultz and the Israelis are in agreement that the Arabs must put together a joint Jordanian-Palestinian delegation before any new round of negotiations can begin. Peres told





the Cabinet that no list of delegates had been presented to him by Shultz.

The first round of high level talks between Israel and Egypt ended in Cairo with progress reported on some bilateral issues but none in the dispute over Taba, the strip of beach on the Gulf of Aqaba claimed by both Israel and Egypt.

Demands for an official inquiry into the Lebanon war mounted following U.S. Ambassador Samuel Lewis' assertion that Ariel Sharon disclosed plans for the Israel Defense Force to invade Lebanon to special U.S. Middle East envoy Philip Habib on December 4, 1981 when Sharon was Defense Minister. The invasion occurred six months later, at the beginning of June 1982.

## June

The Reagan Administration's ripple of interest in reviving the Middle East peace process through negotiations involving a joint Jordanian-Palestinian delegation created waves in Israel.

The Administration, in a letter Secretary of State George Shultz sent to Prime Minister Shimon Peres and Deputy Prime Minister and Foreign Minister Yitzhak Shamir, lauded King Hussein of Jordan for his ostensible willingness to negotiate directly with Israel.

Hussein continued to press for U.S. recognition of the Palestine Liberation Organization and its inclusion in the peace process. He also insisted that negotiations between Israel and a joint Jordanian-Palestinian team be held under the auspices of an international conference whose participants would include the five permanent members of the United Nations Security Council.

Prime Minister Shimon Peres outlined in the Knesset a carefully drawn peace plan, proposing a multi-step procedure, and designed to make the United States ease its pressure for Israel to look favorably on Jordanian King Hussein's approach, while warding off Knesset critics.

The plan called for direct talks between Israel and its neighbors, without preconditions but opposing any negotiations with the Palestine Liberation Organization. The first stage would be talks between the United States, Israel, Jordan, Egypt and Palestinian delegates who are not PLO members.

A series of economic liberalization measures in the West Bank will be capped by the establishment of the first Arab bank in the territory, according to the head of the civil administration, Col. Freddie Zachs.

He said the government and the Bank of Israel gave final approval to the project initiated by a prominent Nablus businessman, Zafer Al-Masri. It is aimed at improving the quality of life in the administered territories where the vast majority of the inhabitants are Palestinians. Until now, only Israeli banks were allowed to operate, with the exception of a minor bank, Falastin, in the Gaza Strip.

Zachs said the only remaining obstacle is posed by the Jordanian authorities. The Arab bank will of necessity have strong ties with Jordan because the principal currency used in the West Bank is the Jordanian Dinar. But Amman objects to Israel's insistence that it must operate under the supervision of the Bank of Israel, the country's central bank, which supervises all financial institutions.

The Israel-backed South Lebanon Army (SLA) released 21 Finnish soldiers of the United Nations Interim Force in Lebanon after holding them prisoner for eight days. But UNIFIL sources complained that the SLA continues to harass its troops. The most recent reported incident involved Norwegian UNIFIL soldiers in Ibel Saki village.

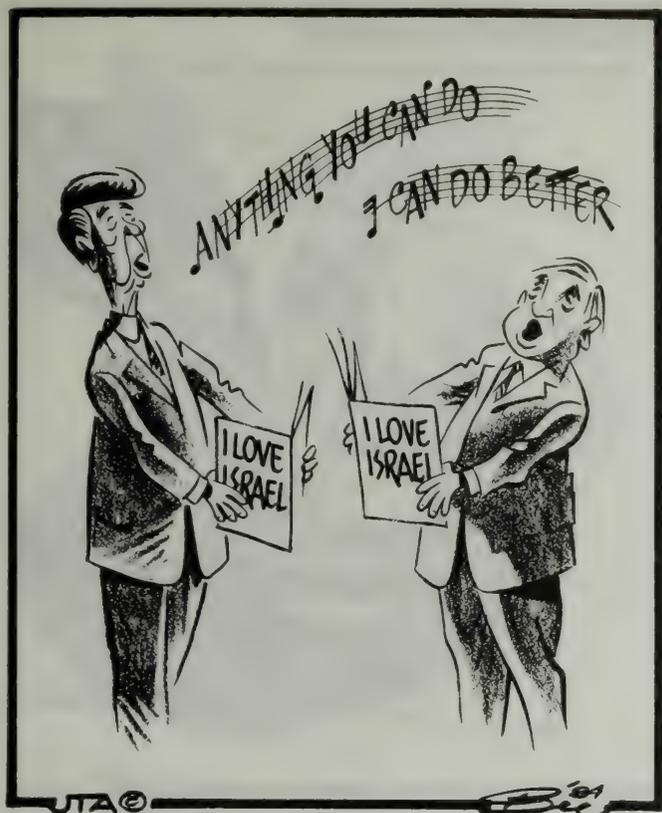
Israel released 300 Shiite Moslems from the Atlit detention camp and insisted—as it had repeatedly over the prior two weeks—that there was no linkage to the release of 39 Americans held hostage for 17 days by Shiites in Beirut.

Defense Minister Yitzhak Rabin said the release of the 300 was planned long before Lebanese Shiite extremists hijacked TWA Flight 847 on June 14 and took 39 of its passengers and officers hostage. He said they would have been freed much sooner were it not for the hijacking and an earlier incident in the south Lebanon security zone involving the Israel-backed South Lebanon Army (SLA) and Finnish soldiers of the United Nations Interim Force in Lebanon (UNIFIL).

Israeli officials took two steps clearly aimed at improving relations with the Soviet Union and eastern bloc countries, none of which, with the exception of Rumania, have diplomatic relations with Israel.

Foreign Minister Yitzhak Shamir sent a cable to Eduard Shevardnadze, congratulating him on his appointment as Soviet Foreign Minister. President Chaim Herzog sent a "warm message" to Andrei Gromyko, who has been promoted to be President of the Soviet Union, after setting a record of nearly three decades as Soviet Foreign Minister.

*Yediot Achronot* reported that contacts between Israeli and East European diplomats have intensified recently, with the latter indicating a possible improvement in Soviet-Israeli relations.



## THE AMERICAN SCENE

### October 1984

President Reagan brought his re-election campaign to a synagogue in North Woodmere, Long Island, where he donned a *yarmulka* emblazoned with the White House Presidential seal, and unleashed a stinging attack on the Democratic Party for failing to adopt a resolution at its national convention condemning antisemitism.

Noting that the Republican Party at its convention in Dallas last August adopted a resolution as part of its political platform which condemned antisemitism and all other forms of bigotry, Reagan told an enthusiastic audience in Temple Hillel that the Democratic Party "couldn't find the moral courage or leadership to pass a similar resolution." Two weeks after the convention, the Democratic party adopted a resolution condemning antisemitism.

Democratic Vice Presidential candidate Geraldine Ferraro accused President Reagan of a "disgraceful falsehood" when he asserted at a political rally in a North Woodmere, Long Island synagogue that the leadership of the Democratic Party lacked the "moral courage" to denounce antisemitism. "President Reagan's remark is contradicted by the whole history of my party," Rep. Ferraro declared. "It was a Democratic President, Franklin D. Roosevelt, who led this nation in the fight against the Nazis."

### November

While President Reagan won a landslide re-election victory, most Jews appear to have voted for his opponent, former Vice President Walter Mondale.

Two major exit polls, conducted by television networks, gave Mondale nearly 70 percent of the Jewish vote. ABC said the Jewish vote was 69 to 31 in favor of Mondale and CBS said its poll showed Jews voted for Mondale by a 67 to 32 majority.

Senators Rudy Boschwitz (R. Minn.) and Carl Levin (D. Mich.), the only two of the eight Jews in the Senate up for election this year, were both re-elected to their second six-year terms. A third Jew running for the Senate, Edythe Harrison, a Democrat, was defeated in Virginia by Sen. John Warner, A Republican.

In the House, Elliott Levitas (D. Ga.), a five-term Congressman, was the only one of 30 Jews seeking re-election to be defeated. The number of Jews in the House stands at 30, with the election of John Miller, a Republican former television commentator in Washington.

This is one less than the number of Jews in the present House because Rep. Richard Ottinger (D. N.Y.) did not seek re-election after 10 years in Congress. Oren Teicher, an aide to Ottinger, was defeated for the seat by Joseph DioGuardi, a Republican.

Israel was not a major issue in the campaign, and the new Congress which takes office in January is expected to be as supportive of the Jewish State as the outgoing one. But several decisions made election day may have some effect.

One of the most important was the defeat of Rep. Clarence Long (D. Md.) after 22 years in the House, by Rep. Helen Bentley. The 76-year-old Long was chairman of the House Appropriations Committee's subcommittee on foreign operations, and had been a leading force in Congress in pushing for aid for Israel.

His replacement as chairman is expected to be Rep. David Obey (D. Wis.), who had been in years past considered lukewarm to Israel, but recently has become "more sensitized," according to sources.

In the Senate, Sen. Charles Percy (R. Ill.) was defeated by Democrat Paul Simon, considered a close friend of Israel during his years in the House. Percy, who had long had the support of Illinois' Jews, lost it this year because of his criticism of Israel and his movement toward the Palestine Liberation Organization, despite his assertion that he supports Israel and his strong leadership in the struggle for Soviet Jewry.

Percy was chairman of the Senate Foreign Relations Committee and his successor may decide how that committee acts toward Israel. With the Republicans maintaining control of the Senate, next in line for the chairmanship is Sen. Jesse Helms (R. N.C.) who, along with Percy, was one of the two Senators targeted by many Jews across the country this year for defeat.

The re-election of Levin, a liberal Democrat, and Boschwitz, a Conservative Republican, means the Jewish contingent in the Senate remains at four Democrats and four Republicans. The other incumbents are: Chic Hecht (R. Nev.); Frank Lautenberg (D. N.J.); Howard Metzenbaum (D. Ohio); Warren Rudman (R. N.H.); Arlen Specter (R. Penn.); and Edward Zorinsky (D. Neb.).

In the House the lineup is now 24 Jewish Democrats and six Republicans. The incumbents re-elected are:

Gary Ackerman (D. N.Y.); Anthony Beilenson (D. Cal.); Howard Berman (D. Cal.); Barbara Boxer (D. Cal.); Sala

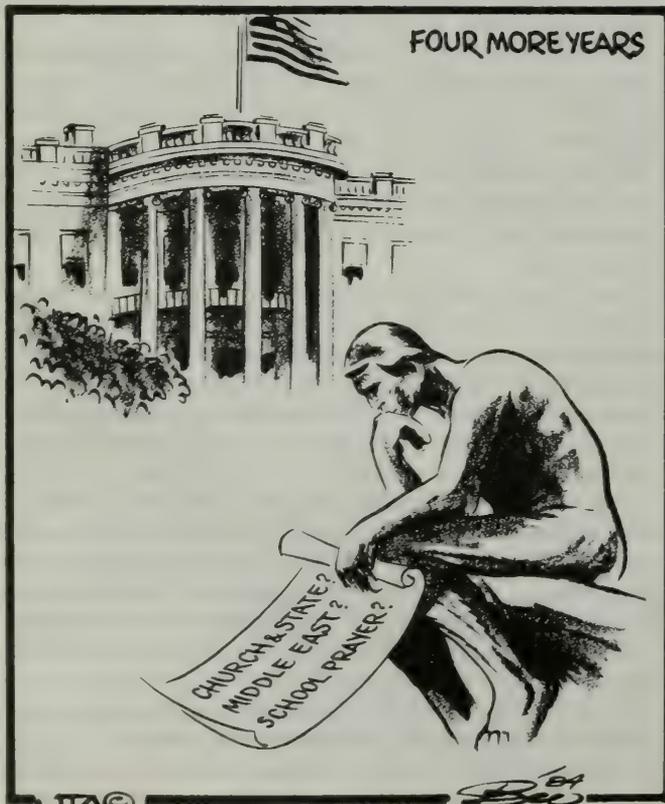
Burton (D. Cal.); Ben Erdreich (D. Ala.); Bobbi Fiedler (R. Cal.); Barney Frank (D. Mass.); Martin Frost (D. Tex.); Sam Gejdensen (D. Conn.); Benjamin Gilman (R. N.Y.); Dan Glickman (D. Kan.); Willis Gradison (R. Ohio); Bill Green (R. N.Y.); Ken Kramer (R. Col.); Tom Lantos (D. Cal.); William Lehman (D. Fla.); Sander Levin (D. Mich.); Mel Levine (D. Cal.); James Scheuer (D. N.Y.); Charles Schumer (D. N.Y.); Norman Sisisky (D. Va.); Larry Smith (D. Fla.); Stephen Solarz (D. N.Y.); Henry Waxman (D. Cal.); Theodore Weiss (D. N.Y.); Howard Wolpe (D. Mich.); Ron Wyden (D. Ore.) and Sidney Yates (D. Ill.)

Madeleine Kunin, the Democratic candidate in Vermont, became the state's first woman Governor, defeating State Attorney General John Easton, Jr., a Republican. Kunin had 116,575 or 50.8 percent to Easton's 112,883 or 49.0 percent.

Kunin is from a family of European Jewish emigrants that fled the Nazis in 1940 for the United States. The Swiss-born Kunin became a U.S. citizen in 1947. In 1972, she was elected to the Vermont House of Representatives. She served three terms. She was also Vermont's Lt. Governor for two terms between 1978 and 1982.

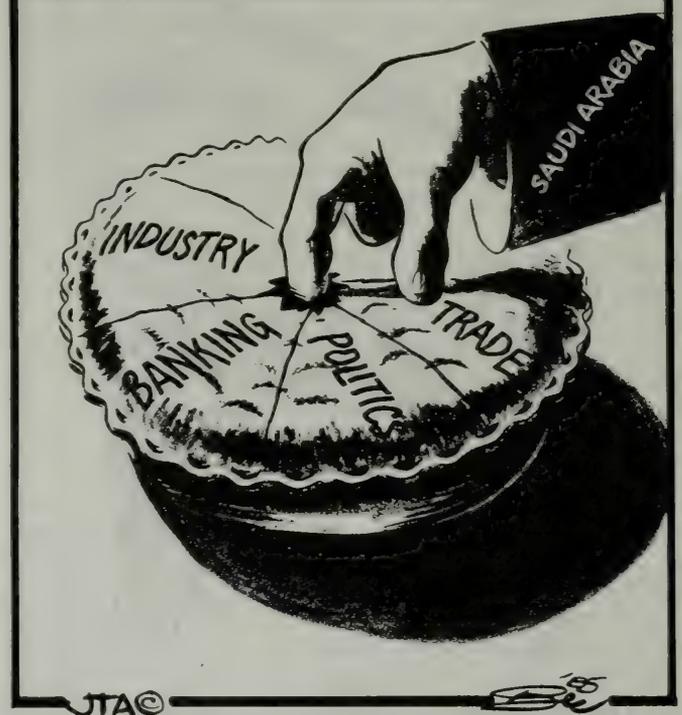
Kunin, 51, lost a race for Governor two years ago to Richard Snelling, who is retiring. Significantly, she had in the past weeks gained the endorsement of many of the state's leading newspapers, including the traditionally Republican *Burlington Free Press*. There are about 2,500 Jews in Vermont, out of a state population estimated at 516,000.

Kunin had campaigned against Easton mainly stressing the themes of experience and improving educational opportunities. Easton, 41, stressed the issues of law-and-order throughout the campaign. Kunin becomes only the second woman governor in the U.S. and is only the third Democrat to hold the office in Vermont in 130 years.



### THE AMERICAN APPLE PIE

Inspired by the book "The American House of Saud"



In Missouri, meanwhile, Democratic State Senator Harriet Woods became the state's first woman elected to be Lt. Governor, defeating Republican Mel Hancock.

Woods, who is Jewish, gained national prominence when she staged an unsuccessful bid to oust U.S. Senator John Danforth two years ago.

Also in Missouri, Democrat Lt. Gov. Kenneth Rothman, meanwhile, was defeated by Attorney General John Ashcroft, a Republican, in a fight to succeed retiring Republican Governor Christopher Bond.

The opening plenary of the 53rd General Assembly of the Council of Jewish Federations in Toronto was completely disrupted by 40 protestors demonstrating on behalf of Ethiopian Jewry.

Over the chants of "Let Simcha Speak," a reference to Simcha Jacobovici, producer and director of the award-winning film *Falasha*, Martin Citrin, CJF president, was forced to adjourn the session before it began. Citrin's action came after more than half an hour of uproar that erupted as 2,000 delegates arrived for the plenary that was to have dealt with prospects and challenges of Federation work in the coming period.

Less than four days after its dedication, San Francisco's monument to the Holocaust, one of the few memorials to the Holocaust on public property in the United States, was desecrated.

The target of the vandals was the eleven white plaster bronze figures created by sculptor George Segal, ten of the representations prone and one, a man, staring out of a barbed-wire enclosure. Segal titled the work, "The Holocaust."

The memorial is located in Lincoln Park, overlooking San Francisco Bay. The desecration took place apparently sometime between Saturday night and Sunday morning.



The faces of the ten corpses were found covered with black and yellow spray paint. The memorial was dedicated in a solemn ceremony attended by some 500 survivors and relatives and friends.

Probably the most important result for Israel in the Senate leadership elections was Richard Lugar (R. Ind.) becoming chairman of the Senate Foreign Relations Committee, which became possible after Sen. Jesse Helms (R. N.C.) said he would remain as chairman of the Agriculture Committee.

Helms, during his recent re-election campaign, had promised to remain as chairman of the Agriculture Committee to protect his state's tobacco interests, but there had been strong pressure from the conservative right for him to take the chairmanship of the Foreign Relations Committee upon the vacancy created by the defeat of Sen. Charles Percy (R. Ill.). Helms has consistently opposed all foreign aid, including that to Israel, and has been considered by some to be anti-Israel.

Lugar, who is one of four Senators defeated by Robert Dole for the Majority Leader's position, has been building ties with the Jewish community since coming to the Senate in 1977. He is considered "good" on foreign aid for Israel, but voted for the AWACS sale.

Lugar is expected to go along with most Administration requests. He and the new Senate leadership are expected to look favorably on the expected Administration requests for arms for Jordan and Saudi Arabia.

### December

Three American Jewish Congress officials were arrested during an anti-apartheid demonstration at the Embassy of

South Africa. Theodore Mann, AJC president, Henry Siegman, executive director, and Theodore Bikel, senior vice president, were handcuffed and taken in a police van to a local police station where they were booked and detained for five hours. They were released on \$50 bond each and ordered to appear in court on December 20. The three were charged with trespass.

The leaders of American Reform Judaism have launched a nation-wide appeal to provide emergency shelter and medical care for victims of starvation in Ethiopia.

While no campaign goal had been set, Rabbi Alexander Schindler, president of the Union of American Hebrew Congregations (UAHC), told the UAHC's policy-making Board of Trustees that the UAHC hoped to raise an initial sum of \$250,000, which he said was enough to construct and supply a village with 600 tents sheltering 6,000 refugees.

He cited reports that tens of thousands of Ethiopians have uprooted themselves from their homes in search of sustenance, making the need for shelter "almost as desperate as the need for food."

### January 1985

A lawsuit filed in Washington seeks to compel the United States government to release four pages of classified Army intelligence documents that may provide key information regarding the reported efforts by Joseph Mengele, the notorious Auschwitz doctor, to gain entry into Canada in 1962.

The suit, filed by Sen. Alfonse D'Amato (R. N.Y.) and Rabbis Marvin Hier and Abraham Cooper, dean and asso-



ciate dean, respectively, of the Los Angeles-based Simon Wiesenthal Center, follows the release of documents indicating that, besides attempting to obtain a visa into Canada, Mengele may also have been captured and released in an American occupation zone soon after World War II.

The documents previously released by the government mention that Mengele, considered the most wanted war criminal still at large, may have sought a visa at the Canadian Consulate in Buenos Aires under the alias of "Joseph Menke." There is no knowledge that he ever entered Canada. The documents were obtained under provisions of the Freedom of Information Act.

President Reagan urged the Soviet Union to make known the whereabouts of Raoul Wallenberg, the Swedish diplomat who helped save some 100,000 Jews from the Nazis in Hungary during World War II.

The State Department, which along with the White House released the President's statement, noted that January 17 was the 40th anniversary of Wallenberg's disappearance.

"In the depth of the horror of World War II, Raoul Wallenberg was one shining light of inspiration, upholding the honor of the human race," Reagan said. "The world owes a tremendous and eternal debt of gratitude to this great man. And the Soviet Union owes the world a full and complete accounting of his fate."

## February

The National Aeronautics and Space Administration (NASA) has rejected Brooklyn District Attorney Elizabeth Holtzman's call on the Agency and President Reagan to strip Nazi war criminal Arthur Rudolph of NASA's highest award, the Distinguished Service Medal, given to him in 1969 for his contributions to the Saturn V rocket program.

The Justice Department will conduct a full-scale investigation into the whereabouts of Auschwitz death camp doctor Josef Mengele and into reports that he was arrested and then freed in Austria by U.S. occupation forces in 1947, it was announced by Attorney General William French Smith.

A Senate subcommittee was repeatedly told that continuing publicity is the best means of spurring U.S. and international action to apprehend Dr. Josef Mengele, the notorious "angel of death" of Auschwitz.

Sen. Arlen Specter (R. Pa.), chairman of the Juvenile Justice Subcommittee of the Senate Judiciary Committee, said there is evidence that the U.S. Army had Mengele in its custody after World War II, and the subcommittee wanted to know why he was not tried and why he has not been arrested since. Sen. Howard Metzenbaum (D. Ohio) was the only other subcommittee member who participated in the hearing.

Sen. Alfonse D'Amato (R. NY) said publicity of the Mengele case has already helped bring confirmation that Mengele was held by the U.S. Army in 1945 in the Idar-Oberstein prison camp in U.S.-occupied Germany.

## April

The Reagan Administration "summarily rejected" a 1983 request from various Baltic and Ukrainian emigre groups



that the United States impose the administrative equivalent of a "statute of limitations" to prohibit the Justice Department from instituting legal proceedings against alleged war criminals in America, according to the World Jewish Congress.

John Demjanjuk, a retired automobile worker accused of complicity in the murder of hundreds of Jewish inmates while a guard at the Treblinka concentration camp in Poland during the Holocaust, was ordered extradited to Israel to stand trial for war crimes.

The United States Holocaust Memorial Council met in emergency session and expressed its "deep anguish" at President Reagan's planned visit to a German military cemetery during his forthcoming visit to West Germany. But the Council, by unanimous decision, deferred specific action pending a meeting between Council chairman Elie Wiesel and the President.

President Reagan, defending his planned visit to a German military cemetery at Bitburg, said that most of the 2,000 soldiers buried there were 18 year-old boys conscripted into the army and "they were victims just as surely as the victims of the concentration camps."

Elie Wiesel, chairman of the U.S. Holocaust Memorial Council, said that if President Reagan had responded to his plea not to go to a West German military cemetery in May, it would have been seen not as having given in to "pressure" but as a "human response to a human plea."

"I think he would have come out stronger," Wiesel said in an appearance on the ABC-TV "Issues and Answers" program. He added that "At this point, the key is in the hands of Chancellor (Helmut) Kohl." He said Kohl should "release" Reagan from the President's commitment to lay a wreath at the Bitburg military cemetery where some 2,000



German soldiers and 47 members of the Waffen SS are buried.

Reagan did not respond when Wiesel made an emotional plea to the President, at a ceremony at which he received the Congressional Gold Medal, that Reagan not go to the cemetery.

In Philadelphia, The American Gathering of Jewish Holocaust Survivors, for the first time since its inception, forcefully addressed the issue of Nazi war criminals and the role of the American government.

Addressing the issue on three fronts, the Gathering was the site of a Senate Subcommittee hearing where survivors presented eye-witness testimony against Nazi war criminal Josef Mengele and a panel discussion on bringing war criminals to justice, that culminated in a resolution urging Congress to change legal "loopholes" used by war criminals to avoid deportation from the U.S.

A Torah that once belonged to a Jewish community in the Czechoslovak town of Polna, all of whose members were exterminated by the Nazis, is now being used by a five-year-old congregation in Hawaii.

Sen. Daniel Inouye (D. Hawaii) described to the Senate, the event which brought the 200-year-old Torah to Congregation Beth Shalom in Kona, Hawaii. "In 1940, as the country fell under the boots of the Nazis, Polna's Jewish community was deported to the concentration camps never to return," Inouye said.

The Torah and other communal possessions were sent to Prague where they were part of 15,000 Jewish manuscripts, books and other objects with which the Nazis wanted to create "a museum of the extinct race." These items later became part of the Jewish Museum in Prague.

## May

Declaring that "the final word has been spoken as far as I am concerned," President Reagan defended his planned visit to the German military cemetery at Bitburg, telling foreign reporters that "I think it is morally right to do what I am doing and I am not going to change my mind about that."

Vice President George Bush, meanwhile, who has refrained from public statements on the Bitburg controversy, told a United States Chamber of Commerce meeting in Washington that "Ronald Reagan has not changed on his abhorrence of the Holocaust—he never will. But the time has come for understanding and support for the President."

Secretary of State George Shultz also defended Reagan's visit to Bitburg. In a satellite news conference from Washington to Bonn, he brushed aside criticism and predicted that the critics "in the end may wind up admiring the person who has stood by his decision." Asked if Reagan would not pay a political price for his decision, Shultz said, "The political price would be heavier if he didn't."

Nevertheless, opposition continued to mount as members of Congress and Jewish organizations scheduled a variety of counter-actions in protest of Reagan's scheduled 15 minute stop at the German military cemetery where at least 47 SS soldiers are buried among the some 2,000 German war dead.

In Washington, the House voted 390-26 for a resolution sponsored by Rep. Dante Fascell (D. Fla.) calling on Reagan to reconsider his itinerary. The Republican-controlled Senate passed a similar resolution by voice vote without opposition. It was sponsored by Sens. Howard Metzenbaum (D. Ohio) and Arlen Specter (R. Pa.). Neither resolution is binding.

The Administration had reportedly asked at least two prominent Jews—Elie Wiesel and Nazi-hunter Simon Wiesenthal—to go along with Reagan when he goes to the military cemetery at Bitburg. Both declined the invitation. Other Holocaust survivors have reportedly been sought to accompany the President. They, too, have reportedly declined.

President Reagan continued to defend his decision to visit the military cemetery at Bitburg while at the same time assuring the victims of the Holocaust, "I promise you, we will never forget."

Reagan and Chancellor Helmut Kohl of West Germany visited the site of the Bergen-Belsen concentration camp, where both leaders spoke, and then flew by helicopter to Bitburg. The two men also made an unscheduled stopover at the grave of Konrad Adenauer, West Germany's first post-war Chancellor who is revered as the architect of its democracy.

Reagan and Kohl spent barely three minutes at the cemetery where the President placed a wreath. He then addressed some 11,000 American servicemen and their families at the U.S. Air Force base nearby.

At Bergen-Belsen, Reagan quoted extensively from the diary of Anne Frank, the publication of which more than a generation ago made the Dutch-born Jewish teenager who perished there one of the most tragic symbols of the Holocaust. The President was clearly seeking to soften the pain and anguish caused Jews and many non-Jews by his

decision, at the insistence of Kohl, to pay homage to dead German soldiers, among them the notorious killers of the Waffen SS.

Hundreds of Jewish protesters from the United States, Europe and Israel lined the roads to and from the military cemetery in Bitburg to pour out their anguish and outrage at President Reagan and Chancellor Helmut Kohl for honoring the German soldiers of World War II buried there.

Unlike the scene at Bergen-Belsen earlier in the day where hundreds of other Jewish protesters were removed by police from the concentration camp site hours before Reagan arrived, the authorities at Bitburg were lenient. As a gesture of good-will, in fact, the police laid down their clubs and shields.

A group of Christian leaders urged the United Nations to reconsider "the falsehood promulgated in its 1975 resolution declaring Zionism to be a form of Racism," and called on the Christian community to appreciate the centrality and importance of the State of Israel, as affirmed by the Bible, for the Jewish people.

In a press conference at the Church Center for the United Nations, sponsored by the National Christian Leadership Conference for Israel (NCLCI), a statement, endorsed by Christian leaders from all parts of the U.S., denounced antisemitism and urged Christians to rid themselves of prejudice and hostility "that have been alive among Christians for centuries."

An American Jewish organization has been formed to help suffering non-Jews in Africa, Asia and Central America, it was announced in New York.

Lawrence Phillips, chairman of the new group, the American Jewish World Service, who is also the chairman of the Phillips-Van Heusen Corp., said the service was formed



because there was no Jewish organization "dealing exclusively with development projects for non-Jews throughout the world."

The purpose of the organization, he said, and its primary objectives, would be to develop health facilities and peasant agricultural programs. The first project of the organization will be an emergency airlift of a planeload of medical and agricultural supplies to Mozambique, where 100,000 people were reported to have died of famine-related causes last year.

The Rabbinical Assembly, the international organization of Conservative rabbis, has declared 51 members of Israel's Knesset, including Yitzhak Shamir, Ariel Sharon and former Israeli Ambassador to the United States, Moshe Arens, as "not welcome as speakers or honorees in the 850 Conservative synagogues, which they have sought to discredit."

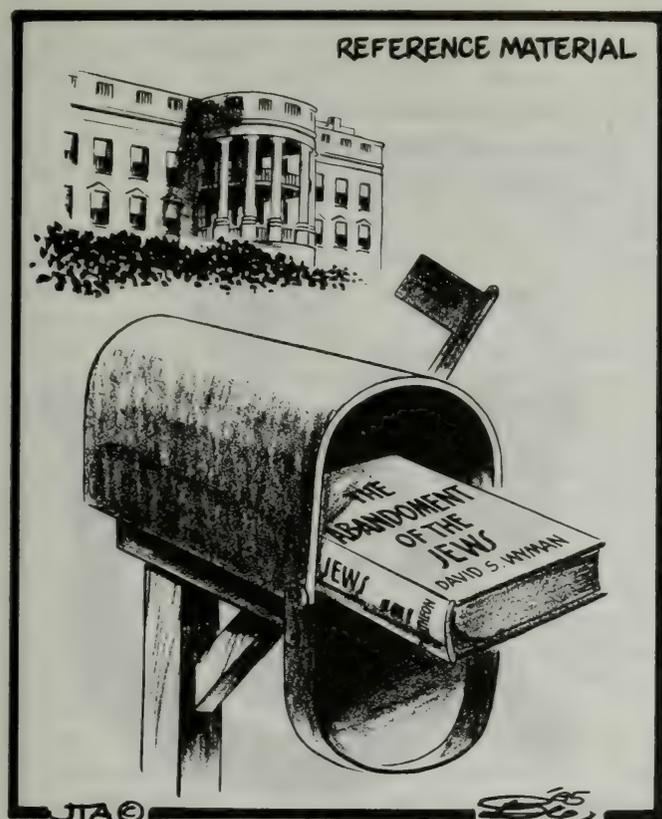
Officials of the Association of Reform Zionists of America said they had adopted, on behalf of the American Reform movement, a resolution disapproving the Conservative rabbinate's declaration that 51 Knesset members are unwelcome as speakers to American Conservative synagogues.

Sen. Jesse Helms (R. N.C.) withdrew his opposition to Senate ratification of an international treaty against genocide, as the Foreign Relations Committee, in a vote of 9-8, approved it for the sixth time in 36 years.

**June**

The U.S. Supreme Court decision, by a vote of 6-3, striking down an Alabama law authorizing a daily one minute of silence for prayer or meditation to public schools was hailed by four American Jewish organizations.





The four—American Jewish Committee, American Jewish Congress, the Anti-Defamation League of B'nai B'rith, and B'nai B'rith International—said they view the court's decision as a major victory in the fight against efforts to establish state-sponsored voluntary prayer in public schools.

Dr. Gerson Cohen, chancellor of the Jewish Theological Seminary (JTS) and president of its faculty since 1972, told the JTS board of directors he planned to resign and asked the board to name his successor.

A Jewish ecumenical group has vented serious criticism of a new Vatican document on Catholic-Jewish relations published in Rome which it considers a retrogression from the historic "Nostra Aetate" (Our Times) that emerged from Vatican Council II in 1964 and the December 1, 1974 "Guidelines and Suggestions for the Application of the Declaration Nostra Aetate."

The criticism by the International Jewish Committee on Interreligious Consultations (IJCIC) was more in regret than anger. It referred to a document, "Notes on the Correct Way to Present the Jews and Judaism in Preaching and Catechesis in the Roman Catholic Church." The Notes, three years in preparation, are the work of the Vatican Commission on Religious Relations With the Jews, headed by Johannes Cardinal Willebrands.

They were presented at a Vatican press conference by the Rev. Father Pierre Deuprey and Msgr. Jorge Mejia, vice president and secretary, respectively, of the Commission, and appeared in the Vatican organ, *L'Osservatore Romano*. According to a statement by the IJCIC, the Notes fail to acknowledge the religious significance of the State of Israel to the Jewish people and refer only briefly and superficially to the Holocaust.

The U.S. Supreme Court, by two 5-4 decisions, held as

unconstitutional two programs by which, at public expense, remedial educational services have been brought to pupils of all-day religious schools on the premises of the schools.

The majority ruling held in both cases that "even a praiseworthy, secular purpose of providing for the education of school children cannot validate government aid to parochial schools when the aid has the effect of promoting a single religion or religion generally or when the aid unduly entangles the government in matters religious." The general decision was that the programs have the principal effect of advancing religion in violation of the Constitution.

## AROUND THE WORLD

### September 1984

President Reagan asked seven top Western European leaders to lend their help in efforts to alleviate the plight of Soviet Jews, it was disclosed by Leon Dulzin, chairman of the World Zionist Organization and Jewish Agency Executives.

Dulzin, just returned from a meeting of the presidium of the World Conference on Soviet Jewry in London, also disclosed that future appeals to the Soviet authorities to allow Jews to leave will be based on "repatriation" to Israel rather than family re-unification which has been the rationale until now.

Dulzin said that a senior U.S. diplomat, Max Kampelman, the American Ambassador to the European Security Conference, delivered Reagan's letter to the European statesmen, including Prime Minister Margaret Thatcher of Britain and President Francois Mitterrand of France. Dulzin singled out Thatcher and Mitterrand for warm praise for their actions and intercessions on behalf of Soviet Jews. He said the conditions of Jews in the USSR are "growing worse," and Soviet Jewry's urgent plea to us is: 'Shake the world with your public cry on our behalf.' The London conference, attended by representatives of Jewish communities throughout the free world, expressed grave concern over the deterioration of the situation of Jews in the Soviet Union.

In London, representatives of Jewish communities throughout the free world expressed grave concern about the deteriorating plight of the 2.5 million Jews in the Soviet Union, and appealed to world leaders to intercede on their behalf with the Kremlin.

A lengthy proclamation, issued by the presidium of the World Conference on Soviet Jewry, referred to what it called "a profound crisis" for Jewish life within the Soviet Union.

The statement, issued after three days of discussions by 50 representatives from 20 countries, said that in addition to denying Soviet Jewry's cultural rights and trying to "hermetically seal" it off from the rest of the Jewish world, Moscow was increasingly using antisemitism "as an instrument of domestic and foreign policy.

With fewer than 1,000 Soviet Jewish emigrants expected this year, compared with 50,000 five years ago, the conference expressed concern about the plight of some 300,000 who had unsuccessfully applied to emigrate despite the official claims of the Soviet Union that nearly all the Jews who wished to leave had already done so.

## October

Rep. Ted Weiss (D. NY) sharply criticized the State Department for granting a visa to the mayor of an Austrian ski resort community who has been identified as a former sergeant of an SS infantry brigade responsible for the murders of Jews and other civilians in Nazi occupied eastern Europe during World War II.

Franz Hausberger served as an Unterscharfuehrer in the notorious First SS Infantry Brigade which, according to the Anti-Defamation League of B'nai B'rith, was responsible for mopping-up operations behind German lines in the Soviet Union. Later during the war, he was transferred to an administrative post in Amersfoort, a concentration camp in The Netherlands.

The Communist controlled official Polish media is linking West Germany and Israel as "anti-Polish, reactionary allies" in a new propaganda campaign that could trigger a wave of antisemitism in Poland, a country now almost devoid of Jews.

The West German press cited as an example articles in the Polish political journal, *Perspektywy* alleging the existence of a Bonn-Jerusalem "axis" portrayed as "imperialist, revanchist and expansionist." The magazine, which reflects the thinking of Poland's Communist ruling elite, accused West Germany of seeking to change the border of Europe and Israel, of failing to respect the sovereignty and integrity of its neighbors and violating their territory.

West German observers familiar with Poland's problems see the propaganda campaign as an attempt to divert attention from the government's economic and political difficulties. Along with other Eastern bloc countries, Poland is also waging a vigorous propaganda campaign against a possible rapprochement between East and West Germany.

But, according to observers here, the Polish authorities themselves fear the campaign may get out of hand and revive long-standing antisemitic sentiments in the public, with the distinct possibility of violence against the tiny surviving Jewish community.

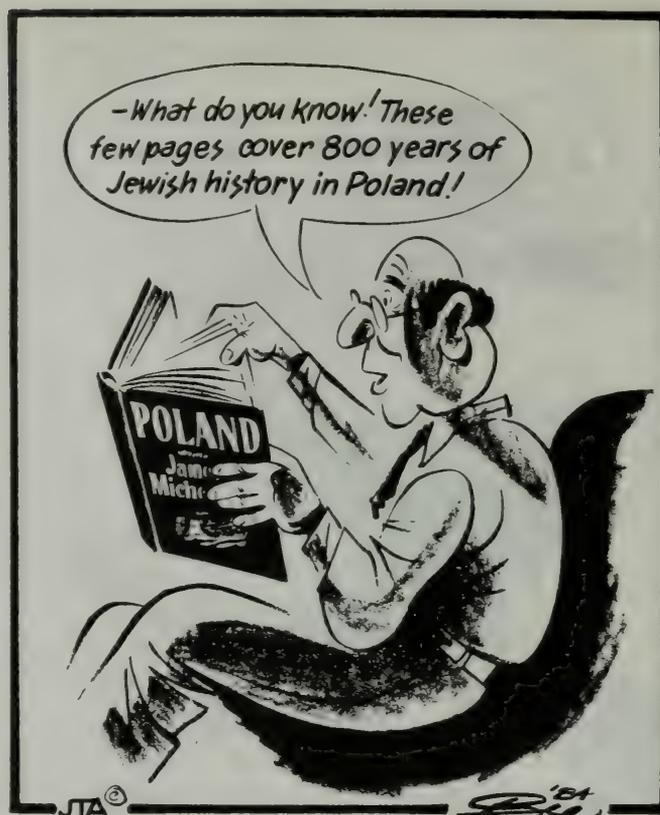
That possibility was evident recently when soccer fans in Cracow displayed antisemitic banners against a competing team from Lodz, not because the team was Jewish but because a few Jews still live in that city. There have been several unconfirmed reports of violence against Jews in Poland, West German newspapers report.

The International Book Fair in Frankfurt has produced a complaint of discrimination against Israel and charges that the Soviet Union was using the event to disseminate antisemitic propaganda.

The complaint arose from the omission of Israel from a large sign naming the 61 countries which have joint national exhibitions. The name of Israel was added after repeated protests. A spokesman for the Book Fair told the Jewish Telegraphic Agency that the omission was the result of a simple mistake and had no political implications.

M. Biala, of Israel's Ministry of Commerce and Industry, which sponsors the Israeli national exhibition, said he had protested several times to the Book Fair management, but received no explanation.

The Soviet Union was accused of featuring anti-Israel propaganda at its national stand, of a nature that comes close to being antisemitic. The material, printed in German,



includes the latest copy of the Soviet monthly *New Times* which displays a Star of David on its cover against a background of cannons and an American eagle, all under the caption: "Middle East—Pax Americana." It is offered free.

A spokesman for the Soviet stand denied that the material was in any way antisemitic. A Book Fair spokesman said it was long-standing policy to allow exhibitors to select the material to be shown without interference.

The Senate is expected to be bound morally, if not legally, to ratify the United Nations Convention against genocide when the new Congress, the 99th, convenes in January.

Just before adjourning, the Senate accepted, by an 87-2 vote, a resolution expressing the Senate's support for the "principles" of the 35-year-old treaty and asserting that it "declares its intention to act expeditiously" to ratify the Convention next year. Sens. John East (R. NC) and Steven Symms (R. Idaho) voted against the resolution.

The Convention on the Prevention and Punishment of the Crime of Genocide was signed by President Truman on December 11, 1948. Although supported by every President since Truman, except Eisenhower, it has failed ratification in the Senate because of conservative opposition.

New life was given to the treaty this year on September 5 when President Reagan, who had been silent on the issue, announced his support of it on the eve of a speech to B'nai B'rith International.

Sen. Jesse Helms (R. N.C.) and others opposed to ratification want amendments to prevent the treaty from superseding the U.S. Constitution. In the debate, Helms called the treaty just a "noble gesture." But Sen. Christopher Dodd (D. Conn.) noted that symbols are useful in reflecting basic values and stressed that adoption of the Convention would "symbolize a commitment to the significance of

human life, to a just world order and to the role of law."

Sen. Rudy Boschwitz (R. Minn.), who led the floor fight for ratification, noted that "most of my family . . . were among the more than six million Jews who perished in the Nazi Holocaust against the Jewish people."

Several of the pro-ratification speakers paid tribute to the late Raphael Lemkin, a Polish-born Jew who emigrated to the U.S. in 1941 and who was an advisor to Supreme Court Justice Robert Jackson when he was a prosecutor at the Nuremberg war crimes trials. Lemkin is credited with introducing the term genocide.

Cesar Milstein, one of the three immunologists who won the 1984 Nobel Prize in Medicine, began his scientific career in Argentina where his father, a Jewish immigrant from the Ukraine, settled in 1897. Among the honors he received prior to the Nobel Prize was the Wolf Prize in Medicine from the Wolf Foundation in Israel, four years earlier.

The other two winners of the \$190,000 Nobel Prize were Georges Koehler, 38, of the Basel Institute of Immunology in Switzerland, and Niels Jerne, 72, professor emeritus in the institute. The prize, announced by the Karolinska Institute in Stockholm, will be divided equally between the three recipients.

Milstein was born in Bahia Blanca October 8, 1927. He was educated in the University of Buenos Aires and received his Ph. D. from Cambridge University in 1960. Before settling in England in 1963, he was associated with the National Institute of Microbiology in Buenos Aires from 1961 to 1963.

According to reports in the Argentine press, he left the institute in an act of solidarity with its director who had been dismissed by the government which followed the

coup against President Frondizi. The Milstein family was active in Jewish community life and was identified with Jewish causes. Since 1963, Milstein has been associated with Cambridge and now heads its division of protein and nucleic chemistry.

Canada's new Conservative Prime Minister, Brian Mulroney, named Stephen Lewis, a lifelong Socialist active in the Jewish community, to be Canada's next Ambassador to the United Nations. Lewis, 46, is the former leader of the New Democratic Party in Ontario, which his late father also headed. Lewis is also a former chairman of the Histadrut campaign in Ontario and has lectured on the Holocaust.

Secretary of State George Shultz pledged that as the United States attempts to build a "new, more constructive period in Soviet-American relations" following President Reagan's recent meeting with Soviet Foreign Minister Andrei Gromyko, it will continue to stress the plight of Soviet Jews and other human rights issues.

The Executive Council of UNESCO has approved a proposal by the World Jewish Congress that the 850th anniversary of the birth of Maimonides—the great Jewish philosopher and physician—be celebrated during 1985. The resolution, which was unanimously adopted, was submitted by Spain, the native land of Maimonides, and co-sponsored by France, Cuba, Venezuela, Italy, Mexico, and Pakistan.

## November

Immigration authorities in Lisbon will have to decide what to do about the notorious cleric, Archbishop Valerian Trifa, who was granted a temporary three-month visa by Portugal, the only country to accept him after he was ordered deported from the United States. Trifa left the U.S. on August 13.

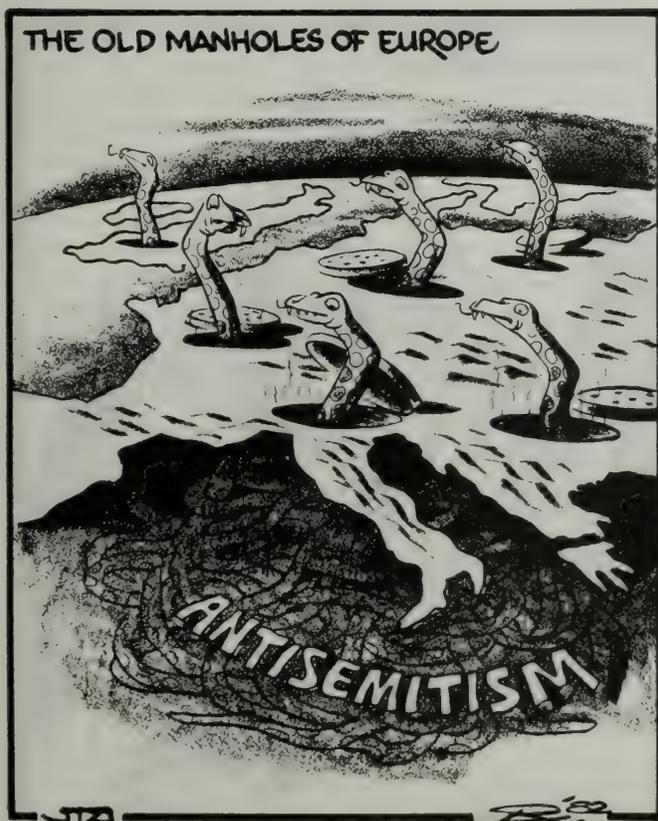
The Portuguese government stated that Trifa's application for a visa had been processed and granted routinely, without knowledge of his controversial background as a leader of the fascist Iron Guard in Rumania who incited a pogrom against the Jewish community in Bucharest in 1941.

His native Rumania refused to accept him, but rumors were rife in Lisbon that Greece may accept him should Portugal decide to oust him next month, and that he may wind up at the celebrated monastery atop Mt. Athos.

Prime Minister Mario Soares of Portugal has declared that if there is proof that Trifa is indeed a Nazi war criminal he will be expelled forthwith. But up to now, no attempt has been made by the government to contact the Justice Department's Office of Special Investigation (OSI) in Washington, D.C. to examine the voluminous evidence that has been compiled with regard to Trifa's wartime activities that had provided for the deportation order.

The successful candidate who emerged from national elections in Uruguay as Vice President of the country, Enrique Tarigo, is a well-known jurist who chairs the Uruguayan Committee for the Right of Soviet Jewry, the World Jewish Congress reported. Tarigo himself is not Jewish.

A communique received from the American Jewish Joint Distribution Committee representative in Ethiopia advised that the overseas relief agency had received permission to operate feeding stations in the Gondar region.



The announcement said the JDC has received donations and pledges exceeding \$200,000 from concerned Jews and members of the general public since it "opened its mail box" to contributions on October 23. Half of the sum was committed by the Central British Fund—World Jewish Relief of London.

The Federal Court in Karlsruhe, from which there is no appeal, served notice on lower courts throughout West Germany to end the fairly common practice of suspending prison sentences imposed on neo-Nazis. The court deplored probation for neo-Nazis which can be viewed by the public as unjustified softness toward right-wing extremism.

Paraguay has begun what was described as a thorough nation-wide investigation to locate Josef Mengele, the infamous war criminal and chief doctor at the Auschwitz concentration camp responsible for the murder of tens of thousands of Jews during World War II.

The investigation will be conducted by police authorities in Paraguay under the Ministry of Interior, according to Elizabeth Holtzman, Brooklyn District Attorney, who returned from a three-day visit to Paraguay as a member of a delegation of four persons who travelled there under the sponsorship of the International Network of Children of Jewish Holocaust Survivors.

### December

An Alitalia plane left Kennedy International Airport with seven tons of donated new clothing and cloth at an estimated value of \$220,000 for distribution in Ethiopia. It was donated to the American Jewish Joint Distribution Committee.

The JDC received permission to operate feeding stations in the Gondar region—one of the areas in Ethiopia hard hit by drought—and is negotiating with the Agency for International Development for the provision of food in coming months. An estimated half a million people face starvation in the Gondar region.

Sixteen North American Jewish leaders who completed a 10-day mission to Ethiopia, under the auspices of the National Jewish Community Relations Advisory Council (NJCRAC), reported that they experienced some of the most significant direct contact with Ethiopian Jewry in many years, including participation in the uniquely Ethiopian-Jewish festival of Seggid, along with 600 Falashas gathered from remote villages in the Gondar province.

The mission members spent almost a full day at the Seggid, a festival combining the joy and religious rites, chanting of prayer and fasting of Yom Kippur and Simchat Torah.

Kiev refusenik Iosif Berenshtein, charged with "resisting arrest," was convicted and sentenced to four years imprisonment on December 10, the National Conference on Soviet Jewry learned. The maximum penalty for the charge is five years. Berenshtein, a 47-year-old engineer, was arrested on November 12 while in nearby Novograd Vilinsky to answer allegations of economic crimes made against his aunt, which have since been dropped.

The French authorities have in custody the alleged leader of a Lebanese terrorist organization who is believed to have masterminded the murder of an Israeli diplomat in Paris more than two years ago.

The suspect, a Lebanese Christian identified as Abdullah Georges Ibrahim, is said to be the head of the Lebanese Armed Revolutionary Fractions which claimed credit for the slaying of the Israeli official, Yaacov Bar Simantov, in the lobby of his Paris apartment building on April 3, 1982.

After a four-hour trial in Moscow, Yuli Edelstein was convicted of allegedly "possessing drugs," and sentenced to three years in a labor camp, the National Conference on Soviet Jewry reported. Only his mother and his wife, Tanya, were permitted inside the courtroom during the trial.

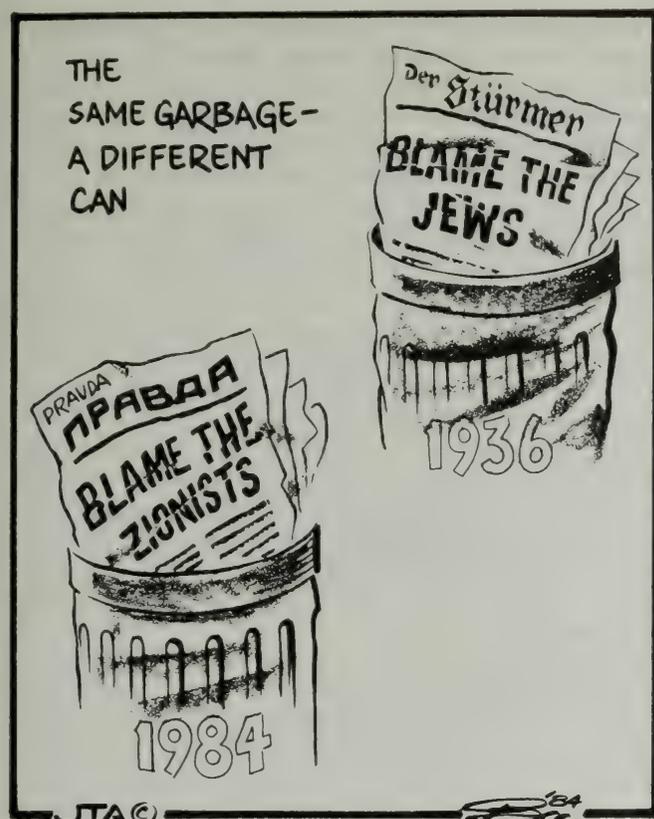
Edelstein, a Hebrew teacher who had long been warned by the KGB to end his teaching activities, was arrested on September 4, after a house search in which Hebrew books and a small container were confiscated. Following the search, Soviet authorities claimed to have found drugs in the container, and claimed that Edelstein was involved with "foreigners who corrupt Jewish youth with medieval and mystical drug rituals."

At least 10 Soviet Jewish families from Moscow, all long-term refuseniks, have received exit visas to Israel, the National Conference on Soviet Jewry reported. The news, which the NCSJ said it sees as a "small but significant reversal in annual emigration trends," marks only the second time in over eight months that Jews from the Soviet capital were granted permission to emigrate. The first visas issued in that city came in November, when 12 Muscovite Jews were permitted to leave.

### January 1985

Government and Jewish Agency officials confirmed that large numbers of Ethiopian Jews—probably the vast majority of that community estimated at about 25,000—are now in Israel.





While Israel was in an uproar over the importunate "leaks" by its own officials that forced disclosure of the airlift rescue of Ethiopian Jews, sources in Brussels revealed that Trans European Airways (TEA), the Belgian charter company engaged for the task, managed to operate the airlift in absolute secrecy since it began last November.

The pro-Arab weekly *Jeune Afrique* reported that Ethiopian Jews who fled their country to escape famine and persecution suffered a "mini-inquisition" in the nearby countries where they sought asylum—Sudan, Djibouti and North Yemen—because of their religion. The magazine said Ethiopian Christian refugees were subjected to the same treatment.

Israel and Guinea, once the most anti-Israel country in Africa, are moving toward rapprochement and have already exchanged military missions, the Paris-based weekly *Jeune Afrique* reported.

According to the publication, which is considered very reliable, an Israeli military mission visited Conakry, capital of the West African state, earlier this month, and Guinea soldiers have gone to Israel for paratroop and commando training.

The Spanish government and the Spanish Parliament are about to vote a special law recognizing the Jewish community's rights and granting it the same privileges enjoyed by the Catholic church and the various Protestant congregations.

The president of the Spanish Jewish community, Samuel Toledano, announced in Madrid that this special law, which he described as "revolutionary," is slated to be approved "without any difficulties" before the end of the year.

Toledano said the law would take the form of a "Concordat," the special sort of agreement binding the Vatican

to various states, and would grant the Jewish community the legal rights enjoyed by the Catholic Church.

The Jewish community would have jurisdiction over matters of personal status concerning its members. Jews, just like Catholics, would be able to undergo only a religious wedding which would automatically be registered with the state registrar's office.

Rabbis would enjoy the same privileges as Catholic priests, would be exempted from military service and would not have to testify in court on any matter related to the ministry. They would also have free access to prisons, hospitals and other state-controlled institutions to which they might be called. Synagogues and religious and cultural Jewish institutions would be tax-exempt and would enjoy other special fiscal privileges.

World Jewish Congress president Edgar Bronfman revealed his plans to go to the Soviet Union towards the end of March for talks with Soviet officials in his dual capacity of business executive and a leader of diaspora Jewry. He is the head of Joseph Seagram and Sons Company.

Bronfman told a news conference at the Hilton Hotel in Vienna, where the WJC Governing Board was winding up its three-day meeting, that the Soviets had extended him an invitation to visit in both capacities and he was practically on his way just before Soviet leader Leonid Brezhnev died.

Austrian-born Nazi war criminal Walter Reder's return to his native country on January 24, following his release from an Italian prison after nearly 40 years' incarceration for mass murder of civilians, threw Austria into political turmoil.

The center of the the storm was Defense Minister Friedhelm Frischenschlager, who personally greeted the 69-year-old former SS Major and shook his hand when he landed at Graz.

This was tantamount to military honors for a convicted killer, an action swiftly repudiated by most of Frischenschlager's fellow ministers in the Socialist-led coalition government of which the Defense Minister's right-leaning Freiheitliche Partei Oesterreichs (FPOE) is a partner.

Adding to the embarrassment of the government of Chancellor Fred Sinowatz was the coincidence of Frischenschlager's reception of Reder with the three-day meeting in Vienna of the Governing Board of the World Jewish Congress, the first gathering of world Jewish leaders in Austria since the end of World War II.

Antisemitic slogans were daubed in the small Jewish cemetery of Antibes in the south of France and on the local synagogue's walls.

The president of the local Jewish community, Leon Allouche, said "local vandals and antisemites probably wanted to celebrate in their own way (Nazi war criminal Walter) Reder's liberation (from Italy) and triumphant return to Austria." Allouche said the incident probably took place after Reder was returned to Austria. He added, "This regularly occurs whenever a Nazi is tried or liberated."

## February

The State Department's ninth annual report on human rights throughout the world again praises Israel as an open

society with a democratic government, but with human rights problems because of its control of the West Bank and Gaza.

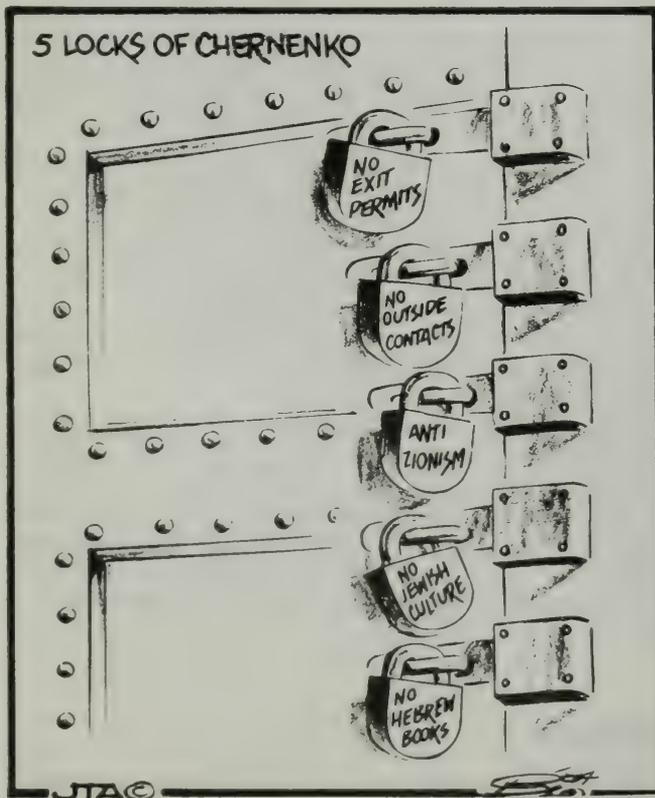
"Each year we note that despite the tremendous security threat against Israel, it maintains a very vigorous democracy," Elliott Abrams, Assistant Secretary of State for Human Rights and Humanitarian Affairs, told a press conference.

Abrams said that the Department's Country Report on Human Rights Practices for 1984 finds that the problems for Israel on the West Bank are the result of its having a military government rule there rather than a democratically elected one. He added that there was an increase in violence in the territories in 1984, but it was occupant against other occupants—apparently a reference to the Jewish and Arab residents—and not the military government against the residents.

The 1,450-page report, covering 164 countries, was submitted to Congress. It is the fifth such report submitted by the Reagan Administration.

In Iran, the report, as it did last year, states that the persecution of Jews that existed in the early days of the Khomeini revolution has abated as it has for Christians and Zoroastrians. "They continue to have problems with the regime over religious practices, and some members of all three groups suffer officially-sanctioned job discrimination," the report added.

Iraq's Jewish community "is believed to have decreased from 150,000 following World War II to about 400," the report notes. "It was severely persecuted in the past, but there is no evidence of recent persecution. In 1983 and in late 1984 Western journalists visited the last known synagogue in Baghdad and confirmed that it is still functioning. Only a handful of people, mostly older men, were seen attending services led by two rabbis."



In Syria, "the 3,000—4,000 Jews are free to practice their religion," according to the report. "The situation of the Jewish community has improved in recent years, despite continuing uncertainty over the community's future, and today it enjoys a relatively good standard of living, access to higher education and entrance into the professions."

However, the report notes that only Syrian Jews are routinely required to post a bond of \$250 to \$10,000 if they want to travel abroad. "In recent years, Jews have found it somewhat easier to travel overseas, although an official ban on their emigration has continued. The government continues its policy of not issuing passports to all members of a Jewish family at the same time, although there have been some recent exceptions."

The report puts the number of Jews in Morocco at 11,000—14,000, most of them in the major cities. "The Jewish community operates schools and social institutions, as well as 20 major synagogues," the report said. "Publications in Hebrew are permitted," and "the Jewish community has close ties to communities in other nations, including Israel."

In Ethiopia, the report noted the "considerable illegal emigration" by Jews during 1984 since legal emigration is restricted for Jews and other Ethiopians. The report points out that access to the Jewish villages of the Gondar region by foreign Jews and Israelis, which was allowed in 1983, was shut off for most of 1984, although re-opened to some extent in December. "Ethiopian authorities apparently suspected that foreign Jewish and Israeli visitors provided Ethiopian Jews money and encouragement to leave the country," the report said. "They may also hope to prevent the outside world from learning of the frictions that continue to mark government relations with the Ethiopian Jewish community, resulting from government efforts to prevent emigration, lack of Hebrew instruction, and the resistance of Ethiopian Jews to Marxist-Leninist indoctrination."

The report added that while the Ethiopian Jews, because of where they live, are frequently caught in the cross-fire between government troops and insurgents, "stories of 'genocidal' actions by Ethiopian authorities, or highly brutal behavior, appear unfounded."

The human rights report, as in other recent State Department reports, charged that in the Soviet Union, "the Jewish community faced an exceptionally difficult year in 1984 which saw a sharp increase in antisemitic propaganda thinly veiled as anti-Zionism" as well as increased discrimination against Jews. The report speculated that there may be "pressure from some quarters to end Jewish emigration completely."

Abrams said that he did not believe that the urging by Reagan Administration officials at their meetings with Soviet officials for improvement in human rights conditions of Jews and others in the USSR has so far had any effect, but "it is hard to measure," he said.

### March

Some 55 tons of food, medication, tents and mobile field kitchens donated by the Magen David Adom (MDA) First

Aid Society, Israel's equivalent of the Red Cross, have arrived in Kenya to aid famine victims in that country.

The relief supplies, shipped from Eilat to the Kenyan port of Mombasa, included 20 tons of flour, 20 tons of sugar, 15 tons of edible oil, five tons of baby food, some half a ton of antibiotics, about 60 family tents and ten mobile field kitchens—all Israeli-made.

Israel is selling "know-how" to the People's Republic of China, employing the promotional services of a local public relations firm and a PR firm in Hong Kong which specializes in translation.

Yonatan Goldberg, head of the Gitam Image Promotion Co., said that Gitam was commissioned to prepare publicity and informational material for the representatives of two Israeli companies who went to China to explain certain processes and to see that they were properly implemented.

Sen. Alan Cranston (D. Calif.) said he believes that all Ethiopian Jews previously stranded in the Sudan when Israel was forced to halt its rescue operation last January are now out of that country following the secret airlift of Ethiopian Jews conducted by the United States.

It has been reported in several leading newspapers that Vice President George Bush successfully laid the groundwork for the airlift when he met with Nimeiry in Khartoum on March 6. The rescue mission is reported to have been conducted by the Central Intelligence Agency, along with the aid of the State Department and the U.S. Air Force.

The new Liberal government taking over in Uruguay on March 1, following elections there three months ago, will include three Jews in prominent posts, the World Jewish Congress reported.

According to the Latin American branch of the WJC, no Jew was elected to national office in the new government, whose main personalities—with President Julio Maria Sanguinetti at the helm—have been for many years proven friends of the Jewish community and of Israel. However, one of the 19 mayors of the country is a Jew. He is Benito Stern in Maldonado, whose jurisdiction includes the famous beach resort of Punta del Este.

In the capital of Montevideo, the mayor chose a Jewish engineer, Luis Lieberman, to head the vitally important department of public works and services. A third Jew, Julio Kneit, was appointed an economic advisor to the new government. Kneit is a former president of the *Kebila*.

The Tunisian League for the Rights of Man elected Serge Edda, a 42-year-old Jewish businessman of Tunis, to its executive committee at the organization's annual general conference, the Tunisian news agency, Tunis Arab Press (TAP) reported.

Edda was confirmed by an overwhelming majority of the 300 delegates who flatly rejected the protest by one of their number that he was "fundamentally opposed to the election of a Jew because all Jews are by definition Zionists."

Ernst Zundel, a resident alien in Canada since 1958, was sentenced to 15 months imprisonment and three years probation by a federal judge for publishing the lie that the Holocaust did not occur.

Zundel, 46, a citizen of West Germany, was convicted under a section of the Canadian criminal code forbidding the dissemination of false information, in his booklet "Did Six Million Really Die?" While the maximum penalty is two



years in prison, any sentence over six months makes him liable to deportation proceedings.

During the three year probation period, Zundel is enjoined from writing, communicating or speaking directly or indirectly on the subject of the Holocaust. The defense is expected to appeal.

A sense of relief swept the 2,000 Jews of the Irish Republic after the government's ban of Pieter Menten, the 85-year-old Dutch millionaire found guilty of slaughtering Jews in Poland in 1941. Menten owns a large estate near the city of Waterford and was planning to spend the rest of his life there after serving eight years out of a 10-year sentence in a Dutch prison.

But following strenuous protests by the Dublin Jewish representative council, backed by a handful of Jewish members of the Irish Parliament, the Cabinet declared Menten an undesirable alien and prohibited him from entering the Emerald Isle.

The Soviet Union's treatment of Jews was likened to South Africa's apartheid policies by the head of the United States delegation to the United Nations Human Rights Commission, Ambassador Richard Schifter.

Referring to the Commission's earlier discussion of "the phenomenon of discrimination and deprivation of rights on grounds of ancestry practiced in South Africa," the U.S. envoy declared that "similar practices can be identified in the Soviet Union" where "discrimination and persecution is based solely on ancestry and has been on the increase . . . In fact, 1984 has been one of the worst years in recent memory," he said.

Schifter added, "Singled out for such discrimination and persecution are the Soviet Union's Jews and it is because the Soviet media reflects the government's point of view that the increase in antisemitic propaganda is of serious

concern. Soviet antisemitism has been offered to the public under the label of anti-Zionism," he charged.

### April

Leaders of French political and cultural life and thousands of ordinary Parisians reacted to the latest incident of antisemitic violence in Paris with a mixture of outrage over the act and outpourings of sympathy and solidarity with the Jewish community.

Thousands of demonstrators marched through the center of the city today to protest the bombing of the small Rivoli Beaubourg cinema where the fourth International Jewish Film Festival was taking place.

Three majority candidates in Guatemala's first Presidential election in two decades promised to expand relations with Israel if elected. One of the candidates also called for moving his country's embassy to Jerusalem from Tel Aviv.

Only 97 Jews were permitted to emigrate from the Soviet Union during March, the National Conference on Soviet Jewry reported.

The 850th anniversary of the birth of Maimonides was celebrated in Bucharest. Hundreds gathered for a series of lectures depicting the great Jewish philosopher, doctor, scientist and legislator. The opening lecture was given by Rumanian Chief Rabbi Moses Rosen, who spoke on Maimonides "the legislator." The entire symposium will be repeated, as thousands of would-be listeners did not manage to squeeze into the packed halls.

West German Chancellor Helmut Kohl, speaking at a ceremony in Bergen-Belsen, said that Germans bore "never-ending shame" for the atrocities committed by the Nazis during World War II. Addressing a crowd of some 3,000 people, including Jewish survivors of the camp, Kohl declared: "Reconciliation with the survivors and descendants of victims is only possible if we accept our history as it really was; if we Germans acknowledge our shame."

In his speech, broadcast live on television, Kohl said that Bergen-Belsen "remains a mark of Cain branded in the minds of our nation, just like Auschwitz, Treblinka, Belzec and Sobibor, Chelmno and Majdanek and the many other sites testifying to that mania for destruction."

The Chancellor announced plans to establish an archive for the study of Jewish history in Germany, saying that this was intended to underline the great role played by German Jewish thinkers in past centuries.

Before the ceremonies began, Kohl and President Richard Von Weizaecker both laid wreaths at the memorial to the 100,000 people who died in Bergen-Belsen.

Pope John Paul assailed Nazism as "a mad imperialist ideology" and condemned the atrocities that it bred, including the killings of the Jewish people who were "condemned to extermination."

In an Easter message delivered to more than 200,000 persons gathered in St. Peter's Square, the Pope invoked the 40th anniversary of the conclusion of World War II. He praised the men and women in each country who offered their lives in sacrifice for the right cause, the cause of the dignity of the human person.

"They faced death as defenseless victims, offered in Holocaust, or defending with their arms the free way to



life," the Pope said. "They fought not to answer violence with violence or hatred with hatred but to affirm a right and a freedom for themselves and others, also for the children of those who were then the oppressors."

"For more than five years," the Pope added, "humanity had lived a horrendous experience. Tens of millions of people massacred, on the battlefronts, cities razed, slaughter in the air and on the sea, populations ruined by hunger and privations."

In addition, he said, "other tens of millions of human beings" were "decimated and destroyed in the concentration camps." The Pope also sent a Passover greeting in Hebrew to the Jewish people.

The Swiss National Bank admitted, in a study written by its former archivist, that it helped finance the Nazi war machine during World War II by accepting more than 1.6 billion Swiss Francs' worth of gold looted by the Nazis from Jews and from the treasuries of occupied countries.

The study, by Robert Vogler, published in the Bank's quarterly bulletin, demonstrated that while the Third Reich had the equivalent of no more than 22 million Swiss Francs' worth of gold when the war started in 1939, it exchanged gold for 1.638 billion Swiss Francs in transactions with Swiss banks between 1939 and 1945.

### May

Sudan's new military rulers named a colonel in the now disbanded State Security Department as the man responsible for having permitted the departure by air of thousands of Ethiopian Jews to Israel. The Military Council now ruling Sudan has said it will open an inquiry into "the Falasha

affair" and will "severely punish" those responsible for the airlift used by thousands of Jewish refugees.

More Soviet Jews were permitted to emigrate to Israel during April than in any other month since July 1983, with 166 leaving. The total includes more than 100 Jews from Moscow, a city where there has been little emigration movement in recent years.

Black African states that had broken off diplomatic relations with Israel after the Yom Kippur War, largely under Arab pressure, have begun quietly to resume economic and diplomatic ties with the Jewish State, according to the latest issue of *Boycott Report*, an American Jewish Congress publication.

The *Boycott Report*, quoting accounts in the authoritative Paris weekly, *Jeune Afrique*, and in the *Economist* of London, notes that despite the lack of diplomatic relations, Nigeria, Kenya, Ivory Coast, Ghana and Togo all do "lively business" with Israel. About 1,000 Israelis are now working in Nigeria. A Nigerian presidential candidate, Chief Obafemi Awoloho, recently visited Israel.

The Lavi, Israel's second generation all-purpose combat plane, will be seen for the first time outside Israel at the annual Paris Air Show opening at Le Bourget Airport. About a half million visitors are expected.

A synagogue in the heart of Rosario, the second largest city in Argentina, was the target of an arson attempt, the World Jewish Congress reported.

According to the Latin American branch of the WJC, the incident, which was condemned in a published statement by the DAIA, the representative body of Argentine Jewry, has contributed to the climate of concern affecting the Jewish community.

There is a profusion of antisemitic and Nazi material for sale at news kiosks and bookstores, and signs of growing

pro-Arab activity threatening the Argentine-Israeli relationship.

## June

The West German government was charged with engaging in what the World Jewish Congress said is a deliberate campaign aimed at restricting entry into the Federal Republic of alleged Nazi war criminals deported from the United States.

The WJC revealed that a letter written in 1984 by the West German Consul General in Washington, Elfriede Kruger, to the Justice Department, confirms West Germany's refusal to accept any deportees that are not of German nationality. The letter is included in court documents filed in connection with the case of accused Nazi war criminal Karl Linnas.

The WJC also charged that German authorities are seeking to force the United States to accept the return of Arthur Rudolph, the former NASA official who surrendered his American citizenship and returned to his native Germany last year after the Justice Department revealed that he had participated in persecuting slave laborers at the Nazi V-2 rocket factory during World War II.

Kharkov Jewish activist Evgeny Aisenberg was convicted of "defaming the Soviet State" and sentenced to two and half years in a labor camp, the Coalition to Free Soviet Jews reported. Aisenberg, 33, had been intensively involved in studying and teaching Hebrew and Jewish culture since 1978, when his pro-emigration activities led him to lose his job as a mechanical engineer. The major evidence used against him was the text of three Purim skits which he participated in last year. Aisenberg will be forced to separate from his wife, Marina, who has breast cancer and requires surgery.

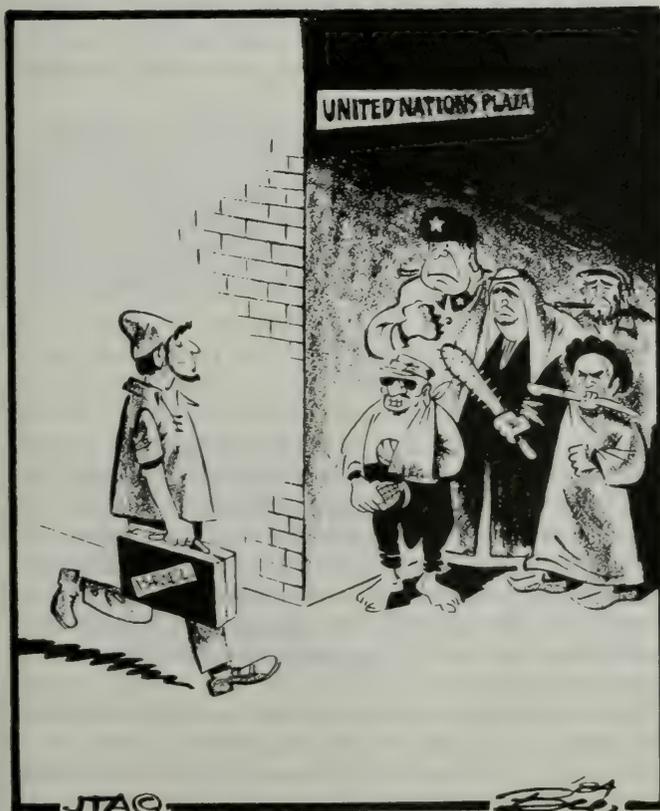
Justice Minister Moshe Nissim announced that Israel will wait on drawing a formal conclusion on the identity of the body exhumed and examined this month in Brazil and believed to be that of Josef Mengele until Israeli experts have examined all the data.

A team of international forensic experts from West Germany, Brazil and the United States indicated that they were convinced that the body exhumed from a grave in a cemetery near Sao Paulo was that of the notorious Nazi death camp doctor, Mengele, known as the "Angel of Death."

Mengele was the target of an international manhunt. He was responsible for the deaths of hundreds of thousands of inmates at the Auschwitz death camp during the Holocaust. He is said to have drowned in a swimming mishap in 1979. His son Rolf Mengele, a West German lawyer, said that the body found in Sao Paulo is that of his father.

A report issued in Sao Paulo by a team of international forensic experts from the United States, Brazil and West Germany concluded that the bones exhumed from the graveyard were those of Mengele. The American delegation issued a separate report concluding that the bones were those of Mengele "within a reasonable scientific certainty."

The U.S. Justice Department said that it supports the conclusions of the international group of experts. "Based on the information available from the forensic examination, these experts have concluded that the body exhumed by Brazilian authorities is in fact Josef Mengele," Attorney General Edwin Meese III said in a statement issued in Washington.



While the only tangible result of the five-day state visit by Israeli President Chaim Herzog to his native land was the decision by the Irish government to abolish the need for visas for Israeli tourists, the Herzog visit was clearly a major success.

A senior Irish government official said it reflected the warmest friendship between Israel and Ireland and "enhanced our mutual friendship and respect."

A federal Canadian commission announced that it has compiled a list of 660 suspected Nazi war criminals who now live in Canada or may have lived here and is weighing evidence against them.

**INSIDE ISRAEL**

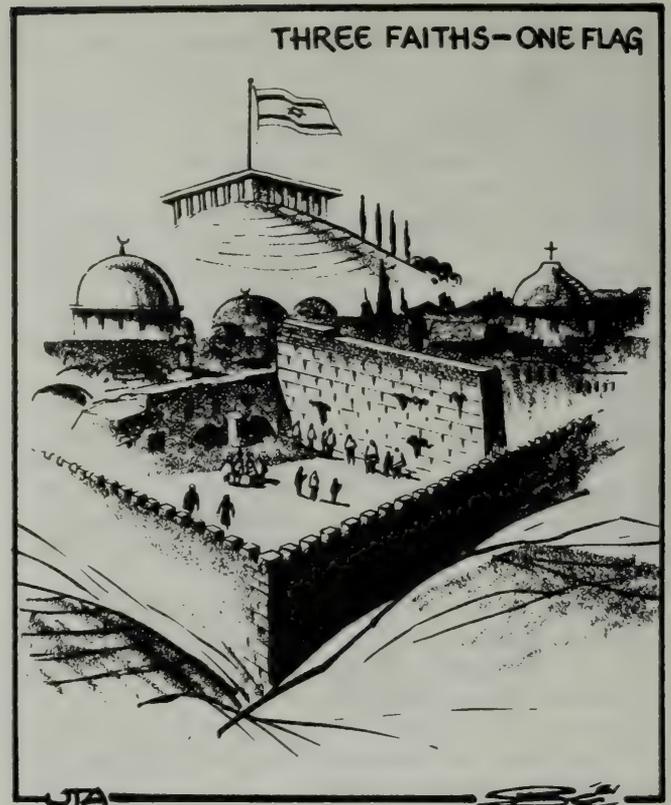
**September 1984**

The government has imposed harsh new economic measures aimed at absorbing some \$900 million from the public sector as a means of curbing inflation.

But the double-barreled approach that went into effect—a one-time property tax and cuts in subsidies for fuel and certain basic commodities that sent prices soaring—has come under fire from some of the country's leading economists.

The cutback on subsidies took effect immediately to avoid hoarding for the High Holidays. The tax, which won final approval by the Cabinet, will apply to private cars, boats, apartments where the owner is not the resident, business premises and securities. Tax collection methods will be tightened and loopholes closed, according to Finance Minister Yitzhak Modai.

But if the government is prepared to tighten the public's belt, it is having difficulty with its own. A major stumbling



block at the moment is the Education Ministry's budget. Modai and Education Minister Yitzhak Navon agreed to bring their differences before a special ministerial committee headed by Prime Minister Peres, which would have the final say.

The most serious issue is whether or not to continue free high school education. The Education Ministry has proposed raising social insurance payments by 0.2 percent to fund free high school education or, alternatively, impose an overall education tax.

By American and West European standards, Israeli prices are a bargain. A loaf of ordinary bread costs 10 cents. A liter of milk is 30 cents. An egg costs seven cents. A kilo of meat sells from \$5.25 and a gallon of premium gasoline is \$2.50. But the average Israeli family must now spend \$500 a month to cover its basic needs, according to the Central Bureau of Statistics.

**October**

Former Prime Minister Menachem Begin left Shaare Zedek Hospital after a three-week stay during which he underwent surgery for a prostate condition. He appeared to be in good health, though wan, and in good spirits.

The fact that he spoke to the news media and allowed himself to be photographed immediately raised speculation that Begin will end the self-imposed seclusion that has lasted since his sudden resignation as Prime Minister in September, 1983.

Speaking briefly to reporters before leaving for his home in a Jerusalem suburb, Begin refused to be drawn into comment on current political matters. He said he "wanted to thank" the medical staff and nurses who had "taken such

good care of me." He had special praise for Dr. Amitzur Farkas, head of the urology department at Shaare Zedek, who successfully performed surgery on the 71-year-old Begin on September 20.

The former Prime Minister's long-time aide and confidant, Yehiel Kadishai, told the media that Begin may start writing the book he plans, a personal saga of the Holocaust and the birth of Israel tentatively titled *The Generation of Destruction and Redemption*.

Platoons of government price monitors, beefed up by volunteers, closed in on supermarkets and other retail establishments all over Israel to make sure that the six-month price freeze imposed on all consumer goods is being observed.

Early reports from the freeze front said that 40 percent of the businesses in the Tel Aviv area were charging excessive prices. The supervisors found that dozens of small businesses upped their prices to make a quick profit before the freeze can be fully enforced or because the price situation was unclear to them. Excessive prices were found on such basics as cooking oil, margarine, noodles and matches.

The Technion, Israel's institute of technology in Haifa, is the only institute of higher learning in Israel to commence its new school year on time.

All the others, including the Hebrew University in Jerusalem, Tel Aviv University, the Ben Gurion University of the Negev in Beersheba, Bar-Ilan and Weizmann Institute of Science's Feinberg Graduate School, have postponed their openings until November, because of financial difficulties and uncertainty about the extent of government aid they can expect this year.

The Technion said it would open on time because even a delay of a few days in beginning scientific and technical courses might delay a full year's work program.

## November

A majority of Israelis expressed shock and revulsion this week over the rocket attack—apparently by Jewish extremists—on an Arab bus enroute to Hebron from Jerusalem. An Arab youth, identified as Ismail El-Mattur, 20, was killed and 10 other passengers, all Palestinians, were wounded.

The assault, by an Israel Defense Force-issued missile, occurred on the Bethlehem Road, near the Jerusalem railway station. A handwritten note, found alongside the abandoned rocket launcher, declared that the attack was in revenge for the murder near Bethlehem a week earlier of an Israeli man and woman, allegedly by a resident of the Daheisha refugee camp.

The Knesset's House Committee and the Ministry of Justice were moving on parallel tracks toward swift action that could deprive Rabbi Meir Kahane, leader of the extremist Kach party, of his Knesset immunity and open the way to prosecute him for racist incitement against Arab citizens of Israel and Arabs on the West Bank and Gaza.

The Justice Ministry is putting final touches to a new law against "racism" which it plans to submit to parliament. The draft bill was reported to have been circulated to other ministries for amendments before a final version is presented to the legislators for enactment.

## December

Unemployment in Israel reached a record high of nearly 100,000 jobless, about six percent of the work force. It is the highest rise since the economic slump of the mid-1960's, just before the Six-Day War.

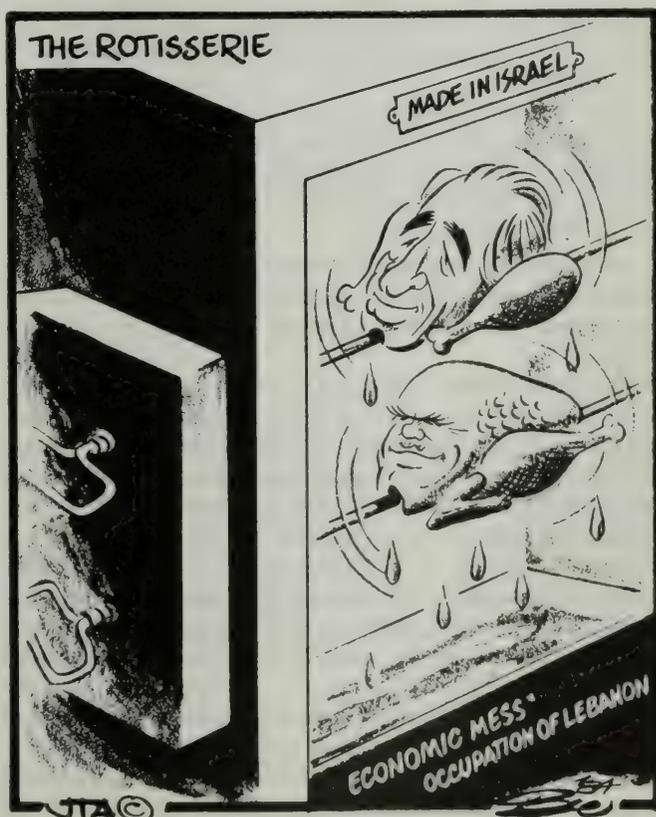
Prime Minister Shimon Peres confirmed that he had received a letter from Secretary of State George Shultz making clear that he would not support Israel's requests for increased U.S. economic aid unless and until the Israeli government produced a comprehensive economic recovery plan.

Peres, addressing Central Bureau of Statistics officials, said it should serve as a warning bell. He said that Shultz complimented the government for doing more to help the economy than its predecessors. But at the same time, the Secretary of State pointed to grave dangers close at hand "unless we act faster and do more," Peres said.

Israel is seeking \$4.1 billion in U.S. military and economic aid for the fiscal year 1986, which begins next October 1. This is \$1.5 billion more than the \$2.6 billion Israel will receive during fiscal 1985, all of it in grants.

The media reports said Shultz's letter advised Peres that his government would have to demonstrate that the increased aid will be put to good use and will not simply fuel inflation. American officials have been demanding a detailed economic plan from Israel to justify its new requests.

*Haaretz* reported that while Shultz acknowledged to Peres that the unity government has indeed slashed its budget, more remained to be pruned. He urged "structural changes" in the Israeli economy, *Haaretz* said, meaning apparently that the state must stop funding uneconomical businesses and projects.



## January 1985

The town of Eilat extended a warm, enthusiastic welcome to a group of Ethiopian Jewish immigrants who arrived there to settle.

The newcomers were greeted with smiles, flowers and food when they arrived at the seven-story apartment block that will be their home. They will share the building with government-appointed counselors whose job is to help them adjust and integrate into their new surroundings.

The Army Radio reported that each flat in the Eilat block is equipped with a refrigerator, gas stove and water heater, amenities the immigrants never saw in Ethiopia. Part of the task of the counselors will be to teach them to use these appurtenances of modern living.

But the Ethiopian *olim* are not welcome everywhere in Israel. The town of Yerucham in the Negev has made clear that with the threat of unemployment hanging over its residents, they do not want newcomers competing for jobs with the townspeople.

The report by State Comptroller Yitzhak Tunik on the collapse of publicly-held commercial bank shares in October, 1983, sent shock waves through the economic community and government circles.

Tunik, whose report was over a year in the making, flatly accused the country's major banks of "manipulation" that made the October 6, 1983 crash inevitable, with severe financial losses to investors and the nation as a whole. He held the government's financial institutions responsible for failing to take action to halt "the corrupting phenomenon" which had gone on for more than a decade.

Israel's population stood at 4,235,000 at the end of 1984, according to the Central Bureau of Statistics. Of this total, 3.5 million are Jews. The Jewish population rose by 82,000 during the past year, and by some 500,000 in the last five years. The non-Jewish population rose by 20,000 in the past year. The figures do not include the West Bank and Gaza Strip.

Road accident fatalities in Israel during 1984 were 11 percent fewer than in 1983 and dropped by 32 percent compared to the average over the five preceding years, according to Inspector Eitan Ben-Yehoshua, head of the police traffic department.

The controversial amendment to the Law of Return demanded by Israel's Orthodox religious establishment was defeated by a vote of 62-51 on its first reading in the Knesset.

The Law of Return defines a Jew as a person born of a Jewish mother or converted. The proposed amendment would have added the words "according to halacha" which would invalidate conversions performed by non-Orthodox rabbis in Israel and abroad. The converts and their offspring would not be recognized as Jews in Israel.

Representatives of 21 American Jewish religious and secular organizations called on political leaders in Israel to resist demands by the Orthodox religious establishment for an amendment to the Law of Return to redefine "Who is a Jew."

In addition, the 21 Jewish leaders urged that Israel establish an international commission, composed of representatives of the major branches of Jewish religious and communal life, to meet in Israel with Orthodox spokesmen "in

hope of working out an agreement that would prevent the deep divisions in Jewish life we fear if the proposed legislation is passed."

The greatest increase of American tourism to Israel since the establishment of the State in 1948 took place in 1984, it was announced in New York by Moshe Shoshani, Israel's commissioner for tourism for North America. He said that "405,000 Americans visited Israel in 1984, which represents a staggering 15 percent increase over 1983 when 354,000 Americans travelled there." A peak figure of 1.3 million visitors world-wide was also a record achievement.

Orthodox Jews began a boycott of the Bank Leumi, Israel's largest bank, because a luxury hotel under construction by an affiliate of the bank, the Africa-Israel Investment Corp., allegedly is located atop an ancient cemetery near Tiberias where Jewish sages were buried centuries ago.

The bank acknowledged that \$10 million had been withdrawn by some 400 Orthodox depositors. Bank officials said this represented a very small portion of its total deposits and turnover.

## February

An eight-month economic program to drastically reduce public and private spending, increase government revenues and raise foreign currency reserves, already at a dangerous low, took effect at midnight shortly after it was approved by the Cabinet, meeting in special session.

Immigration from the West fell by about 30% in 1984, but overall immigration to Israel rose by 17% to about 20,000, in 1984 over 1983, according to Absorption Minister Yaacov Tsur. He said that 24% fewer newcomers arrived





from North America last year compared with 1983; 33% fewer from South America; and 31% fewer from Western Europe.

Israel's present unemployment rate of 6.3 percent may double by the middle of the year, according to an internal report submitted by the Manpower Planning Authority of the Ministry of Labor and Social Affairs to Minister Moshe Katsav.

*The Jerusalem Post* suggested that the unemployment figure may then be 170,000 jobless—higher than the 125,000 foreseen in the report if figures of job-seekers compiled by the Central Bureau of Statistics' quarterly labor force survey are taken into consideration.

In addition, another 35,000 youths and demobilized soldiers are expected to join the labor market in 1985, driving the unemployment figure even higher.

### March

The cost of living index rose by 13.5 percent during February, the Central Bureau of Statistics announced. The increase was as anticipated, due to price rises at the overlap (known in Hebrew as the seam) between the first and second package deals.

The transfer of the entire Talmud to cassettes has been completed by Rabbi Shabtai Sabato, 35, of the World Zionist Organization's Beit Midrash Letorah Yeshiva. The achievement was marked this week at a ceremony attended by the two Chief Rabbis, Knesset members, scholars and WZO leaders.

There are 1,000 cassettes containing 1,500 hours of Talmud study. They will enable busy would-be students to imbibe Talmud study while driving or (on Walkman) while engaged in other non-intellectual pursuits.

### April

The six million Jews who perished in the Holocaust and those Righteous Gentiles who died while saving Jews will be granted posthumous Israeli citizenship, according to a Knesset declaration. This unprecedented expression is to be officially announced at the 40th anniversary observance of the defeat of Nazi Germany, scheduled for May 5-9 in Jerusalem.

The prices of hundreds of goods and services went up by 10-15 percent as the Treasury introduced a new economic package deal approved by the government, business and the Histadrut.

Israel and the United States signed an agreement—unprecedented in the history of U.S. trade policy—that will remove all trade barriers on goods and services exchanged between the two countries.

In a signing ceremony at the House Ways and Means Committee, Israel's Minister of Commerce and Industry, Ariel Sharon, and special U.S. Trade Representative William Brock, stressed that the agreement would benefit the economies of both the U.S. and Israel and serve as a precedent for future similar agreements with other countries.

A statement read by Brock from President Reagan called the agreement a "milestone in our efforts to liberalize trade."

The U.S.-Israel Trade Area agreement will eliminate tariffs and other trade barriers in phases over a 10-year period.

Leading Knesset members have called for exhaustive parliamentary discussions before Israel decides how to respond to Washington's invitation to participate in "star wars" research. Victor Shemtov (Mapam), acting chairman of the Foreign Affairs and Security Committee, suggested a full debate in that committee. Earlier, Shevach Weiss (Labor) urged discussion in the plenary.

President Reagan had said publicly he would offer the NATO countries, Japan, Australia and Israel a chance to join in the research. The Foreign Ministry said a reply would be sent as soon as possible.

U.S. Secretary of the Navy John Lehman announced in Tel Aviv that Israel will build three diesel-powered submarines for its navy, with financial and technological assistance from the U.S.

More than half the prisoners released—600 Palestinians—were permitted to return to their homes in the West Bank and Gaza Strip. Most security officials agreed they pose a potential menace, if not immediately, then in the long term. But confidence was expressed that the security forces are fully capable of handling any threat that might materialize.

The government won an overwhelming vote of confidence in the Knesset for its controversial prisoner exchange. The Knesset also rejected three opposition motions to establish a commission of inquiry into the Lebanon war.

The question of amnesty for alleged members of a Jewish underground terrorist group now on trial or serving sentences for crimes of violence against Arabs in the West Bank is rapidly building up into an explosive issue in Israel.

The demand for immediate release of the Jewish suspects on trial and those already convicted arose from West Bank settlers in reaction to the controversial and generally unpopular prisoner exchange of May 20. Deputy Prime Minister Yitzhak Shamir, leader of the Likud, went so far as to promise the wives of the defendants that their spouses would be released shortly.

Zaire's President Mobutu Sese Seko ended the official part of his state visit to Israel by signing, with President Chaim Herzog, three cooperation accords—in the areas of aviation, investment, and technical training.

In the 18 years since reunification, Jerusalem has become the largest city in Israel with the largest Jewish population, according to data released by the Central Bureau of Statistics.

At the end of 1984, the population of Jerusalem stood at 445,000, of whom 320,000 are Jewish and about 125,000 non-Jewish. The population of Tel Aviv-Jaffa was 323,000, of which 313,000 are Jews. But Tel Aviv and its commuter suburbs—Petach Tikva, Ramat Gan, Givatayim—constitute the country's largest urban area with a population of 800,000.

The Tel Aviv municipality has declared this year the Rambam Year to mark the 850th birthday of the philosopher Maimonides, known as the Rambam. The city will introduce special lessons in local schools devoted to the personality of the scholar who greatly influenced Jewish thought. His birthday falls on April 5, or Nissan 14 on the Hebrew calendar. About 10,000 people participated in special festivities in Tiberias, near Maimonides' grave.

Israelis celebrated the 37th anniversary of their independence in a less than joyous mood. Festivities were muted. There were far fewer flags on display than in past



years, less bunting and ribbon-bedecked portraits of national leaders on commercial premises, more modest decorations and fewer colored lights on public buildings, reflecting budget cuts and the high cost of electricity.

For the first time since the anguished days following the Yom Kippur War, the national spirit is low. It was mirrored in President Chaim Herzog's Independence Day address, broadcast on radio and television.

He dwelt on what he saw as the most serious threats to Israeli society: the "grave economic crisis," the "internal problems that give me particular cause for concern"—extremism, fanaticism and racism, which threaten the fabric of Israel's democracy.

Sullen, heavily overcast skies, chill winds and unseasonably low temperatures contributed to the somber mood, though they did not keep tens of thousands of Israelis from the beaches, picnic grounds and camping sites.

### May

There can be no reconciliation with history; lessons must be learned from it, President Chaim Herzog declared to representatives from 18 countries who gathered at the Presidential residence to mark the 40th anniversary of the defeat of Nazi Germany.

Prime Minister Shimon Peres, addressing a special session of the Knesset convened for the occasion, said Israel noted with "deep sorrow and pain" the "painful mistake" by the President of the United States who placed a wreath at the war cemetery in Bitburg, West Germany.

Ariel Sharon, the Minister of Commerce and Industry, an outspoken Likud hard-liner, maintained that had Menachem Begin still been Prime Minister instead of Laborite Peres, there would have been "no stuttering response" to Reagan's Bitburg visit. Sharon accused the Labor compo-



ment of the national unity government of not knowing how to "stand up to the gentiles."

But Begin, in one of his rare interviews since he retired into semi-seclusion in August 1983, told the Associated Press that Bitburg was one of the saddest days in Jewish history. But he declined to criticize Reagan directly.

The unexpected 19.4 percent hike in the consumer price index in April was conceded by government officials to be a severe setback to economic recovery. But it may have been the shock treatment needed to force the government to take drastic and politically unappetizing measures to correct the nation's severe economic woes.

Officials were predicting that the April price index would not exceed 12 percent. The actual figure, nearly eight percentage points higher, means that inflation is running at an annual rate of 320 percent.

Secretary of State George Shultz solemnly renewed America's pledge to always stand by and support Israel, in a moving speech at the Yad Vashem Holocaust Memorial during ceremonies marking the 40th anniversary of the defeat of Nazi Germany.

A deeply divided Israel was agonizing over the wisdom and dangers of a prisoner exchange carried out in which Israel set free 1,150 Palestinian and other terrorists—among them convicted mass murderers serving life sentences—for the release of three Israeli soldiers held captive for nearly three years by a Damascus-based Palestinian terrorist organization.

## June

Israel's three year war in Lebanon ended without official announcements or declarations. According to government statements more than a month earlier, the Israel Defense Force was to be completely out of Lebanese territory by June 6, the third anniversary of its invasion of Lebanon, dubbed at the time "Operation Peace for Galilee."

Israelis generally accept the fact that the war is over. It cost 654 soldiers and other security personnel dead and nearly 6,000 wounded. If it did indeed achieve "peace for Galilee", the settlers in the northern border towns seem hardly less apprehensive over their security now than they were on June 6, 1982 when the IDF plunged into Lebanon.

The last Lebanese soil occupied by the IDF was a security belt several miles deep which roughly parallels the Israel border. The Israel-backed South Lebanon Army (SLA) has been given the task of maintaining security there and preventing the infiltration of Palestinian terrorists or hostile guerillas. A cadre of IDF officers remains to serve as liaison and advisors. The IDF has reserved the right to send fighting units back into Lebanon should a situation develop there threatening Israel's security.

The number of *yordim*—Israelis leaving the country to settle abroad—increased sharply last year with the Bank of Israel reporting that 10,000 left in 1984. The Central Bureau of Statistics, however, put the figure at 17,000. In 1983, only 4,700 Israelis emigrated. Each institution used a different system of calculation for the latest totals.

All of Israel was in mourning for the 18 children and four adults killed when a speeding passenger train slammed into a busload of seventh graders stalled on an unguarded railroad crossing about 12 miles south of Haifa. Seventeen children were injured and hospitalized.

The accident, which transport authorities said was one of the worst in Israel's history, occurred at one of 300 railroad crossings which have no gates or warning lights because they are on little-used secondary roads.

The Mediterranean-Dead Sea canal, a hydro-electric project enthusiastically backed by the former Likud-led government, is dead. The Ministry of Energy and Infrastructure concluded that it was no longer feasible, due in large measure to lack of funds, and ordered a halt to preliminary work which has already cost some \$15 million.

The original idea was to use the more than 1,000 foot drop from sea level to the Dead Sea to generate electric power. The canal was supposed to revolutionize Israel's energy systems. On that basis, the Israel Bonds Organization raised substantial funds overseas.

The government adopted a new economic plan, the immediate effects of which will be soaring prices for most consumer goods and reduced compensation for workers. The Knesset, under strict coalition discipline, handed Prime Minister Shimon Peres and Finance Minister Yitzhak Modai a substantial victory when it voted 70-17 to approve the economic package.

Opposition by Histadrut was instantaneous. The powerful trade union federation staged what it called a 24-hour "work stoppage" which halted virtually all business, commercial and productive activity in Israel. Histadrut claimed that 1.5 million people, 90 percent of the country's workforce, were off the job.

The head of Histadrut's trade union department, Haim Haberfeld, and other officials warned that there would be selective strike action by individual unions in the future unless the government is prepared to negotiate elements of the economic program.

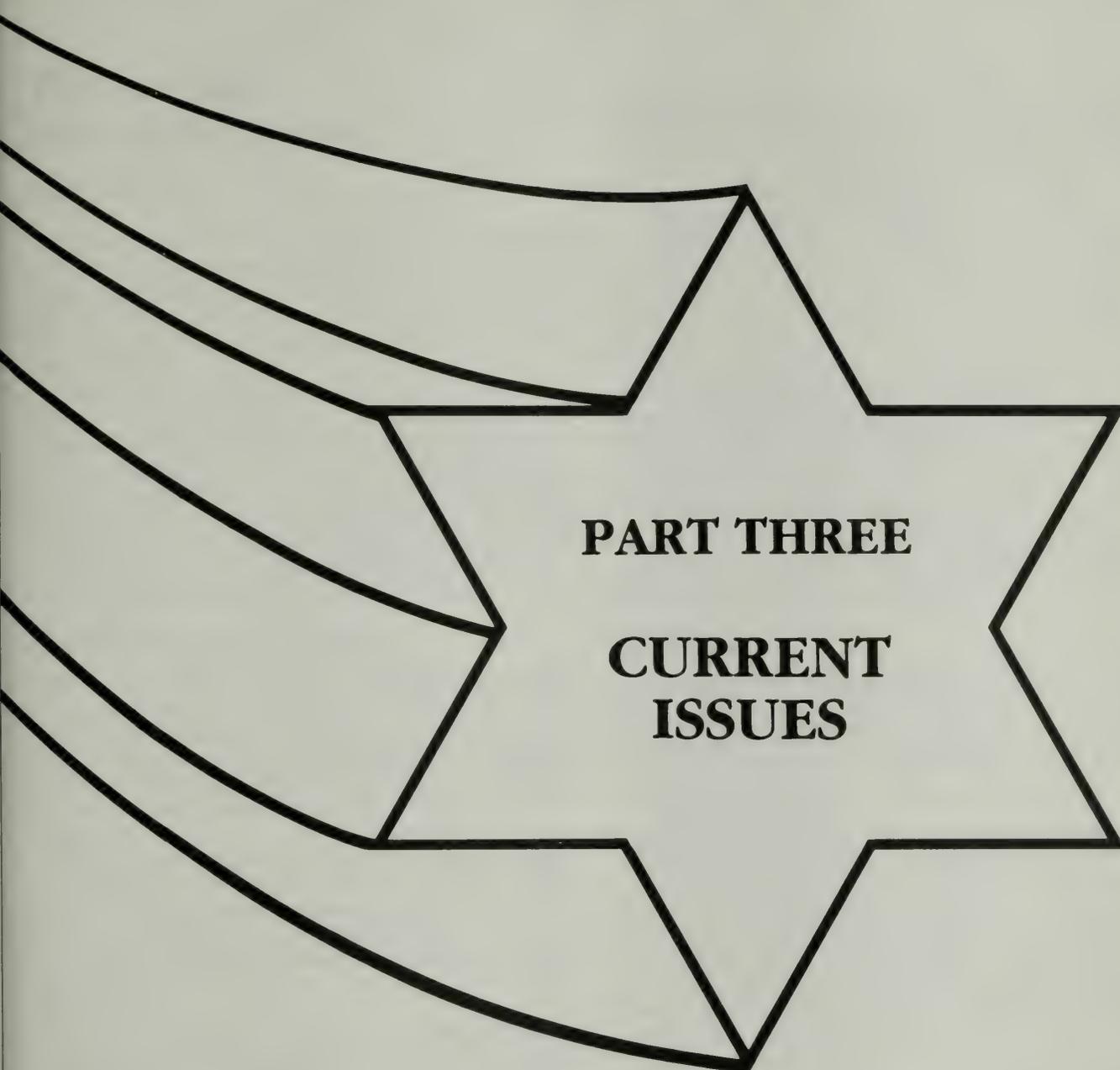


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**PART THREE**

**CURRENT  
ISSUES**



## The Greatest Jewish Problem

Dennis Prager

It is easier for leaders to tell their people—since it is easier for people to hear—that their problems emanate from outside. But when leaders do this, they are not leading. Indeed they are hurting their group because they are not addressing its greatest problems, which are so often internal.

This applies equally to Jewish life in the free world. While Jews certainly have external enemies who must be fought, the greatest Jewish problem—the rapidly dwindling number of committed or even identifying Jews—is internal. It is not caused by neo-Nazis, Arafat, the Soviets, Jesse Jackson, school prayer, the arms race, or any of the other external problems concentrated upon by Jews and their organizations. The greatest Jewish problem is caused, and can only be solved, by the Jews themselves.

### The problem is not survival

Before addressing the problem, its causes and possible solutions, let me put it into perspective. Those of us who hold that the greatest Jewish problem is the disappearing Jew are often criticized as doomsayers. Hasn't every generation of Jews had its predictors of the end of Jewry? Aren't we, as one Jewish philosopher put it, "the ever-dying people?"

In light of this objection, I want to make my position very clear. I do not for one moment fear the end of the Jewish people. So long as there are human beings, I have no doubt that some of them will be Jewish. Should other planets ever be colonized, I am certain that some Jews will be there asking passersby whether they had put on Tefillin that morning.

Nor am I a survivalist. The purpose of Jewish life is not that Jews survive. The purpose of Jewish life is that Jews lead Jewish lives, be "a light unto the nations," and "repair the world under God's rule." Therefore, when I say that the greatest Jewish problem is the diminishing number of Jews, it is not because I am worried about Jewish survival. We will survive.

### The problem

I am concerned not that Jews will die out, but that they will become irrelevant. I am concerned that fewer Jews means that Judaism will have less of an impact upon the world. There will always be Jews. The questions are what type of Jews? What quality of Jewish life? What impact will Judaism have on a world increasingly devoid of enduring

values? And, of course, how many? As the dean of Jewish historians, Salo Baron, writes in *A Social and Religious History of the Jews*, "Whether the total number of Jews amounts to thousands or to millions makes a calculable difference in their social and hence in their religious life. . . . Quantity here becomes quality. . . ."

Once one understands, to use Herman Wouk's description, that the Jews are an army, one does not ask whether all its soldiers will survive. One asks whether the army is getting stronger or weaker, whether its struggle is nearer to or further from success.

Or, to cite Rabbi Abraham Joshua Heschel's equally accurate description, the modern Jew is "a messenger who forgot his message." Here, too, one does not ask whether the messenger will die—a messenger who forgets his message may very well live, but if he forgot his message, his survival is meaningless. As a messenger he *is* dead.

When Jews understand that they are an army, a messenger, they will recognize that their greatest problem is not Jewish survival but that fewer Jews are fighting, fewer Jews know that they have a message.

### The cause

In other words, fewer and fewer Jews know *why* to be Jewish. This is the cause of the greatest Jewish problem. Jews may know how to survive, but they do not know why to survive. This is the overwhelming reason why Jews are assimilating.

This is a relatively new development. In the past, it was often enough to be born a Jew. You knew you were a Jew, that you would marry a Jew, live as a Jew, and die as a Jew. The greatest Jewish problem has often been *how* to survive—in the face of antisemitism, terrible economic conditions, and other problems caused by outside forces. The problem is that Jews continue to act as if this is still their greatest problem. Thus, Jewish life concentrates on *how* to fight antisemites, *how* to rescue persecuted Jews, *how* to feed and clothe the Jewish poor, *how* to gain political support for Israel.

And this emphasis is not only true of secular Jewish life. Religious Jewish life, too, generally ignores the *why* and focuses almost exclusively on the *how*. In my thirteen years of study in three different yeshivas, I learned well *how* to daven, *how* to keep kosher, *how* to study Jewish sources, *how* to keep the Shabbat, and innumerable other *hows* of Judaism. What I rarely learned was *why* I should do any of these things. And despite the fact that the only real answer to why be Jewish is a religious one, in all my years of religious Jewish education, the issue was, for all intents and purposes, ignored.

Jewish life, therefore, has been devoting its energies largely to dealing with the problem of the past, not *the*

problem of the present. Without a Jewish *why*, a Jewish *how* strikes most Jews today as irrelevant. As Nietzsche put it, "He who has a why to live can bear with any how." Jews today lack the *why*. Give them that *why*, and they will find the *how* to survive. If Jewish life wants another generation of Jews to fight Israel's enemies or to raise funds for Jewish causes, it had better teach Jews why, in the first place, they ought to lead a Jewish life.

### **Jews need reasons to be Jewish**

In open societies, relatively free of antisemitism, Jews need *reasons* to stay Jewish. Inter-marriage provides a perfect example. There have always been two types of arguments against it—positive Jewish ones (why it is so important to perpetuate Judaism), and negative ones (about non-Jews).

In the past, even non-practicing Jews could, if nothing else, often count on the validity of negative arguments: "non-Jews are different," "they don't make good husbands," "they drink too much," "in an argument, they'll revert to antisemitism."

But these arguments no longer hold water. And the differences between irreligious Jews and irreligious non-Jews of the same socioeconomic and educational backgrounds are virtually non-existent. Young Jews therefore now regard those arguments as racist, since they are based on preserving the purity of Jewish ethnicity rather than the purity of Jewish values.

Only if Jewish values are distinctive is there a positive and non-racial reason for Jews not to intermarry or in any other way to maintain a distinct Jewish identity. But Jews have been raised increasingly to believe that Jewish values are not distinctive, that they are essentially identical to liberal, secular humanistic ones. Consequently, many Jews, both in their behavior and their values, have become indistinguishable from the many non-Jews who also have been raised without a distinctive religious value system and who hold the same liberal, secular humanistic values.

None of this should come as a surprise. Haven't a great many Jews been raised to regard most differences among groups—especially in the area of religion—as a reactionary notion to be discarded? Haven't they been taught to be "universalist" by not being "too Jewish?" Haven't they been taught that religion is either irrelevant to ethical values or an actual impediment to them? And once Judaism

is no longer a Jew's source of values, does he have a single distinctive Jewish value?

Given such an upbringing, why should an American Jew identify as a Jew, lead a Jewish life, or marry a Jew, or raise Jewish children, or support Israel, or . . . ?

### **The solution**

Once the greatest Jewish problem and its cause are recognized, the solution is overwhelmingly clear. Jews must be taught *why* to be Jewish. Jewish life must embark on a campaign to teach this to Jews with the same commitment, resources and sense of life or death as it has in creating and supporting Israel. Even Jews whose dominant Jewish concern is Israel alone should recognize that without such a campaign to fight assimilation, there will be few Jews left in the Diaspora to support Israel.

Why be Jewish? Because the Jewish people has a religious/moral/holy mission to "repair the world under God's rule." Because the Jews are bidden by God to be a "light unto the nations." Because Judaism fills one's life with a holiness, meaning and joy that is not attainable to the uncommitted Jew. And because Judaism has *distinctive* values which if communicated to the world, will reduce human suffering, help to extinguish evil, and prevent holocausts (which are taking place with greater frequency and more apathy—see Afghanistan as an example.)

When Jews understand these reasons, they *will* lead Jewish lives. But they must have the reasons. In an open and free society, Jews need powerful, positive reasons to remain Jewish. They need to know why they should be different when non-Jews are equally well educated and fine, and why Judaism has better moral and personal answers than secular humanism.

And Jews need to learn the answer to a question once posed to me by a holocaust survivor who has completely rejected his Jewish identity, "Why should I bequeath to my child the possibility of another holocaust?"

Jews need *reasons*—intellectual, personal, moral—to be Jewish. Ethnic *feelings* will no longer suffice to keep Jews Jewish.

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## The Global Jewish Community: One Family Indivisible

Norman Lamm

Last year, my wife and I spent Yom Kippur and Sukkot in Jerusalem. I spoke to many people in stations high and low, and returned with one particularly empty, aching feeling: there are many leaders and many competent people, but nobody who is thinking about *all* of us. I found people who were thinking of the Army and people who were thinking of the religious and people who were thinking of the secular, people who were thinking of education and people who were thinking of Likud and people who were thinking of Maarakh. But I found no one whose concern covered all Jews, everywhere.

This is the principal reason I accepted the very kind invitation to speak on the theme of, "Global Jewish Community—One Nation Indivisible." Let us use the shorter and more pregnant term, hallowed by centuries of usage and resonant with both sacred and national sentiment, *Klal Yisrael*—the indivisible global community of the Jewish people.

Before such pious sentiments have a chance to act as sedatives and put you to sleep, dimly expecting the usual sermonic bromides about Jewish unity that are the clichés of our communal discourse, let me assure you that I will not at all dwell upon them. They are true, of course—the Talmud's teaching of *Kol Yisrael arevim zeb ba-zeb*, that all Jews are responsible for each other; that we must learn the lessons of the Holocaust; and that the State of Israel needs us as its only friends. They are true, but I shall not elaborate on them.

Let me ask you to bear in mind that what we take for granted does not necessarily enjoy universal acceptance amongst the Jewish people. We may advocate Jewish unity passionately, but it has not reached the level of a general consensus. Far from it.

A scene just forty-five years ago, aboard a BMT train in Brooklyn: Poland had been invaded by Hitler in September of 1939, five months earlier. A twelve-year-old youngster is shouting above the din and the rattle of the train, appealing for funds for "Vaad Hatzalah" to save Polish Jews. He approaches a middle-aged, obviously Jewish man who snarls at him and says, "I don't care about Polish Jews. I'm a Belgian Jew."

I was that youngster and I shall never forget that rebuff, not because my request for funds had been turned down—I have since grown accustomed to that—but because what I passionately believed in as a self-evident truth was cruelly

shattered before my very eyes. The memory of that stupid man's statement will always be an execration that I will never forget. It gave me no joy when three months later Hitler invaded Belgium.

Hence, I have never thought of the concept of *Klal Yisrael* as something that is sufficiently obvious to enjoy the status of a slogan. As an adult I witnessed enough polemics between Israel-oriented and Diaspora-affirming Jews to be confirmed in my belief that Jewish unity still requires a great deal of tender loving care and vigorous affirmation. Such acrimonious debates occasionally are so adversarial and latently hostile that they scare me.

Even this very day the *Klal Yisrael* idea is not universally honored by Jews, in a functional sense, especially by the political and religious extremes; by those who unthinkingly assimilate; and by Israelis who, as part of their anti-Diaspora notions, effectively deny the underlying oneness of the Jewish people. Indeed, an Israeli diplomat told me this week that in Israel the definition of a Zionist Israeli is an Israeli who also identifies with Diaspora Jewry. That implies that all other Israelis bear no such feelings of relationship with the rest of us—surely a cause for worry.

Moreover, even on an open, explicit, and deliberate level, there are those (they used to be called "Canaanites") who deny that Israelis and Jews of other countries constitute one people. A little over a decade ago, I was invited to address an "ideological seminar" of the World Union of Jewish Students some thirty miles north of Helsinki in Finland. An ongoing debate developed between myself and a very debonaire Israeli journalist, publisher of a rather decadent, extremely left-wing newspaper.

Throughout the debate, he kept arguing that, "I am a member of the Hebrew Nation, while you are a member of the American Nation, you are a Belgian national, and you are a French national. I am a Hebrew national—and therefore we are not the same people. We may have some connection in the remote past, like that of the Australians and the British, but we are basically of different nationalities. I am a Hebrew national." I had had just about enough of this particular line and so I said, "I'd like you to know that in the country I come from, 'Hebrew National' is the name of a firm that produces baloney. The only difference is that their baloney is certified as kosher . . ."

Now, if we are to keep away from baloney, especially the non-kosher kind, and if we are to discover a guiding principle for our internal discussion in the studying of priorities and the allocation of resources, we have got to affirm this fundamental philosophic view of *Klal Yisrael*. The commitment to the indivisibility of the global Jewish family must dominate our thinking as and about Jews.

But commitment and affirmation are not enough. What is imperative as well is a clear-headed analysis and sophisticated understanding of the *concept* of Jewish identity.

Permit me to invite you to join me in a brief foray into halakhic discourse, using a Talmudic source as an analogy.

Jewish law places great importance upon the concept of a *neder* or vow. A word once given must be respected. Hence, the Kol Nidre prayer on Yom Kippur eve, which annuls vows, is so very solemn. One who does not keep a *neder* is regarded as utterly beneath contempt. Now there is a kind of vow called *noder banaab*: a vow not to benefit from someone. I am angry with Mr. X, and I take a vow to have nothing to do with him and to abjure all *banaab*—pleasure or benefit—from him. The Talmud teaches that if one took a *neder* not to derive any *banaab* from the people of a particular city, that vow devolves upon all inhabitants who have established residence in that town; and “residence,” in turn, is defined as living there for twelve months or more (*Baba Batra* 8a). However, the question arises, what of people who moved into that city and established residence by staying there 12 months *after* I took my vow? Are such new residents included in my previous *neder*? The problem occasioned a controversy between two of the greatest medieval Sephardic scholars. Ran (Rabbenu Nissim), of 14th century Barcelona, maintains that such future residents too are covered by the vow. Ritva (Rabbi Yom Tov B. Abraham), of 14th century Seville, disagrees and avers that the vow covers only past and present inhabitants, not future ones. Here we have a classical *machloket risbonim* (controversy between great medieval Talmudists) that begs for further elucidation and analysis. Such analysis is provided by one of the most brilliant Talmudists of our times, Rabbi Joseph Rosen, known as “The Rogatchover Genius.” He suggests (in his *Tzopphenat Paaneiach*) that what divides Ran and Ritva is this: a collectivity, such as a city or a town, can be understood in one of two ways. The city can be seen as nothing more than the sum of its parts. All the people who live there—no more, no less—constitute the town. There is no such thing as a “city” other than its population, the collection of inhabitants, the sum of its parts. The other definition of “city” is that a city has a life of its own and is more than the sum of its parts. It is something organic and there is something metaphysical about it—a quality beyond the people who live there. It is an independent entity, one that has a separate, corporate existence of its own. (This is reminiscent of the philosophic dispute of nominalism vs. realism.) Therefore, says the Rogatchover, Ritva holds that the new inhabitants are not included in the vow because he holds the more restricted view of “city” as including only the people who live there and nothing more than the people who live there. Therefore, when the *neder* was made it did not include those who moved into the city afterwards. Ran’s opinion that the vow does include future residents results from his larger, more metaphysical or holistic definition of “city” as possessing a separate identity, over and above its residents. Hence, if people later moved into that city and lived there for 12 months, they become part of the “city,” and it was this concept of city, not merely the sum total of its then citizens, which is covered by the vow.

This controversy holds true for a city, a town, or a country. But unquestionably, “Israel” as a people is an organic, metaphysical, indivisible entity, and not merely a sociological collectivity that is but the sum of its parts. For analytic reasons, it may be looked upon as a discrete social entity,

but essentially it has a life of its own that extends far beyond the sum of the Jews and Jewesses who happen to be alive today.

You have heard it said that Israel and American Jewry are partners. I deny this. Not so! Partnerships are made and partnerships are dissolved, and even when they flourish they exist for specific and limited ends. We Jews the world over are not partners. Whether we like it or not, our destinies are interlinked. As *Klal Yisrael*, the global Jewish community is indeed “one family indivisible.” We can argue with each other, and complain about each other—but we are one, and our oneness is not only the oneness that includes every Jew and Jewess alive in the world today all over the globe, but a oneness that comprehends all Jews and Jewesses who ever lived and who ever will live—the dead, the living, the unborn; the whole sweep of Jewish history as well as geography. This is why the Kabbalah teaches that another name for the Shechinah (divine Presence) is *Knesset Yisrael*, a synonym for *Klal Yisrael*. The indivisible unity of God is reflected in the uncompromised oneness of Israel.

So when I wonder, as I said at the outset, “who is thinking about all of us?,” our response must be that if indeed no one outstanding figure is obviously doing that, then we must all of us, individually and collectively, do just that. The Mishnah (*Avot*) taught: “In a place where there is no man, you must endeavor to be a man.” Where there is *mensch*, each of us must be that *mensch*.

The common denominator of all of us is our commitment to that higher order of Jewish integration—even in today’s fragmented world. Knowing that consciously will help us to achieve mutual rapport and to understand intellectually what we already perceive emotionally.

Now, accepting this view of *Klal Yisrael* as our leitmotif does not release us from the obligation to make serious and often painful choices. However, it can and should influence us even on this practical and empirical level. There are three ways in which this interpretation of *Klal Yisrael* can make a difference to us in our own deliberations and in our own work.

The first is *substantive*: Whatever has greater impact on the unity and destiny of our people takes precedence over whatever has lesser consequences for the welfare and integrity of *Klal Yisrael*. I do not mean to imply that we ought to ignore those other causes, all of which are dear to us. After all, a meal consists of appetizer, salads, and desserts as well as entrees. But priority must be assigned by the *Klal Yisrael* test. While I do not want to be guilty of special pleading, it seems to me clear that by this criterion, Jewish education must rise to the very top of the Jewish agenda.

The second way is *psychological*. We are sometimes depressed by the constant bickering, by the clash of interests, biases, and preferences that so often mark our Jewish meetings and deliberations. It can often seem to undo the very basis of our commitment to Jewish world unity. But we should relax. There is nothing wrong with and there is no way to escape the fray and the fracas that frequently accompany the setting of priorities. It is simply a fact of life. That is a major challenge to intelligence and sensitivity in every domain of human life and endeavor. Whether it is a matter of getting married, running a household, shopping, managing a business, going to school, or going to the

country, priority decisions must be made. And they must be made every day. Indeed, the basis of American democracy rests upon a principle first formulated by James Madison, father of the American Constitution, in the *Federalist Papers*. Madison believed that the very clash of self-interest groups, passionately advocated, leads to the greatest good for the largest number, and that the very wheeling and dealing necessary to accommodate disparate views eliminated the tyranny of the majority. This indeed is the way America operates to this very day.

Now, while it is true that Madison's ideas work better the larger the polity and the larger the group, and that what is true for government is not necessarily true for a voluntary world-wide community such as the Jewish people, yet enough of it is valid for us not to fear confrontation and to welcome diverse opinions. But, the idea of *Klal Yisrael* establishes these caveats: (a), that all participants acknowledge the primacy of *Klal Yisrael* over its individual parts, and that therefore we reject those views which would undo the unity of *Klal Yisrael*; and (b), that the tone of discourse be civil, respectful, tolerant, sympathetic and, even more, evince concern for the other position, the one we may consider as of only secondary importance.

The third way in which the *Klal Yisrael* concept can influence our practical deliberations is *personal*. Socrates taught that the knowledge of the good will lead people to do good. The Sages of Israel were far too skeptical of philosophical speculation to accept that. They knew that doing good depends more on will and motivation and character than upon one's intellect, and that it is more important to learn *how* to do good than to speculate philosophically on *what* the good really means. Nevertheless, they by no means dismissed knowledge as a critical factor in human moral development, and they taught that "an ignorant man cannot be pious" (*Avot* 2:6). Good intentions alone can lead one to be a "do-gooder," but not to effectuate the good in a consistent manner either in the world around us or internally, in the structure of our personalities.

Hence, our decision-making on the priorities of Jewish life, both philanthropically and in other ways, and our effectiveness in soliciting our fellow Jews, require that we rely upon more than noble intentions and uninformed reason. They require knowledge and constant learning. Kierkegaard once said, "Life must be lived forward, but can be understood only backward." Certainly we have to go forward. We must make decisions for 1986 and 1987 and 1990 and the year 2000. But if they are to be made out of understanding, we must look backward and consult the past—Jewish history, Jewish traditions, Jewish law, the Jewish heritage. And if indeed we act as part of that metaphysical organum called *Klal Yisrael*, then the corpus of knowledge and value system is: the Torah. Whether you choose to feel bound by Torah or not, know it you must if your leadership of the Jewish community is to be *Jewish* leadership and if your choices are to be more than personal or bureaucratic decisions.

Such Jewishly informed leadership cannot be achieved by consulting academicians or by inviting a Torah Sage to lecture or by establishing a panel of scholars as advisors. That is insufficient. In Jewish life, learning is a *mitzvah*

that cannot be relegated or delegated. Expertise can be bought; wisdom must be earned.

The "global Jewish community" did not arise in 1939, with the beginning of the Holocaust, or in 1948 with the creation of the State of Israel. It has a history which is rich in moral, spiritual, emotional, national, and universal dimensions, and even claims that it had at one time a covenant entered into with the Creator of the universe. "One family indivisible" cannot be led if one is ignorant of the family's past and traditions and values. Moreover, if you deny yourself the *mitzvah* of studying, you deny yourself a fabulous source of pleasure, inspiration, challenge, and contentment.

Torah need not be studied in a school. On an adult level learning is best done in small groups—not by yourself, definitely not by yourself, but with one, two, three, or ten other people. Traditional learning was done in a *chavruta*—a small group of co-learners.

I suggest you go back to the sources. Don't just read; study. Keep away from best-sellers and anything that is trendy. And do it regularly.

Enough of our great primary sources are now available in English for you to follow intelligently and creatively. I differ from most of those who preach this doctrine. Leave "conversational Hebrew" for later. We are all busy people, and it may not be worth struggling all these months in an Ulpan in order to order roast chicken from a waiter in Tel Aviv who speaks barely more than a passable—and possibly less than passable—Hebrew . . . study classical Hebrew, the Hebrew of the sources. It may not allow you to read a modern Israeli newspaper with great fluency, but believe me that you will learn more from Rashi than you will from *Haaretz*, and more from Maimonides than from *Maariv*. Most certainly it will be more meaningful than any newspaper in giving you the background of Israel within the context of *Klal Yisrael*, so that your Jewish dimensions will be richer and more authentic and more satisfying.

I am a great believer in "running scared." All the glum and gloomy predictions about Jewish survival that we hear from sociologists and demographers, rabbis, professors, politicians, and economists should really worry us and stimulate us to work harder—but never to fall into despair. A number of years ago a great Jewish historian by the name of Simon Rawidowicz wrote an essay called, "Israel, the Ever Dying People." First he pointed out that throughout Jewish history, from the very beginning, every generation feared it was the last link in the chain of the Jewish people. Our first father, Abraham, complained, "What can you give me, seeing that I am childless?" (*Gen.* 15:2). He saw himself as both the first and the last Jew! Maimonides (I am, of course, skipping a couple millennia) wrote broodingly to the Jews of Lunel and Marseilles that Torah was all but vanished in Spain, North Africa, Palestine, and Iraq, and that only a couple of southern French Jewish communities were keeping the faith alive. While he was writing this plaintive epistle, his very own works were creating a dynamic body of scholarship that continues to this day, eight and a half centuries later; the great Ashkanazi centers were beginning to form on both sides of the Rhine; and the seeds of Polish and Russian Jewry were being sown. Chapter and verse could be quoted for every generation. We are an "ever-dying people"—and maybe that is why we live so

long. It may be a good corrective to our sometimes Pollyannish American faith in the future. But an awareness of the special nature of *Klal Yisrael* will lead us to affirm that while, unfortunately, the parts may sometimes wither and fall off, the whole will always remain. The metaphysically, spiritually unified historical community of *Klal Yisrael* will never cease to exist. So run scared, but deep down remember *ode avinu chai*, as long as there is a God in the world, there will be an Israel in the world. Israel will remain the *am ba-netzach*, the eternal people.

When the great Hasidic Rebbe known as the "Seer of Lublin" died, one of his sons came from some distance to claim his share of the inheritance. All that was left to him was his father's *bekesha*, rabbinic cloak, and his wall clock, one that chimed every hour. On his way home, he stopped at an inn. Unfortunately, it began to rain and because the roads were unpaved, he had to stay there several days longer than he had anticipated. He did not have enough money to pay the innkeeper, and therefore left behind his father's clock in lieu of payment for his lodging.

Many years later, a famous rabbi traveled and stopped by at the same inn and heard the chimes. He saw the clock, and excitedly turned to the innkeeper and asked, "Where did you get that clock?" The innkeeper told him about the Rebbe's son and why he left it there. The Rabbi told the innkeeper that he recognized the clock and told him that it belonged to the "Seer."

How did you recognize it?" asked the innkeeper.

The Rabbi replied, "Every other clock, when it strikes the hour, has its own peculiar and characteristic message. The chime calls out, 'one hour closer to death.' But the clock of the Seer of Lublin has a message different from any other clock in the world. Its chimes sing out, 'one hour closer to redemption.'"

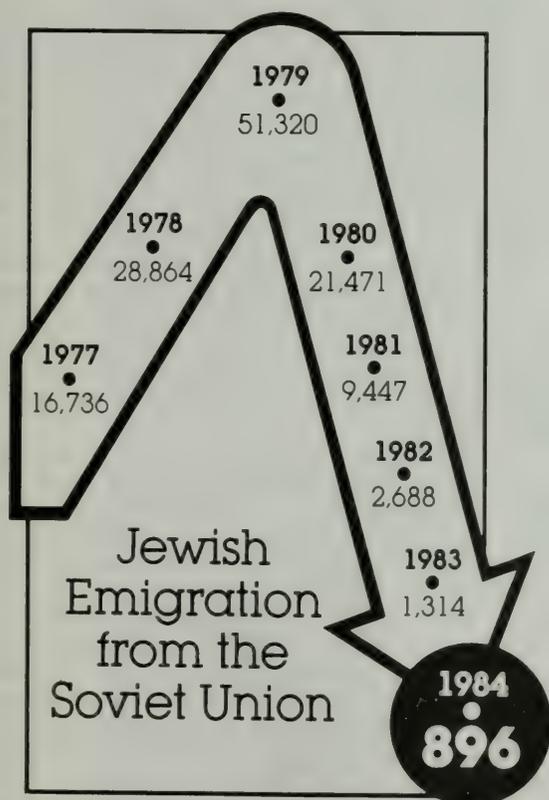
With confidence in the sacred cause of *Klal Yisrael*, and fortified by the high resolve that only such an exalted mission can inspire in us, we shall triumph over all threats and dangers to our communal existence and national life, and bring our people—all our people, "one family indivisible"—yet another hour closer to redemption.

## Soviet Jewry

*Sbari Rosenfeld,  
Coalition to Free Soviet Jews*

**Today over two-and-a-half million Jews are trapped in a country that's impossible to live in, and impossible to leave.**

Since 1979 Jewish emigration from the Soviet Union has plummeted by a shocking 98%. In 1984 only 896 Jews were allowed to leave. This figure represents the first time since the landmark Leningrad Trials of 1970-71 that fewer than 1,000 Jews received permission to leave in a single year. For those Jews who remain behind, life has become more miserable than ever.



Once a Jew applies to leave the Soviet Union, in order to live freely as a Jew or be reunited with family members in Israel, his or her entire life changes. Would-be emigrants are fired from their jobs, and may then be arrested for not having one. Even if they avoid arrest they become social outcasts, constantly watched and harassed by the KGB. Families who apply for visas together can also expect cruel separations. When The Soviet government does grant a visa, it may be only for a husband but not a wife, or only a mother but not a child.

**This living in limbo has lasted years ... for many, the better part of a lifetime.**

Of the 20,000 refuseniks who have already been denied permission to emigrate, some have waited for over 15 years. Almost 400,000 have begun the difficult and uncertain emigration process.

Unofficial Hebrew and religious study groups are raided by the KGB. Apartments are stormed and searched. Personal possessions, including books on Jewish history and religion, are confiscated. And almost daily, the official Soviet press attacks Jews as "Zionist traitors."

**Jews are arrested and sentenced to prison terms, guilty only of exercising their rights to live as Jews and to live in freedom in the Jewish State.**

In recent months, the Soviets have placed enormous pressure on key refusenik leaders and Hebrew teachers. Several important leaders have already been arrested on trumped-up charges as part of this new crackdown, including Aleksandr Kholmiansky and Yuli Edelshtein of Moscow and Yakov Levin of Odessa.

Iosif Begun is now serving 12 years in a Soviet prison and labor camp (to 1995). His crime? Teaching Hebrew. Anatoly Shcharansky, the courageous emigration activist sentenced to 13 years, is still behind bars. His crime? Daring to dream of freedom in Israel. They are just a few of the victims of Soviet "justice."

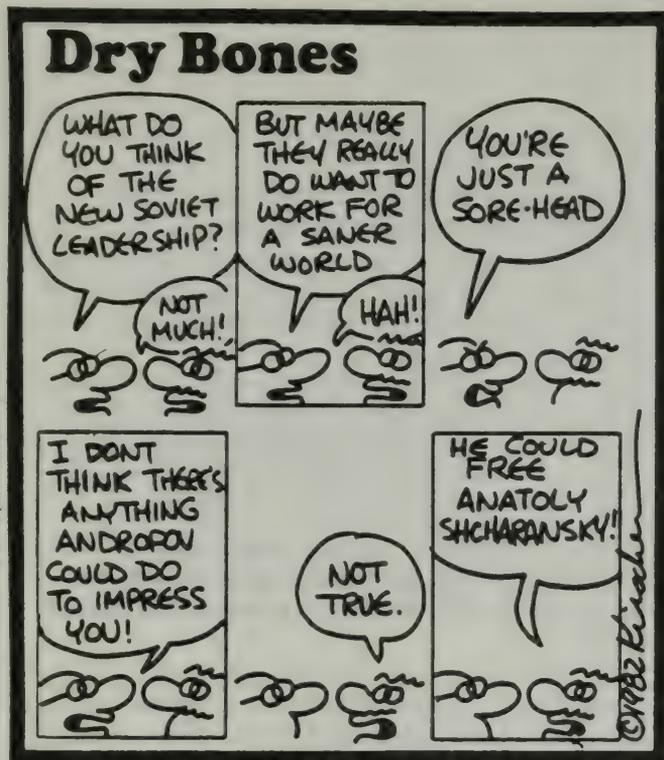
### EMIGRATION: PROCEDURES AND OBSTACLES Initial steps ...

All applicants for exit visas must submit copies of the following to the local OVIR (visa office):

- *Vyzov*—invitation from relatives in Israel;
- Document of Employment Status—including a character reference;
- Proof of Residency—including validation of housing permit;
- Birth and Marriage Certificates;
- Photographs;
- University Diplomas (where applicable);
- Statement of Intent and Autobiography;
- Parental or Spousal Permissions. If any are deceased, death certificates must be produced;
- Fee. Total emigration cost for a family of four is approximately 4,175 rubles (\$5,880), the equivalent of 2 years salary for the average white collar worker. This figure includes payment for baggage, tickets, the visa itself and a special fee for the renunciation of Soviet citizenship.

### Obstacles ...

While none of the following rules has been applied universally, all are sufficiently widespread to constitute serious threats to emigration.



- Denial of visa on the basis of "access to state secrets." This classification has been applied even to dentists and elevator operators;
- Minimum five-year waiting period following military service.
- Inaccessibility of OVIR officials. Some offices serving thousands of applicants open for only a few hours a day, two days a week;
- *Vyzovs* mailed from Israel are often confiscated or delayed by Soviet post offices;
- Three-year employment requirement following completion of education;
- Restrictions of *vyzovs* (invitations) to "first degree relatives" living in Israel. Because the nuclear families of many applicants reside outside of Israel, often Israeli invitations cannot be produced. Applicants may then be turned down on the basis of "insufficient kinship;"



Eugenia Utevskaia with her family, upon their arrival in Israel.

- Personal and professional risks. Applicants become vulnerable to job dismissals, school and university expulsion, conscription into the Red Army, withdrawal of residence permit, public denunciation, physical harassment, searches and arrest.

### When Permission is Denied ...

If an application is refused, another cannot be filed for six months. In addition, refuseniks must now submit a completely new set of documents each time they re-apply. In the past, applications could simply be renewed using documents submitted with the first application. In some cases, officials are issuing permanent refusals, closing off every avenue of hope to Soviet Jews.

... Try to stop that elderly Jew with the face as white as chalk, fixed eyes and trembling hands, the moment he comes out of the emigration office. Try to speak to that Jewish woman pressing her hand to her heart and looking for a seat, so as not to fall down. They have just received another refusal.

You will hear the Jewish woman speaking:

"It is not life. Life stopped for us. We have lost everything we acquired during fifty years—our money, belongings, job, profession, skill. They call us traitors and double-crossers. We have neither past nor future. We don't plan anything, we don't strive for anything, we don't dream about anything except getting out of here. They keep us under the constant pressure of uncertainty. It is a real torture, indeed. My husband, a well-known electric motor designer works as a night watchman. I work as a post-woman, though I was a teacher. My son, a young engineer, works as a loader. We live with the constant fear that he will be called to military service. Why do they treat us like the fascists treated Jews in the first years of their rule? And what prospects do we have in this country where my husband and I still remember the terror of 1937? Is it true that the world doesn't care about us?"

The refuseniks do not sew yellow six-pointed stars on their clothes. The yellow stars are replaced by work-books, where all the jobs of a man during his life are recorded. This is a basic document in order for a Soviet citizen to obtain a job. "I wanted to get a job in a laundry as a stoker. I fitted there OK. However, after examining my work-book and passport, where my Jewish origin is registered, the manager said. 'You are a doctor of chemistry, an assistant professor, and wish to work as a stoker. You haven't gotten a job for more than two years. That means that you are going to leave for abroad. We do not need such people.' I feel as a refusenik, not only like a leper with a bell, but also like a piano player with his hands severed off."

It is difficult to keep from anger while thinking about the tragedy of the young generation. Young people in their best years are doomed to slowly wasting away—deprived of the right to family life, happiness, joy, and future.

Elderly people are losing hope of returning to professional work as they near the retirement age. Old people are dying, without seeing their relatives abroad, without seeing the deliverance of their relatives here.

Children are being born as refuseniks. Like radiation damage to yet unborn generations, the refusal damages children still in their mother's womb, because they will grow and develop in the atmosphere of fear, alarm and stress, and will live with the consciousness of inferiority.

*Listen to our voices. We are the children and grandchildren of those who perished in the tsarist pogroms and the fascist shootings, and who suffocated in the gas chambers. We are the descendants of two victimized generations. We don't want to be the third such generation.*

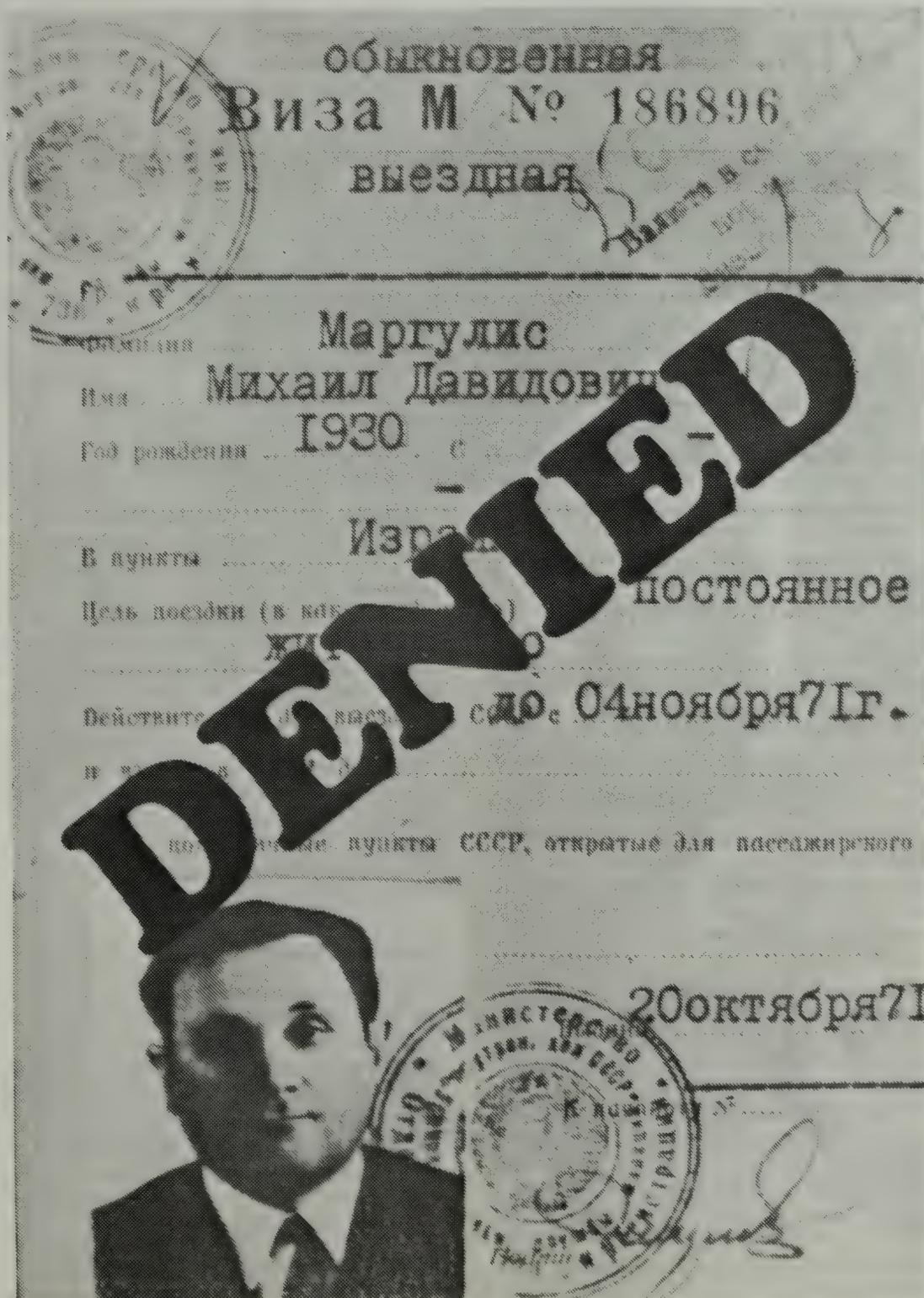
*Listen to our voices. It is probable that we will pay for speaking out with our freedom. Forget temporarily all your discussions and unite yourselves for saving living persons.*

The American hostages knew that the American people would do anything to rescue them. And the American people greeted them with thousands of yellow ribbons

around the trees. Will anybody meet us with blue and white ribbons? Is it true that we are no one's? We address the Jewish people and all people concerned about our plight.

Our ship has been caught by radioactive fall-out from our alarming times. We are Jews. We are deadly sick with "refusal." Save our souls!

—From "Description of a Disease," an essay written by Yuri Tarnopolsky, a Doctor of Chemistry currently serving a three-year prison sentence for "defaming the Soviet State."



### SOME RELEVANT PROVISIONS IN INTERNATIONAL AGREEMENTS SIGNED BY THE SOVIETS

#### UNIVERSAL DECLARATION OF HUMAN RIGHTS:

Article 13(2)—Everyone has the right to leave any country—including his own—and to return to his country.

#### INTERNATIONAL COVENANT ON CIVIL AND POLITICAL RIGHTS:

Article 12(2)—Everyone shall be free to leave any country, including his own.

#### HELSINKI FINAL ACT:

*Reunification of families*

The participating States will deal in a positive and

humanitarian spirit with the applications of persons who wish to be reunited with members of their family, with special attention being given to requests of an urgent character—such as requests submitted by persons who are ill or old. They will deal with applications in the field as expeditiously as possible. In normal practice they will decide upon these cases within six months of the application. (Six months time frame added in the 1983 Madrid Agreement.) Applications for the purpose of family reunification which are not granted may be renewed at the appropriate level and will be reconsidered at reasonably short intervals by the authorities of the country of residence or destination. . . .

### The Right to Cultural Identity: Denied

The Soviet government has been engaged for many years in a methodical effort to sever Soviet Jewry from its cultural heritage, to erase its historical memory and, ultimately, to obliterate its collective identity through a systematic official policy aimed at enforced assimilation.

The attitude of the Soviet authorities toward the study of the Hebrew language among Jews epitomizes their attitude toward Jewish culture generally. Hebrew, the language of the Bible and of the Jewish people in the State of Israel, is the only language which has always been the common property of all Jews everywhere. Knowledge of Hebrew is an integral and essential part not only of the practice of Judaism but also of secular Jewish culture. Yet Hebrew has been rendered virtually inaccessible to Soviet Jews through the vigorous enforcement of an unpublished ban on their study of the language.

Thus, Jews, as a rule, are excluded from those few courses which exist in Soviet universities to train selected Soviet officials in the use of Hebrew. In the USSR, no textbooks of the Hebrew language are published, no teachers of Hebrew are trained, no books in Hebrew have been published for many years, and there are no Soviet newspapers or periodicals published in Hebrew. Efforts to teach Hebrew to Jews privately, unlike the private teaching of other languages, have been ruthlessly suppressed by the

police and teachers of Hebrew have been threatened with punishment on trumped-up charges if they do not cease teaching Hebrew.

Apart from the study of their national languages, Soviet Jewry has not a single school where it can study, in any language at all, its own history, literature, or culture. Such facilities are accorded all other Soviet nationalities, including some that are both more widely dispersed and less numerous than the Jews. No books on Jewish history, literature or culture are published in the USSR in any language, including Russian. Attempts to send books of Jewish content to the USSR by mail lead regularly to their confiscation.

The denial of cultural rights to Soviet Jews by the Soviet government has limited the accessibility that Jewish men, women, and children have to their people and to their culture. But despite the deliberate policy enforced by the Soviets, Jewish culture and education continue to thrive. Hebrew classes are taught in private homes and enormous risks are taken to distribute books and papers on Jewish life. Successful efforts by Jewish cultural leaders bring Soviet Jews together to study, to share frustrations, to celebrate the holidays as a Jewish community. But for every seminar that has been held, there are dozens of others that have been disbanded by the authorities.

### Jews of Silence

In 1966, Elie Wiesel wrote *The Jews of Silence*, a moving account of the life of Soviet Jews. Despite the almost twenty years that have passed since the book was written, and despite the many changes that have taken place in Soviet policies towards Soviet Jews, this picture of Simchat Torah, described by Elie Wiesel, depicts a scene similar to one that continues to be seen year after year in Moscow.

They came in droves. From near and far, from downtown and the suburbs, from the university and from the factories, from school dormitories and from the Komsomol club. They came in groups; they came alone. But once here, they became a single body, voicing a song of praise to the Jewish people and its will to live.



Leningrad activist Sarah Fradkin conducts an unofficial Hebrew class for children.



*Two Soviet Jewish refuseniks, temporarily overcoming many obstacles imposed by the Soviet authorities, meet to study the weekly Torah portion.*

How many were there? Ten thousand? Twenty thousand? More. About thirty thousand. The crush was worse than it had been inside the synagogue. They filled the whole street, spilled over into courtyards, dancing and singing, dancing and singing. They seemed to hover in mid-air, Chagall-like, floating above the mass of shadows and colors below, above time, climbing a Jacob's ladder that reached to the heavens, if not higher. . . .

The man I was talking to had served as a captain in the Red Army and had been decorated in Berlin. Like his father before him, he was a sworn Communist. But like all the rest, he suffered on account of his Jewishness. Were he Russian he would have long ago been appointed a full professor at the university. He was still holding an instructorship in foreign languages. One day, he said, he decided that as long as they made him feel like a Jew, he might as well act accordingly. It was the only way to beat them at their own game. "Two years ago I came to the synagogue on the night of Simchat Torah. I wanted to see Jews, and I wanted to be with them. I didn't tell my wife, who isn't Jewish, or my sixteen-year-old son. Why should I burden him with problems? There was time enough for that. I came back last year for the second time. The youngsters were singing and dancing, almost like tonight. I found myself suddenly in the middle of a group of youngsters, and my heart stopped. . . . I was standing face-to-face with my son. He said he'd been coming for the past three years, but hadn't dared to tell me."

"Would you like to see him?" he asked me.

"Yes, very much."

"He's here, somewhere," he said, gesturing at the crowd as if to say, "look closely, they are all my sons." . . .

If, on this night of dancing, gladness finally overcame fear, it was because of them. If song triumphed over silence, it was their triumph. And it was through them only that the dream of freedom and community became reality. I am still waiting to see tens of thousands of Jews singing and dancing in Times Square or the Place de l'Etoile as they danced here, in the heart of Moscow, on the night of Simchat Torah. They danced until midnight without rest, to let the city know that they are Jews.

### **Soviet Antisemitism**

During the years of the Cold War between the U.S. and the USSR, the Soviets supported the Arabs and "anti-Zionism" in the press. Jews were attacked in the press as "loathsome and filthy creatures." Israel was described as "hell on Earth" on state radio. Jews were physically beaten in synagogues, their books destroyed, their homes pillaged. Between July 1961 and March 1963, at least 68 Soviet Jews were executed after being convicted of "economic crimes."

Much of this antisemitism, disguised as "anti-Zionism," continues today. In April 1983, in response to the International Conference on Soviet Jewry held in Jerusalem in March, eight Soviet Jews, handpicked by Soviet officials, formed an "Anti-Zionist Committee of the Soviet Public." They have attacked Zionism (and Soviet Jews who have applied to emigrate) as promoting "racial intolerance, armed adventurism, demagoguery, filthy maneuvers and perfidy."

Professor Samuil Zivs, the deputy chairman of the Com-

mittee, who is himself Jewish, has claimed that all the Soviet Jews who wanted to leave the USSR have already left. He maintained that Western claims to the contrary represent "juggling of figures by Zionist propaganda." The fact that over 300,000 Soviet Jews have begun the emigration process, and 20,000 of those have been officially refused visas, was dismissed by the Committee as a Zionist fabrication.

U.S. political leaders have expressed alarm over the new developments and the upsurge in anti-Zionist media. State Department officials criticize the Anti-Zionist Committee, condemn the "antisemitic diatribe," and have publicized the fact that Soviet Colonel David Dragunsky, chairman of the Anti-Zionist Committee, is also the head of a Soviet military academy which trains PLO officers. In referring to the current situation in the USSR, one Soviet refusenik said, "It is as bad as 1953."

"The present generation of Zionists is trying to forget how the Nazi thugs threw Jewish children into the furnaces of the crematoria of the concentration camps or used them as 'material' for experiments of sadist-doctors in S.S. uniforms. However, even then, during the Second World War, business existed when the Zionists collaborated directly with the Hitlerite bosses."

—Excerpt from "Prompted by an Alien Voice",  
published in Moscow, 1982

## Jews in the USSR: Broken Lives, Unbroken Spirits

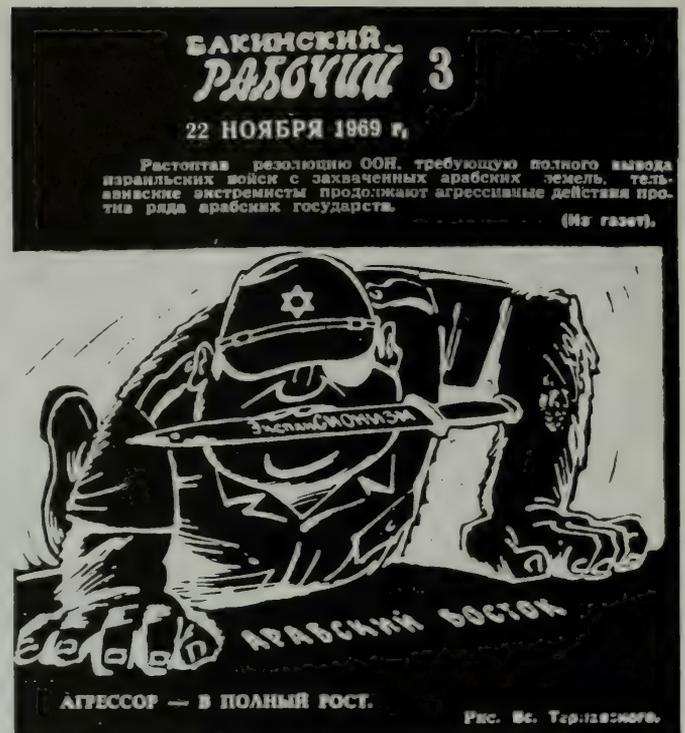
Sbari Rosenfeld

High contrast, dramatic lighting, revealing portraits: We bring to mind images of Soviet Jews as black and white photographs, stringing together dates and places, painting a picture without a palette.

But Soviet Jews do not live as still life portraits. A refused emigration application, a disrupted Hebrew class, the death of a family member one has not seen for many years, as well as weddings, and holiday celebrations all happen in living color. Tears are wet and laughter is real.

The authorities repeat: "Renounce your desire to emigrate. We will return your job; you will live as you did before." But the refuseniks, those Soviet Jews who have applied to emigrate and have been denied, don't give in, and they don't give up. Stubbornly and repeatedly they bring their application to OVIR, the emigration office. Their reason to emigrate one or three or 15 years ago, their desire to live in Israel, to reunite with their families, is bolstered by a new reason: A person should not live in a country where refusal is possible.

As they wait, new stories unfold, new families are born. And as they wait, their stories continue to be told from afar. Each slice of life presented here depicts not only the story of one individual, though they are true accounts of refuseniks; the stories also document the cycle of Jewish life in the Soviet Union—the waiting, the human grief, the broken families, the unbroken spirits and the small triumphs. As Soviet Jews detail their experiences, they bring their fears to life, they share their troubles, and they



"Having tread down the resolution of the United Nations demanding a full withdrawal of Israeli forces from captured Arab lands, Tel Aviv extremists continue their aggressive actions against several Arab states." From a Soviet newspaper.

attempt to communicate, in their own words, a flavor of their lives as Jews in the Soviet Union.

As Jews in the USSR, their life cycles are scarred by scenes of repeated refusal, of inhumane prison conditions, of family separations. Yet they continue to wait, growing up and growing old, dreams surviving the dreamers.

### Brit Milah

They were on vacation in Sukhumi, a seaport and health resort in Abkhazia, part of the Soviet Republic of Georgia. In a courtyard sat two old men, who overheard the whispered Hebrew of these two refuseniks. Two more men appeared and invited the vacationers for a *brit milah* (circumcision ceremony) in their home. It was so marvelous and so sudden that they accepted the invitation although these were complete strangers and they were very tired. It was like a dream—to come to a town, find a synagogue and Jews and to see a *brit milah* in a private home. So they went home with them, not too far from the synagogue.

A beautiful house, in a style very different from the Russian, a foreign language, but these were Jews, a Jewish house, where tradition and religion were completely natural. A mezuzah on every door, the food strictly kosher. Here they met families where there was no generation gap, where Jews had never stopped living as Jews. And therefore it was completely natural.

### Parents & Children: A New Generation of Refuseniks

Sasha came home from school sullen and withdrawn. Her parents, like all parents, have tried to protect her, but

now must listen to reports on how she was ridiculed in front of the whole class as a "traitor" whose parents want to leave the country.

Some young married couples decide to wait before starting a family. It's not fair, they reason, to involve small children in the uncertain and often dangerous life-style of the "refusenik." But after years of waiting and no visa, a new refusenik is born, and a new generation grows up.

"It's hardly the ideal way to plan a family," said Yuli Kosharovskiy of Moscow, who has already had two children, "but we've been waiting seven long years and life just has to go on, however hard things are." That was five years ago. Yuli and his family still wait.

Aleksandr and all of his classmates were given a homework assignment to read a new book. When his teacher gave him the book he was to read, the title jumped off the cover and thundered into his head. *The Poison of Zionism*. Feeling that every eye in the room was upon him he pried open the pages. "Zionists are arch imperialists whose sole aim is to undermine and destroy Socialist States," read Aleksandr in the new book which was part of the required reading for school-aged children.

Lionya Barras was only four when his parents received their refusal. For an adult the word refusenik, or "otkaznik" as Soviet Jews call themselves, tells a story. But for a child, the difficulties and problems associated with a denied exit visa are not as apparent.

What does the word "refusenik" mean? wondered Lionya and thousands of other Soviet Jewish children. Leonid, his father, tried his best to explain. But it wasn't easy, particularly as they playfully called the family dog by that name. Slowly and patiently, Leonid groped for words a four-year-old could understand, explaining his dismissal from the newspaper where he had worked as a journalist, recounting his struggle to find another job, describing their isolation from friends and neighbors. For Lionya the solution was simple. "Why don't we change the name of our dog to Visa?"

Yudit Ratner Bialy is proud of her son, and proud of herself for having instilled in him such a strong Jewish identity. "Let me tell you a few things about Misha," she wrote to her mother in Israel. "There are two main things in his life: mathematics and Jewishness. As someone who does everything thoroughly, he approaches these two subjects seriously too. He reads a lot on Jewish literature, studies Hebrew and the Torah.

"On the first day of Chanukah, he gathered his friends (16 of them came), and Misha lit the first candle and everyone said the blessing. He spoke about the history of the festival. Misha is a great patriot of Israel and he, more than all of us, should be living with you; he could contribute a lot to the country."

### Living as a Refusenik Unable to Leave . . .

Professors, teachers, engineers, scientists. They become stokers, postmen, baby-sitters, yard keepers—or unemployed. But even unskilled work is difficult to find.

"I consider the time in the state of refusal the most important, the most interesting and the most creative period of my life," wrote Leonid Kelbert, a film director from Leningrad. "Nobody dismissed me, I was even asked to remain at my job. I left it myself because I was not satisfied with the creative level, the conditions of the censorship and with the lack of possibilities to express myself.

"In spite of my higher education I did not know anything about Jewish culture, spiritual heritage, traditions, etc. When I was faced with all this the first time, naturally, I plunged into all of this greedily.

"My first experiments in Jewish Theater were of course *Purimshpiels*. Just during these experiments I sensed the possibilities that were later realized in 'Masada'.

"I built the whole performance around this self-identification: What was the right choice: to die as Jews or to exist as slaves, preserving in this way the people and the possibility for future generations? The impression was so strong that sometimes there were tears in the eyes of the audience.

"After every performance there are some minutes of absolute silence, and only after the actors have changed their costumes and come before the audience, then there is always a lot of generous and sincere applause. And after this there is a discussion. This moment can sometimes be the most exalting one.

"It could be an elderly man standing and telling that there was a time when he was working in the Jewish theater and now he is afraid to give his telephone number because his neighbors are antisemites.

"Or the woman crying, who told us that she survived Babi Yar, and her whole life she tried not to think about it, not to remember, and now she suddenly has understood that it is necessary not to forget and to remind it to others.

"Or a young boy or girl asked to be involved in the theater. Where else could I find such a grateful audience?"

"Is there another audience in the world which needs my work so vitally?"

"Or some people simply demanded the performances on the *whole* Jewish history—they just demanded and it makes an impression that they *have the right to demand*."

"The head physician of the so-called 'commission' appeared to be a psychiatrist by the name of Semenova. She was curious—about the reasons for my decision to leave for Israel. After my explanation, she said, 'I don't understand this decision; you should be sent for an examination to the mental hospital' . . . and gave me an appointment."

—A Jew living in Moscow

Tatiana Levinson, whose son lives in Israel, applied for an exit visa in December 1979. "I know that none of the officially recognized obstacles to departure applied to me," she wrote in a letter to a friend. "I never had access to any secrets, I have not been under investigation or on trial, I did not serve in the Soviet army. I am not leaving any persons materially interested in me in the USSR. I intend to go to my only son, the support of my old age."

Then started a series of conversations, letters, visits and telephone calls to "Comrade Burova," who said, "Don't fret, you'll soon leave. Mothers, especially those who are

not young and are alone, have preference with us for a positive solution." "Some time later," Tatiana wrote her friend, "I phoned Inspector Kokareva (another official), and she told me that I would receive an answer in a week."

But after still more waiting with no answer, a higher official, Col. Zenchenko, told Tatiana in March 1981. "It is not necessary to cry; submit your application in six months time."

"Two weeks after this conversation," Tatiana continued, "I was summoned to the OVIR authorities. I was told that my case had been examined by higher authorities and it has been decided to confirm the denial, without stating any reasons."

"Months later I was again told that my repeated appeal for permission to be reunited with my family, to see my son, had been denied."

"I have left work, I am afraid to go out on the street—the unknown is the most terrible thing of all. Therefore, I pleaded to be told what are the causes of the inexpediency of the reunification of my family—all in vain. I do not know what there is left for me to do. Everything that I wrote was returned to OVIR, where they arbitrarily decide my fate."

"An OVIR official telephoned me at home and said that she had been instructed to inform me once again that the denial had been confirmed anew. 'For what reason?' I asked. 'For that same one,' was the answer." Tatiana begged to know, "What same reason?" There was none.

### **... Unable to Live**

The right to practice the Jewish religion in the Soviet Union is guaranteed under the Soviet Constitution. This is a fact. It is also a fact that Jewish families who gather to study Hebrew must draw their curtains and disguise their activities to escape the scrutiny and surveillance of the KGB.

Grigory Wasserman was expertly beaten up on his way home from a Hebrew lesson. Although his face, while healing, looked like a multi-colored rainbow, Grigory continued—and still continues—to do what he insists is his constitutional right, to teach Hebrew privately.

"He is an outgoing, friendly man, with a delightful sense of humor," said one of his friends. "He considers himself an expert tea-maker and his tea-time discussions are always a great joy. It is easy to identify his flat. The door still bears the marks of Police boots. And there is a mezuzah on the lintel."

### **Jewish Holiday Celebrations— Next Year in Jerusalem?**

"Why is this night different from all other nights" began five-year-old Moshe Raiz of Vilnius. Fifteen guests at the seder of Carmella and Vladimir, Moshe's parents, joined Moshe in the Passover dialogue. Their baby Saul was still too young to participate.

Passover has a special meaning for refuseniks in the Soviet Union. The story of the wandering, waiting and exodus from Egypt is a parallel of their own waiting, their own formation of a Jewish community in the Soviet Union. The greeting "Next Year in Jerusalem" is a sincere cry

repeated throughout the year for which Soviet Jews have risked and sacrificed a great deal.

Mila and Leonid Volvovsky had 17 guests around their seder table in Gorki. For some, it was their first such event. Mila recalled her first seder in 1974 at the home of her Hebrew teacher. "I did not know Hebrew then," she told friends. "Now, of course, the whole ceremony will be conducted in Hebrew."

Averly Kofman, a teacher from Odessa, wrote in a letter, "Our position has not changed yet and exit permits are as far away as ever, but nevertheless we hope for a forthcoming exodus. It may occur only by a miracle, but Jewish history abounds in such miracles. We felt it especially when we celebrated Passover. I am not exaggerating, but just two years ago we did not know that there is such a Jewish festival as Passover and this year we held a real seder, we read the Passover Haggadah, we spoke Hebrew during the whole night; we had nearly all the necessary articles: a special dish, matzah, a goblet for Elijah the Prophet, maror, karpas, a special napkin with the Jewish ornaments. When the seder was over we sang Jewish songs for the rest of the night."

It is repeated: "Soviet Jews dream of freedom." They piece together fragments, things they have seen or heard about, pictures from the postcards sent from Israel, bits of conversation passed on from one to the next." Iosif Radomilsky, a Leningrad Hebrew teacher who applied to emigrate in 1979, wrote about his dreams of Jerusalem, dreams that have a will stronger than the government trying to destroy them:

"The synagogue itself, the surrounding courtyard and the adjacent street were noisy and overflowing with people. On this day, the day of Simchat Torah, thousands of Jews come to the synagogue from all the corners where Jews reside. Can you picture to yourselves what goes on this day in Jerusalem? No, anyone who has not seen it with his own eyes, can never imagine it. As for me, I have no need to imagine it for I have been there more than once and I have seen with my own eyes the crowded sidewalks, the passersby filling the narrow alleyways. I have seen the Western Wall, the blue sky and the verdant land . . . although I have only been there in my dreams. Don't laugh—there are deeds akin to dreams and dreams akin to deeds. Sometimes it is difficult to differentiate between the deed and the dream. Soon, my dream of Jerusalem will become a deed and I will, in reality, come to Jerusalem, to the Western wall and then all of my previous life will become a dream."

"And so, on Simchat Torah in Jerusalem, the skies are blue, the sun shines brightly, while here it is raining and the skies are gray as we stand in the synagogue courtyard. Our synagogue is not in Jerusalem, where I have been only in my dreams, but in Russia, in Leningrad. On this day, the synagogue is a place where Jews can meet their friends, girls and boys. The synagogue is the only place where one can see so many Jews at one and the same time. So we decided to help young Jews become acquainted with a beauty whose first name is 'Culture' and family name 'Hebrew.' We held up a placard above the singing and dancing crowd inviting the Jews to come to us, to our ulpanim to study Hebrew. People stare at the poster,

someone approaches and asks about the ulpanim, someone hurriedly jots down the telephone numbers, someone laughs and leaves. But most of them sensed something strange and unusual, were moved by an unknown feeling."

### **Yizkor: Remembering Those Who Were Unable to Leave**

Judith Lerner was buried in a pleasantly shaded Moscow cemetery, her funeral attended by dozens of men and women in a place thousands of miles from where she and her husband sought to be. For 10 years she and Aleksandr, a renowned scientist, waited to emigrate but were refused on the grounds that their departure would be "contrary to the state's interest."

Even after her death, the authorities declined permission for her lifeless body to leave the USSR for burial in Israel.

Instead, Sonia Levin, the Lerner's daughter, who emigrated with her husband and child in 1973, was allowed to return for the funeral in an unprecedented gesture by the Soviet authorities.

After the funeral, Sonia Lerner referred to a conversation she had had with an OVIR official during her return visit to Moscow: "I asked him how soon I would be able to see my father and brother in Israel. I expressed my amazement at the fact that the departure of a single, if very respected, man could harm such a powerful state. He replied that my father's emigration would harm the interests of the Soviet state, and when the interests of the state are at stake, they give them higher priority than the interests of the individual."

### **Remembering Those Who Continue the Struggle**

"All of us Jews are going somewhere. We're either going to the east (Siberia) or to the west (freedom)," refusenik Sofia Kogan said. Until that time, Soviet Jews are acting as regular people would act. Until the time when they can emigrate, they are trying to live their lives as normally as possible. When they succeed, they attempt to accomplish even more. When they fail, they try again.

### **Marriage Separated by a Common Dream**

At 21 years old, Yanna Friedman was a single parent, married to a man who'd never seen his daughter. Months earlier, Yanna, four months pregnant, said goodbye to her husband as he set off for Israel. Mark Abramovich had decided to leave for Israel with the hope that Yanna would be allowed to join him without delay. Yet when Yanna went to apply for an exit visa in April 1980, she was told that Mark was not a member of her family and her papers could not be accepted.

"Because my passport was with the OVIR authorities when I met Yanna, we could not register our marriage in the registrar's office," Mark wrote.

They married in a religious ceremony in the Riga synagogue, but the marriage is not recognized by the Soviet authorities. Three years ago he wrote, "My daughter is now a year old and she is growing up without a father; she has



Credit: David Frisberg

*Refuseniks Chana and Leonid Westfried light homemade Shabbat candles in their Moscow apartment.*

never even seen me. My wife is only 22 years old, and she has to live as a 'widow' with her husband being alive, but so far away from her."

### **Shabbat and Still No Rest**

It was Friday evening in the home of Mark Feldman. Fifteen young religious Jews had gathered for Sabbath prayers. A knock on the door and a man appeared who spoke in Hebrew. Before the host could find out what he wanted, the caller gestured and several officials stormed the apartment. The names of those present were listed, and they were informed that such a religious meeting was illegal. Four of them were arrested and held for 15 days for participating in a private prayer service. Shabbat, and there is still no rest.

"The situation one finds himself in here provides one with a wonderful opportunity to become the real master of one's destiny, to feel inner freedom and independence from the chaos outside," Anatoly Shcharansky wrote to his mother in March.

"Shabbat starts soon. I observe it now in the following way: I read parts of Solomon's proverbs and of some other wise books, excerpts from which I had copied when I had, for a short time, the opportunity to read the Bible. Your parcel will, of course, also come in handy at the Shabbat table.

"And where, I wonder, is my wife observing this Shabbat? At Uncle Syoma's? In Los Angeles? Or, perhaps, with our Canadian relatives? If I were with her, there would have been nothing that could induce her to travel. Would it not be nice to lie down somewhere on the beach in Eilat, to go for a swim in the Red Sea! That would be something. And in the meantime—Shabbat Shalom."

### Prayers for Freedom

It was the Thursday night before her trial. Maria Slepak, or Masha as she is better known, had just been discharged from the hospital where she was being treated for ulcers and depression. As she herself awaited trial, her husband, Vladimir, awaited the results of his appeal of a five-year sentence of internal exile to Siberia; her son, underground, was avoiding military conscription; another son, living in Israel, was far away from his mother who waits to join him.

Noticing her visitor's *kippah*, she asked, "You are a religious man, tell me what does God want from me? Why is he doing all this to my family?"

She said she did not know how to pray and asked her visitor to guide her. Together they read the Shema, phrase by phrase, two words at a time. And together they recited the 23rd psalm, pausing for a long time after they read, "Yea though I walk through the valley of the shadow of death, I shall know no fear because You are with me."

### Prisoners of Conscience Dream Behind Bars

Isolation in a basement cell. Four stone walls. A cement floor and a plank that serves as a bed. No windows, no electric light, no heat. An air vent in the cell allows a dim light to sneak through during the daytime. Evening, darkness is total. Food is bread and watery soup.

In isolation, a person has to fight for his sanity. Keeping track of the days, sustaining thoughts and memories, seemingly simple tasks, become goals which are difficult to obtain.

"Incidental thoughts pass in a dream, more quickly than they come. If I should wish to recall them, I must discuss them instantly with a neighbor or write them down, otherwise they are forgotten in a matter of seconds," wrote Anatoly Shcharansky in a letter to his wife, Avital. The thoughts escape with no trace, and still Shcharansky holds on.

At age 35, Levi Elbert had already waited seven years to lead his family to Israel. So when he was called up for a second term of military reserve service, he asked that he be given duties which could not later be labeled classified and delay the possibility of his receiving an exit visa for an additional seven or eight years. The authorities refused.

Reject the draft. Go to prison. This is what some military-age refuseniks and others face: the choice of accepting conscription, serving the required two years, and then being automatically categorized as a security risk for an additional five years at least, or they could reject the call up, and go to prison. Like Levi Elbert. Like Aleksandr Panarev. Like Simon Shnirman.



*POC Levi Elbert and his wife, Chana*

Lazar Lyubarsky, a former prisoner of conscience who now lives with his wife and two daughters in Tel Aviv, tells the following about Ida Nudel before she was sentenced to four years in exile.

"Ida's apartment consisted of one room and a kitchen. A large bookcase stood in her room, containing, among other things, a thick catalogue with many cards, one for each prisoner. The cards listed all available relevant information about each and every prisoner: date of birth, year of arrest, location, addresses of relatives, education, interests and hobbies.

"A large table which stood in her kitchen was used for preparing material based on the information in the catalogue. Each month she updated the cards with whatever new information she had gathered. She would prepare packages for prisoners a month in advance of dates scheduled for delivery by the authorities, so that when the time for dispatching them arrived, she would be ready. Ida used to send the prisoners letters, pictures and gifts in keeping with each one's interests. Ida would also send all the prisoners and their families greetings, telegrams and souvenirs for their birthdays. She was always up-to-date on everything that concerned the prisoners.

"Included in the information Ida gathered about the prisoners was all the legal material bearing on their respective trials, as well as camp regulations and all that pertained to food allotment, clothing, packages and letters.

"I suddenly realized that Ida's entire life revolved around the prisoners and their problems," said Lyubarsky.

### From Russia With Hate: A Bitter Centennial

*William Korey, Ph.D.*

It was a century ago that international discourse was enriched by the term "pogrom." The word has entered the lexicon of *all* Western languages as defining violence against Jewry, but its roots, linguistically (it comes from the Russian verb "to riot" or "to destroy") and historically, are Russian.

Elizavetgrad, a Ukrainian town of 32,000, was the starting point on April 15, 1881. Prompted by emissaries from the

St. Petersburg aristocracy calling for the "people's wrath" to "be vented on the Jews," the peasants unleashed violence against the Jews in the small city. A wave of killings, rape and pillage spread quickly to hundreds of other towns and then to the large cities of Berdichev and Kiev. By the end of the year it reached Warsaw, an outpost of Tsarism, and moved on to other parts of the Empire.

The record of the 1881-82 pogroms was impressive as an example of frenzied antisemitism. Twenty thousand Jews were made homeless, 100,000 were ruined economically, and Jewish property valued at \$80 million was destroyed. A contemporary Russian writer described the trauma as "unending torture." It triggered the mass emigration of Jews to the West even as it spurred the first Zionist movement in Russia—the Biluim and the Hovevei Zion.

The inspiration for this movement came from the distinguished Odessa physician, Leon Pinsker, whose classic work, *Auto-Emancipation*, was published just over a century ago. The pogromist experience prompted him to conclude in his book that "Judeophobia is a psychic disorder" which is "hereditary and, as a disease transmitted for 2,000 years, . . . is incurable." Pinsker was convinced that Jews had no future in Russia.

Like many other oppressors before and after them, the Tsarist authorities blamed the victims for the violence. The Minister of Interior, Count Nikolai P. Ignatyev, in a memorandum to Tsar Alexander III on August 22, 1881, blamed the pogroms upon "the Jews' injurious activities" directed against the peasantry. On May 3, 1882, the Tsarist regime imposed new "temporary rules" forbidding Jews to settle outside towns and hamlets and to carry on any business on Sundays and Christian holidays. Several years later, the rules were augmented with a sharply defined *numerus clausus* for Jews in secondary schools and universities (ten percent within the Pale of Jewish Settlement, five percent outside the Pale and three percent in St. Petersburg and in Moscow).

Hostility toward Jews was not restricted to only the Tsarist aristocracy and the peasantry. The radical populist intellectuals comprising the Narodnaia Volia urged on the pogromists on grounds that the "kikes . . . rob and cheat" the peasant and "drink his blood." To be sure, there was also a small circle of the intelligentsia surrounding the philosopher V. Soloviev and the novelist V. Korolenko that voiced sharp protests against the massacre of Jews. Leo Tolstoy was a supporter of this circle. But these sympathizers were clearly in the minority.

Extraordinary as it may appear, recent major works published in the Soviet Union go as far as to justify the Tsarist pogroms. Vladimir Begun, whose views are highly regarded in certain Kremlin circles, wrote *The Creeping Counterrevolution*, published in 1974 and strongly endorsed in the Soviet media. The book justifies peasant violence against Jews "as the spontaneous reaction of the oppressed strata of the toiling population to their barbarous exploitation by the Jewish bourgeoisie." A dismaying paragraph follows: "We do not grieve today if our fathers, grandfathers and great-grandfathers, in their distress and want, treated their oppressors disrespectfully, regardless of whether they were native or alien by blood."

Even more authoritative is *Zionism As a Form of Racism and Racial Discrimination*, by Lydia A. Modzhorian, a

prominent legal scholar active in the Soviet Academy of Sciences. Her 240-page work, which appeared in late 1979, refers to the pogroms of 1881-82 as merely "so-called outbursts of antisemitism." In her view, they were "artificially exaggerated and widely used by Jewish entrepreneurs and rabbis." She acknowledges that there might have been "excesses" against Jews but they were only "a reaction to the exploitation to which the broad masses were subjected in capitalist enterprises."

Modzhorian claims further that the Jewish-dominated press of Tsarist Russia had dubbed the uprisings as "antisemitic pogroms" only when the "bosses were Jews." When the bosses happened to be Christians or Moslems, she writes, the same media used the word "revolt." Clearly, the scholar's bigotry is so intense that it projects onto the late 19th century, in, of all places, Tsarist Russia, recent and current stereotypes about Jewish influence in the media. To speak of a Jewish-dominated press and Jewish "bosses" in Russia at the time is more than a slight exaggeration.

Such attitudes toward the 19th century pogroms, voiced by none other than the currently-favored ideologues, would have caused Lenin himself to tremble. In a classic address, he thundered: "Shame on accursed Tsarism which tortured and persecuted the Jews. Shame on those who foment hatred toward the Jews." He was responsible for the first law in history banning antisemitism and he personally inserted into the statute the phrase that "pogromists and persons inciting to pogroms be outlawed." Nor would he countenance compromise with popular antisemitic views. When Leon Trotsky demurred about taking the position of Commissar of Home Affairs proffered by Lenin, lest it stimulate hostile views toward Jews, Lenin found the argument utterly irrelevant.



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"I recommend this—an excellent weapon! It was examined, tried and shot in Auschwitz, in the Warsaw Ghetto. . . ."

But the depth of popular sentiment could not be uprooted that quickly. Perceptions about Jews were integral to Russian society. A Tsarist Commission, comprised of moderates, after five years of lengthy interviews and in-depth study of the Jewish problem, concluded in 1888 that Jews have "a tendency to get control of the economic strength of the population," a tendency to "exclusiveness" (i.e., clannishness), a tendency to "shirk state obligations" and to avoid "physical manual labors." According to the fairly liberal commission: "The passion for acquisition and money-grubbing is inherent in the Jew from the day of his birth; it is a characteristic of the Semitic race, manifest from almost the first pages of the Bible."

Such popular views provided the fertile soil for nourishing the notorious Tsarist fabrication, *The Protocols of the Elders of Zion* (first published in 1903 by the reactionary Tsarist publicist, Pavel Krushevan). The impact of the *Protocols* was felt during the Civil War in 1918-20 in the Ukraine, when 30,000 Jews were massacred and 28 percent of Jewish homes destroyed. Later, the *Protocols* would become the basis for Adolf Hitler's Final Solution. Popular antisemitism in Tsarist Russia made possible the extraordinary blood libel trial, the Beilis Case, in Kiev in 1911-12. Clearly, pogromist ideology was a part of the baggage the Russians, and later the Soviets, carried with them into the 20th century.

The vicious stereotyping of Jews persisted even as the Bolshevik leadership of the 1920s tried to eradicate it. The populist Kronstadt uprising against Soviet power in 1921 was based in part upon peasant attitudes toward the "cursed domination" of Jews. In November 1926, the Chairman of the Central Executive Committee of the Soviet regime acknowledged that Soviet white collar workers were "more antisemitic today than . . . under Tsarism." An official "survey of antisemitism among trade union members" conducted in February 1929 in Moscow found that "antisemitic feeling among workers is spreading chiefly in the backward sections of the working class that have close ties with the peasantry. . . ." At the heart of the prejudice, as it had been in the 1880s and afterwards, was "talk of Jewish domination."

The 1950-51 "Harvard Project on the Soviet Social System" was based on interviews with Soviet refugees in the U.S., people who had defected or had been captured during World War II or who had fled during 1946-50. The interviews reflected tremendous hostility toward Jews across the board, though the antisemitism of the Ukrainian refugee population was especially severe. Most of those surveyed agreed that Jews occupied a "privileged and favored position" in Soviet society; that they were "business- and money-minded"; that they were "clannish," "aggressive" and "pushy"; that they don't like to work hard and refuse to serve in the front lines of the armed forces. Despite two to three decades of Bolshevik rule, attitudes of the 1880s had remained unchanged.

Prejudice reached especially intense levels during the "anti-cosmopolitan" campaign of 1949-53, climaxed by the notorious "Doctors' Plot." Ilya Ehrenburg, otherwise an apologist for Stalin's rule, was so shocked by the "ugly survival" of antisemitism that he was convinced "that to cleanse minds of age-old prejudices is going to take a very

long time." Had Stalin not died on March 5, 1953, there was certain to be, according to Isaac Deutscher, his distinguished British biographer, "only one sequel: a nationwide pogrom."

Poet Yevgeny Yevtushenko penetrated to the Russian soul with his "Babi Yar" in 1961. He bemoaned how "the Russian people" were "blemished" by antisemitism and how the Communist song, "The Internationale," can "thunder forth" only when Jew-hatred is "buried for good." When Nikita Krushchev objected to Yevtushenko raising the shameful issue, the poet would not be silenced. The popular hate must be faced, he said, for "we cannot go forward to Communism with such a heavy load as Judeophobia."

"Judeophobia" had already become part of official policy by the end of the 1930s, not, as is often assumed, in May 1948 when the State of Israel was established. According to Hitler, Stalin told Nazi Foreign Minister Joachim Von Ribbentrop in the fall of 1939 that he would oust Soviet Jews from leading positions the moment he had a sufficient number of qualified non-Jews with whom to replace them. Stalin's promise was more than a mere diplomatic gesture to placate his new racist ally. In 1942, one year after the Nazi invasion of Russia, the Soviet authorities handed down a secret order establishing quotas for Jews in particularly prominent posts.

Igor Gouzenko, a former Soviet diplomatic official in Canada who later defected, related that in 1939 he was told of a "confidential" decree of the Party Central Committee that had been sent to all directors of educational institutions ordering them to establish quotas of admissions for Jews. In the summer of 1945, he said, he was informed by the chief of the secret division of Soviet intelligence that the Central Committee had sent "confidential" instructions to directors of all factories to remove Jews from responsible positions. According to Milovan Djilas, Stalin in 1946 boasted to him that "in our Central Committee there are no Jews!" Stalin's daughter revealed that, after the war, "in the enrollment at the university and in all types of employment, preference was given to Russians. For the Jews, a percentage quota was, in essence, reinstated."

The emergence of anti-Jewish discrimination as state policy in the late '30s and early '40s certainly cannot be considered a function of the foreign policy of the USSR. That policy had swung, pendulum-like, from a pro-West position ("collective security") to a pro-Nazi position (the Nazi-Soviet Non-Aggression Pact) and then back to a pro-West position (the Grand Alliance). On the other hand, official antisemitism (which denied the civil rights of Jews) developed along a single line with little fluctuation. Only in the realm of *collective* ethnic and cultural rights were the Jews accorded equality. The Jewish Anti-Fascist Committee was created in 1942; together with the publication establishment, *Emes*, it was to constitute, until November 1948, the Jewish "address" in the USSR. The Committee was formed in order to win strong Jewish sympathy in the Western world for the Soviet cause.

The government's policy of discrimination against Jews as individuals was largely a function of two internal developments in the Soviet Union at the time: deepening Russian nationalism (bordering on xenophobia) and the formation of a totalitarian structure.

The new Russian nationalism was a dominant characteristic of the struggle against the Old Guard's "internationalism." Suspicion fell equally upon those suspected of harboring sympathies with various non-Russian nationalities of the USSR and those linked, in one way or another, with the West.

Antisemitism came hand in hand with this official Russian chauvinism, as it had during the Tsarist era, at least since the reign of Nicholas I. Certainly it was not accidental that official antisemitism made its first, if then only momentary, appearance at the time, in 1926, when Stalinist forces were attempting to inculcate a national pride in the doctrine of "socialism in one country." Chauvinism catered to and fed upon popular prejudices. The war years were replete with examples of an unleashed bigotry linked to nationalist fervor. Many of the partisan units, for example, were riddled with antisemitism. Krushchev in 1956 acknowledged to a visiting French Socialist delegation that popular prejudice toward Jews did play a role in affecting the state discriminatory policy. In December 1962, he told a Party-organized meeting of artists and intellectuals that if Jews were to occupy top posts, it would tend to create antisemitism.

The other internal development contributing to official antisemitism was the erection of a totalitarian structure aiming to mobilize mass energies for Party-determined purposes. Totalitarianism, of course, could tolerate no genuinely autonomous or corporate social units independent of the central manipulators of power. For territorially-based ethnic groups, dismantling their autonomous communal structures or penetrating into them was a long-term process, difficult to complete. All the more so if the weight of demography, as in the case of the Ukrainians, was added to that of geography. But with the Jewish community, the task was simplified. A dispersed people, the Jews would find that their communal establishment could, simply and literally, be pulverized.

That the Jews were particularly suspect in a totalitarian structure impregnated with a distinct chauvinist character is not surprising, for they indeed *were* a minority with an international tradition and a world-wide religion. Jews everywhere had cultural, emotional and even family ties that transcended national boundaries.

Furthermore, Hannah Arendt has noted that totalitarianism requires an "objective enemy who, like the 'carrier of a disease,' is the 'carrier' of subversive 'tendencies.'" This aspect of totalitarianism had a distinctive impact on the state's relationship to the Jews. The very nature of a system which claims both a monopoly on truth and the control of the "commanding heights" by which the preordained may be reached precludes human error or inadequacy. Only plots and conspiracies by hidden forces could interrupt, hinder or defeat "scientifically" planned programs. Stalin even considered his daughter's marriage to a Jew a "Zionist plot." Other Soviet leaders may not necessarily have perceived the Jew as a "plotter," but, cynically, accepted the functional usefulness of such a perception. Such cynicism enabled the Jew to be cast in the role of scapegoat, to be blamed for failures or difficulties in the regime's internal and foreign policies.

If both chauvinism and totalitarianism lent themselves to the absorption of popular antisemitism at high levels,

the background of the Party leadership since the late '30s helps explain the transmission and persistence of folk imagery about the Jew. With the influx of this group, the wide cultural and intellectual horizons which characterized the pre-Purge Party leaders gave way to horizons that were provincial and cramped.

On both national and regional levels, almost half of the top Party executives in the early '60s had peasant fathers. Only six percent had white-collar origins, while a little more than a quarter came from the proletariat. Most likely, many of them learned their negative Jewish stereotypes in their own homes, their own neighborhoods, their own towns. Moreover, almost 40 percent of Party leaders either had no education beyond secondary school or had attended only a Party school. Of those who completed college, 40 percent studied engineering and 30 percent agronomy—"narrowly specialized and highly applied skills." Training in the broad humanistic disciplines was negligible. About a third of the leaders studied specialized skills in farming, a third in industry, and a third in ideology. Most conjoined their specialized experience with work in the organizational apparatus before reaching their top posts. Clearly, this pattern of training experience did little to broaden their scope.

In the narrow range of outlook, the traditional conception of the Jew, imbibed, as it were, from the environment, emerges as an accepted and acceptable model. That over 90 percent of all top Party posts on the USSR level are held by Russians contributes, indirectly, to the reinforcement of these attitudes. If this figure clearly bares the post-war trend toward Great Russian chauvinism, it just as clearly reflects one of the principal tendencies inherent in such chauvinism—antisemitism.

A (future) Party leader is subjected to totalitarian indoctrination from the day he first embarks upon the course which will enable him to perform the function of a high Party apparatchik, whether in the central secretariat or in the provinces. This creates the classic authoritarian personality—rigid, disciplined, obedient, adoring of the symbol of his own nationality, suspicious of the alien and the outsider. This renders the Jew, especially the "cosmopolitan" and "international Zionist" Jew, the embodiment of all the evil fantasies conspired up to explain the plots and conspiracies which may arise to threaten the socialist "fatherland."

After the Six-Day War and particularly after the Czech reformist "socialism with a human face" movement in 1967-68, official Soviet antisemitism took on an especially virulent form. On one level, it assumed a racist drive in the media—a massive propaganda assault against Jews, launched in August 1967, reacting to the Israeli victory in the Six-Day War. Thinly masked as anti-Zionist, the drive has been directed against Judaism, Jewish tradition and Jewry itself. The Torah and the Talmud have been presented as preaching racism, hatred and violence. A typical comment on the Torah can be found in Vladimir Begun's *Invasion Without Arms*, published in 1977 and republished in 1980. Begun writes: "... it proves to be an unsurpassed textbook of blood-thirstiness, hypocrisy, treachery, perfidy and degradation—all the basest human qualities."

This propaganda draws its inspiration from *The Protocols of the Elders of Zion*, which claimed that international Jewry plots world domination through control of the banks and the press and infiltration of the Freemasons. Today in the USSR, Zionism is labeled as a movement seeking "domination over the world" and locked in struggle with the Soviet Union.

The campaign is centrally coordinated and directed. A study of the central and provincial Soviet press revealed that since 1967, the number of articles critical of Zionism has increased sixfold. Zionism has been the main subject of at least half, and as much as two-thirds, of newspaper space on Jewish subjects. The increase in antisemitic books and brochures has been stunning. One study shows that 112 antisemitic books were published in the '60s and '70s, some in editions of 150,000 or 200,000 copies, receiving enthusiastic reviews in the Soviet press.

Especially disturbing is the anti-Zionist campaign in the Soviet military. When a major Soviet military journal, *Sovietskii Voin*, echoed in February 1982, the dark and hoary language of Tsarist antisemitism, it inevitably raised questions about the character of the ideological training in the Soviet armed forces, for every Soviet male over the age of 18, and, beyond that, the perspective of the Kremlin. The periodical described an alleged "Masonic-Zionist strategy" for subverting both Soviet society and the Warsaw Pact structure and for achieving world domination.

The lurid depiction of a vast conspiracy boggles the mind. Free Masonry, "a world-wide semi-public, semi-secret political organization of the bourgeoisie," is described as an instrument for promoting the interests of "international Zionism." Linked to the conspiracy are "activists" in China "who are engaged in the implementation of a secret provocative policy directed against the Soviet Union," NATO espionage in Turkey, political murders in France, terrorist Red Brigades in Italy and the Trilateral Commission headed by "the influential American Mason, D. Rockefeller." The most recent expression of the "Masonic-Zionist strategy," according to the military publication, was the Solidarity movement in Poland. All of its leaders were supposedly "directed by secret instructions and directions" from Masonic Lodges.

More immediately threatening, however, is an anti-Jewish discriminatory pattern in higher education, for it poses a palpable and direct challenge to historic job opportunities and traditional life-styles of Soviet Jews. It is precisely such educational discrimination that has evoked the deepest anxiety in the Soviet Jewish community. Significantly, the USSR has avoided publishing data on university enrollment during the past four years. However, statistics on the city of Moscow, newly published in a Soviet volume, inadvertently throw a glaring light upon this critical aspect of the plight of Soviet Jews. The Moscow data show that in the academic year 1980-81, the number of Jewish students in all Moscow higher education institutions was 9,911, of a total enrollment of 631,888. The percentage was 1.5, an appallingly low amount. Comparison with Moscow data published a decade ago covering the academic year 1970-71 reveals the dramatic decrease in Jewish enrollment. At that time, the number of Jewish students totalled 19,509, in a student body of 617,141. The

percentage of Jews then was 3.16. In the course of a decade, the number of Jews in Moscow higher education plunged by more than 50 percent, both absolutely and relatively.

The current Jewish student percentage is far below the percentage of Jews in the Moscow population. Soviet census data of 1970 shows 251,523 Jews in a total population of 7,061,008—3.56 percent. That the university-age Moscow Jews would be especially attracted to higher institutions is suggested by the 1971 data on Moscow's scientific community (one-quarter of the entire Soviet scientific group). Since roughly 11 percent of the Moscow scientific community is Jewish—an extraordinarily large percentage—the likelihood of their offspring aspiring to higher education is particularly strong.

Certainly the pool of talent available for potential admission to higher education in Moscow would not have been diminished by emigration. The city, until now, has produced a very small percentage of the total emigration group. Careful research indicates that between 1968 and 1980, the total number of Moscow Jews who emigrated was 14,494, only 5.8 percent of the total emigrant population.

According to (unofficial) *samizdat* information, Jews are kept out of the best higher educational institutions in Moscow through the technique of having specially selected examiners give them unusually difficult oral examinations in mathematics and physics. A late 1981 *samizdat* document spells out the impact of discriminatory practices on the graduates of five Moscow high schools specializing in physics and mathematics. Although many Jews from these schools applied, only two were admitted to Moscow State University's Department of Mechanics and Mathematics. In contrast, a large majority of non-Jewish applicants from the high schools were admitted.

The situation in the rest of the USSR, to judge from earlier data, no doubt parallels the Moscow experience. The number of Jewish students enrolled in higher education throughout the USSR plunged downward from 111,900 in 1968-69 to 66,900 in 1976-77 (the last year of published data). The incredible 40 percent decline is certain to have dropped even further since then. (One estimate places it at the 50-55,000 level.) Statistics on the postgraduate level offer a similar pattern. The number of Jewish postgraduate students in 1970 was 4,945; in 1975, it fell to 2,841.

For Soviet Jews, the evidence points to a desperate future. If, until the late '60s, they played a major role in the technological and cultural elite (though not in political, diplomatic or security-related spheres), it was largely a consequence of a fairly open, merit-oriented university admissions policy. That has come to an end. Discrimination is certain to reduce to a minimum the number of Jews permitted to enter the key scientific and higher technical areas. A major and perceptive 5,000-word document prepared by 127 top Jewish refuseniks in February 1981 highlighted the trend: "Access to the highest echelons of power [in science and technology] is practically closed to Jews, a situation reminiscent of the one existing in medieval aristocratic societies."

The profound trauma afflicting Soviet Jews flows from the drastic cutback in emigration—over 95 percent since 1979. Only a trickle is now permitted to leave. With their

educational future doomed and antisemitism continuing, it is hardly surprising that the 127 refuseniks warn, "the Jews of the USSR are facing the threat of a national catastrophe."

The 100th anniversary of the pogromist mentality has come and gone, and the situation has reached a desperate turning point. Like Cassandra, Soviet Jews are crying out. Unlike Cassandra's, their cries must be heard.

### Soviet Jewish Prisoners of Conscience

Behind the bars of Soviet prisons and isolated in Soviet labor camps sit Jewish political prisoners, detained there solely for their active efforts to obtain a visa to emigrate to Israel.

Officially, they are arrested and tried on charges like "anti-Soviet agitation," "anti-Soviet propaganda," or "defaming the Soviet state." In truth, these Soviet Jewish Prisoners of Conscience (POCs) are guilty only of exercising their rights to live as Jews, to live in freedom. Many of them were leaders or activists in the emigration movement, or served as Hebrew teachers and organizers of Jewish cultural activities.

### Soviet Prisons

The inhuman conditions in which a POC serves his sentence inflict not only physical suffering but personal degradation. Once convicted, a POC is either sent to a prison, in which he is confined to a small cell, sent to a labor camp or sentenced to internal exile. In a corrective labor camp, which is surrounded by barbed wire, a prisoner is subjected to the brutal conditions of a small, dank cell, lacking ventilation and insufficiently heated during the cold winter months.

In prison, where regulations are much stricter, a POC is subjected more to punitive measures than to corrective ones. If sentenced to internal exile, the prisoner is confined to another city within the Soviet Union, generally in Siberia, and is allowed neither to return home nor to leave the Soviet Union.

Soviet labor camps are divided into four categories or "regimes." In order of increasing severity they are: standard, reinforced, strict and special. Each regime progressively reduces the spectrum of prisoners' rights. Inmates of prisons are fed differently according to whether they are on ordinary or strict regime. Those on ordinary regime in prisons are on a diet which contains around 2000 calories, the equivalent of one piece of chocolate cheesecake. However, most inmates of prisons spend part of their sentence on strict regime, especially if they are prisoners of conscience who engage in any form of protest against their conditions of confinement. The strict regime diet contains about 1750 calories per day and 49 grams of protein, according to the most detailed available accounts. Furthermore, all prisoners who are put on strict regime serve their first month of this punishment on "reduced rations." This diet reportedly contains around 1300 calories.

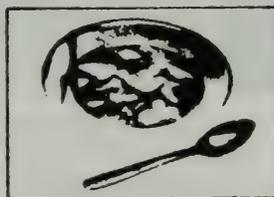
All prisoners' mail is censored, and the number of letters which may be sent out is restricted. And, as mail is often the single source of contact with the outside world, these restrictions on mail can sever a prisoner's ties with his/her family. In standard regime labor camps and prisons, POCs are entitled to two letters per month. In strict regime labor

## DAILY DIET IN A SOVIET PRISON CAMP



### BREAKFAST

14 oz. black bread (full day's ration);  
1 cup hot water—no sugar allowed; 1  
oz. herring.



### LUNCH

2/3 cup of soup; boiled cabbage; and  
1/2 medium-sized potato, no fat al-  
lowed.



### SUPPER

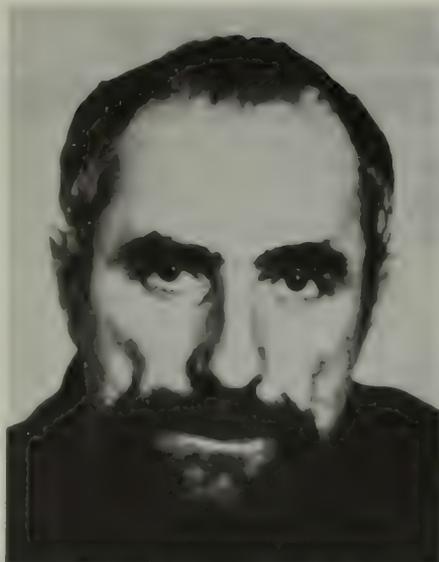
3 1/2 to 5 oz. potato (no fats); or 1 cup  
raw cabbage and tomato in vinegar.

**9  
Hours  
=  
at  
Hard  
Labor**

camp and prisons, one letter per month is allowed. When a prisoner is incarcerated in an internal labor camp punishment cell, he is only allowed one letter every two months; this also applies to prisoners in special regime labor camps and prisons. According to the regulations, there are no restrictions on the number of letters which a prisoner may receive in any of these categories.

However, although a POC's correspondence and visiting rights are supposedly recognized by the authorities, *they are continually violated*. Such was the case with Anatoly Shcharansky in late 1982 and early 1983. The authorities stopped delivering his wife's letters to him, then forbade him to write to her, since she lives in Israel and not in the Soviet Union.

Prison administrators go through the office of the censor in order to restrict prisoners' letters. But with visiting rights, officials can act directly, since permission for a visit depends on the prisoner's "good behavior." If the administrator can see to it that he builds up enough infractions to deny him his rights. A common way of provoking a Prisoner of Conscience to commit the necessary offense is to send him to clean up the restricted area by the labor camp's fence, or to repair the fence itself. A POC's ethics forbid him to reinforce or repair the camp fences; the barbed wire is the symbol of their unjust incarceration, so most political



Iosif Begun



Yuli Edelshtein



Aleksandr Kholmiansky

inmates refuse to perform this task. The prisoner can be denied his visits on the basis of this refusal.

Soviet Jewish Prisoners of Conscience are helpless before the prison administrations and the KGB, which directs those administrations' activities. Publicity is the best defense that a POC has. *We must protect them by publicizing the violation of their rights, and urging the Soviet authorities to act in compliance with the Helsinki Accords in granting them the correspondence and visiting rights to which they are entitled.*

"We are sure that my father's return is the result of his publicity in the West. But it's not freedom. He was released only conditionally. But he says neither prison nor exile and forced labor can change our wish to go to Israel. We will demand it again and again and we hope Jews will help us. . . ."

—Sasha Lein, daughter of former POC Evgeny Lein

Following is a list (as of February 1985) of POCs in prisons, labor camps or internal exile in the USSR. Complete biographical information about each POC is available from the Coalition to Free Soviet Jews.

**Moshe Abramov.** Born in 1955, from Samarkand, Uzbekistan, Abramov taught Hebrew and worked as a shochet (ritual slaughterer) in his home town. He was arrested in late 1983 and charged with "malicious hooliganism." He received a sentence of 3 years imprisonment. Address: Navoi, Uzbek SSR, USSR.

**Iosif Begun.** Long-time refusenik and Jewish activist Iosif Begun was born in 1932 and lived in Moscow. A mathematician and Hebrew teacher, Begun was arrested for an unprecedented third time in 1982, and charged with "anti-Soviet agitation and propaganda." In the fall of 1983, he was sentenced to 7 years in a labor camp, and 5 years of internal exile. Address: Uchr. VS 389/37, st. Polovinka, Chusovskoi Rayon, Permskaya Oblast 618801, USSR. Wife: Inna Begun, Dmitrievna Raketny Bulvar 11-5-15, Moscow 129243, RSFSR, USSR.

**Iosif Berenshtein.** Berenshtein, a refusenik from Kiev, was detained during a visit to Novograd Vilinsky in

November 1984. He was charged with "resisting the authorities" and sentenced to 4 years in a labor camp. Address: Entuziastov 35/140, Kiev 252147, UkrSSR, USSR.

**Aleksandr Cherniak.** Cherniak, a 34-year-old communications engineer from Kiev, was sentenced to four years of imprisonment in April 1984. A refusenik since 1978, he was convicted on trumped-up charges of embezzlement and forgery. Address: Not known. Wife: Polina Cherniak, Vasilkovskaya 4-24, Kiev 40, UkrSSR, USSR.

**Yuli Edelshtein.** Edelshtein, a 26-year-old Moscow Hebrew teacher, was arrested September 4, 1984 on trumped-up charges of drug possession. Three months later, he was tried and received the maximum sentence of three years. He applied to emigrate to Israel in 1979. Address: Not known. Wife: Tatiana Edelshtein, Yaroslavs-koye Shosse 24/1/43, Moscow 129337, RSFSR, USSR.

**Yuri Federov.** Federov, one of the original non-Jewish defendants in the First Leningrad Trial, was born in 1943 in Moscow. A student at the time of his arrest in 1970, he was charged with "treason," "anti-Soviet agitation and propaganda," "anti-Soviet organization," and "stealing state property." He was tried in 1970 and was sentenced to 15 years (to 6/85). Address: Uchr. VS 389/36, Posiolok Kutchino, Chusovskoy Rayon, Permskaya Oblast, RSFSR, USSR.

**Nadezhda Fradkova.** Fradkova, an activist from Leningrad, was sentenced to two years for "parasitism" in December 1984. She had been periodically confined to psychiatric hospitals since April 1983. Address: Not known.

**Boris Kanevsky.** A mathematician by profession, Kanevsky was born in 1945 and lived in Moscow. His arrest in 1982, on the charge of "circulating of fabrications known to be false which defame the Soviet state and social system," resulted in a sentence of 5 years of internal exile (to 6/87). Address: Posiolok Vagai, Tumenskaya Oblast, 626140, RSFSR, USSR. Wife: Elizaveta Kanevsky, 1-YJ Mosfilmovskiy 5-14-176, Moscow, RSFSR, USSR.

**Aleksandr Kholmiansky.** Kholmiansky, 34, a Moscow refusenik and Hebrew teacher, was arrested on July 25, 1984 for a minor infraction of Soviet law. Weeks later, a gun was planted in his home and he was charged with

"possession of a weapon." In February 1985 he was sentenced to 18 months in a labor camp for "possession of ammunition."

**Feliks Kochubievsky.** Kochubievsky, born in 1930, worked as an electrical engineer in Novosibirsk until the time of his arrest in 1982. He was charged with the "circulation of fabrications known to be false which defame the Soviet state and social system." He was sentenced in 1982 to 2½ years in a labor camp (to 3/85). Address: 618 Solikamsk, 2-Permskaya Oblast, P/ya 389/15, Otryad 1, Brigada 13, 618500, RSFSR, USSR. Wife: Valentina Kochubievsky, Vatutina 75-1-45, Novosibirsk 630064, RSFSR, USSR.



*Yakov Levin*

**Yakov Levin.** Levin, a refusenik from Odessa, was arrested on August 10, 1984 just one week before his scheduled marriage to another refusenik, Yehudit Nepomniashchy. He was charged with the "circulation of fabrications known to be false which defame the Soviet state and social system," and received a 3-year sentence in November 1984. Address: Not known. Parents' Address: ul. Zaslavskogo 23/3, Odessa 270020, UkrSSR, USSR.

**Yakov Mesh.** Mesh, a prominent activist in Odessa and a good friend of Levin, was detained in the fall of 1984 in connection with the investigation of Levin. He may be charged with "refusing to give testimony" and/or "resisting arrest." Mesh was released from confinement, pending his trial, for treatment of severe abdominal and liver injuries sustained during a brutal beating in prison. Address: Ploshchad Martynovskogo 3-4, Apartment 71, Odessa, UkrSSR, USSR.

**Mark Nepomniashchy.** Nepomniashchy, another Odessa refusenik and the father of Levin's fiancée, Yehudit Nepomniashchy, was arrested around the same time as Mesh and may face the same charge as Levin. His trial is likely to have taken place early in 1985. Address: Pr. Gagarina, 16-4-5, Odessa 39, UkrSSR, USSR.

**Mark Ocheretiansky** Ocheretiansky, a refusenik from Kiev, first applied to emigrate in 1979. A 44-year-old construction engineer, he was imprisoned in October 1983 for a breach of internal passport regulations. Address: Not known. Wife: Olga Otcheretiansky, ul. Strazhenko 11-49, Kiev 252165, UkrSSR, USSR.

**Valery Senderov.** Valery Senderov, born in 1944, was arrested with his Jewish colleague Boris Kanevsky in 1982. Senderov worked in Moscow as a mathematician until the time of his arrest. Senderov, who was tried in 1983, received 7 years in a labor camp, and 5 years of internal exile (to 6/94). Address: VS-389/35, Permskaya Oblast, RSFSR, USSR. Wife: Elena Krichagina, Ulansky Per. 14, Apt. 54, Moscow 101000, RSFSR, USSR.

**Dan Shapira.** Dan Shapira, a Moscow refusenik born in 1962, was arrested in January 1985 and charged with "defaming the Soviet State." His apartment had been searched previously in connection with the investigation of Yuli Edelshtein. During the search, Shapira's mezuzah was ripped from his doorpost, as authorities claimed he was using it to conceal drugs. Also confiscated were his tefillin and all of his books printed in Hebrew, including a Talmud and a Bible. Address: Not known.

**Anatoly Shcharansky.** Anatoly Shcharansky, a computer technologist from Moscow, was arrested in 1977 and charged with "treason" and "espionage." Shcharansky was tried in 1978 and sentenced to 3 years of imprisonment, and 10 years special regime camp (to 3/90). He was forced to spend considerably more than 3 years in prison, and his health has deteriorated seriously. In December 1984, he was reportedly hospitalized following his transfer from Chistopol Prison to a labor camp in Perm. Address: Not known. Mother: Ida Milgrom, ul. Kooperativnaya 8, Istra, Moskovskaya Oblast, RSFSR, USSR. Wife: Avital Shcharansky, 34 Shderot Herzal, Jerusalem, Israel 96105.

**Lev Shefer.** An engineer from Sverdlovsk, Shefer applied to emigrate in 1974 and was refused on the basis of "secrecy." He is a Hebrew teacher who has become particularly interested in Judaic history. In September 1981, he was arrested for "anti-Soviet agitation and propaganda" and received a 5-year sentence. Address: Permskaya Oblast, Chusovskoy Rayon, St. Vsesvyatskaya, Posiolok Tsentralny 385/19 (Moscow, Uchr. 5110/1 VS 389/35), RSFSR, USSR.

**Simon Shnirman.** Shnirman was born in 1957 and worked as a chemical technician in Kerch. He was arrested in 1978 and charged with "draft evasion." He received 3 years in a labor camp as a result of his 1983 trial. Address: Not known. Mother: Faina Shnirman, ul. Kirova 79/31, 334518 Kerch, Krimskaya Oblast, UkrSSR, USSR.

**Leonid Borisovich Shrayer.** Leonid Shrayer, a refusenik from Moscow, was sentenced on January 3, 1985 to three years for spreading false slanderous fabrications. Address: Not known.

**Yuri Tarnopolsky.** Tarnopolsky, a chemist from Khar'kov, was born in 1936. Charged in 1983 with the "circulation of fabrications known to be false which defame the Soviet state and social system," Tarnopolsky is presently serving 3 years in a labor camp (to 3/86). He too is ailing. Address: 672022 CHITA, P/ya G14/6, 5th Group, RSFSR, USSR. Wife: Olga Tarnopolsky, Per. Krasnoznameny 2-17, Khar'kov 310002, UkrSSR, USSR.

**Aleksandr Yakir.** Yakir, a 29-year-old engineer and member of a prominent Moscow refusenik family, was arrested in June 1984 and charged with refusing military service. Yakir and his parents have been waiting for permission to emigrate for a decade. Address: Not known. Parents: Evgeny and Rimma Yakir, Profsoyuznaya 96-5-35, Moscow, RSFSR, USSR.

**Stanislav Zubko.** Stanislav Zubko, from Kiev, was born in 1937. He worked as a chemist until he was arrested in 1981 and charged with the "illegal keeping of arms," and the "illegal possession of drugs." He was tried in 1981 and received a sentence of 4 years in a labor camp (to 5/85). Address: Uchr. MX-224/31, Izyaslav, 281200 Khmel'nitskaya Oblast, UkrSSR, USSR.

**Zakhar Zunshain.** Zunshain, a 33-year-old physicist from Riga, has been a refusenik since 1981. In March 1984, Zunshain, his wife Tatiana, and two friends publicly protested their repeated refusals in front of Moscow's Bolshoi Theatre. Zunshain was subsequently arrested and charged with the "circulation of fabrications known to be false which defame the Soviet state and social system." In June 1984, he was sentenced to three years in prison. Address: IK 272/40, Posiolok 130201, Ekhirit-Bulagatski, 666111 Irkutskaya Oblast, USSR. Wife: Tatiana Zunshain, ul. Lenina 111-22, Riga, Latvian SSR, USSR.

#### **Former Prisoners of Conscience Still Awaiting Exit Visas:**

Viktor Brailovsky	Aleksei Murzhenko
Boris Chernobilsky	Mark Nashpitz
Levi Elbert	Ida Nudel
Kim Fridman	Aleksandr Panarev
Grigory Geishis	Aleksandr Paritsky
Semyon Gluzman	Valery Pilnikov
Grigory Goldshtein	Dimitri Shchiglik
Boris Kalendariov	Isaak Shkolnik
Vladimir Kislik	Vladimir Slepak
Evgeny Lein	Moisey Tonkonogy
Osip Lokshin	Vladimir Tsukerman
Aleksandr Magidovich	Aleksandr Vilig

## **The 'Refuseniks' Need Help**

*Elie Wiesel*

They were the first. The first to reject the reign of terror. The first to defy the Kremlin. The first to claim freely, openly, their right to difference—and to freedom.

I am talking about the Russian Jews. I met them in 1965 during a trip to the Soviet Union. In a work published afterward, I tried to bear witness for them. I described their victories over fear. I told of their Simhat Torah in front of the Choral Synagogue in Moscow: thousands and thousands of young people had gathered to sing and dance and thereby celebrate their devotion to the history of the Jewish people. It was obvious—some 50 years of dictatorship and Communist education had not been able to stifle Jewish memory.

A great number of these young idealists are already in Israel and almost everywhere throughout the free world. But not all. The majority have remained behind. Now they

are known as "refuseniks," because they are refused visas. They remain our heroes. How do they manage not to lose hope?

I met with some of them in 1979 during my third visit to their country. We spent a whole night talking about Jewish literature and philosophy. Some had been waiting three years for their visas, others three times that long. From the moment they sent in their request for emigration papers, they lived marginally, in an oppressive atmosphere of unemployment. Still constantly followed, watched, interrogated by the police for trivial matters or for no reason at all, they constitute a separate society within the Russian people. They no longer frequent their former colleagues; they meet among themselves, help each other, let each other know what is happening in the world at large and in the Jewish world in particular. Convinced that eventually they will be able to leave, they live in expectation and spend their time in study. In leaving them, during our last meeting, I asked the usual question: could something be done for them? They answered: send us books.

But their situation is no longer the same. It has considerably worsened. Persecution of all kinds, searches, arrests: the K.G.B. is taking a harder line. All the signs make it impossible to doubt: the intimidation campaign aims chiefly at educators who teach Hebrew, the Bible, Jewish history.

Mark Nepomniashchy, Yaakov Mesh, Yaakov Levin, Polina Green (from Tiraspol), Aharon Munblit (from Kishinev), Mosiey Lieberman (from Bendery), Aleksandr Kholmiansky and Yuli Edelshtein (from Moscow)—and others whose names are not yet known in the West. Searches have been made in the homes of Dan Shapira and Inesa Brokhina in Moscow. The police confiscated books and ritual objects that they claim concealed "drugs." Those arrested are accused, for the most part, of "subversive actions against the state." Severe sentences are to be feared: these victims will be made to serve as examples, as warnings. And these new prisoners will be joining their brave predecessors, Anatoly Shcharansky and Vladimir Slepak, in their prison.

How to explain these measures of the Kremlin? Do they reflect uncertainties at the top? Or, a desire to emphasize its rigidity toward the Western powers? Any hypothesis is likely. On the other hand, what is certain is that the "refuseniks" are entering a dark and threatening time. They are counting on our human solidarity in order to stand fast. If we deny it to them, we are condemning them to solitude and despair. As for ourselves, we shall never be forgiven for any indifference.

## **"Next Year in Jerusalem"**

*Anatoly Shcharansky's Words On His Judgment Day*

In March and April, during interrogation, the chief investigators warned me that in the position I have taken during investigation, and held to here in court, I would be threatened with execution by firing squad, or at least 15 years. If I would agree to cooperate with the investigation for the purpose of destroying the Jewish emigration movement, they promised me early freedom and a quick reunion with my wife.

Five years ago, I submitted my application for exit to Israel. Now I'm further than ever from my dream. It would seem to be cause for regret. But it is absolutely otherwise. I am happy. I am happy that I lived honestly, in peace with my conscience. I never compromised my soul, even under the threat of death.

I am happy that I helped people. I am proud that I knew and worked with such honest, brave and courageous people as Sakharov, Orlov, Ginzburg, who are carrying on the traditions of the Russian intelligentsia. I am fortunate to have been witness to the process of the liberation of Jews of the USSR.

I hope that the absurd accusation against me and the entire Jewish emigration movement will not hinder the liberation of my people. My near ones and friends know how I wanted to exchange activity in the emigration movement for a life with my wife, Avital, in Israel.

For more than 2,000 years the Jewish people, my people, have been dispersed. But wherever they are, wherever Jews are found, every year they have repeated, "Next year in Jerusalem." Now, when I am further than ever from my people, from Avital, facing many arduous years of imprisonment, I say, turning to my people, my Avital: Next year in Jerusalem.

Now I turn to you, the court, who were required to confirm a pre-determined sentence: To you I have nothing to say.

*Anatoly Shcharansky was sentenced to 13 years imprisonment on July 10, 1978. His wife, Avital, lives in Jerusalem. They have not seen each other since they were married on July 4, 1974.*



*POC Anatoly Shcharansky*

## Writing Letters to Soviet Jewish Refusenik Families

Letter-writing provides a lifeline between American Jews who live in freedom and courageous Soviet Jewish activists who must struggle for that opportunity. It establishes a warm, personal relationship between American and Soviet Jewish families.

Letters to Soviet Jews should be warm, personal and sympathetic. They should show concern for the plight of the individual or family to whom you are writing. Keep in mind that your letter should provide encouragement and should stress our solidarity with Soviet Jews.

### DO'S

Write about your family, your professions, interests, hobbies and activities. Ask about anniversaries, birthdays, their hobbies, how they spend their vacations, etc.

Send greetings for Jewish holidays. Tell them how you spent a recent Jewish holiday, and describe Jewish experiences. If you've been to Israel, describe your visit.

Send them a picture of your family and ask for one in return.

WRITE REGULARLY, at least once a month, even if you do not receive an answer for several months. KEEP WRITING.



*Avital Shcharansky*

**DON'TS**

Do not discuss political topics or name any American organization.

The content of a letter should never be anti-Soviet.

At first, avoid using obvious Jewish symbols—this will increase your chances of a letter being delivered.

You can write to those former Prisoners of Conscience released after completion of their term but not permitted to emigrate:

**Boris Chernobilsky**

Uralskaya 6-3-25  
Moscow B-207  
RSFSR, USSR

**Kim Fridman**

Andrievskaya 12-8  
Kiev 70  
UkrSSR, USSR

**Grigory Geishis**

Prospekt Stachek 132-2-60  
Leningrad 198207  
RSFSR, USSR

**Grigory Goldshtein**

Oktiabrskaya 2nd Mikroraion 2-124  
Tbilisi 380080  
GruzSSR, USSR

**Boris Kalendariov**

Ul. Basseinaya 12-81  
Leningrad 196070  
RSFSR, USSR

**Evgeny Lein**

Engelsa Prospekt 135-21  
Leningrad  
RSFSR, USSR

**Mark Nashpitz**

Ul. Osipenko 17  
Strunino, Vladimirskaya Oblast 601601  
RSFSR, USSR

**Ida Nudel**

Yunikh Lenintsev 79/6/28  
Moscow  
RSFSR, USSR

**Dimitri Shchiglik**

Ul. Osipenko 17  
Strunino, Vladimirskaya Oblast  
RSFSR, USSR

**Isaak Shkolnik**

Ul. Tarnogorodskogo 23-307  
Vinnitsa  
USSR

**Vladimir Slepak**

Gordkogo 15-77  
Moscow  
RSFSR, USSR

**Moisey Tonkonogy**

Odessa  
UkrSSR, USSR

**Aleksandr Vilig**

Odeskaya Oblast  
Aksena Khristeva 52  
Bolgrad  
MoldSSR, USSR



*Vladimir and Maria Slepak*

**Soviet Jewry Holiday Calendar**

The Jewish Holidays give a special rhythm to the calendar, and unite Jewish people all over the world in shared celebration and with a sense of a common history. During the holidays, we can make a special effort to remember Soviet Jews, to speak out on their behalf, and to send them messages of support.

**Rosh Hashanah**

The Jewish new year is an occasion which calls for reflection and is a time to renew worthy commitments. On Rosh Hashanah, renew your commitment to help to make freedom for Soviet Jews a reality.

It is customary to eat an apple dipped in honey and say a prayer. This Rosh Hashanah recite a prayer for Soviet Jews at your dinner table.

May it be your will to grant us a good and sweet year. May it be your will to bless Soviet Jews with the sweetness of freedom.

**Yom Kippur**

Hundreds of synagogues in the USSR have been closed, locking out thousands of Soviet Jews. On the holiest day of the Jewish year, many Soviet Jews have no place to go. To dramatize this, simulate a synagogue lockout at Selichot services. Uniformed guards can block the entrance and the rabbi can deliver his sermon outside the sanctuary.

**Sukkot**

During Sukkot, invite a Soviet Jewish refusenik or Prisoner of Conscience into your Sukkah and place his or her photograph on a chair to remind your guests of the Soviet Jews who are not able to celebrate the holiday in freedom.

**Simchat Torah**

On Simchat Torah, we can remember the Soviet Jews who are not here to dance and celebrate with us by incorporating them into our festivities. Dedicate a *hakafah*, a Torah procession, to a refusenik or a Prisoner of Conscience, and choose appropriate readings for the occasion.



*Unofficial Simchat Torah celebration.*

**Chanukah**

The holiday of heroes, Chanukah is a time that we remember the Maccabees who fought for the freedom of the Jewish people. In the Soviet Union today, Soviet Jewish heroes are fighting for the freedom to preserve their Jewish heritage by teaching Hebrew and forming Jewish study groups. On each night of Chanukah, you can honor these Soviet Jewish Hebrew teachers who are our modern day heroes by dedicating a candle in their names.

**Tu B'Shevat**

The 15th of Shevat is the harvest holiday, the Rosh Hashanah of trees. Because the soil is already moistened with the previous winter's rain, it is felt that trees planted on the 15th of Shevat will be firmly rooted and will bear much fruit. On this day, plant a tree in Israel in the name of a Prisoner of Conscience or a refusenik who is not free to settle his or her own roots in the land of Israel.

**Fast of Esther**

On the 13th of Adar, the fast of Esther is observed in commemoration of the fast undertaken by the Jewish people as they faced destruction by Haman. The purpose of the fast was to affirm that it is not only by physical strength that we prevail, but it is the unity of the Jewish people that overcomes obstacles. On this day, show solidarity with Soviet Jewish refuseniks and Prisoners of Conscience who are persecuted, by fasting in their name.

**Purim**

On Purim, messages of freedom for the Jewish people were spread throughout the land. This Purim, we Jews who live in freedom should send messages demanding free-

dom for Soviet Jews to President Mikhail Gorbachev, The Kremlin, Moscow, RSFSR, USSR.

**Passover**

Because Passover is the holiday on which the Jewish people not only remember their redemption from slavery, but are supposed to re-enact the transition from bondage to freedom on the Seder night, it is appropriate to remember Soviet Jews at the Seder table.

## THE MATZAH OF HOPE

### מַצָּה זוֹ—עַל שׁוֹם הַתְּקוּהָה

*At an appropriate point during the Seder, the leader takes a matzah and says.*

מַצָּה זוֹ, שְׁאֵנוּ מִיְחָרִים, עַל שׁוֹם מָה?

עַל שׁוֹם הַתְּקוּהָה שֶׁיֵּשׁ לְאַחִינוּ בְּנֵי יִשְׂרָאֵל, יְהוּדֵי בְּרִית-הַמוֹעֲצוֹת. מַצָּה זוֹ מַעֲלָה עַל לְבָנוּ אֶת הַקֶּשֶׁר בֵּינֵינוּ וּלְבֵינֵם אֲשֶׁר בֵּל יִנְתַּק לְעוֹלָם.

עֲתָה, בְּחַג הַפֶּסַח שֶׁהוּא זְמַן חֲרוּתֵנוּ, נִזְכֵּר שִׁיְהוּדֵי בְּרִית-הַמוֹעֲצוֹת אֵינָם בְּנֵי חוּרִין.

אֵינָם בְּנֵי חוּרִין לְצֵאת וּלְעֹלֹת צִיּוֹנָה. אֵינָם בְּנֵי חוּרִין לְלַמֵּד מִסוּרַת אֲבוֹתֵינוּ וּלְשׁוֹנָם. אֵינָם בְּנֵי חוּרִין לְהַכְשִׁיר מוֹרִים וְרַבָּנִים לְדוֹרוֹת הַבָּאִים.

נִזְכֵּר אֶת אֲלָפֵי אֲסִירֵי צִיּוֹן שֶׁבִקְשׁוּ חַיִּים יְהוּדִים בְּאַרְצֵנוּ הַקְּרוּשָׁה וְעִכְשָׁיו נִפְשָׁם יוֹצֵאת בְּבֵית כְּלָא הַסּוֹבֵיטִי. מִלְחַמְתָּם נִמְשַׁכֶּת.

אֲנוּ עוֹמְדִים בְּצַדָּם, וְנַעֲמֵד יַחַד אִתָּם עַד שִׁירָאוּ אֶת הָאוּר הַגָּדוֹל — אוֹר הַפְּרוֹת וְהַגְּאוּלָּה.

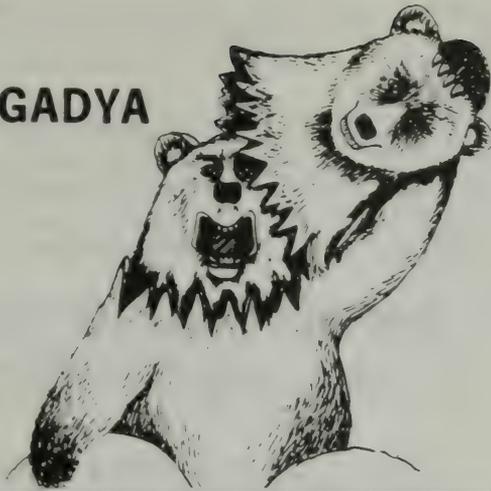
This matzah, which we set aside as a symbol of hope for the Jews of the Soviet Union, reminds us of the indestructible links that exist between us.

As we observe this festival of freedom, we recall that Soviet Jews are not free to leave without harassment; to learn of their past; to pass on their religious traditions; to learn the language of their fathers; to train teachers and rabbis of future generations.

We remember the scores who sought to live as Jews and struggled to leave for Israel—the land of our fathers—but now languish in Soviet labor camps. Their struggle against their oppressors goes on. They will not be forgotten.

We will stand with them in their struggle until the light of freedom and redemption shines forth.

## CHAD GADYA



*Chad Gadya* . . . In the poem "Chad Gadya," the kid is the symbol of the Jew. Each animal represents an oppressor nation in our history: Egypt, Greece, Rome, down the ages through the Crusaders. The Soviet Bear is our present tormentor, creating vicious antisemitic hate campaigns, drastically decreasing the number of Jews allowed to emigrate, repressing Jewish cultural and religious expression, and imprisoning Jews whose only crime is a desire to live full Jewish lives in their homeland Israel.

On Passover, we pray that these policies of the Soviet Bear will meet the same fate as those of the other characters in the poem, that one day soon, Soviet Jews may be able to say "This Year in Jerusalem."

### Shavuot

Shavuot, the holiday celebrating the giving of the Torah to the Jewish people, is a time to dedicate a Torah scroll to over two million Soviet Jews who are not free to study the Bible or the Hebrew language in the tradition of their ancestors.

### Tisha B'Av

Each year on the ninth day of Av, Jews throughout the world gather to remember the events of long ago; in particular, to remember the destruction of the first and second Temples in Jerusalem. The words which we read on Tisha B'Av also call to mind the potential obliteration of the Soviet Jewish community in our own day. On Tisha B'Av, write to a Soviet refusenik or Prisoner of Conscience and confirm the justness of their cause. Our letters continue to be his/her lifeline.

### What You Can Do To Help Soviet Jews

- WRITE to President Reagan right now and demand that he personally intervene to secure the rights denied to Soviet Jews by the Soviet authorities.
- WRITE to Soviet Jews as part of Project Yachad, a letter-writing program which provides a lifeline between refuseniks and American Jews. Biographical information about your refusenik's family and information on how to write to them is available. Refusenik "adoptions" may be made by

individuals, families, organizations, camps, schools, or synagogues. Your letters tell refuseniks, and Soviet authorities, that you care.

- CALL the Coalition's 24-hour Actionline (212) 391-0954 for the latest news about Soviet Jewry, appropriate actions you can take regarding new developments, and announcements of upcoming Soviet Jewry events in the New York area.
- ARRANGE for a speaker to talk to your organization, school, or synagogue group about Soviet Jewry. Speakers include teachers, business people, lawyers, scientists and students, many of whom have travelled to the Soviet Union and can recount their firsthand impressions of the struggle for freedom in the USSR.
- BECOME a part of the Bar/Bat Mitzvah Twinning Program, which matches up American Jewish youngsters with their counterparts in the Soviet Union who are unable to mark publicly their entrance into Jewish adulthood.
- MARCH for Soviet Jewry on SOLIDARITY SUNDAY.

A Sample Letter . . .

Mr. Gorbachev:

Thousands of Soviet Jews are waiting to emigrate to Israel, yet you have locked the gates.

Soviet Jews have a right to learn, practice and teach their religion.

We demand that Soviet Jews be allowed to live freely as Jews in the Soviet Union, and that those who wish to emigrate be permitted to do so immediately.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

**IF YOU DIDN'T  
MARCH LAST YEAR  
BECAUSE THINGS  
WERE GETTING BETTER,  
MARCH THIS YEAR  
BEFORE THINGS GET  
ANY WORSE.**



**MARCH FOR  
SOVIET JEWRY**

**Important Addresses...**

President Ronald Reagan  
The White House  
Washington, D.C. 20500

Mikhail Gorbachev  
President  
The Kremlin  
Moscow  
RSFSR, USSR (postage 44¢ per ½ oz.)

Aleksandr M. Rekunkov Procurator General Pushkinskaya Street 15-A Moscow 103009 RSFSR, USSR	Anatoly Dobrynin Ambassador Embassy of the USSR 1125 16th Street, N.W. Washington, D.C. 20036
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Ambassador Vernon Jordan  
The Representative of the USA  
to the United Nations  
799 United Nations Plaza  
New York, New York 10017

The Hon. (Your Senators)  
United States Senate  
Washington, D.C. 20510

The Hon. (Your Representative)  
House of Representatives  
Washington, D.C. 20515

George P. Shultz  
Secretary of State  
Department of State  
2201 C Street, N.W.  
Washington, D.C. 20520

**Soviet Jewry Timeline: 1967-1984**

- 1967 The Six Day War in the Middle East arouses a new sense of national pride among Soviet Jews; on the last day of the war, the Soviet Union severs diplomatic relations with Israel.
- 1968 Soviet troops enter Czechoslovakia; the first government-sponsored meeting is held at Babi Yar to condemn Israel; Boris Kochubiyevsky, a young man whose father and grandfather were killed at Babi Yar, protests and is sentenced to three years in prison for "anti-Soviet slander." Kochubiyevsky is the first Soviet Jewish Prisoner of Conscience.
- 1969 Eighteen Jewish families from the Georgian Republic officially seek to emigrate to Israel.
- 1970 Thirty-four Soviet Jews are arrested and tried in Leningrad on the charge that they conspired to hijack a plane to Israel. Leningrad Trials spark world-wide activity on behalf of the defendants.
- 1971 World Jewish Conference held in Brussels, devoted to the problem of Soviet Jewry.  
SOVIET JEWISH EMIGRATION: 13,022
- 1972 A crop failure in the Soviet Union leads to a \$750 million grain deal between the USSR and the United States; an education tax is imposed on those Soviet Jews wishing to emigrate; one million Americans petition Richard Nixon to intervene on behalf of



**MARCH FOR  
SOVIET JEWRY  
SOLIDARITY SUNDAY**

- Soviet Jews during his visit to the Soviet Union; the Jackson-Vanik Amendment is passed in Congress, tying "most favored nation" status in trade to Soviet emigration policy; First Annual Solidarity Sunday rally for Soviet Jewry sponsored by the Greater New York Conference on Soviet Jewry.  
SOVIET JEWISH EMIGRATION: 31,681
- 1973 The Soviet Union backs the Arabs in the Yom Kippur War in the Middle East; Jewish emigration grows; in response to world pressure, Soviet authorities suspend collection of the education tax; twelve Jewish activists demonstrating in front of the Ministry of the Interior are arrested.  
SOVIET JEWISH EMIGRATION: 34,733
- 1974 The Soviets begin to clamp down. Emigration drops.  
SOVIET JEWISH EMIGRATION: 20,628
- 1975 Pledging to "respect human rights and fundamental freedoms," thirty-five nations, including the Soviet Union, sign the Helsinki Accords, guaranteeing reunification of families.  
SOVIET JEWISH EMIGRATION: 13,221
- 1976 Brezhnev is reelected; a second World Jewish Conference is held in Brussels.  
SOVIET JEWISH EMIGRATION: 14,261

1977 Anatoly Shcharansky, a prominent Jewish activist, is arrested on treason charges, based on allegations that he passed secret documents to Western analysts. He is held in solitary confinement for sixteen months.

SOVIET JEWISH EMIGRATION: 16,736

1978 Shcharansky is sentenced to thirteen years in prison.

SOVIET JEWISH EMIGRATION: 28,864

1979 SOVIET JEWISH EMIGRATION: a record 51,320

1980 Soviet troops invade Afghanistan; a follow-up conference to review the Helsinki Human Rights Accords convenes in Madrid; Viktor Brailovsky is arrested days before the eve of the conference.

SOVIET JEWISH EMIGRATION: 21,471

1981 Emigration continues to decline; number of arrests and visa refusals continues to rise; increase in KGB harassment of Soviet Jewish refuseniks and Prisoners of Conscience, and all those Soviet Jews who apply to emigrate.

SOVIET JEWISH EMIGRATION: 9,477

1982 Shcharansky goes on a hunger strike lasting four months, protesting the isolation from his family; Soviets use the Israel-Lebanon war to fuel their anti-semitic campaign.

SOVIET JEWISH EMIGRATION: 2,688

1983 Third International Conference on Soviet Jewry is held in Jerusalem; in response, Soviet authorities establish an official Anti-Zionist Committee to foster the myth that all Soviet Jews who wanted to leave have already done so; local chapters to spread libel about Soviet Jewish activists are established throughout the country.

SOVIET JEWISH EMIGRATION: 1,314

1984 Thirteen Soviet Jewish activists are arrested and brutalized. These arrests were accompanied by a series of devastating searches and threats. Jews were accused of using drugs in "religious rituals." The state-controlled Soviet media was rife with anti-semitic articles, which culminated in a television program aired in Leningrad which attacked several refuseniks by name and called on Soviet citizens to "beware of the danger posed by Zionism."

SOVIET JEWISH EMIGRATION: 896

If you would like to learn more about how you can help Soviet Jewry, contact one of the following organizations:



*Thousands gather on Solidarity Sunday.*

Coalition to Free Soviet Jews  
8 West 40th Street  
New York, New York 10018  
(212) 354-1316  
Chairman: Herbert Kronish, Esq.  
Executive Director: Zeesy Schnur

National Conference on Soviet Jewry  
10 East 40th Street  
New York, New York 10016  
(212) 679-6122  
Chairman: Morris Abram, Esq.  
Executive Director: Jerry Goodman

Washington Office  
2027 Massachusetts Avenue, N.W.  
Washington, D.C. 20036  
(202) 265-8114

Student Struggle for Soviet Jewry  
210 West 91st Street  
New York, New York 10024  
(212) 799-8900  
Chairman: Rabbi Avi Weiss  
National Coordinator: Glenn Richter

Union of Councils for Soviet Jews  
1411 K Street, N.W.  
Washington, D.C. 20005  
(202) 393-4117  
President: Lynn Singer

Or you can contact the National Jewish Community Relations Advisory Council for information on the Community Relations Council in your area. Their address is 443 Park Avenue South, New York, New York 10016, (212) 684-6950.

## **This Letter From the Soviet Union Speaks for Itself. It's a Message We Dare Not Ignore.**

We appeal to you in this extremely difficult hour. Many of our friends have been arrested lately and we do not know who the next victim is going to be.

Today we call on you: Do not remain indifferent to our fate! After all, the fate of many of you could have been the same as ours if your grandmothers and grandfathers had not left Russia several decades ago.

Yes, these decades of living in different conditions have left an imprint both on us and on you. And today, we differ from each other, but does this have to divide us? Can several decades cross out the experience of two thousand years and overshadow that which is most important—our common, tragic and glorious past and our historic responsibility for our common future?

Remember! We have a common future!

When you send your children off to a Jewish school, remember that we do not have Jewish schools. When you pick up a Jewish book, remember that we do not have Jewish books. When you lovingly touch a mezuzah,

This article was prepared by Shari Rosenfeld, Director of Media and Publications for the Coalition to Free Soviet Jews.

All graphic materials appear courtesy of the Coalition to Free Soviet Jews.



remember that here mezuzot are being torn off during the searches. When you study our beautiful ancient and modern language, remember that here Hebrew teachers are being sent to prison on the basis of trumped-up charges of hooliganism and possession of arms or drugs.

Jewish mothers, remember! Dora Zunshain, the mother of the Prisoner of Conscience Zakhar Zunshain, could not bear the hardship of seeing her son arrested, convicted and sent to prison. She died suddenly after hearing about his suffering and the terrible details of his prison conditions.

Remember! Anatoly Shcharansky, Iosif Begun, Yuli Tarnopolsky and Moshe Abramov might be starting this day in an isolation cell or a punishment ward. Your fate could have been similar to theirs if you were a Soviet Jew wishing to repatriate to Israel.

Remember! A day might come when you sorely miss the hundreds of thousands of us who are doomed to extinction.

Remember! Once, forty years ago, you kept silent. Now, speak out about us and speak out for us. Speak out in spite of the gags they put in our mouths, and shout about the danger we are in. Remember—we are deprived even of this opportunity.

—Signed by 66 Soviet Jews from Moscow,  
Leningrad, Odessa, Riga and Tbilisi.

## Ethiopian Jewry

Barry Weise

Abraham J. Bayer

*National Jewish Community Relations  
Advisory Council (NJCRAC)*

**After two thousand years, Judaism's sojourn in Ethiopia appears to be ending. Once estimated to number in the hundreds of thousands, the Jewish community of Ethiopia has dwindled to only several thousand souls. Despite heroic efforts to safeguard their religion, poverty, disease, intense missionary activity and war took their toll upon the Jewish community. Today, the remnant community of Jews in Ethiopia finds itself at a crossroads. The Marxist government's policy of forced assimilation threatens the very fabric of Ethiopian Jewish culture. However, with the arrival of thousands of Ethiopian Jews in Israel, despair is giving way to hope. For many, the dream of returning to Zion has been fulfilled. For those yet to come, Jerusalem is now closer than it has been in millennia.**

### Early History

The early history of the Jews of Ethiopia is shrouded in legend, folklore and speculation. Legendary sources report Ethiopian Jews to be the descendants of the lost tribe of Dan thought to have settled in Ethiopia early in the tenth century B.C.E. Some scholars believe that Ethiopian Jews are descended from indigenous Ethiopians who were converted by Jewish travelers originating from southern Arabia. Although their origin is uncertain, it is known that prior to the fourth century C.E., Judaism was widespread throughout Ethiopia.

The Jewish community fared well in ancient Ethiopia. Jewish life infiltrated Ethiopian society to the extent that traces of Hebraic influences can still be found in modern Ethiopian culture. The ascendancy of Jewish culture ended when the Axum dynasty of Ethiopia was converted to Christianity in the fourth century C.E. Those Jews who remained faithful to Judaism were persecuted and forced to take refuge in the mountainous region of Gondar province.

Within their mountain fortresses, the Jews of Ethiopia established their own independent kingdom. For nearly a thousand years, while most Jewish communities in the world experienced oppression and ghetto life, Ethiopian Jewish culture flourished under the leadership of Jewish kings and queens. The community's political fortunes ebbed and flowed until Ethiopian Christians, motivated by political evangelical ambitions, began a series of wars against them. For three hundred and fifty years, the Jews of Ethiopia fought valiantly to preserve their freedom. Their

final defeat in the seventeenth century C.E. resulted in the death, conversion and enslavement of thousands. Those who survived were forced into serfdom upon confiscation of their land. The lot of the Jews of Ethiopia became one of suffering and degradation.

Throughout the medieval period, world Jewry knew little about the black-skinned Jews of Abyssinia. It was not until the eighteenth century C.E. that reports about them began to filter into Europe from African explorers. Stories about a lost tribe of Jews soon inspired Protestant missionary attempts to convert them. Thousands of Jews, struggling with poverty, sickness and hunger, were easy prey.

### Rediscovery by World Jewry

Alarmed by the missionaries' work, in 1867 the Alliance Israelite Universelle in Paris sent Orientalist Joseph Halevy to investigate the situation. Ironically, Ethiopia's Black Jews were incredulous that Halevy, a white man, could be Jewish. They had considered themselves the sole-surviving Jews, keeping their religion alive until the advent of the *Mosbiach*. Nevertheless, after a thorough investigation, Halevy returned to Europe and announced to the world that the legendary lost tribe of Black Jews had been rediscovered.



*Jewish farm woman, village of Attege, Gondar province, Ethiopia.*



Kesim (Kobanim), Ethiopian Jewish priests leading the Sigd festival, November 22, 1984, Ambover, Ethiopia.  
Photo Credit: Mariam Cramer Ring, NJCRAC mission.

In 1904, a student of Halevy's, Professor Jacque Faitlovich, began a lifelong crusade to aid Ethiopian Jewry. He began by preparing future leaders for the community. In the 1920's, he sent several Ethiopian Jews to Europe and Palestine for a secular and Jewish education and opened a boarding school in Addis Ababa. In the 1950's, he persuaded the Jewish Agency for Israel to reopen the Addis Ababa school which had been closed since the Italian invasion of 1936. This time the school was located in the vicinity of the Ethiopian Jewish villages near Gondar. During this period, twenty-seven young Ethiopian Jewish students were sent to Israel. Several returned to Ethiopia, forging a link between Ethiopian Jewry and Israel which would one day lead to the beginning of *aliyah* of Ethiopian Jewry.

### **The First *Aliyah***

Ethiopian Jewry had longed to return to Jerusalem for centuries. Hundreds had even died en route to Israel in a catastrophic mid-nineteenth century *aliyah* attempt. However, it was not until the students who had studied in Israel returned to their villages that it became known among Ethiopian Jews that it was possible to reach Jerusalem. Until their return, few had imagined that one could ever really reach Jerusalem, and none knew their way there. Those who remained in Israel worked and saved their earnings until they were able to send for their relatives and



*Ethiopian Jews, gathered at Ambover, for Sigd festival.*



*Grandmothers, Jewish village of Abba Entonius, Gondar province, Ethiopia.*

friends. Those students who returned to the villages began to teach Hebrew and modern Judaism with enthusiasm. Their efforts renewed Ethiopian Jewry's faith that they would one day return to Jerusalem. Soon Ethiopian Jews began to leave their villages for the city, in order to find work and eventually earn a ticket to Israel.

Although by 1960 all but one of the thirty-three Jewish agency schools were closed due to a lack of funding, sufficient impact had already been made for the *aliyah* of Ethiopian Jewry to be set in motion. Throughout the 1960's, Ethiopian Jews began to arrive in Israel in small numbers. As the trickle continued, pressures increased upon the religious authorities in Israel to make a final determination as to whether or not they were full Jews according to *halacha*. Due to Ethiopia's remote location and their consequent isolation, Ethiopian Jewry never received the Talmud, nor did they participate in the development of Rabbinic Judaism. Thus, although in previous years influential rabbis had made declarations affirming that Ethiopian Jews were indeed Jews, doubts still lingered. Finally, in 1973, twenty-five years after the creation of the State of Israel, Chief Sephardic Rabbi Ovadia Yosef declared them to be authentic Jews. The civil authorities followed suit in 1975, when Ethiopian Jews were made eligible to be brought to Israel under the Law of the Return.



*Young Ethiopian Jewish children, village of Attege, Gondar province, Ethiopia.*



# אתה יכול להציל ילד זה מְּמָוֹת!

תרום לקניית מזון ותרופות.  
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מטה המבצע  מגן דוד אדום

## Revolution in Ethiopia

Although Israel's gates were now open to Ethiopian Jewry, soon political events in Ethiopia took a dramatic turn and closed them shut again. In 1974, Haile Selassie, the emperor of Ethiopia for forty-seven years, was deposed by a military junta. The new regime quickly adopted a Marxist orientation and followed the path of socialist revolution. An all-encompassing land reform was declared which had enormous ramifications for Ethiopian Jewry. Furthermore, under Marxist rule, the limited *aliyah* possibilities under Haile Selassie were now completely lost.

The years following the revolution proved to be terrible ones for Ethiopian Jewry. Although the government's land reforms ended their sharecropper status, Ethiopian Jewry reaped far more suffering than benefits from the new order. From 1977 until 1980, the former landowners raided the Jewish villages, bringing mayhem and destruction. During this period thousands of Ethiopian Jews may have been made homeless and hundreds killed. Like thousands of Christian Ethiopians, Ethiopian Jews began to flee Ethiopia in order to escape the horrors of the revolution. Once across the border, they found themselves in the midst of a foreign climate and culture. Their very survival was threatened by dehydration, malnutrition and endemic diseases.

By 1980, the military regime gained control of most of Gondar province. With the countryside under control, the governor of the province increasingly restricted the freedom of the populace, especially Ethiopian Jews. Viewing Judaism as an archaic religion, and opposing any affiliation with Zionism, measures were instituted to forcibly assimilate Ethiopian Jews. Schools were closed and a Jewish aid program was expelled from the country. The teaching of Hebrew was forbidden. Jews became fearful of attending synagogue or performing other religious activities. Leaders were imprisoned and tortured, along with many caught attempting to flee the country.



*Jewish woman artisan, village of Walleka, Gondar province, Ethiopia.*

## The Role of American Jewry

As Jews living in the free world we are all responsible to do whatever is possible to aid less fortunate Jews in the Soviet Union, Syria, Iran, Ethiopia, or elsewhere. Clearly, different Jewish communities can offer aid in different ways. The Jews of Israel, collectively representing a sovereign state, can accomplish certain goals unattainable by other Jewish communities. The realm of rescue falls under this category. Only a sovereign state has the resources and professionals capable of rescuing the entire community of Ethiopian Jews. However, American Jewry, as a non-governmental voluntary association, can act in coordination with the State of Israel as a complementary diplomatic force. This role is currently being undertaken through the coordination of the National Jewish Community Relations Advisory Council.



*Synagogue entrance, Jewish village of Abba Antonius, Ethiopia (NJCRAC mission visit).*

Another critical role American Jewry can fill is the job of traveling to Ethiopia to visit Ethiopian Jews in their villages. There are multiple benefits to such visits. First, they bring encouragement to Ethiopian Jews and let them know that they are not forgotten. Second, they allow us to monitor the situation of Ethiopian Jews vis-a-vis freedom of religion and other basic human rights. Third, they serve notice to the government of Ethiopia that American Jewry is concerned about the Jews of Ethiopia. Finally, they serve to educate the American Jewish community as to the culture, desires and needs of our Jewish brethren in Ethiopia.

The return to Jerusalem is a long and arduous one. Like hundreds of thousands of other Jews before them, each Ethiopian Jew must make the epic decision to leave the country he has called home for centuries. History has left them little choice. However, the road ahead for Ethiopian Jewry will not be chosen by Ethiopian Jews alone. Indeed, the community seems to be caught in a whirlwind of external forces which propel them toward an uncertain future. Although once virtually unknown outside of Ethiopia, today their fate is tied to interests centered in New York, Washington, Jerusalem, Moscow and even Chicago. Finally, one must not limit the analysis to temporal factors. In the following passage, their trust in God is beautifully articulated by one Ethiopian Jew: "Man does not follow the path of his own thoughts. It is the will of God that determines his destiny. The path God chooses for us . . . you can be sure will be the right one."



Young Ethiopian oleh at Yemin Orde, Youth Aliyah village in Israel.

## Israel's Absorption Program for Ethiopian Jews

After 2,000 years of separation, the long hoped-for aliyah of Ethiopian Jewry has begun. Ethiopian Jews arrive in Israel after a long and dangerous journey, full of hope and potential. Although their difficult trip is behind them, their arrival in Israel signals the beginning of another challenge ahead of them, the challenge of their successful absorption into modern Israeli society.

The realities of the absorption of Ethiopian Jews are vastly different from previous groups. Ethiopian Jews and the government and people of Israel have an enormous task ahead of them. Ethiopian Jews come from one of the poorest countries in the world. They come in need of medical care, clothing and educational training. In order to effectively integrate the large numbers of Ethiopian Jews arriving in Israel, the government is making tremendous investments in their absorption. Examples of the success of the effort are everywhere. In the classrooms, adults are learning to read and write in Hebrew after a lifetime of never holding a pen. On a soccer field or in a swimming pool, children can be seen playing vigorously after arriving in Israel emaciated from malaria or parasites. In bright airy apartments, Ethiopian Jews have space to breathe for the first time in their lives.

In the army, Ethiopian Jews proudly serve their country after years of insecurity and degradation in Ethiopia. And finally, as exemplified by the young Ethiopian Jew who won the National Bible contest in Israel, Ethiopian Jews are able for the first time to freely practice their religion and study Judaism.

Yet, despite all the success stories, some problems still exist in the absorption effort. Israel is beset with severe economic difficulties in addition to its political and military problems. Rampant, triple-digit inflation may limit the resources that the government is able to allocate to the absorption effort. While the Jewish Agency has succeeded in providing such basic services as housing, education, and medical care, Israel's overall need for belt-tightening has kept some enrichment efforts for the community from being implemented. Nevertheless, despite the difficulties the economic situation creates, the degree of success that has been achieved is nothing short of miraculous. On a per capita basis, Israel is exerting more effort and expending more resources for this *aliyah* than for any other previous immigration. Every community in the country has a vital share in the progress through participation in Federation and UJA campaigns.

### Beginning Vocational Training

After the first half year is over, most adults begin a vocational course of study. The purpose of the course is to retrain the new immigrants for life in modern Israel. The course is designed to acquaint the Ethiopian immigrants with the basic skills necessary for success in vocational training courses. In addition to arithmetic, intermediate Hebrew and technical terminology, basic work habits and familiarity with machine parts are taught. At the conclusion of the vocational course, the immigrant decides if he will continue on further to a professional training course or if he will go directly to the Israeli work force.

Those who decide to go directly to work are aided in finding jobs by a representative of the Ministry of Labor. The social workers also participate in the job hunt in order to help ensure that jobs with promise are found. In most cases the immigrants are placed in factory jobs that include "hands on" training and possibilities for advancement. Although Ethiopian Jews are in Israel only a short period of time, they have already established a reputation for being dedicated and hard-working employees.

Those who decide to train for a profession continue in courses that last from a few months to a year. All those who are able are encouraged to go on to the professional training. Courses offered enable them to become electricians, automobile body workers, carpenters, garage mechanics, plumbers, seamstresses, beauticians, etc. Lessons in the Hebrew language also continue during the training. At the conclusion of the course, the graduates are given certificates of completion and are aided in job placement.

### Out Into the Community

After finishing formal studies at the Ulpan, vocational or professional course, most immigrant families leave the absorption center and move to rent-subsidized apartments. Representatives of the Housing Ministry aid them in their efforts to secure an apartment. The apartments are

located in development towns, usually in complexes near other Ethiopian immigrants to promote mutual support systems creating "cluster" formations. In order to avoid the formation of "ghettos," the "clusters" are interspersed within areas where Israelis who come from other parts of the world are living.

In order to ease the transition from life in the absorption center to that of independent living outside of the center, early on in the absorption process the social workers plan projects to promote contact with non-Ethiopian Israelis. The "home hospitality" program with veteran Israeli families is one such project. Ethiopian immigrants are also encouraged to take part in programs offered by local community centers. Finally, day-to-day contact with other Israelis at the store, bank or government ministries increases as the months pass.

Their integration is also helped by government efforts to educate to general Israeli populace about Ethiopian Jews. As Ethiopian Jews are brought to a new town, meetings are held with officials of the various municipal offices to acquaint them with the special needs of Ethiopian immigrants. Also, public meetings are held to educate the general community about the new residents of the town. Lectures are given by the social workers and veteran Israeli Ethiopians about the history and culture of Ethiopian Jews. In many towns the result has been very successful, with public events welcoming the new immigrants and volunteer efforts to aid them in their absorption needs. Finally, special Kabbalat Shabbat and other events are organized by the community so that Ethiopian Jews may join them for the holiday celebration.

Despite all of the challenges, the *aliyah* of Ethiopian Jews maintains an extraordinary potential. Their arrival in Israel is the final step in a 2,000 year journey. They come with the hope and optimism of a community beginning a new life. With their determination, along with the help of the government of Israel and the Jewish people, they will soon be leading productive lives in Israel and be making their special contribution to the Jewish people.



Olim



Olim

## The Absorption Process

### The First Few Weeks

The process of absorption begins shortly after a new immigrant's arrival in Israel. They come exhausted from their long journey and are in need of food, clothes and medical care. Upon arrival, they are interviewed by Jewish Agency workers to determine their family status and medical needs. Some are hospitalized immediately; the rest are taken to absorption centers around the country. The interviews are conducted by teams of social workers and veteran Israeli-Ethiopian *madrichim* (instructors). They organize the immigrants into family units, attempting to place children and elderly immigrants who have been separated from their families with other relatives in Israel.

At the Jewish Agency's absorption centers they are given food and clothes, and are assigned to their new apartments. Paraprofessionals, called "*somchot*," immediately begin to teach the new immigrants how to properly use gas stoves and electrical appliances. In the following days, medical treatment administered by the Ministry of Health begins. Nearly every immigrant is ill from one tropical ailment or another. Malaria, tuberculosis, pneumonia and intestinal parasites are commonly found. Youngsters and even some adults arrive wearing rags; children under five sometimes come wearing nothing at all.

Somehow, relatives from all over the country learn of the new arrivals and flock to the absorption center. Heart-rending scenes of joy and sorrow occur when relations learn of the fate of their loved ones. During the first few days the new Israelis are left alone to be with their relatives and to adjust to being in Israel.

During the first four to six weeks, the new immigrants learn the basics of dealing with life in a modern society, i.e., how to use money, go shopping, and open a bank account. Medical care continues throughout this period. Informal classes are conducted introducing them to Hebrew, Jewish history and Israeli society.

### The Ulpan: Learning To Live in Modern Israel

At the end of the initial acclimatization period, the Ministry of Education begins formal classes in Hebrew, the Ulpan. Except for a limited number of young people who have received upwards to twelve years of education in Ethiopia, most Ethiopian immigrants come with no formal educational background. Most adults are illiterate in their native language, Amharic. Indeed, many times the Ulpan must begin with a lesson on how to hold a pencil.

The Ulpan lasts half a year during which time the new immigrants learn to read, write and speak basic Hebrew. Children learn Hebrew very quickly and as soon as possible they are placed in classes with other Israelis in community schools in order to help preserve the strong religious heritage they bring with them. All immigrant children from Ethiopia attend religious schools. Older children learn in special classes for Ethiopian immigrants. They are extraordinarily motivated to learn and advance themselves. Eventually they are able to "catch up" with their non-Ethiopian Israeli counterparts and enter the religious school system.



Olim

Unstable conditions in Ethiopia and in the border refugee camps have brought about the arrival in Israel of hundreds of children without their parents. These children are under the care of the Youth Aliyah Department of the Jewish Agency. They live in Youth Aliyah villages designed to deal with the special needs of young immigrants who come to Israel alone.



Bar Mitzvah celebration of new Ethiopian immigrant, Beersheva, Israel, 1984.



New Ethiopian oleh at the Western Wall, 1984.

In addition to training them in Hebrew, the Ulpan provides instruction in government, modern Israeli culture and rituals according to traditional Rabbinic practice. Trips are organized by the director of the absorption center to various parts of Israel. With the assistance of the *somchot* and social workers, the process of learning to deal with the mechanics of life in an industrialized society continues. They learn to cope with the Israeli bureaucracy and to become increasingly independent.

Those young Ethiopian immigrants who have finished several years of elementary and secondary education in Ethiopia are placed in special absorption centers in order to prepare them for post-secondary education. Unlike the majority of Ethiopian immigrants, they are literate and sophisticated. The centers created for them cater to their specialized needs and attempt to bridge the gap between the educational levels of Ethiopian and Israeli schools.

While technical challenges such as learning to operate a gas stove or going shopping are easily met, personal problems relating to the long and hard journey to Israel and the differences in the cultures of Ethiopia and Israel are far more difficult to overcome. The journey to Israel results in frequent disruptions of family units. Children arrive without parents and spouses without mates. Elderly parents often are unable to make the trip and are left behind in Ethiopia. Furthermore, the life style of modern Israel is greatly different from that of traditional Ethiopia. Patriarchal figures of authority are soon displaced by younger, often female, officials of the Jewish Agency or other government offices. The difficulties resulting from these situations can impede successful absorption and thus much attention is given to these problems by the social workers of the Jewish Agency.

## Raoul Wallenberg

*The Raoul Wallenberg Committee of the United States in affiliation with the Anti-Defamation League of B'nai B'rith*

Raoul Wallenberg's story was largely unknown in the United States until recent years, when Soviet dissidents and released prisoners reaching the West either referred to him by name or mentioned having seen or heard about an aging Swedish diplomat in prison.

In July 1979, Wallenberg's sister, Nina Lagergren, visited the United States to organize a Wallenberg Committee. Senators Frank Church, Claiborne Pell, Daniel P. Moynihan and Rudy Boschwitz agreed to serve as co-chairmen. Since then several members of the Senate have actively helped by urging the Department of State to make official inquiries or by personally raising the question of Wallenberg with Soviet officials. Under President Carter, the White House also raised the issue with the Soviets. No additional information on Wallenberg has been given by Soviet officials—they have merely repeated the official line that he died in 1947. Nor have they responded to statements by former prisoners that Wallenberg was alive in prison in the seventies.

In the spring of 1980, the American ambassador to Denmark, Warren Manshel, organized a ceremony in Copenhagen at which members of the President's Holocaust Commission honored Raoul Wallenberg.

In November 1980, during the second session of the 96th Congress, Concurrent Resolution Number 434 was passed honoring Wallenberg. This joint resolution called on our delegation to the Madrid Conference on Security and Cooperation in Europe to raise the question of Wallenberg. In Madrid that month Sen. Pell joined members of the U.S. delegation in a press conference with Wallenberg's family, announcing their intent to pursue the question.

On January 15 and 16, 1981, international hearings were held in Stockholm, jointly sponsored by the Wallenberg Committee and the International Sakharov Committee. Members of Wallenberg Committees from several countries reported on their activities and heard the testimony of released Soviet prisoners. Following the hearings, the Swedish minister for foreign affairs received a delegation and accepted a resolution produced by the panel. Minister Olla Ullsten has been very firm on this issue. He delivered a strong human rights speech at the SCE Conference in Madrid in which he referred to Wallenberg, and previously sent an official inquiry to Moscow.

On October 5, 1981 President Reagan signed into law a special bill making Raoul Wallenberg an honorary United States citizen. He is the second such person to be so named, the other one being Sir Winston Churchill.

## U.S. Members of UN Human Rights Panel Urge Wallenberg Case Probe

*Geneva, Feb. 28, 1982.*

GENEVA, Feb. 28 (JTA)—The U.S. delegation to the United Nations Human Rights Commission here has called for an investigation into the case of Swedish diplomat Raoul Wallenberg who saved the lives of some 100,000 Hungarian Jews during World War II and disappeared shortly after Russian forces entered Budapest in 1945.

Michael Novak, head of the U.S. delegation, brought up the Wallenberg case during a debate in the Human Rights Commission on persons who have disappeared under circumstances of a political nature. The U.S., backed by Sweden, proposed that the investigation be conducted by a special five-member UN working group. The head of the Soviet delegation, Valerian Zorin, had no immediate reaction to Novak's proposal.

In 1957, the Soviet government told the Swedish government that Wallenberg died in 1947 in prison, probably of a heart attack. But there have been persistent reports since then that he is alive and has been seen in various Russian prisons or mental institutions. Wallenberg's sister, Mrs. Nina Lagergren, said at a press conference here that the case should be publicized wherever possible but should not become a tool in the Cold War.

In the story of Raoul Wallenberg two issues are tragically linked: the courage of a truly good man and his unjust fate. There are few comparable examples of a man facing evil to save his fellow men. He must not be abandoned as long as there is any question of his survival, however disappointing and frustrating the effort.

## The Goals of the Raoul Wallenberg Committee of the United States

There are two goals of the Raoul Wallenberg Committee:

- A. To free Raoul Wallenberg and allow him to return to his family in Sweden.
- B. To honor Raoul Wallenberg and his accomplishments in the following manner:
  1. To make Raoul Wallenberg's name known throughout the country by serving as a clearing-house of information and a distributor of a newsletter to everyone interested in the Wallenberg case.
  2. To provide materials for schools, universities, churches, and synagogues to educate future generations about Raoul Wallenberg.
  3. To help coordinate the various activities taking place throughout the United States by assisting individuals and local committees working for Raoul Wallenberg.
  4. To maintain a speakers bureau in order to provide organizations interested in Raoul Wallenberg with lectures.

5. To create a national "Wallenberg Recognition Day."
6. To create national programs that would further the cause of Raoul Wallenberg and attract media attention.

### U.S. Committee Services to Local Committees

- I— Speakers
- II— National newsletter including reports of your local committees
- III— Assistance in establishing a local committee
- IV— Program plans and publicity
  - A. Rallies for Raoul Wallenberg.
  - B. Letters to newspapers about his plight.
  - C. Resolutions and declarations of Raoul Wallenberg Days by mayors, city councils, governors, state legislators.
  - D. School projects, including poster design, focusing on Raoul Wallenberg's heroism.
  - E. Naming of public buildings, streets, parks, and playgrounds after Raoul Wallenberg.
  - F. Library displays of books about Raoul Wallenberg.
  - G. Exhibits about Raoul Wallenberg.

### I. EARLY HISTORY

Raoul Gustav Wallenberg was born August 4, 1912. His parents came from two of Sweden's most outstanding families, whose members included diplomats, bankers, and bishops of the Lutheran Church, as well as artists and professors.

Selections from *Righteous Gentile* by John Bierman. Copyright © 1981 by John Bierman. Used by permission of Viking Penguin Inc.



Maj Wallenberg and her infant son.

Wallenberg's birth was surrounded by tragedy. His handsome father (after whom he was named), an officer in the Swedish Navy and son of the Swedish ambassador to Japan, died after a brief illness at the age of 23—eight months after his marriage and three months before the birth of his son.

Raoul's mother, Maj Wissing Wallenberg, was only 21 at the time. Three months after Raoul's birth, his grandfather Wissing died suddenly of pneumonia. Many years later, Nina Lagergren, Raoul's half-sister, said, "All of a sudden, in that once-happy house, there were two widows and this baby boy." The two bereaved women focused all their love on the child who, says Nina Lagergren, "gave and received so much love that he grew up to be an unusually generous, loving, and compassionate person."

In 1918 Maj Wallenberg remarried. Her second husband, Frederik von Dardel, was a young civil servant in the health ministry. He later became the administrator of Karolinska, Sweden's largest hospital, world famous for its medical research.

Two more children were born to Maj von Dardel: Guy, a nuclear physicist, and Nina, who serves as an active member of the Swedish Raoul Wallenberg Committee. She is married to Gunnar Lagergren, chancellor to the Royal Court of Sweden and member of the judicial body of the International Court at The Hague.

"We never thought of Raoul as being of a different father," says Nina. "He was completely of us and we of him, and my father adored him as much as the two of us."



Raoul, age three, with his grandfather.

## Education

Ambassador Gustav Wallenberg, Raoul's grandfather, insisted that Raoul receive an education befitting a member of the Wallenberg family. Accordingly, after high school in Sweden and nine months of compulsory Swedish military service, Raoul was sent to Paris for a year. Then at his own insistence, he attended the University of Michigan in Ann Arbor, where he completed the program at the School of Architecture in three and one half years. He won a medal awarded to only one student out of each class of 1,100. Some years later he entered a national architectural contest in Sweden, where his design placed second—the winner being Sweden's leading architect at the time.

During his summer vacation in 1933, he worked at the Swedish pavilion of the Chicago World's Fair. Another summer found him in Mexico, where he visited Wallenberg relatives. His cousin Birgitta Wallenberg, then eight years old, says of that visit: "Mother adored him; he was her pet. I adored him too. He was wonderful with me, staying with me and trying to teach me chess. He was so unlike most grown-ups; he actually took notice of me, a lonely only child. I remember that his specialty was imitating animal sounds. He was a marvelous mimic and could do twenty-five to thirty different animals. He was good at foreign accents too, and used to keep us all in stitches. It was always fun being with Raoul."

Much later other friends talked of similar memories. Apparently one of Raoul's most successful imitations in the



*Portrait. This is the photograph, carried by Swedish newspapers, that first brought Wallenberg to the attention of his countrymen. He was twenty-four and had just won second prize in a national architectural competition.*

1930s was of Adolf Hitler. It always brought the house down.

## Business Experience

When Raoul returned to Sweden, his grandfather insisted that it was time for him to begin studying banking and commerce. This decision was to have far-reaching implications.

Raoul's first position was with a Swedish firm in South Africa. In 1936 his grandfather arranged a position for him at the Holland Bank in Haifa, Palestine. There Raoul began to meet young Jews who had already been forced to flee from Nazi persecution in Germany. Their stories affected him deeply and left a lasting impression.

In 1939, after several false starts, he went to work with a Jewish refugee from Hungary named Kolman Lauer. Lauer was owner of the Central European Trading Company, which dealt in foodstuffs. In eight months Raoul was a junior partner of the firm. Raoul often traveled to Hungary. His partner had close relatives living in Budapest. Through them, Raoul began to know the Hungarian Jewish community.

As a Swedish Christian from an outstanding family, he was able to travel freely in Germany as well as in Nazi-occupied France. He became familiar with the eccentricities of Nazi bureaucracy and was unusually successful in his required business dealings with Nazi officials.



*Raoul Wallenberg, age fourteen.*



Michigan. By the time Wallenberg arrived at the University of Michigan he had already seen parts of the globe not normally on any tourist's itinerary.



Wallenberg's vacations while at the University of Michigan were spent seeing America, using his favorite means of transportation: hitchhiking. This photograph was taken on the Golden Gate Bridge.



Home Guard. In 1943, Sweden was an island of neutrality in war-torn Europe. Wallenberg did not take that privileged status for granted, and became an active member of the Swedish Army Reserve.

### Events Quicken—The 1940s

Wallenberg was increasingly concerned with the fate of Europe's Jewish communities. Actress Viveca Lindfors, a friend of Raoul's during his bachelor days in Stockholm, recalls an evening when he took her back to his office. There, he began to tell her of the plight of the Jews in Nazi Europe. His stories, told with frightening intensity, sounded impossible to her.

In the United States, at the behest of President Roosevelt, the War Refugee Board was established. Its goal was to save Jews and other Nazi victims. The WRB was well funded. Its top priority, after the partial Nazi Hungarian occupation in June 1944, became the safety of the 750,000 Hungarian Jews.

Soon after, the War Refugee Board came to neutral Sweden, which had an active embassy in Budapest, looking for someone who would agree to go to Hungary. Such a person would work under the auspices of the Swedish government with the protection of a Swedish diplomatic passport, though representing and funded by the War Refugee Board. As a neutral country, Sweden conducted business for many of the warring factions in countries where they no longer had diplomatic representation but often continued to hold property.

The War Refugee Board's representative in Hungary was to be given a large sum of money and would be empowered by the Swedish government to issue passports to as many Jews as possible.

Raoul Wallenberg was chosen to be the War Refugee Board's representative.

## The Mission—Budapest

On July 9, 1944, Raoul Wallenberg, age 32, arrived at the Swedish embassy in Budapest. He traveled lightly with a backpack and a small pistol. His primary adversary was SS Lt. Col. Adolf Eichmann. By the time Wallenberg arrived in Hungary, all 437,000 Jews—men, women and children—living outside Budapest had already been deported. The rest of Hungary's Jewish community consisted of the 230,000 Jews living in the capital.

## The "Schutzpass"

Wallenberg's first job was redesigning the Swedish protective passport. This new first secretary of the embassy found the document, which was legal and could be issued only by the Swedish legation, physically unimpressive. He knew that the Nazis and their Hungarian counterparts were frequently people of little education, who would be easily impressed by a large, official-looking document. How correct this simple assessment proved to be!

Wallenberg redesigned the "Schutzpass." He used the blue and yellow of the Swedish flag, and emblazoned the document with the symbol of the triple crown of Sweden. This passport saved the lives of tens of thousands of Jews, as well as a great number of anti-Nazi Hungarian partisans.

According to former staff member Agnes Mandl Adachi, Wallenberg printed huge placards and put them up all over

the city. The billboards, which pictured and proclaimed the validity of the Schutzpass, were designed to make the Nazis familiar with the document and its authority.

In the darkest days of 1944, the Swedish protective passport even provided some humor in the midst of despair. Edith Ernester, who lived through that time, recalls: "It seemed so strange—this country of super-Aryans, the Swedes, taking us under their wings. Often, when an Orthodox Jew went by, in his hat, beard and sidelocks, we'd say, 'Look, there goes another Swede.'"

## The Man of Action

A special department was created in the Swedish embassy in Budapest with Wallenberg as its head. It was staffed primarily with Jewish volunteers. Initially, there were 250 workers; later, he had about 400 people working around the clock. Wallenberg seemed to sleep no more than an hour or two a night, and then it was wherever he happened to be working. He was everywhere.

Wallenberg persuaded the Hungarian authorities to free the Jews on his staff from wearing the Yellow Star worn at all times by other Jews. This simple exemption allowed his workers much greater freedom of movement, as well as the protection of anonymity—an essential factor in carrying out many of Wallenberg's missions.

Agnes Adachi recalls the night when she and her co-workers needed to complete about 2,000 Schutzpasses and deliver them before six a.m. when the Nazis would be rounding up several thousand Jewish women. She tells of working by candlelight in a villa on the outskirts of Budapest. Wallenberg came in and very calmly announced that the villa next door was the Gestapo headquarters. He then smilingly assured his staff that they must continue their work and not be alarmed. The Schutzpasses were completed, and each was delivered on foot before six a.m.

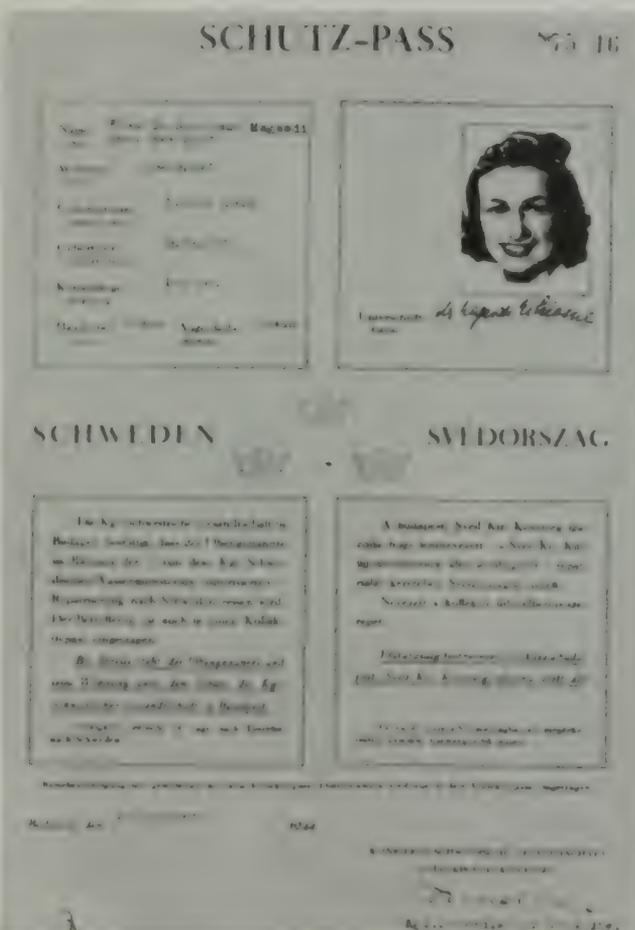
According to Mrs. Adachi: "He made a game out of outfoxing the Nazis, but he played it with the utmost seriousness. Most of all, he was like a big brother one looked up to, and he had the most beautiful eyes that I have ever seen. They were so beautiful and they saw everything."

## Swedish Protective Housing

Wallenberg's next step was crucial to his ultimate success. In a section of Budapest designated by the Hungarian government as the "International Ghetto," Wallenberg purchased thirty buildings where he flew Swedish flags next to the Jewish Star. These buildings, and others for which he was able to negotiate, were given the full protection of the Swedish government.

In these protected houses Wallenberg set up hospitals, schools, soup kitchens, and a special shelter for 8,000 children whose parents had already been deported or killed.

Generally, the protection of the Swedish flag and the passports held by those living in the houses were protection enough. If his spies told him that a raid was being planned by the Nazis or their Hungarian counterparts, young, blond Jewish men living in the houses would be dressed in Nazi uniforms and put outside to "guard" the houses.



A passport created by Wallenberg.



Raoul Wallenberg with his staff: Hugo Wobl, right; Paul Hegedus, left.

Occasionally, however, all efforts failed. On Christmas Day, 1944, a gang of Hungarian Nazis entered a protective Swedish children's shelter; seventy-eight children were machine-gunned and beaten with rifle butts. All died.

Because of Wallenberg's swift action in setting up shelters that offered care and protection, the other neutral legations and the International Red Cross also followed and helped greatly to expand the number of protected houses. After the war it was established that about 50,000 Jews living in the foreign houses of the International Ghetto had survived. Of these, about 25,000 were directly under Wallenberg's protection.

### The Nazis and the Arrow-Cross

On October 15, 1944, the legal Hungarian government of Admiral Horthy fell and a pro-Nazi government called the Arrow-Cross was installed. The Germans, who had previously not been so much in evidence, came pouring across the Hungarian border.

The Arrow-Cross gendarmes, an elite, quasi-military corps, were Adolf Eichmann's greatest allies in his march toward the "final solution."

If possible, they were even more sadistic than their German counterparts, and Eichmann used their fervor accordingly.

In late 1944, with the Germans fighting on many fronts, the end of the war and an Allied victory began to seem

imminent. This knowledge only seemed to spur Eichmann on to finish his "purification" of Hungary.

In this situation, Jeno Levais recalls, "It was of the utmost importance that the Nazis and the Arrow-Crossmen were not able to ravage unhindered—they were compelled to see that every step they took was being watched and followed by the young Swedish diplomat. From Wallenberg they could keep no secrets. The Arrow-Crossmen could not trick him. They could not operate freely. They were held responsible for the lives of the persecuted and the condemned. Wallenberg's was the 'world's observing eye,' the one who continually called the criminals to account."

### The Death Marches

As the Germans found themselves increasingly on the military defensive, they were less able to supply Eichmann with trains and trucks for deporting Jews from Hungary. On November 8, 1944, as the Russian army moved closer to Budapest, Eichmann ordered all Jewish women and children rounded up and marched on foot 125 miles to Hegyeshalom on the Austrian-Hungarian border for deportation to the death camps. The men were brought to a work camp in another location.

It took one week to walk in freezing cold and snow, with no food or heavy clothing. Women in high heels, rounded up in the street, children, and the elderly were forced to

keep up with the pace set by the gendarmes. All along the route lay the dead and the dying.

Wallenberg, Per Anger and their driver went along the route of the march by car, giving out food, clothing, fresh water and Swedish protective passports whenever possible. On the first day of the march, they rescued about 100 people with the protective passports. A few others they rescued by sheer bluff.

In the days that followed, Wallenberg made repeated trips along the march route and continued his rescue efforts at the border. He organized Red Cross truck convoys to deliver food and set up checkpoints for those with "Schutzpasses." About 1,500 people were thus rescued from transport to Auschwitz.

At the end of November, Eichmann was ordered back to Berlin by Heinrich Himmler, who was preparing to put out peace feelers to the Allies. The marches were halted and Eichmann was instructed to cease all liquidation efforts.

In December 1944, Wallenberg reported to Stockholm about the death marches. "It was possible to rescue some 2,000 persons from deportation for some reason or another." He added, almost as an afterthought, that the Swedish mission had also secured the return of 15,000 laborers holding Swedish and other protective passes.

### A Personal Account

John Bierman, in his book on Wallenberg, *Righteous Gentile*, has included a moving eyewitness account of Wallenberg's work. They are the words of Tommy Lapid, now director-general of the Israeli Broadcasting Authority.

In 1944 Lapid was 13 years old and one of 900 people crowded into a Swedish protected house. His father was dead, and he had been allowed to remain with his mother.

"One morning, a group of Hungarian Fascists came into the house and said that all the able-bodied women must go with them. We knew what this meant.

"My mother kissed me and I cried and she cried. We knew we were parting forever and she left me there, an orphan to all intents and purposes. Then two or three hours later, to my amazement, my mother returned with the other women. It seemed like a miracle, a miracle. My mother was there—she was alive and she was hugging me and kissing me, and she said one word: 'Wallenberg.'

"I knew who she meant because Wallenberg was a legend among the Jews. In the complete and total hell in which we lived, there was a savior-angel somewhere, moving around."

### Thwarting a Final Plan

Wallenberg became famous among the Jews of Hungary for his many individual acts of bravery, but it was as a negotiator that he achieved his greatest results. In addition to its International Ghetto, Budapest had a general ghetto, which was guarded and sealed off. The 70,000 Jews kept there as virtual prisoners existed under the most horrible and primitive conditions, unprotected from the violence of the Arrow-Crossmen.

Wallenberg got word in the first days of January 1945 that a final plan, masterminded by Adolf Eichmann before he left Hungary, was soon to be carried out. It was to be



Last-minute rescue: Wallenberg, in a picture taken by his private photographer, is shown here negotiating with the Nazis to win the release of a trainload of Jews bound for the death camps. The X marks Wallenberg.

completed very quickly, before the Russian army could enter Budapest and open the ghetto. The plan called for the total massacre of the ghetto population, by a combined task force of SS men and Arrow-Crossmen led by a priest, Vilmas Lucska. An additional 200 policemen would encircle the ghetto fence, making certain that no Jews escaped.

All the documents for the extermination plan were ready and the German commander in Budapest was prepared to carry out his orders, even as the Russians shelled the city.

Wallenberg had been working behind the scenes for many months with Pal Szalay, a high-ranking Arrow-Crossman who was a senior police official. Szalay was horrified by the atrocities committed by his compatriots, and he quickly became an invaluable ally. In fact, he was the only prominent member of the Arrow-Cross to escape execution after the war by the People's Court; he was set free with no charges. Szalay helped to save many lives in various incidents, but his most important contribution was as Wallenberg's spokesman in negotiations with the German general August Schmidhuber.

Schmidhuber was commander of the SS troops in Budapest, and Eichmann had designated one of his detachments to spearhead the ghetto action. It was far too dangerous for Wallenberg to meet personally with the SS leader; he was already wanted by the Gestapo, and there had been several attempts on his life. Any direct communication with Schmidhuber would mark Wallenberg as a dangerous international witness to the ghetto extermination.

Wallenberg sent Pal Szalay to speak for him with the general. Szalay informed Schmidhuber that, if the planned massacres took place, Wallenberg would see to it that the general was held personally responsible and would be hanged as a war criminal. With the Russian army already approaching the city, the general reconsidered. He issued the order that no ghetto action was to take place. It was Wallenberg's last victory.

### A Final Accounting

When the Russian army entered Budapest, they found almost 70,000 Jewish men, women and children alive in the general ghetto. Another twenty-five thousand people were in the protected houses, and an additional twenty-five thousand persons of Jewish origin were found hiding in Christian homes, monasteries, convents, church basements, and other sanctuaries.

In all, one hundred twenty thousand Jews of Budapest survived the "final solution." They were the only substantial Jewish community left in Europe. At least 100,000 of these people owed their lives directly to Raoul Wallenberg.

In Jewish folklore there exists a tale of "36 righteous men." This is the minimum number of anonymous, righteous men who must be living in each generation, as the world exists on their merit. These hidden saints appear in times of great danger to the Jewish community, using their powers to defeat its enemies.

Perhaps such a legendary "Lamed-Vov-Nik"—or "One of the Just"—made his appearance in the person of Raoul Gustav Wallenberg.



*The last photograph of Raoul Wallenberg, taken in Budapest on November 26, 1944. Sent by Raoul to his mother.*

## II. THE ARREST AND DISAPPEARANCE OF RAOUL WALLENBERG

### The Russian Explanation

On January 13, 1945 Wallenberg first contacted the Russians, then on the outskirts of Budapest, in an effort to secure food and supplies for the Jews under his protection.

On January 17 Wallenberg and his driver, Vilmos Langfelder, left Budapest for a meeting with the Russian commander, Marshal Malinovsky, in the city of Debrecen, about 120 miles east of Budapest. On the way to the meeting with the Soviet commander he and his driver were taken into "protective custody" by the Soviet NKVD, the secret police later known as the KGB.

The Soviet deputy foreign minister, Vladimir Dekanov, notified the Swedish ambassador in Moscow that Wallenberg was in Russian hands: "The Russian military authorities have taken measures to protect Raoul Wallenberg and his belongings," said the note.

When he was last seen on January 17 by members of his staff, Wallenberg was already being "protected" by a Russian officer and two soldiers on motorcycles. He was carrying his knapsack, a briefcase containing his own postwar plan, and a large sum of money.

It was the last time anyone ever saw Raoul Wallenberg as a free man.

## Imprisonment

In the first week of February 1945, after a trip by train to Moscow, Wallenberg and his driver were placed in separate cells in Lubyanka Prison, the principal interrogation center of the Soviet Secret Police.

That month Wallenberg's mother, Maj von Dardel, was informed by the Russian ambassador to Sweden, Alexandra Kollontai, that her son was safe in Russia and would be back soon. The family was asked not to make a major issue of Raoul's absence. His safe return was assured.

On January 21, 1945, Wallenberg was placed in cell 123 of Moscow's Lubyanka Prison, where he joined Gustav Richter, a police attache at the German embassy in Rumania until the Russian takeover. Richter testified in Sweden in 1955 that Wallenberg was interrogated only once for about an hour and one half, in the beginning of February 1945. He was accused of spying, perhaps for the United States, since the War Refugee Board was an American-based and funded operation. On March 1, 1945, Gustav Richter was moved and his knowledge of Wallenberg ended.

On March 8, 1945, the Soviet-controlled radio in Hungary falsely reported that Wallenberg had been murdered en route to Debrecen, probably by Hungarian Arrow-Cross or still at-large agents of the Gestapo.

## The Swedish Debacle

In April 1945 Averell Harriman, then U.S. ambassador to Moscow, was instructed to contact the Swedish ambassador and offer any assistance necessary to help determine Wallenberg's fate.

Swedish Ambassador Staffan Soderblom declined U.S. help or involvement—potentially a major mistake. A second tactical error was committed during a meeting between Stalin and Soderblom on June 15, 1945. The ambassador told the Soviet chief of state that he personally felt Wallenberg was dead, killed by the Arrow-Cross, but would still appreciate the Soviets' looking into the matter as his government in Stockholm had requested this inquiry. Stalin promised to investigate personally and wrote Wallenberg's name on a pad.

Also, in June 1945, at about the time of the Stalin meeting in Moscow, a Swedish journalist released from Soviet custody told the Foreign Office in Stockholm of a Rumanian and a German who had met Wallenberg in prison. For some mysterious reason, the Foreign Office did not follow up on this report until 1955, when the information was confirmed by the German, Erhard Hiele, on his release.

## The Vishinsky Note

On August 18, 1947, the second important Soviet communique about Wallenberg was sent to Sweden. Written by Foreign Minister Andrei Vishinsky in reply to Swedish government inquiries, the message stated that "a search of prisoner-of-war camps and other establishments had turned up no trace of Wallenberg. In short, 'Wallenberg is not in the Soviet Union and is unknown to us.' The note concluded with the 'assumption' that Wallenberg had either been killed in the battle for Budapest or kidnapped and murdered by Nazis or Hungarian Fascists."

For another ten years, the Vishinsky note was the only official Russian word on Wallenberg's fate. When a group of Swedish citizens nominated Wallenberg for the 1948 Nobel Prize for Peace, it elicited the only public statement ever made by the Soviet Union concerning Sweden and the Wallenberg affair: A Soviet journal again accused the Nazis or the Arrow-Cross of murdering Raoul Wallenberg.

## The Gromyko Communique

For years thereafter, there was only official Soviet silence. Then as a number of European prisoners were released in 1955, word of Wallenberg's imprisonment began to filter back to Sweden.

On February 2, 1957, a note was delivered to the Swedish government and signed by Deputy Foreign Minister Andrei Gromyko. The note told of a handwritten report by a Col. Smoltsov, head of Lubyanka Prison's health service, to Viktor Abakumov, minister of state security. The report was supposedly written on July 17, 1947:

"I report that the prisoner Walenberg (sic) who is well-known to you, died suddenly in his cell this night, probably as a result of a heart attack. Pursuant to the instructions given by you that I personally have Walenberg under my care, I request approval to make an autopsy with a view to establishing cause of death."

Scrawled across the bottom of the page in the same handwriting was the addendum:

"I have personally notified the minister and it has been ordered that the body be cremated without autopsy. 17, July. Smoltsov."

Smoltsov and Abakumov were both dead in 1957 when Gromyko delivered the note. It is highly irregular for a Soviet prison doctor to report directly to a minister rather than to the head of the prison. The Russians never produced Col. Smoltsov's note or even a photocopy of it—an important omission, given the Russians' penchant for careful documentation.

Gromyko's communique ended by saying, "The Soviet government presents its sincere regrets for what has occurred and expresses its profound sympathy to the Swedish government as well as to Raoul's relatives."

On February 19, 1957 the Swedish ambassador to Moscow, Rolf Sohlman, delivered a note to Gromyko from the Swedish government, expressing outrage at the facts as reported in the Russian communique. The note continued that the Swedish government felt the investigation was incomplete. It also found it difficult to believe that everything referring to Wallenberg except the Smoltsov note had been completely obliterated. The Swedish government then pressed the Soviets to continue their investigation.

One final comment on the Gromyko letter and its continuing effect on the fate of Raoul Wallenberg is made in an article in the March 1981 issue of McClean's magazine. The author is Yuri Luryi, an expert on Soviet law who now lives and teaches in Canada:

"The sad thing is that it was Gromyko who signed the letter back in 1957. He was simply a deputy of the foreign minister then, but now he is a member of the Soviet Mount Olympus. He is one of the gods who never makes mistakes. One panelist in Sweden (Wallenberg Hearings, Janu-

ary 1981) said that until Gromyko is out of power, they do not expect any positive change in the Soviet approach to Wallenberg's fate."

### III. CONTRADICTIONARY EVIDENCE

July 17, 1947—Russian date of Raoul Wallenberg's death of a heart attack at age 35.

July 27, 1947—All prisoners who had shared a cell with Wallenberg were questioned by the NKVD, asked with whom they had talked about Wallenberg, and then placed in solitary confinement for a year or more. All were warned never to speak to Wallenberg again.

December 1947—Andrei Skimkevitch, a Soviet prisoner from 1930 to 1957 and stepson of sculptor Jacques Lipchitz, tells of being in a cell with Raoul Wallenberg in December 1947.

April 1945–April 1948—Claudio de Mohr, released Italian diplomat, told of being in a cell next to a Swede named Wallenberg with whom he communicated by tapping code messages on the wall between April 1945 and April 1948.

April 1948—A huge statue honoring Wallenberg was to be dedicated in a major ceremony in Budapest. On the base was a reference to Wallenberg's exploits from July 1944 to January 1945 and a plaque with his profile. There was no ceremony. Russian soldiers removed the statue during the night. Today, it stands in Debrecen in front of a pharmaceutical company, with no reference to Wallenberg on the statue.

August 1948—Corpus II hospital block of Vladimir Prison, a Swiss prisoner named Brugger "talked" by tapping code on his cell wall. "The Swede in the next cell had identified himself as 'Wallenberg, First Secretary Swedish Legation, Budapest, 1945.'" Asked Brugger to contact any Swedish embassy or consulate and report this information if he ever was released.

1951—Abraham Kalinski, former Soviet prisoner, was told of Wallenberg by another prisoner, David Vendrovsky, a Jewish author who had shared a prison cell with Wallenberg. Vendrovsky reported that Wallenberg was both very interesting and exceedingly sympathetic.

February 1952—Swedish communique to Russians demanding an explanation and further information on Wallenberg. This note was based on the evidence provided by Claudio de Mohr.

1953—Abraham Kalinski saw Wallenberg several times exercising in the prison yard with other prisoners.

January 1955—Kalinski reports having seen Wallenberg during a prisoner transfer to Vladimir Prison. They were on the same prison train.

January/February 1955—An Austrian, whose name was not disclosed for fear of Soviet reprisals, tells of having been in a cell with Wallenberg for one night in Corpus II of Vladimir Prison. Wallenberg told him that he had spent years in solitary confinement. He asked the Austrian to contact any Swedish diplomatic mission should he be released and say that they had met: "If you forget my name just say a Swede from Budapest and they'll know who you mean." Prison officials removed the Austrian the next morning and

warned him not to talk to other prisoners about seeing Wallenberg on pain of life imprisonment.

1955—Rigid investigative procedures pertaining to the Wallenberg case were established in Sweden.

1. Hearsay evidence is excluded.

2. Only information from direct contact with Wallenberg or Langfelder is acceptable.

3. Each witness is kept in ignorance as to the testimony of all other witnesses.

4. All statements have to be given under oath and are scrutinized by a veteran criminal investigator.

1956—Kalinski became a cellmate at Vladimir Prison of Simon Gogoberidse, a Georgia Social Democrat who had been kidnapped from Paris by the KGB, where he was a political refugee. Gogoberidse told Kalinski of sharing a cell with Wallenberg. (Wallenberg was always made to share cells with Soviet citizens serving long sentences, never with foreigners. This reduced the risk of evidence about him getting out.)

March 10, 1956—A Swedish note was sent to the Kremlin stating that "complete evidence" existed, and that it was clear Wallenberg had been held as a suspected spy by the USSR. This was accompanied by a statement signed by two Swedish Supreme Court justices saying that "all conditions seemed fulfilled to enable the Russians to trace Wallenberg and send him home."

March 19, 1956—Russian reply to the Swedish inquiry was that a thorough investigation had confirmed that Wallenberg was not, and never had been, in the Soviet Union. The Kremlin added, "that it was impossible to accept the testimony of war criminals whose information was in disagreement with the results of their own thorough investigation."

Easter 1956—Swedish Prime Minister Tage Erlander met with Nikita Khrushchev. In spite of Soviet opposition, he raised the Wallenberg question and handed over copies of the testimony gathered by the Swedish government over the years. He received the stock answer that Wallenberg was not and never had been in the USSR.

April 1956—A German prisoner named Mülle, sent to Vladimir Prison in 1956, shared a cell with Gogoberidse, who told him that Wallenberg had been in solitary for several years as of 1956. He also said that after Prime Minister Erlander's visit to Russia, a prison political officer said, "They'll have to look for a long time to find Wallenberg."

April 1956—Rehemkampf, another German prisoner later released, reports that the same story about Wallenberg was given to him that month by Gogoberidse. This information was given separately from Mülle's report.

April 5, 1956—A Russian communique to the Swedish government stated that the USSR agreed to study the Swedish documentation and added that if Wallenberg was in the USSR, he would "naturally" be allowed to return home.

July 14, 1956—Soviet Ambassador Rodinov informed the Swedish Foreign Office that results could soon be expected.

- February 2, 1957—The Andrei Gromyko note arrived reporting Raoul Wallenberg's death on July 17, 1947.
- February 19, 1957—Sweden's ambassador to Moscow, Rolf Sohlman, delivered a very strongly worded response to the Soviets, holding them responsible for Wallenberg's fate, urged a continued investigation.
- February 1957—Evidence by the unnamed Austrian and his report of having shared a cell with Wallenberg in 1955 was acquired.
- March 1959—Abraham Kalinski wrote a postcard, in Yiddish, to his sister in Haifa, Israel. He mentioned a Swede.
- August 1959—Kalinski again wrote his sister, this time in Polish, "that the only foreigners now left in the prison, apart from himself, are one Italian and one Swede who saved many Jews in Rumania during the War." (sic)
- 1959—Swedish/Russian Communiques. The Swedish government, responding to the testimony of the German returnees Mulle and Rehemkamp (April 1956), sent several strongly worded notes to the Russians merely to reiterate the story of Wallenberg's death in 1947. They also accuse elements of trying to poison Swedish-Soviet relations.
- 1960—Another Swedish communique to the Soviets. Signed by two Supreme Court justices, the message states that evidence clearly points to Wallenberg's survival, at least up to early 1950.
- 1961—In early 1979 the Soviet dissident Juri Belov passed through Vienna on his way out of Russia. He went with Simon Wiesenthal, the famed Nazi-hunter, to the Swedish embassy. Belov said that Wallenberg had staged a hunger strike in Moscow's Butyrka Prison in 1961. As a result, he was transferred to a psychiatric clinic.
- January 27, 1961—Professor Nanna Svartz of Sweden has a routine meeting in Moscow with Professor Aleksandr Miashnikov. Professor Svartz, a physician from Stockholm's Karolinska Hospital, where Wallenberg's stepfather served as administrator, was a close friend of the von Dardel family. Wallenberg's mother, Maj von Dardel, was her patient. Professor Svartz and Professor Miashnikov often discussed medical matters of a highly technical nature together after the conferences. Their language of choice was always German. Dr. Svartz asked on January 27, 1961 to discuss "a matter close to my heart and the hearts of other Swedes." She gave an account of Raoul Wallenberg and asked the Russian doctor if he knew of him and his whereabouts. Dr. Miashnikov replied in a low voice, "that the person inquired about was in a mental hospital." The Russian also told her that he had personally examined Wallenberg. (Revealed by Dr. Svartz in 1980). A Russian colleague was called in for consultation, and it was decided that Dr. Svartz should proceed through diplomatic channels.
- January 1961—Professor Svartz returns to Sweden and informs Prime Minister Tage Erlander, an old friend, of her extraordinary conversation.
- February 9, 1961—A personal letter from Erlander to Khrushchev is delivered by the Swedish Ambassador.

#### THE LETTER

*"I now wish to inform you that I have been informed by Swedish physician, Professor Nanna Svartz, who visited Moscow at the end of January 1961 . . . that Wallenberg was alive at that time and that he was a patient at a mental hospital in Moscow. His health was not good. Dr. Svartz got this information from an internationally known, prominent representative of Soviet medical science."*

- March 1961—Professor Svartz returned to Moscow. She saw Miashnikov and asked to see Wallenberg in the hospital. He said that this would have to be "decided in higher quarters, unless he is dead." Dr. Svartz then answered that this must have happened quite recently if it had occurred. Professor Svartz sensed that all was not well. Professor Miashnikov, who was so important that he was chairman to Khrushchev's personal physician, said that Professor Svartz should not have told the Swedish government of their conversation. He told Dr. Svartz that he had been summoned before Khrushchev, who had been furious, pounding on his desk and finally ordering him out of his office. He now claimed to know nothing of Wallenberg, and declared that his poor German (which they had used together for years) had caused the misunderstanding.
- May 1962—Dr. Svartz again met Professor Miashnikov at a medical congress. When Wallenberg was again mentioned, he said that no further private talks on the subject could be held.
- August 17, 1962—Second Erlander letter about Wallenberg to Khrushchev. No reply.
- 1963—Ex-British spy Greville Wynne told BBC audiences of an incident in Moscow's Lubianka Prison in early 1963. "One day when taken in the tiny cagelike lift to the roof for solitary exercise, Wynne heard another cage coming into the next pen. As the gate opened he heard a voice call out 'Taxi.' Given the filthy condition of the lifts, this piece of defiant humor was greatly appreciated. Five days later when it happened again Wynne called out, 'Are you American?' The voice answered, 'No, I'm Swedish.'" Nothing further could be learned. Guards restrained both prisoners.
- 1962-1964—Professor Svartz is unable to renew any contact with Professor Miashnikov.
- March 1964—Soviet Foreign Minister Andrei Gromyko visits Stockholm. Erlander again presses for an answer and suggests a meeting between Professor Svartz and Miashnikov.
- April 29, 1964—Letter from Miashnikov to Dr. Svartz denying any knowledge of Raoul Wallenberg.
- May 28, 1964—Professor Svartz writes a letter to Professor Miashnikov reminding him of all their untroubled conversations in the 1950s as well as untroubled discussions after their January 27, 1961 meeting. She also recalls in detail that conversation once again.
- July 1965—A meeting was arranged in Moscow between the two doctors. It was held in the presence of Swedish Ambassador Gunnar Jarring and two representatives of the Soviet Foreign Ministry, one of whom acted as interpreter. A three hour discussion conducted in Swedish and Russian (no German) pro-

duced no new results. Miashnikov said again that Dr. Svartz must have misunderstood his syntax.

September 16, 1965—A "White Book" was published by the Swedish Foreign Ministry making public the recent interchanges with the Soviet Union, including the Svartz affair. The Swedish public and Swedish press were outraged by the disclosures.

November 1965—Professor Aleksandr Miashnikov died suddenly. He had appeared to be in good health and was in his early sixties.

January 1970—A young Hungarian visiting Stockholm read about Wallenberg for the first time in a Swedish newspaper. He went to Maj von Dardel and told her of a lunch with a woman friend whose father was a senior Hungarian government official. (The Swedes confirmed the existence of both the official and his daughter.) At lunch the father mentioned that a Swedish diplomat named Raoul Wallenberg, who had been active in Budapest during the war, was at the time in a Soviet camp in Siberia.

1974—An unnamed informant said that he had seen Wallenberg in Vadivovo Camp near the Siberian city of Iskutsk from 1966-1967. He was old-looking with thin, white hair and had been very ill. He was called "Roniboni" by the other prisoners.

1978—Conid Lubarsky, a Soviet dissident living in Munich, reported the following information from a reliable source in Moscow: "In 1978, in Blagovischensk special psychiatric hospital, one old Swede was held. His physical state was very bad. He had been in confinement for a long time, maybe since World War II. His name was unknown to my informants, but they speculated that this man could be Wallenberg."

May 1, 1978—A young Soviet Jewish immigrant to Israel, who wished to remain anonymous because of his family in the USSR, tells of a party at the Moscow home of a senior KGB officer on May Day, 1978: "Much vodka was drunk and the younger men at the party began to speak of dissidents and the rough time they must have in prison. The KGB officer burst out and said, 'Don't you believe it; things aren't so tough nowadays as they used to be. You can live a long time in jail. Why I have a Swede under my charge in Lubianka who's been inside for over 30 years!' "The young Russian heard of Wallenberg in Israel for the first time and then went to the Swedish embassy in Israel where he filed a report.

### General Kuprianov 1953-1979

Simon Wiesenthal, at the Wallenberg hearings in Stockholm in January 1981, reported a recent conversation with a Russian he could identify only as "I.L." This I.L. had been a friend of Soviet General G. Kuprianov, a Hero of the Soviet Union who had been jailed during the Stalinist purges of 1948 and remained in prison until 1956 when he was released by Khrushchev.

1953—Kuprianov met Raoul Wallenberg for the first time during a prison transfer.

1955—Met again while being transferred to Vladimir Prison.

1956—Met once more but couldn't speak to one another at the prison dentist's office.

1979—General Kuprianov, now free in Leningrad, learned that Wallenberg had not yet been released. The general was surprised, as he knew that Wallenberg had been sentenced to 25 years in prison in either 1945 or 1956 and should thus have been released no later than 1971.

February 1979—An article about Kuprianov's meeting with Wallenberg appeared in a Russian emigre newspaper in the United States. Kuprianov was interrogated by the KGB and warned to have no further contact with Western journalists.

May 1979—A Swedish newspaper picked up the Kuprianov story about Wallenberg.

May 1979—General Kuprianov is interrogated a second time. The KGB accuses him of collaborating with Western journalists. A KGB colonel demands that Kuprianov help refute these "American-Israeli provocations." Kuprianov refused to deny his statements. The KGB told him that "no doubt he would be ready to give in at the next questioning."

May 1979—Kuprianov said to I.L., "I do not know if I will be able to manage that questioning." The KGB recalled the general a few days after his conversation with I.L.

May 1979—(Five days later)—Mrs. Kuprianov was sent for by the KGB and told that the general had died of a heart attack. While she was at the interrogation center, her apartment was searched, and all the general's papers and documents were removed.

### Jan Kaplan— November 1977—August 1979

Jan Kaplan was released from prison in November 1977, after only 18 months of a four-year prison sentence. The former administrator of an operatic studio in Moscow was 66 years old in 1977. He had been jailed for "economic crimes": namely, currency offenses and the illegal purchase of diamonds in preparation for emigration from the Soviet Union.

November 1977—A telephone call from Jan Kaplan in Moscow to his daughter, Anna Kaplan Bilder, a dentist in Jaffa, Israel. When questioned about prison conditions by his daughter, he assured her that conditions were not too difficult. "Why when I was in Butyrka Prison Hospital in 1975, I met a Swede who told me he had been in Soviet prisons for thirty years, and he seemed reasonably healthy to me."

October 1978—Abraham Kalinski, the Polish emigre who had reported seeing Wallenberg from 1955 until 1959, heard about Anna Bilder's conversation with her father via the Russian emigre grapevine. He met her and she gave him a detailed account of the conversation.

December 1978—From the USA, Kalinski telephoned the Kaplan home in Moscow. Kaplan's wife, Eugenia, took the call and said that her husband was not available. She did confirm his report of meeting a Swede in Butyrka Prison in 1975.

December 20, 1978—Abraham Kalinski met with two

Swedish Foreign Office representatives at the Swedish Consulate in New York. Told his own story and then repeated Jan Kaplan's story.

December 1978—The Swedish Foreign Office in Tel Aviv contacted Anna Bilder and invited her in for an interview.

January 1979—Sweden formally re-opened the Wallenberg case, based on this newest evidence.

January 3, 1979—Swedish note to Russians requesting an investigation of new information.

January 24, 1979—Russian reply: "There is not, and cannot be, anything new regarding the fate of Raoul Wallenberg. As already stated on innumerable occasions, he died July 1947, and the assertions that he was in the Soviet Union as late as 1975 are not in accordance with facts."

February 3, 1979—Kaplan home was searched. Jan Kaplan again arrested.

February 1979—Anna Bilder learns that her sick father is again in prison. She receives three anonymous phone calls (two in Russian) warning her not to speak of Wallenberg for her father's sake.

June 14, 1979—Eugenia Kaplan in Moscow writes to her daughter. Anna Bilder receives the letter in July 1979 in Israel. The letter says that Jan Kaplan was again in prison because he had tried to smuggle out a letter to his daughter about Wallenberg. The letter was discovered by the KGB.

May 1979—At Lubyanka Prison on a visit to her husband, Eugenia Kaplan was told by the KGB colonel in charge that her husband was accused of anti-Soviet propaganda in Israel. Also said that Jan Kaplan's health and fate depend on Anna Bilder's behavior.

July 23, 1979—Anna Bilder disclosed the contents of her mother's letter to author John Bierman.

July 1979—Mrs. Bilder consulted Abraham Kalinski and together they took the letter to the Swedish embassy in Tel Aviv. It was photocopied and the original went to Sweden by diplomatic pouch. Sweden's Soviet experts after careful study were fully convinced of its authenticity.

August 22, 1979—Swedish Prime Minister Ola Ullsten intervened personally and sent a letter to Soviet Prime Minister Alexei Kosygin. Requested that the Wallenberg case be re-opened and that a Swedish embassy official be allowed to interview Kaplan, if necessary in the presence of Soviet officials.

August 28, 1979—Again Russians stuck by their 1947 story.

August 28, 1979—Prime Minister Ullsten issued a statement calling the Soviet attitude deplorable. He also said that the whole truth of Wallenberg's disappearance was still not at hand and that Sweden would continue its pursuit of the truth.

January 15/16, 1981—Raoul Wallenberg Hearings held in Stockholm, Sweden, under the auspices of the Swedish Wallenberg Committee.

May 1981—Raoul Wallenberg Committee of the United States officially established.

October 5, 1981—President Ronald Reagan signs into law a bill making Raoul Wallenberg an honorary citizen of the United States. This bill was first introduced into Congress by Congressman Tom Lantos (D-Calif),

himself a Hungarian refugee, and a survivor, and in the Senate by Senators Daniel P. Moynihan, Frank Church, Rudy Boschwitz and Claiborne Pell.

November 6, 1981—Ambassador Max M. Kampelman, representing the United States delegation in Madrid, Spain, at a conference reviewing the Helsinki Agreements, spoke of the immediate need to discover the truth concerning Raoul Wallenberg.

February 28, 1982—Ambassador Michael Novak, head of the U.S. delegation to the United Nations Human Rights Commission meeting in Geneva, Switzerland, proposed, with the backing of the Swedish government, a five-member U.N. working group to discover the whereabouts of Raoul Wallenberg. Thus far, the Soviet Union has not responded.

August 3, 1983—A Congressional oversight hearing was called by Representative Gus Yatron, Chairman of the Subcommittee on Human Rights and International Organizations. Rachel Oestreicher Haspel, President of the Raoul Wallenberg Committee of the United States in affiliation with the Anti-Defamation League of B'nai B'rith, requested that the Congress act on the following points:

1. That a question pertaining to Wallenberg be asked of all arriving Soviet immigrants,
2. That Radio Free Europe and the Voice of America be used to help locate Raoul Wallenberg,
3. That all government officials when communicating with the Soviets automatically ask the fate of Raoul Wallenberg,
4. That a United States Postal Stamp be issued to honor the War Refugee Board, bearing Raoul Wallenberg's picture; because he is alive, a memorial stamp would be inappropriate,
5. That the United States Holocaust Memorial Council name a wing in the new Holocaust Memorial Museum in honor of Raoul Wallenberg.

On the State level, the Committee encouraged enactment of the following legislation in all 50 states:

1. To include Raoul Wallenberg's story in school curricula.
2. To designate October 5th a day honoring Raoul Wallenberg.

1983—Efforts on behalf of Raoul Wallenberg continue to be made by Wallenberg Committees and caring individuals throughout the free world. This is an ongoing commitment. Legal actions are being taken on Raoul Wallenberg's behalf. Honors continue to be bestowed on him in countries throughout the world.

**He was the *one* shining light in all that darkness. How different our world might have been today had there been a few more heroes like Raoul Wallenberg: a man who acted while the rest of the world watched. The survivors of the Holocaust have a slogan, "NEVER AGAIN." Let us take these words and apply them further. NEVER AGAIN will we allow the name RAOUL WALLENBERG or the deeds that his name stands for to be overlooked. NEVER AGAIN will we allow the horrors of the Gulag to totally engulf him. NEVER AGAIN will we remain silent until the true reasons for his imprisonment and his actual whereabouts are made known to his family and to the world.**

## A Question for Andropov: Where Is Raoul Wallenberg?

George F. Will

*The Washington Post, January 6, 1983*

The gauze of lies that the Soviet regime wraps around reality has never been thick enough to muffle this question: Where is Raoul Wallenberg?

Now it is asked again, in the wake of the most recent in a long series of tormenting reports. A Russian immigrant in Israel says that when he was hospitalized in 1972 on the way to prison, he met a man who "looked Jewish, so I asked who he was. He answered in accented Russian that he was Swedish and was there because he helped the Jews. He said his name was Raoul Wallenberg." That occurred a quarter of a century after 1947, the year the Kremlin says Wallenberg died.

Last May, when tardily releasing documents about the Wallenberg case, a Swedish official said, "We are working on the supposition that he is still alive." (Sweden's lethargy concerning the case—lethargy born of cowardice—hardly constitutes "working.") If alive, he is 70. It is 38 years since he disappeared from Hungary into the Soviet Union.

On Jan. 17, 1945, he was seized by Soviet forces that were "liberating" Hungary from their former allies, the Nazis. Three weeks later he was in the emblematic institution of the Soviet regime, Moscow's Lubyanka prison.

At 32, representing neutral Sweden, Wallenberg was in Budapest at America's request, working with breathtaking bravery and saving scores of thousands of Jews from Adolf Eichmann's final chapter of the "final solution," the destruction of Hungarian Jews. He bought buildings and draped them with Swedish flags as diplomatically protected territory. He dressed "Aryan-looking" Jewish men in SS uniforms to protect Jewish havens. He distributed fake passports, and used sheer audacity to intimidate Nazi soldiers into opening the doors of cattle cars. Thanks to him, the 120,000 Jews in Budapest were the most substantial Jewish community surviving in Europe when the war ended.

One certainty is that Andrei Gromyko lied in the 1957 memorandum asserting that Wallenberg's "sojourn in the Soviet Union"—Gromyko's words—ended with a heart attack in prison in 1947. This memorandum came after 12 years of Kremlin denials that Wallenberg had ever been in Soviet hands. Gromyko cited the evidence of two Soviet functionaries, both conveniently dead, and said the body had been cremated—a transparent fabrication, given Soviet practices.

There has been a steady trickle of reports about Wallenberg, first from returning German prisoners of war, then from released political prisoners and Jewish emigrants. The reports give dates and places—prisons, cell numbers—that trace a tantalizing trail across the years and through the gulags.

For example, in 1961 a Soviet professor of medicine told a visiting Swedish physician that he had recently examined Wallenberg in a "mental hospital." In 1977 a Muscovite just

released from the gulag called his daughter in Israel and mentioned meeting in a Moscow prison a Swede "who had served 30 years." Two years later the Muscovite was back in prison because, his wife said, he wrote a letter about Wallenberg. Sources in Eastern Europe report that in 1981 Wallenberg was moved to a prison hospital near Leningrad.

Why was he arrested in the first place? The Soviet machinery of brutality operates so automatically it leaves little room for, and certainly does not require, much mind. But Soviet repressors certainly did not want brave witnesses to the breaking of Eastern Europe. Why was he kept? Perhaps, in part, to show contempt for Western disapproval. Why did Soviet troops using horses and ropes drag away the statue erected to him in Budapest in 1948? Because the Kremlin disapproved of what he did.

It is prudent that we insistently ask what happened when Wallenberg ended his dance of death with the Third Reich and fell into the hands of its moral twin. When the Soviet Union gets away with such acts—acts that are as contemptuous as they are contemptible—it gets the idea that it can unleash "yellow rain" and can shoot the Pope with little to fear from the West's fitful disapproval.

Besides, if this case is not America's business, what is? On Oct. 5, 1981, Wallenberg became only the second person (Winston Churchill was the first) to be made an honorary American citizen.

Signing the bill conferring this honor, President Reagan said "we're going to do everything in our power" to locate Wallenberg. But we have not done that. So before Reagan agrees to meet with Yuri Andropov, he should receive an answer, beyond the routine mendacities, to this question: Where is Raoul Wallenberg?

## Wallenberg and Sweden's Shame (Cont'd.)

**"The Swedish minister said, 'What! Do you believe that Mr. Vysinsky is lying?'"**

George F. Will

*The Washington Post, January 16, 1983*

Like a northern pike rising at a lure, Sweden's ambassador has risen to defend his country against an accusation in a recent column. I welcome the opportunity to amplify the offending remark.

Writing about Raoul Wallenberg, the savior of thousands of Hungarian Jews, who disappeared into Soviet prisons in 1945, I quoted a Swedish official saying that, "We are working on the supposition that Wallenberg is still alive." I said: "Sweden's lethargy concerning the case—lethargy born of cowardice—hardly constitutes 'working.'"

In a letter to *The Washington Post*, the ambassador calls this "grossly unfair." He admits Sweden believed initial Soviet lies, but he says Sweden "has pursued this matter with a vigor and perseverance that probably exceeds what any government has done for one of its citizens."

Well.

Sweden's statement about its supposition was made when Sweden released documents pertaining to the case. Rep. Tom Lantos (D-Calif.), who as a boy in Budapest was

saved by Wallenberg, wrote to *The New York Times* (May 26, 1982):

"It is both ironic and deplorable that Sweden has waited 20 years to release some 42 volumes of reports and eyewitness accounts. . . . Had the information been made public earlier to those in a position to help Raoul Wallenberg, he may have been able to live his life with dignity—with his family—instead of in the infamy of the Soviet gulag. For years, the government of Sweden has engaged in ineffective silent diplomacy. . . . Now they tell those of us who have fought so hard for his release that we can finally see their documents. If . . . the Swedish government is now 'working on the supposition that he is still alive,' then it's about time."

Just after the war, Sweden's foreign minister was urged to press the case and disregard the fact that Soviet Foreign Minister Vyshinsky said that the Soviet Union did not have Wallenberg. The Swedish minister said: "What! Do you believe that Mr. Vyshinsky is lying?" Vyshinsky, the prosecutor in Stalin's show trials, lie? "Absolutely unheard of," said the minister.

The ambassador's claim that Sweden has done more for Wallenberg than any nation has done for a citizen is refuted by many cases, but especially that of Harald Feller, a Swiss diplomat who was in Budapest when Wallenberg was, doing similar rescue work. He, too, wound up in Soviet hands. But he was released in 1946 because his country arrested six Soviet spies and negotiated a swap.

Although Sweden found neutrality profitable between 1939 and 1945, after the war it discovered morality, and ever since has been urging it on others, especially the United States, which frequently falls short of Sweden's exacting standards. Sweden has generally considered swaps beneath its dignity. "Sweden," said a Swedish foreign minister, "does not do such things." By the time (1979) Sweden proposed a swap, the Kremlin reacted with disdain.

Olof Palme, who is again prime minister, and the world's moral tutor (he considers the United States an especially backward student), was prime minister in 1976. When Palme met with Alexei Kosygin, the Wallenberg case was not even on the agenda. Palme's administration dismissed the case in a word: "*utagerad*" (settled).

Even before the invasion of Afghanistan, Wallenberg's supporters urged Sweden to boycott the 1980 Olympics in Moscow. Even after the invasion, Sweden did not boycott.

In October 1981, a Soviet submarine ran aground while violating Swedish territorial waters. Wallenberg supporters urged using the submarine for leverage. When the Soviet Union asked for its boat back, Sweden could have said: Boat? What boat? We know nothing of any boat—just as you know nothing of Wallenberg.

But appearing on ABC's "Nightline" (Oct. 30, 1981), the foreign minister was asked if Sweden "might want to propose a trade." He said that "would certainly not serve any useful purpose." Do Swedes wonder why Soviet submarines show such contempt for Sweden's sovereignty? Cringing neutrality has not noticeably immunized Sweden from the aggressive disdain of Soviet submarines.

In her new biography, "Wallenberg," Kati Marton, a Hungarian-born journalist, concludes that Wallenberg fell victim to "Sweden's near-pathological fear of Russia":

"The scorn with which the Kremlin treated Stockholm's queries about Wallenberg was not altogether unjustified given the Swedes' lack of conviction following his imprisonment. The dim memory of an early 19th-century Russian invasion, Sweden's first and last, is not sufficient explanation for the country's spineless behavior on behalf of its captured diplomat."

Marton also says: "At Wallenberg's expense, Sweden has learned a painful lesson: the price demanded to maintain one's neutrality can sometimes be too high." The lesson certainly has been taught to all of Europe; whether it has been learned is increasingly doubtful.



*Monument. A giant St. George slaying the dragon was the monument intended by the people of Budapest to commemorate Wallenberg. The Russians removed it before it was ever unveiled.*

**For more information, contact:**

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## Nazi War Criminals In America Facts . . . Action

Charles R. Allen, Jr.

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### Who Are They?

Immediately after World War II, an undetermined number of individuals implicated in Nazi genocides, persecutions and other war crimes made their way to the United States.

### Where Did They Come From?

Most of the accused Nazi war criminals and collaborators came from Eastern Europe and the Soviet Union. Many are still wanted there for war crimes and treason. Few are of German origin. Most of the crimes of the Holocaust were committed in Eastern Europe and on the soil of the Soviet Union by Nazi Germany and its collaborators.

### How Many War Criminals and Collaborators Are Here?

Estimates vary. The Office of Special Investigations (OSI) of the U.S. Justice Department is charged with investigating and prosecuting alleged Nazi war criminals residing here. Its director has stated that he "works from a file of some 470" cases. The OSI estimates that "somewhat more than a third" of its own official list have died. The author of this article has compiled his own detailed list of 288 individuals against whom substantial war crimes charges have been made. Some 30 percent of the accused on this list are deceased.

Other claims that "more than 3,000 war criminals" have found haven in the U.S. have not been proven. However, it is reasonable to assume that during the nearly four decades since the end of World War II, some 1,000 have come here freely.

As early as 1949, the German-language newspaper *Aufbau* in New York published a listing of 38 individuals that originated with a survivor named Simon Wiesenthal, later the world-famed Nazi hunter.

In 1963, *Nazi War Criminals Among Us* (by Charles R. Allen, Jr.) was the first work to seek out and document charges against sixteen accused Nazi war criminals and collaborators. Evidence obtained by Allen after 1963 suggested that possibly 22 more might have been in the United States at that time. Thus by the mid-1960's, the unofficial estimate was 38. In the late 1960's, the World Jewish Congress had compiled its listing of 59 such individuals, many derived from Allen's published findings.

Thus, from the first reports of 1949 to the carefully checked and computerized listings of the 1980's, the incontestable fact remains: scores, if not hundreds, of Hitlerian genocidists and collaborators made safe passage to the United States. According to an Israeli intelligence report of 1961, the United States was the third largest refuge for Nazi war criminals in the world—after West Germany and Argentina.

### Where Do They Live?

No area is "immune" to their presence. Vilis Hazners, an accused Latvian war criminal, lives in an isolated hamlet in upstate New York. Large cities such as New York, Philadelphia, Baltimore, Chicago, Cleveland and Los Angeles have ongoing trials. Valerian Trifa, a denaturalized Romanian Orthodox archbishop, lived in a fortress-like villa in Grass Lake, Michigan. There are proceedings in Florida and Connecticut. Other alleged Nazi war criminals, not yet prosecuted, live throughout the country. Some are at prestigious universities, colleges and corporations.

### What Are They Accused Of?

They are accused of various crimes ranging from individual to mass murders, from acts of persecution to high-level responsibility for institutionalizing concentration and death camps; from carrying out experiments on humans to top-level implementation of the Nazi genocide program between 1939 and 1945. Most of those in the United States were low level operators: concentration and death camp guards and guard supervisors, members of execution and punitive squads in collaborator armies, Gestapo agents and informers. Some, however, were complicit at much higher levels: as diplomats, in the secret police, the military, the SS (Schutzstaffel). Many were leaders of the treasonous Fifth Columns of their native lands—the Iron Guard or Green Shirts in Romania, the Arrow/Cross in Hungary, the Iron Wolf in Lithuania, the Thunder-Cross in Latvia, the Black Shirts in Italy, the Ustashi in Yugoslavia, and the like.

### Who Made These Charges?

War crimes documentation centers, ministries of justice, concentration camp survivors' and resistance groups from: Poland, Romania, Hungary, Bulgaria, Yugoslavia, Czechoslovakia, the German Democratic Republic and the Soviet Union; Holland, Belgium, France, the Federal Republic of Germany, Denmark, Italy—and Israel.

### When Were The Charges First Made?

As early as 1948. In 1951, Yugoslavia formally requested the extradition of one Andrija Artukovic, the Minister of Interior of Nazi-occupied Croatia. He is accused of direct responsibility for the genocide of some 600,000 persons,

including 78,000 Jews. The U.S. Justice Department is still seeking his deportation. Substantiated accusations were published by several journalists, including Drew Pearson, Walter Winchell, Milton Friedman of the Jewish Telegraphic Agency (JTA), as well as several U.S. Congressmen in the late 1950's and 1960's. Interest was stirred briefly in the mid-1960's with the publication of *Nazi War Criminals Among Us*. The subject resurfaced in the mid-1970's, and has since become a national issue, as yet unresolved.

### Did The United States Government Know?

Yes, from the beginning. Several government agencies—the State Department, the intelligence branches of the Army, Navy and Air Force, as well as the CIA, FBI, Radio Free Europe, Radio Liberty and others—knowingly (and covertly) brought some of them into the country. They were used as “contract agents” and “consultants.” From 1948 to the mid-1970's, these government agencies flatly denied their utilization of war criminals.

### What Has Congress Done About Them?

In the mid-1970's, Rep. Joshua Eilberg (D-Pa) and Rep. Elizabeth Holtzman (D-NY) of the U.S. House of Representatives Judiciary Committee succeeded in putting the issue on the Congressional agenda. (At about the same time, a former concentration camp guard supervisor, Hermine Braunsteiner Ryan, was extradited to West Germany for trial; Immigration and Naturalization Service (INS) attorney Vincent Schiano and investigator Anthony DeVito left the INS, accusing that agency of years of cover-ups on the Nazi war criminal issue.)

Prodded by the Holtzman-led forces, INS set up a Special Litigation Unit (SLU) in 1977, headed by Martin Mendelsohn. By 1979, there was widespread disaffection with both the INS and its SLU. Rep. Holtzman, by then Chairperson of the Judiciary Subcommittee on Immigration, used her clout to transfer SLU to the Criminal Division of the Justice Department. It became the Office of Special Investigations (OSI).

In January 1977, Congress requested an investigation to determine whether U.S. government agencies had obstructed investigations and prosecutions of alleged Nazi war criminals. On May 15, 1978, the General Accounting Office (GAO), the investigative arm of the U.S. House of Representatives, issued a report. GAO found no evidence of a “widespread conspiracy” within the government to cover up the Nazi war criminal cases, but the FBI and CIA did admit officially for the first time that they had “utilized” Nazi war criminals and collaborators. On July 19-21, 1978, the House Subcommittee on Immigration held hearings on the GAO findings.

On February 6, 1981, Rep. Hamilton Fish (R-NY) and Rep. William Lehman (D-Fla) were joined by over 100 members of the House in signing a letter to President Ronald Reagan, urging the President to give the OSI his full public endorsement. In April 1981, Sen. Christopher Dodd (D-Conn) and eleven other Senators sent a letter to President Reagan, urging him not to cut the OSI's budget for the 1982 fiscal year. The Senators also recommended that Attorney General William French Smith “take a personal interest” in the OSI.

After her November 1980 defeat in a race for the U.S. Senate, Elizabeth Holtzman, as a private citizen, announced formation of “a broadly based Committee of Public Concern.” The Holtzman group's purpose is to assure continuance of the OSI, monitor ongoing OSI trials, and “keep the issue before the American people.”

### Who Is Prosecuting Them?

Beginning in 1973, a series of task forces and prosecution units was set up first in the INS and then in the Criminal Division of the U.S. Justice Department. In 1979 the OSI was launched with a budget (eventually) of \$2.3 million. Former Nuremberg prosecutor Walter Rockler was OSI's first director. On April 1, 1980, Deputy Director Allan A. Ryan, Jr. succeeded Rockler. The present staff of 47 includes 18 lawyers, three investigators and six historians. Denaturalization cases are tried in U.S. District courts; deportation hearings are argued before U.S. Immigration and Naturalization administrative courts. A \$2.7 million budget was authorized for 1983-84. Neal M. Sher was named OSI director, November 29, 1983.

### How Many Cases Are There?

In January 1980, the OSI files contained the names of 413 individuals charged with Nazi pasts. By January 1981, there were 233 “active” cases. By February 1981, the OSI had reviewed for triability and closed a total of 231 cases. Thus 180 cases were being examined in 1981 for triability, according to the OSI. By mid-1981, there were 20 cases in various stages of litigation. Of the 20 cases now pending, six defendants are accused of atrocities in the Ukraine. Six are Latvian, three Lithuanian, two German, and one Estonian. The only two who held positions of any prominence are Archbishop Valerian Trifa, Romanian Iron Guardist, and Andrija Artukovic, Croatian Minister. OSI has filed 37 cases as of January 1, 1984.

### How Did They Get Here?

Some Nazi war criminals came here under the Displaced Persons Act of 1948-51, slipping in with legitimate DPs. In some cases, they were secretly requested by various agencies of our government, including the State Department, CIA, FBI, Voice of America, Radio Free Europe and Radio Liberty. They were used for various Cold War activities. Some 1,558 German and Austrian scientists were brought to the U.S. through a Pentagon-State Department-Intelligence operation called Project Paperclip. Most were minimally members of the Nazi party; some were in the SS. Of the OSI's 30 pending cases, seven are implicated in utilization by the U.S. Government. At least 156 alleged Nazi war criminals have been utilized by U.S. intelligence agencies over the past 38 years. Not a single war criminal or collaborator, moreover, was barred at his or her American port-of-entry because of war crimes or collaboration.

### When Did They Come Here?

Most arrived in the late 1940's and early 1950's. The earliest arrival of the 30 pending cases is Bronius Kaminkas (May 1947). Artukovic arrived as a “temporary visitor for pleasure” in July 1948; three years later deportation

proceedings against him were initiated. The latest entry date listed by the OSI is for Conrad Schellong, in February 1957. Edgars Laipenieks entered the United States for alien residency in 1960, but was in the country as a "tourist" on several occasions as early as 1947.

### How Long Will Their Trials Take?

According to former OSI Director Ryan, "If we file an airtight case against a naturalized American citizen tomorrow and there are no judicial delays, it would still take eight years to complete a case." (*JTADaily News Bulletin*, June 3, 1980.) Deportation proceedings against Artukovic have been outstanding since 1951. After more than 30 years of massive indifference, proven cover-ups and sheer ineptitude, no case is "airtight." Begun on August 15, 1977, the denaturalization case of Feodor Fedorenko was decided in favor of the Government by the U.S. Supreme Court on January 21, 1981. Fedorenko's was the first Nazi war criminal case to be completed at this highest level. Deportation proceedings commenced March 5, 1981.

### Who Are They?

(Status of cases as of June 1, 1985. Subject to change. Information based on OSI Digest of Cases in Litigation. Listed alphabetically, last name first.)

### Denaturalization Cases

**Artishenko, Basil**—Accused by OSI of having participated in "execution and persecution of about 100 unarmed gypsies . . . women and children" as member of police force in Byelorussia during World War II. OSI complaint filed November 12, 1982. Has since become an OSI witness, thus will not be deported. Artishenko resides East Brunswick, N.J.

**Demjanjuk, John**—accused of assisting in extermination of thousands of Jews, while uniformed guard with German SS at death camps at Sobibor and Treblinka, Poland. Case completed March 11, 1981; decision pending. Resides Cleveland, Ohio. Ordered denaturalized June 23, 1981.

**Dercacz, Mikhail**—accused of beatings and executions of unarmed/Jewish civilians in Lvov, Ukraine. Case in discovery phase, with depositions being taken in U.S.S.R. Resides Queens, N.Y. Denaturalized February 2, 1982.

**Gudauskas, Vytautas**—accused of war crimes in Lithuania. Resides Worcester, Mass.

**Hrusitzky, Anatoly**—Ukrainian police officer charged on August 9, 1983 by the OSI of having concealed his Nazi past as a collaborator who allegedly participated "in the persecution and murder of unarmed Jewish men, women and children living in and around Cherny, Ostrov" in the Ukraine. OSI has been carrying out audio-visual interviews and depositions of surviving eyewitnesses in the Soviet Ukraine. At pre-trial stage as of December 1, 1983. Defendant resided in Florida; renounced U.S. citizenship; now resides in Venezuela.

**Juodis, Jurgis**—Charged with "assault, arrest, detention and murder of unarmed Jews and others" in Lithuania and Byelorussia between 1941-1944 as officer in Lithuanian Police Battalion (Schutzmannschaft). OSI complaint filed October 26, 1981. No trial date set as of July 29, 1983. Juodis resides in Florida.

**Kairys, Liudas**—accused of serving with SS auxiliary guard units in Poland, including Treblinka. Court appointed counsel to represent defendant. On March 13, 1981, OSI responded to defendant's discovery requests, pursuant to a court order. Trial ended July 7, 1982. No decision as of July 29, 1983. Resides Chicago, Ill.

**Karklins, Talivaldis**—accused of persecution and murder in Madona, Latvia, while member of district police and commandant of Madona concentration camp. Defendant's answer to government's complaint due March 30; defendant requested extension. Resided Los Angeles, California; died 1983.

**Katin, Matthew**—accused of war crimes in Lithuania. Resides Norwood, Mass.

**Kowalchuk, Serge and Mykola**—brothers accused of atrocities while members of Nazi-controlled Ukrainian police in Luboml, Poland. Discovery phase to be completed. Reside in Philadelphia, Pa. (Citing death of key witness, OSI moved to dismiss complaint against Mykola Kowalchuk, June 5, 1981. Case against Serge Kowalchuk ongoing). On July 1, 1983, Federal District Court ordered him denaturalized. Appeals court reversed his conviction, 1984. OSI has appealed.

**Koziy, Bohdan**—accused of murder of unarmed civilians in the Ukraine. Depositions being taken in U.S.S.R. Resides Ft. Lauderdale, Fla. Ordered stripped of citizenship on March 29, 1982. Case on appeal. Oral arguments scheduled for summer 1983.

**Kungys, Juozas**—Charged with having participated in mass murders of Jews and other peoples in wartime Lithuania as a collaborator "in association with the armed forces of Nazi Germany." OSI complaint filed July 22, 1981. Court ruled for the defendant on September 29, 1983, stating that the government did not sustain burden of proof. U.S. District Judge H. Curtis Meanor accused the OSI of "trying to ram through" the case. Kungys, born in Lithuania on September 21, 1915, lives in a largely Jewish neighborhood in Clifton, N.J. OSI has appealed this ruling. Decision awaited.

**Linnas, Karl**—accused of supervising and participating in execution of prisoners at concentration camp at Tartu, Estonia. Trial adjourned pending taking of depositions in Estonia, and set for June 1981. Resides Greenlawn, New York.

**Osidach, Wolodymir**—accused of persecution and murder of Jews in the Ukraine. Citizenship ordered revoked by U.S. District Court on March 17, 1981. If he appeals, deportation proceedings likely to be stayed pending appeal. Resides Philadelphia, Pa. (Osidach died in Philadelphia of natural causes on May 26, 1981. The Court's opinion in Osidach is a key ruling in these kinds of cases.)

**Palciauskas, Kazys**—(See Predicted Prosecutions—Who Are They?) Federal District Court ordered Palciauskas denaturalized March 23, 1983. Deportation trial ongoing.

**Schellong, Conrad**—accused of serving as company commander of several SS units in concentration camps and training SS recruits for concentration camp guard duty. OSI filed complaint March 17, 1981. Defendant's answer filed May 14, 1981. September 7, 1982, Federal District Court ordered his denaturalization. Deportation trial ongoing. Resides Chicago, Ill.

**Schuk, Mykola**—Ukrainian police collaborator accused by OSI of having “beaten and killed unarmed Jews and other civilians” during 1941-1944 period in Nazi-occupied Ukraine. Pre-trial activity began July 25, 1983. Case not assigned as of December 1, 1983. (Schuk is also known as Mykola Zuk or Mike Shuk, and was first written about by the author in 1978 and was also one of those cases developed by Allen during his 1978 testimony before the U.S. Congress.)

**Sokolov, Vladimir**—Actual name, Vladimir Denisovich Samarin. Denaturalization complaint filed against the former Yale faculty member on January 27, 1982. Pre-trial discovery period ongoing as of December 1, 1983.

**Sprogis, Elmars**—Latvian Deputy Police Chief during Nazi occupation of that country. Charged on June 23, 1982 by the OSI with having “assisted the Nazis” in carrying out murders and plunder of Jewish property as well as having “killed Soviet POWs (Prisoners of War).” Resident of New York City area. Trial date originally set for October 4, 1983.

**Theodorovich, George**—OSI charged on August 12, 1983 that defendant as a member of a “Nazi-sponsored Ukrainian police force” in Lvov did murder unarmed Jewish citizens in August of 1942. Deportation trial awaiting verdict.

**Trucis, Arnolds**—accused of persecuting Jews and others 1941-1943 while member of Latvian Auxiliary Security Police and officer in SS Security Police, and as agent of SS' Sicherheitsdienst (SD, Intelligence). Complaint filed by OSI June 20, 1980. A leader of Daugavas Vanagi (Hawks of the Vanagi), a pro-Nazi Latvian organization in the U.S.A. Defendant died December 6, 1981 before case went to trial. Case formally dismissed December 14, 1981. Resided Philadelphia, Pa.

**Virkutis, Antanas**—On March 14, 1983, OSI charged that defendant as warden of Lithuanian prison under Nazis carried out “physical torture, abuse, starvation and executions” against civilian prisoners and “Allied POWs from the U.S.S.R.” from 1941-1944. Defendant resident of Chicago area. Trial date has yet to be set (December 1, 1983).

**Von Bolschwing, Otto Albrecht Alfried**—worked as an agent for Eichmann's office in the SS, Subsection IV-B-4 of RSHA (Reichssicherheitshauptamt) the Reich Central Security Office, Jewish Affairs; 1934-1941, agent of the SD (Sicherheitsdienst), SS Security/Espionage. Provided intelligence on Jewish organizations, leaders to prepare for deportations in implementing Final Solution of Europe's Six Million. Born Germany 1909. SS #353603. Entered SS 1932. Entered USA in 1950's, naturalized 1959. Claimed he was double-agent for OSS during SD period and a “contract agent” for the CIA late 1940's-1960's. OSI filed denaturalization complaint May 27, 1981 after more than year's investigation on West Coast and Europe. Von Bolschwing also prefers to be called Baron. Resided Carmichael, Ca., suburb of Sacramento. Died 1982.

## Deportation Cases

**Artukovic, Andrija**—accused of signing decrees authorizing executions and persecutions of thousands of Jews, Serbs, gypsies and others, in his capacity as Minister of Interior, Nazi puppet state of Croatia. Order of deportation outstanding against him since 1952. Board of Immi-

gration Appeals (BIA) to decide whether to reconsider order withholding his deportation because of “physical persecution” in Yugoslavia. On appeal to the Ninth Circuit by defendant, the July 1, 1981 decision by the BIA that the accused mass murderer was amenable to deportation as per its original 1953 findings for deportation was effectively set aside. The Ninth Circuit Court of Appeals ruled on December 1, 1982 that the U.S. Government had to hold an entirely new hearing on the Artukovic matter. On March 21, 1983, that appeals court denied OSI request for a rehearing. This meant that the whole case had to be retried; that the matter reverted back to May 9, 1951. In 1984, Artukovic was ordered extradited to Yugoslavia. Action pending final approval of U.S. Secretary of State. Artukovic continues to reside behind armed walls in Surfside (Seal Beach), California.

**Benkauskas, Henrikas**—accused of war crimes in Lithuania. Resides Chicago, Ill.

**Bernotas, Antanas**—On July 8, 1983, the U.S. Justice Department sought this resident alien's deportation, charging that he took part in “the arrest, confinement, forced labor, beating/killing of Jews and suspected anti-Nazi political activists,” as a Lithuanian Security Police officer during World War II. No hearing has taken place as of December 1, 1983.

**\*Demjanjuk, John**—(See: Denaturalization Cases.) Appeals court affirmed denaturalization June 8, 1982. Deportation action filed July 2, 1982. Defendant failed to appear for hearing. Tracked down and arrested by OSI on July 14, 1982, Demjanjuk was jailed until August 2, 1982, thus becoming the first charged Nazi war criminal to serve a prison sentence here in the United States in connection with trial involving post-war crimes. Deportation proceedings rescheduled for April 1983. Demjanjuk refused to designate a country to which he could be expelled if found deportable. The OSI thereupon named the U.S.S.R. as the country to which he should be sent. On April 11, 1983, John Demjanjuk's deportation trial began. After months of behind-the-scenes negotiations, Israel formally requested his extradition. On November 18, 1983, Demjanjuk was arrested and then bound over for a hearing on that request scheduled for January 23, 1984. Demjanjuk was set free on his own recognizance, then placed on a \$50,000 bond. Demjanjuk thus became the first Nazi war crimes suspect arrested for extradition to Israel. Demjanjuk successfully appealed an order that he be extradited to Israel.

**Dercacz, Mikhail**—Deportation hearings concluded 1983; died 1983.

**Detlavs, Karlis**—accused of murder of unarmed civilians, primarily Jews, while serving in Latvian Legion. In February 1980, Immigration judge ruled in favor of defendant. OSI appealed decision to BIA. Appeal argued August 4, 1980. On October 15, 1981, the BIA dismissed OSI's appeal. As of December 1, 1983, the OSI still maintained it was “considering various possible courses of action.” Resided Baltimore, Md.; died 1983.

**\*Fedorenko, Feodor**—accused of service as armed guard at Treblinka death camp. Citizenship revoked by U.S. Supreme Court January 21, 1981. OSI commenced proceedings seeking deportation March 5, 1981. On February 23, 1983, U.S. Immigration Court in Hartford, Connecticut ordered Fedorenko deported to the U.S.S.R. The court

found specifically that Fedorenko had "assist[ed] in thousands of murders" and had "demonstrat[ed] an immense lack of humanity." The defendant appealed on March 8, 1983. Arguments scheduled on appeal in August 1983. As of December 1, 1983, no decision had been made. Six years have passed since Fedorenko's case began, and he has by no means yet exhausted all avenues of appeal. Resides Miami Beach, Fla.; presently living "somewhere in Connecticut."

**Hazners, Vilis**—accused of atrocities against Jews of Riga while officer of Latvian "Self-Defense Group" and Schutzmannschaft (Nazi-controlled) police organization. Immigration judge ruled for defendant on February 27, 1980. Oral argument by government on appeal presented September 4, 1980 to BIA. Decision awaited. On July 15, 1981, the BIA dismissed outright OSI's appeal. As of December 1, 1983, the OSI stated it was "considering various courses of action." Resides Dresden, New York.

**Kaminskas, Bronius**—accused of participating in shooting of some 200 Jews in Lithuania and selection of some 400 Jews for execution. Case adjourned indefinitely because of defendant's poor health. Must submit to periodic mental and physical examinations to determine fitness to stand trial. Resides Hartford, Conn.

**Kulle, Reinhold**—OSI filed complaint December 3, 1982, charging that as an SS guard leader, he persecuted Jews, Poles, Russians and members of Jehovah's Witnesses at the Gross-Rosen Concentration Camp in Silesia from August 1942 to January 1945. Kulle admitted at a preliminary hearing on January 17, 1983 that he was an SS guard at the camp but denied such "duty" provided grounds for deportation. Trial concluded in November 1983. Ordered deported, 1984. 63-year-old alien Chicago, Ill. resident; a West German citizen.

**Laipenieks, Edgars**—Latvian police official sentenced to death *in absentia* for war crimes at Central Prison in Riga, where most victims were Latvian Jews. CIA agent since 1950's. OSI filed deportation complaint June 2, 1981. Deportation hearings took place January 26 to February 18, 1982. At sessions, Laipenieks admitted he had "beaten with [my] bare hands" certain prisoners so as to "encourage them" to talk during the Riga Prison period. On June 9, 1982, Immigration Judge John C. Williams in San Diego, California, ruled that Laipenieks, the CIA agent and accused Nazi war criminal, was not deportable. OSI's appeal was, however, upheld by the BIA on September 13, 1983. In the most important decision since the Fedorenko case, the BIA found that Edgars Laipenieks had committed war crimes and carried out persecutions against Communists purely because of their political beliefs. The ruling added another dimension to the findings of the American courts regarding the persecution of peoples because of their race, religion and ethnic origins. A citizen of Chile, Laipenieks requested his return to that country. Deportation order reversed; on OSI appeal. Laipenieks continues to live in San Diego, California.

**Lehmann, Alexander**—Ukrainian deputy chief of police who is charged with mass murder in OSI complaint of November 23, 1981. Preliminary hearings began December 9, 1981; depositions were taken by way of televised (audio-visual) examinations in summer 1982. Trial was set down for October 24, 1983. Following conviction,

deportation order stayed because of ill health. Lehmann is 65 years old and a resident of the Cleveland, Ohio area.

**Linnas, Karl**—(See Denaturalization Cases) On July 30, 1981, Federal District Court ordered Linnas stripped of citizenship. The court specifically found that Linnas had personally taken part in "atrocities against men, women and children at the Tartu concentration camp" in Estonia. Linnas lost on appeal on January 25, 1982. Move to deport him was taken by the OSI on the same date. Linnas appealed to the BIA on July 8, 1983. Deportation order upheld; question of return to Estonia for trial holding up expulsion.

**Maikovskis, Boleslavs**—accused of murders of Jewish and other Latvian citizens and rounding-up of gypsies while police chief in Rezekne, Latvia. Deportation hearings began October 1977. On January 9, 1981, BIA reversed the Immigration judge's decision. BIA ruled that depositions may be taken in Soviet territories, and that their admissibility and evidentiary weight are to be determined by the Immigration judge after they are taken. On January 21, 1981, Immigration judge then ordered that the depositions be taken in Latvia, and they were requested for May 1981. On July 30, 1983, U.S. Immigration Judge Francis J. Lyons ruled defendant was not deportable. The OSI correctly reported that Judge Lyons "found that Maikovskis had indeed participated in mass arrests . . . at Audrini and in the burning of the village. The Court (Lyons) also found that he (Maikovskis) had concealed his (SS-collaborator) police employment in order to procure a U.S. immigration visa." But Judge Lyons ruled Maikovskis' admitted involvement in persecution was not "adequately proved" and his admitted concealment was not "material." The OSI has appealed this case to the BIA. As of June 1985, deportation order on appeal. Resides Mineola, New York.

**Palciauskas, Kazys**—(See Predicted Prosecutions—Who Are They?) Federal District Court ordered Palciauskas denaturalized March 23, 1983. Deportation trial ongoing.

**Paskevicius, Mecis**—accused of murder of Jews and others while admittedly serving in Lithuanian Security Police. By consent judgment, U.S. District Court in Los Angeles on August 23, 1979 revoked citizenship. On December 16, 1980, found mentally incompetent to stand trial. Must submit to periodic mental and physical examinations to monitor fitness to stand trial. Official residence: Los Angeles, Ca. Temporary residence: St. Petersburg, Fla.

**Schellong, Conrad**—accused of serving as company commander of several SS units in concentration camps and training SS recruits for concentration camp guard duty. OSI filed complaint March 17, 1981. Defendant's answer filed May 14, 1981. September 7, 1982, Federal District Court ordered his denaturalization. Deportation trial ongoing. Resides Chicago, Ill.

**Theodorovich, George**—OSI charged on August 12, 1983 that defendant as a member of a "Nazi-sponsored Ukrainian police force" in Lvov did murder unarmed Jewish citizens in August of 1942. Deportation trial awaiting verdict.

### Cases No Longer Active

**Avdzej, John**—Charged with war crimes in Byelorussia. Gave up citizenship; today resides in West Germany.

**Deutscher, Albert**—Ukrainian accused of participating in mass murders as member of a pro-Nazi paramilitary unit there in 1942. OSI filed denaturalization complaint December 17, 1981. On December 18, 1981, Deutscher, a resident of Chicago, was killed by a train. The coroner ruled his death a suicide.

**\*Fedorenko, Feodor**—accused of service as armed guard at Treblinka death camp. Citizenship revoked by U.S. Supreme Court January 21, 1981. OSI commenced proceedings seeking deportation March 5, 1981. On February 23, 1983, U.S. Immigration Court in Hartford, Connecticut ordered Fedorenko deported to the U.S.S.R. The court found specifically that Fedorenko had "assist [ed] in thousands of murders" and had "demonstrat [ed] an immense lack of humanity." Deported to U.S.S.R. in 1984, not to Poland where crimes were committed. Disposition today unknown.

**Karklins, Talivaldis** (See Denaturalization Cases) Defendant died in a hospital in California on February 9, 1983, one month before his denaturalization trial was slated to start.

**Kisielaitis, Juozas**—Lithuanian war criminal, deported to Canada 1985, resides in Calgary. Visits U.S. despite ban to entry of any deported war criminal.

**Lipschis, Hans J.**—Resident alien born on November 7, 1919 in Lithuania. A citizen of West Germany. Admitted ten days before going to scheduled December 23, 1982 trial that he had been an SS-Rottenfuehrer (Corporal) in the SS-Totenkopf Sturmbann (SS-Death's Head Battalion) at the death camp, Auschwitz-Birkenau. Thus he did not contest the order of deportation. He had also been wanted for war crimes by the Allies in 1946. The OSI noted in its July 29, 1983 Summary Report of its ongoing cases that "Lipschis' deportation was carried out on April 14, 1983 when he flew by commercial airliner to West Germany." The OSI did not note that Lipschis successfully avoided the OSI and the FBI and flew off to West Germany, using his own credit card, where he was welcomed by family and friends. The OSI provided the West German prosecutors its evidence on Lipschis. Nothing yet has been done about his possible prosecution in West Germany. After his arrival, Lipschis sent the OSI a bill for his air fare back home. The OSI has vowed not to pay that bill. Lipschis, as the OSI noted, "became the first person deported from the U.S. on Nazi war crimes charges in more than 30 years." Actually, he is the first person to leave for more than 33 years. Technically, he is the first person ever to be deported as the specific object of anti-Nazi war criminals denaturalization/deportation proceedings that began in 1972. In point of fact, he is the first such deported—by his own hand, so to speak—in 38 years since Nazi war criminals and collaborators first reached these shores after World War II.

**Osidach, Wolodymir**—(See Denaturalization Cases) On May 26, 1981, Osidach died.

**Popczuk, Michael**—Ukrainian policeman who was charged with persecution of Jews by the OSI in a denaturalization complaint filed on June 28, 1983. On July 6, 1983, Popczuk was found shot to death in his home in Lynn, Massachusetts. His death was ruled a suicide.

**Rudolph, Arthur Louis Hugo**—Prominent Nazi rocket scientist. Directed use of slave labor; self-admitted participant in crimes against humanity. Chose to leave U.S. in

1984 after years with NASA and major American military contractors. Lives in West Germany; will not face prosecution there.

**Soobzokov, Tscherim\*,\*\***—In 1979 the OSI filed a complaint seeking his denaturalization for having allegedly concealed his past as a member of proscribed Nazi military units including the Waffen SS during World War II. OSI withdrew action 1980. Utilization by intelligence agencies indicated. Local Democratic Party leader, resident, Paterson, N.J.

**\*Trifa, Valerian**—Iron Guardist accused of persecuting Jews of Romania and inciting January 1941 Bucharest pogrom. Voluntarily consented to denaturalization September 3, 1980, and then filed appeal on consent judgment. Government's motion to dismiss or advance hearing pending before Sixth Circuit Court of Appeals. May 15, 1981, OSI filed for denial of Trifa's appeal. Denial is anticipated, followed by initiation of deportation proceedings on November 3, 1981. On October 7, 1982, Trifa, an Archbishop of the Romanian Orthodox Episcopacy in America, conceded his own deportability in order to avoid a full hearing at which the entire record of his Nazi background would have been revealed. He was promptly ordered deported within a 60-day period (that is, December 7, 1982). His first choice, Switzerland, rejected him. "We do not import war criminals," a Swiss official said. There have been long negotiations with Israel for his extradition to that country. Romania—where Trifa committed his war crimes—has studiously avoided demands for Trifa's return to face justice there. Trifa successfully remained in the United States for more than eight and a half years since the U.S. government moved to expel him. He resided at the Church's luxurious estate, the Vatra, at Grass Lake, Michigan, some 50 miles west of Detroit. More than a dozen Iron Guard veterans of the Holocaust also resided there as "priests." Expelled from U.S. 1983; now in Portugal.

**Trucis, Arnolds**—(See Denaturalization Cases)—Trucis died on December 6, 1981 at the age of 72 in Philadelphia, Pa. Case formally dismissed on December 14, 1981.

**Von Bolschwing, Otto Albrecht Alfred**—(See Denaturalization Cases)—He agreed to a consent judgment on December 22, 1981. Case did not go to trial because of von Bolschwing's illness. He died in a Sacramento, California hospital "in early March 1982," according to the OSI. All of the documents concerning his SS and alleged U.S. intelligence involvements have been sealed.

\*Case originated as denaturalization action.

## Predicted Prosecutions—Who Are They?

In the summer of 1979, Charles R. Allen, Jr. learned the identity of 37 major cases under review by the OSI. In many instances, their common characteristic was indication of formerly hidden U.S. government utilization. When Mr. Allen confronted the OSI with his list (based on his own investigations and analysis), the OSI refused comment.

Arranged alphabetically with brief descriptions, this list follows, containing the charges and allegations against these individuals reflected in the files of the OSI. An asterisk (\*) after a name means government utilization is indicated. A double asterisk (\*\*) means the OSI began prosecution *after the fact of Mr. Allen's listing*. (Data from Mr.

Allen's copyrighted article written for the September 1979 *Jewish Veteran*. Jewish War Veterans of the U.S.A. decided editorially not to publish the list in their magazine so as not to preempt the OSI at the start of its work. That list is published here, in abridged, copyrighted form.)

**Bryzgys, Vincentas\***—Roman Catholic Bishop, accused of collaboration with Nazi occupation and persecution of Jews in Lithuania. Ranking prelate in Chicago, Ill. today.

**Caks, Raimunds\***—Latvian journalist, Nazi propagandist during Nazi occupation of his homeland. Member of terrorist Perkonkrust. Last known residence Milwaukee, Wisc.

**Cenkus, Stasys\***—Top Lithuanian Gestapo agent as Chief, Lithuanian State Security Police. Member terrorist Iron Wolf. One of the five top war criminals in U.S. Utilized by at least three U.S. intelligence agencies. Lives Howard Beach, Queens, N.Y. (Grandfather of professional tennis player, Vitas Gerulaitis, who himself has been quoted by the press as using antisemitic slander.)

**Dancis, Augustus\***—Latvian police collaborator and SD agent charged with murders in Alukene District, Latvia. Last known residence, New York, N.Y.

**Ernstons, Janis Arnold\***—Former Latvian cleric, Gestapo agent, member terrorist Perkonkrust. Resides San Francisco, Ca.

**Futala, Lew\***—Ukrainian, member of antisemitic OUN (Organization of Ukrainian Nationalists). Charged with antisemitic acts as Nazi collaborator. Resides Yonkers, N.Y.

**Hutyrczyk, Sergis\***—Sentenced *in absentia* for crimes as concentration camp guard in Byelorussia, U.S.S.R. Resides New Brunswick, N.J.

**Illing, Alexander R.\***—Nazi collaborator as Ukrainian police chief. Resides Fresno, Ca.

**Kairys, Liudas\*\***—See section on Who Are They?—Denaturalization Cases.

**Katkins, Zigurds\***—Sentenced to death *in absentia* 1962 for war crimes as Latvian police official and Gestapo agent. Resides Boston, Mass. (since early 1950's).

**Klimaitis (Klimavicius), Jonas\***—Lithuanian Army officer, member terrorist Iron Wolf, charged with directing murders of 3,800 Lithuanian Jews in Kaunas military forts, July 1941. Gestapo reports list him working with Einsatzgruppen squads, 1941-1942. Has resided in New York, Cleveland, Chicago.

**Koreh, Ferenc\***—Hungarian lawyer, member of fascist Arrow/Cross Party, wrote antisemitic articles. Found guilty of Nazi collaboration, sentenced in Budapest as a war criminal to one and a half years imprisonment, five years loss of civil rights. Employed by Radio Free Europe. Resides Englewood, N.J.

**Mackevicius, Mecislovas\***—Lithuanian official of Nazi occupation charged with signing various genocidal decrees. Last known residence, Chicago, Ill.

**Macs, Edmund Gustav\***—Latvian cleric charged with participation in deportations of Jews. Retired clergyman, resides Tacoma, Wash.

**Nesaule, Peter\***—Latvian cleric charged with collaboration as Gestapo agent. Employee of Radio Free Europe. Resides San Francisco, Ca.

**Palciauskas, Kazys\***—Lithuanian official of Nazi occupation. Signed antisemitic decrees, deportation or-

ders. Last known residence, Los Angeles, Ca. (\*\*OSI filed denaturalization complaint mid-June 1981.)

**Popov, Ivan\***—Ukrainian police officer worked with Einsatzgruppen D, antisemitic murder squads. Poses as "John Nichols" in Miami, Fla. area.

**Rabacs, Karlis\***—Latvian journalist, Nazi collaborator now editing Latvian language newspaper in New York, N.Y.

**Radchenko, Pavel F.**—Ukrainian police officer, extreme nationalist, charged with anti-Jewish "actions." Last known residence (1960's) Cleveland, Ohio.

**Samarin, Vladimir D.\*,\*\***—Russian collaborator as Nazi newspaper editor, Oriel, RSFSR, responsible for antisemitic editorials urging genocide. Faculty member, Yale University, until 1978. Resides New Haven, Conn., lives incognito elsewhere in New England and New York City. (See Who Are They?—Denaturalization Cases)

**Sautins, Karlis**—Latvian cleric, Gestapo agent, Radio Free Europe employee in 1950's. Last known residence Cleveland, Ohio.

**Schatoff, M.B.\***—Former Red Army officer, Chief, Personal Security for Gen. Andrei Vlasov (hanged for treason, Moscow, 1946). "Vlasov Army" official wanted for war crimes in U.S.S.R. Member, Columbia University faculty. "Consultant" with CIA and Pentagon. Long-time New York City resident.

**Sterns, Alfreds\***—Latvian police official, superior of Edgars Laipenieks (see above). Nazi collaborator. Resides New York, N.Y.

**Strughold, Hubertus\***—World-famous physiologist, retired chief medical scientist, U.S. Air Force. NASA (National Aeronautics and Space Administration) consultant. Charged with complicit knowledge of experiments on human beings at Dachau concentration camp while director of Nazi Luftwaffe (Air Force) Medical Research Center, Berlin. Resides San Antonio, Tex.

**Szulc, Johanna\***—Guard and guard supervisor at several Nazi concentration camps. Resides New York, N.Y.

**Tulis, Peteris**—Latvian police official wanted for war crimes in U.S.S.R. Resides Philadelphia, Pa.

**Wanko, Annemarie**—Austrian physician and Nazi collaborator charged with experiments on camp prisoners. Resides New York, N.Y.

**Warvariv, Constantine\***—Charged with collaboration as Ukrainian employee of Nazi administration and SS in Rovno. Eyewitness testimonies place him working with SD unit there. Presently official of U.S. State Dept., Washington, D.C.

**Woerner, Ottocar Anton**—Former Waffen SS officer charged with participation in atrocities on Eastern Front. Last known residence, Lake Grove, N.Y.

**Zakevicius, Stasys\***—Official of Nazi puppet regime Lithuania. Signed various antisemitic decrees. Resides Los Angeles, Ca.

**Zamuels, Voldemars\***—Latvian police officer collaborated with Einsatzgruppen A forces in sweeps of Latvia. Resides New York, N.Y.

**Zeltins Teodors\***—Latvian journalist, Nazi collaborator, founder of "The Antisemitic Institute" during German occupation of his homeland. Last reported (1970's) in Milwaukee, Wisc. and Chicago, Ill. areas.

## Action: What Can You Do?

Educate members of your community—Jewish and non-Jewish—about Nazi war criminals in America. The issue should be on the agenda of every concerned organization, including churches and synagogues, civic and veterans groups, Jewish Federations and community relations committees. If you are affiliated with any such organizations, suggest speakers, seminars or audio-visuals about the topic. Urge that the issue be explored in high school and college Holocaust classes. Contact your local media—radio, television and newspapers—to cover this breaking story. (To order copies of this booklet, see Yellow Pages.)

Find out if there are any Nazi war criminals or organizations in your area, and organize appropriately lawful and peaceful action. In addition, search out witnesses to atrocities committed by Nazi war criminals now living here. If a deportation or denaturalization hearing is held in your area, encourage lawful and proper attendance. This serves the two-fold purpose of educating community members and providing moral support for survivor-witnesses. (Witnesses from Israel and elsewhere may also appreciate efforts by your community to welcome them and provide hospitality.) Express your concern to pertinent government officials (listed below).

## What Individuals and Organizations Should You Contact?

### U.S. Government Officials

- President Ronald Reagan  
The White House  
Washington, D.C. 20500
- Your Congressperson  
House Office Building  
Washington, D.C. 20515
- Your Senators  
Senate Office Building  
Washington, D.C. 20510
- Neal M. Sher, Director  
Office of Special Investigations (OSI)  
U.S. Department of Justice  
P.O. Box 28603  
Washington, D.C. 20005  
(202) 633-2503
- Members of the Judiciary Subcommittee on Immigration, Refugees and International Law, U.S. House of Representatives:
  - Rep. Romano Mazzoli, Chairman (D-Ky)
  - Rep. Hamilton Fish, Jr. (R-NY)
  - Rep. Barney Frank (D-Mass)
  - Rep. Sam Hall (D-Tex)
  - Rep. Dan Ludgren (R-Ca)
  - Rep. Bill McCollum (R-Fla)
  - Rep. Patricia Schroeder (D-Col)
 House Office Building  
Washington, D.C. 20515  
Subcommittee telephone: (202) 225-5727

### National Organizations

- Office of the National Commander  
AMVETS  
1710 Rhode Island Avenue N.W.  
Washington, D.C. 20036  
(202) 223-9550
- Office of the National Commander  
Jewish War Veterans of the U.S.A.  
1811 R St., N.W.  
Washington, D.C. 20009  
(202) 265-6280
- Mr. Yehuda Hellman, Executive Director  
Conference of Presidents of Major American Jewish Organizations  
515 Park Avenue  
New York, N.Y. 10022  
(212) PL 2-1616
- Mr. Abraham J. Bayer  
National Jewish Community Relations Advisory Council  
443 Park Avenue South  
New York, N.Y. 10016  
(212) 684-6950
- Mr. David Geller  
American Jewish Committee  
165 E. 56 Street  
New York, N.Y. 10022  
(212) PL 1-4000
- Mr. Phil Baum  
American Jewish Congress  
15 E. 84 Street  
New York, N.Y. 10028  
(212) TR 9-4500
- Mr. Abraham Foxman  
Anti-Defamation League of B'nai B'rith  
823 United Nations Plaza  
New York, N.Y. 10017  
(212) 490-2525
- Simon Wiesenthal Holocaust Center  
9760 W. Pico Blvd.  
Los Angeles, Ca. 90035  
(213) 553-9036
- Mr. Albert J. Abrams  
National Association of Jewish Legislators  
45 Thorndale Road  
Slingerlands, N.Y. 12159  
(518) 439-9597
- Mr. John Ranz  
The Generation After  
2747 Throop Avenue  
New York, N.Y. 10469  
(212) 231-5456
- Rabbi Paul B. Silton  
Committee to Bring Nazi War Criminals to Justice  
Temple Israel  
600 New Scotland Avenue  
Albany, New York, 12208  
(518) 438-7858

## A Lesson in Duplicity as U.S. Lets Nazi War Criminal Avoid Justice

Charles R. Allen, Jr.

NEW YORK—There can be little gratification here over the expulsion from our shores of the self-certified Nazi war criminal, Archbishop Valerian D. Trifa of Romania.

The 34-year presence here of this inciter of the 1941 Bucharest pogrom has been an insolent mockery of Europe's six million martyred Jews, a travesty of our own laws and presumed commitment to a new post-Holocaust morality.

The curious arrangement which has allowed Trifa, the abettor of genocide, to fly to retirement on the sunny beaches of Portugal grotesquely twists the long-festering issue of Nazi war criminals and collaborators who have found haven in the United States.

Under the legal and moral commitments which we prominently authored in several instances at the height of the Holocaust (the Moscow Declaration of 1943) and after the war (Nuremberg 1946) and in subsequent international compacts, we solemnly covenanted "to pursue them [war criminals/collaborators] to the uttermost ends of the earth and deliver them to their accusers in order that Justice may be done." (Moscow, 1943)

International law developments since then have reinforced this commitment to the point where any legitimately concerned nation may request such criminals to satisfy justice and we are obliged to hand them over.

Trifa committed his crimes—which he in effect admitted when he consented to an order of deportation nearly two years ago—in Romania, not Portugal.

But from the first, Romania had equivocated about him, even though he had been found guilty of war crimes by its own courts.

The U.S. government not once publicly called Romania to account for its evasions in the Trifa matter.

For the past year, discussions have been held with Israel, a logical choice to receive Trifa for trial after Romania's silence. The two nations failed to reach a *modus vivendi*.

For whatever reasons, failure to deport Trifa to stand trial and face justice is in itself morally reprehensible. All parties to this "arrangement" are responsible.

For the past several years, I have warned that the U.S. government might well try to avoid its grave duty to hand over for trial proven Nazi war criminals in our midst.

Stephen S. Trott of the Justice Department announced with satisfaction, "Our mission was to remove Trifa from this country . . . and that has been accomplished."

Our mission, in fact, is to deport them to justice.

The arrangement allowing Trifa to go to Portugal smacks of chicanery, at least. The Justice Department did not publicly and aggressively seek his deportation to be properly tried for war crimes. Indeed, Trifa spent nearly two years shopping around among five countries until he was accepted by Portugal on a 90-day visa.

The State Department knew last December that Portugal gave Trifa a visa. Not a word was uttered to the American people of such knowledge.

The claim by Portugal that it did not know who Trifa was, that his visa application just "floated through routine" procedures, and that the U.S. State Department did not discuss the matter with the nation that originally was the first fascist government in Europe is preposterous.

The meaning of Trifa's escape from justice is undeniably clear for the American people, indeed the world. After nearly 40 years of providing refuge for known Nazi war criminals, after years of using them (including Trifa, who was utilized by the CIA's Radio Free Europe and the FBI), the American government has decided not to ensure final retribution for those found guilty under our own laws of having participated in the Final Solution.

Failure to deport Nazi war criminals to face justice for the crimes they have committed is denial of justice.

This is the meaning of Trifa's escape from justice.

Is this what we are to expect—and accept—with the dozen or so cases of deportation orders that will become final over the ensuing year for the genocidists among us?

Charles R. Allen, Jr.'s latest book, *From Hitler to Uncle Sam: How American Intelligence Used Accused Nazi War Criminals*, is scheduled for 1985 release.

## The Nature of Holocaust Revisionism

Aaron Breitbart

Despite insightfully accurate descriptions of the Holocaust as history's best documented crime, an insidious effort has been launched to discredit the horrific tragedy as nothing more than a gross exaggeration, if not an outright lie. While the phenomenon commonly known as "Holocaust revisionism" has roots in works dating back to the late 40's, it is only within the last decade that a concerted effort has been made to discredit the victims, liberators, journalists, photographers, jurists, public officials, and historians who bear witness to the Nazi genocide and "Final Solution." Speculating that the general public, especially the post-war generation, will find the crimes of the Third Reich too horrible to be believed, revisionist authors have professed that the crematoria at Auschwitz were used only to bake bread, that Zyklon B gas was dispensed solely to delouse camp inmates, and that the relatively "few" Jews who died were victims of typhus. Indeed, from the revisionist perspective, these deaths should be laid upon the shoulders of the Allies who prevented the S.S. from reaching concentration camps such as Bergen-Belsen with "medical supplies." While not all revisionist claims are quite as bizarre, some impose even greater strains upon the imagination. *The Secret Holocaust*, for instance, published by "Aryan Nations," insists that a 20th century Holocaust did indeed occur and was perpetrated by European Jews against their Gentile neighbors. Interestingly, if not surprisingly, the victims of this massacre are said to number 66 million.

At this point, one must question the motives of the revisionist school. Are these pseudo-historians nothing more than first cousins to the flat earth advocates, whose members seek a harmless means of self expression? Do those who deny the authenticity of Anne Frank's diary realize that two plus two is really four, but cannot make headlines unless they can prove it is five?

To be sure, there are individuals for whom the tragedy of the Holocaust is simply too much to bear. For them, sleep comes much easier by dismissing the ghastly visions of burning flesh as nothing more than a nightmare. The revisionist school, however, includes few if any of those whose denial is therapeutically mandated.

Professor Yehuda Bauer asserts that the goal of Holocaust revisionism is the renewal of Nazi ideology, an ideology that must be cleansed of the stain of the Holocaust before it can hope to gain widespread acceptance; hence the whitewashing of S.S. crimes and the justification of the Hitler state.

An article written by Marvin Perry of New York's Baruch College demonstrates that Holocaust revisionism is a brilliant twist to the age-old Jewish conspiracy theory. In yet another of many attempts to achieve world power, Jews fabricated the Holocaust, hoping to extort millions from guilt-ridden Germans to finance "expansionist" Israel.

In either case, there is little doubt that the underlying core of Holocaust revisionism is the spectre of anti-semitism. In essence, the revisionists are stating that Jews are scheming, pathological liars. By peddling their anti-semitism under the cloak of "research," revisionists hope to portray themselves as academicians rather than neo-Nazi ideologists.

The jewel in the crown of revisionism is the California based Institute for Historical Review. Commonly known as the I.H.R., the Institute, though well-funded, has no official address other than a post office box number. The I.H.R. was the 1978 brainchild of Willis Carto. Carto, a notorious antisemite, also founded the Liberty Lobby, acknowledged by experts as America's best funded hate group. *The Spotlight*, the official publication of the Liberty Lobby, is rife with diatribes against American Jewry and the state of Israel. In addition to the ads it accepts from various hate organizations, *The Spotlight* regularly prints ads for I.H.R. materials and features articles in support of Nazi war criminals living in the United States.

The modus operandi of the Institute for Historical Review includes the publication and distribution of revisionist literature, packaged in a scholarly guise, to individuals and academic institutions who may not be aware of the true nature of the organization. In addition, the I.H.R. sponsors annual conferences which have drawn hundreds of participants. I.H.R. ties to other hate groups are well documented. A recent issue of the Aryan Nations magazine, *Calling Our Nation*, featured an interview with I.H.R. director, Tom Marcellus. It comes as no surprise that virtually every hate organization on either side of the Atlantic has adopted Holocaust revisionism as dogma. Equally obvious is the fact that this pseudo-history is merely the newest symptom of an age old disease.

## Who's Who in Revisionists

**Butz, Arthur** ... Professor of computer science at Northwestern University ... author of *The Hoax of the Twentieth Century*, claiming the fabrication of the Holocaust by Jews seeking to enlist support for Israel by appealing to popular guilt feelings.

**Carto, Willis** ... founder of the Institute for Historical Review (1978) in Torrance, California. The I.H.R. publishes journals and sponsors conventions designed to whitewash Nazi war crimes by denying the Holocaust. Carto is also the treasurer of the "Liberty Lobby" in Washington, D.C. The "Liberty Lobby" publishes the *Spotlight*, a weekly publication long known for its diatribes against Israel and the American Jewish community.

**Degrelle, Leon** ... author of articles in praise of the S.S., of which he was a member ... currently hiding in Spain to escape a death sentence for war crimes committed in his native Belgium ... contributor to the I.H.R. Journal.

**Faurisson, Robert** ... holds a Ph.D. from the Sorbonne in Paris ... was dismissed from his position as professor of French at the University of Lyons for revisionist views and convicted by a French court for defaming the victims of the

Holocaust ... denies the gassing of Jews at Nazi concentration camps.

**Irving, David** ... British historian and author of *Hitler's War* ... claims that Hitler had no knowledge of any extermination program ... speaker at I.H.R. conventions.

**McCalden, David** ... also known as Lewis Brandon, co-founder of the Institute for Historical Review ... sponsor of "Truth Missions," a front for the defamation of Simon Wiesenthal and the propagation of Holocaust revisionism in Manhattan Beach, California.

**Smith, Bradley** ... publisher of *Prima Facie*, a media oriented monthly geared to the denial of the Holocaust and the libel of Nazi hunters.

**Weber, Charles** ... Professor of German at the University of Tulsa ... author of *The Holocaust: 120 Questions and Answers*, a conglomeration of distortions and half truths trivializing Nazi guilt during World War II. Contributor to the I.H.R. Journal.

**Zundel, Ernst** ... German-Canadian revisionist and owner of Samizdat Publishing in Toronto ... Distributor of pro-Nazi literature ... convicted on charges for knowingly spreading false information about the Holocaust.

## Audit of Antisemitic Incidents in America

### *Anti-Defamation League of B'nai B'rith*

The frequency of antisemitic vandalism and of other attacks against Jewish institutions, businesses and homes in the U.S. during 1984 showed a small increase compared to 1983. The number of antisemitic vandalism incidents at Jewish institutions and privately-owned properties reported by Anti-Defamation League offices around the country was 715, an increase of 6.7% compared to the 670 incidents reported during 1983. The 1984 increase interrupted declines of 19.2% in 1983 and 14.9% in 1982. The declines followed two years—1980 and 1981—in each of which vandalism incidents more than doubled: 192% in 1980 and 158% in 1981.

The number of antisemitic vandalisms, including more serious crimes such as bombings, attempted bombings, arsons, attempted arsons and cemetery desecrations, recorded by the ADL Audit in recent years is as follows:

1979—129	1982—829
1980—377	1983—670
1981—974	1984—715

### More Serious Incidents

More serious incidents monitored by the ADL as part of the vandalisms in the Annual Audit—bombings, attempted bombings, arsons, attempted arsons and cemetery desecrations—increased during 1984. There were three bombings in 1984 compared to none in 1983; there was one attempted bombing in 1984, the same as in 1983. Arsons rose noticeably; there were nine in 1984 compared to three in 1983, but attempted arsons dropped slightly, to eight in 1984 from 10 in 1983. Cemetery desecrations increased to 11 in 1984 from nine in 1983.

The picture with respect to these more serious violations in recent years is as follows:

	Arsons	Attempted Arsons	Bombings	Attempted Bombings	Cemetery Desecrations	Total
1979	10	0	2	0	0	12
1980	10	2	4	2	5	23
1981	10	6	4	2	15	37
1982	7	7	3	0	15	32
1983	3	10	0	1	9	23
1984	9	8	3	1	11	32

In 1984, as in the past, the overwhelming majority of the incidents reported, based on those cases in which arrests were made, appeared to be the work of teenagers. In only

five of the 3,694 vandalisms recorded during the last six years—a fraction over 1%—has there been evidence of organized hate group involvement, the last in 1981.

In a separate category of assaults against Jewish individuals, and threats and harassments in which Jewish individuals or Jewish-owned properties were the victims or targets, the picture in 1984 was also similar to that recorded in 1983: there were 369 such incidents reported in 1984 compared to 350 in 1983, an increase of 5.4%.

### Antisemitism in the U.S.

In reading the 1984 ADL Audit of Antisemitic Incidents, it should be borne in mind that while the Audit provides a useful yardstick for measuring an aspect of anti-Jewish hostility in the country, it is not the only such yardstick.

Antisemitism in the United States manifests itself in various ways:

- In national and local political campaigns;
- In the antisemitic rhetoric of various Arab representatives in the halls of the United Nations;
- In the antisemitism promoted around the world by the Soviet Union in the guise of “anti-Zionism”;
- In the anti-Israel and anti-Zionist propaganda carried on by pro-Arab and pro-PLO organizations in the U.S. that often tends to mask hostility to Jews;
- In the propaganda activities of organized right-wing anti-Jewish hate groups, such as the KKK, neo-Nazi groups, Willis Carto’s Liberty Lobby, and Lyndon LaRouche’s operations.
- In the activities of radical leftist organizations such as the Communist Party USA whose propaganda against Israel and Zionism attacks the most basic concerns of the overwhelming majority of Jews in the United States and around the world.

### Publicized Incidents

Several incidents in 1984 attracted considerable media attention. In April, a synagogue in Boise, Idaho, was bombed. Damage was estimated at \$5,000 to \$6,000. Because Idaho rarely has been the scene of antisemitic vandalism or other anti-Jewish violations, the synagogue bombing in Boise was unusual. The militantly antisemitic and violence-prone Aryan Nations organization, which has its headquarters at Hayden Lake, Idaho, disclaimed any connection with the as yet unsolved bombing.

Co-op City, a massive apartment complex in The Bronx, New York, was the scene of antisemitic and racial vandalisms on 17 separate days beginning in April and continuing through November; these remain unsolved. On these days, and at various buildings in the giant complex, antisemitic graffiti, including swastikas and anti-Jewish epithets were

smearing on apartment doors; the vandals concentrated mostly on those apartments displaying mezuzahs on their doorposts. Some of the antisemitic—and the racist—graffiti was smeared on hallway walls, elevator walls and stairwells.

In October, a newly-opened synagogue in Manalapan, New Jersey, was vandalized when a bulldozer parked on the grounds was driven into a wall of the building. In addition to the damage caused by the bulldozer, the temple was defaced by antisemitic slogans and epithets. Three teenagers were arrested and charged with the vandalism. A few days later, two teenagers were arrested in connection with an earlier vandalism and attempted arson at another Manalapan synagogue in which a Molotov cocktail was hurled at the house of worship. Two of the teenagers charged in the bulldozing episode were also charged in connection with the earlier arson attempt.

### Multiple or Repetitive Incidents

The experience at Co-op City—of multiple and repetitive antisemitic vandalism in apartment houses or in a particular neighborhood—was a pattern reported from some other locations around the country—Philadelphia, Pennsylvania; Salem, Massachusetts; Knoxville, Tennessee; Atlanta, Georgia; Los Angeles and San Francisco, California. No arrests have been reported in connection with any of these episodes.

### The 1984 Geographic Breakdown

The 715 incidents of antisemitic vandalism took place in 32 states and the District of Columbia, the same total of states as in 1983. Once again, as in recent years, New York and California were the states reporting the largest number of antisemitic vandalisms—New York with 237 and California with 99. New York increased by 22 incidents compared to 1983 but California decreased by 12. Maryland with 69, an increase of 22 incidents over 1983, moved from fourth place to third. New Jersey, with 56—a decrease of one—dropped from third to fourth place. Florida, with 51 incidents reported—up nine—remained in fifth place.

These five states were followed by Pennsylvania (28, up 9), Massachusetts (20, down 16) and Illinois (19, no change compared to 1983).

The Northeastern region, comprising seven states and the District of Columbia, accounted for roughly 60% of the total number of antisemitic vandalisms reported. In 1983, these states accounted for 58% of the total. The Northeastern states are: Massachusetts (20), Rhode Island (7), Connecticut (5), New York (237), New Jersey (56), Pennsylvania (28), Maryland (69) and the District of Columbia (10).

In nine Southern states, 98 vandalism incidents were reported—13.7% of the 1984 total—compared to 73 such incidents which formed 10.9% of the 1983 total. The nine Southern states are: Florida (51), Georgia (15), Louisiana (9), Virginia (9), Mississippi (5), Texas (5), Arkansas (3), Tennessee (3), and North Carolina (1).

The Midwest—Illinois (19), Minnesota (15), Michigan (7), Ohio (6), Indiana (4), Missouri (2), Iowa (1), Nebraska (1) and Wisconsin (1)—showed a noticeable decline in 1984 compared to 1983. Fifty-six antisemitic vandalisms were reported in these states during 1984

compared to 80 in 1983. The Midwest accounted for 7.8% of the total number of such incidents in 1984 compared to 11.9% in 1983.

The Western region of the country showed practically no change compared to 1983. The seven states of the region—California (99), Arizona (10), Washington (7), Colorado (6), Oregon (2), Idaho (1) and New Mexico (1)—had 126 incidents of antisemitic vandalism which comprised 17.6% of the total. In 1983, there were 127 such incidents reported in these states, which formed 19% of last year's total.

### Assaults, Threats and Harassments

Although the total number of assaults against Jewish individuals, and threats and harassments in which Jewish individuals or Jewish-owned properties were the targets remained practically unchanged—369 in 1984 compared to 350 in 1983—there was a near reversal in the “mix” comprising this year's total. The number of incidents in which Jewish institutions were the targets of threats by mail or telephone, or of other anti-Jewish harassment, increased markedly—from 39 in 1983 to 106 in 1984. The number of such incidents in which Jewish individuals were the targets or the victims dropped by 48—from 311 in 1983 to 263 in 1984.

### Arrests

During 1984, police and law enforcement authorities arrested 84 persons in connection with 51 of the total number of incidents reported. In 1983, 115 persons were arrested in connection with 55 of the incidents. In 1984, as in previous ADL Audits, the overwhelming majority of those arrested were aged 20 or under; 73 of the 84 persons arrested—87%—were 20 or younger.

### ADL Security Handbook

During 1984, the Anti-Defamation League of B'nai B'rith published and distributed across the country a security handbook aimed at preventing—and coping with—destructive violence against persons and property, including such violence motivated by religious or racial prejudice. The document—*Security for Community Institutions*—was prepared in cooperation with the Crime Prevention Section of the New York City Police Department. It was based on ADL's experience in monitoring and countering anti-Jewish vandalism and other crimes aimed at Jews, Jewish institutions, and Jewish-owned property. It reflected the knowledge gained by the League and its 30 regional offices in working closely with law enforcement agencies from coast to coast and in co-sponsoring security conferences and workshops involving police, educators, and community organizations.

The ADL handbook received endorsements from local and Federal law enforcement officials in Boston, Los Angeles, New Jersey and Washington, D.C.

It outlined proper security measures and procedures for community institutions, proper reaction when incidents occur, provided details of security programs carried out by the New York City Police Department's Crime Prevention Section and its Bias Incident Investigating Unit, first of its

kind in the nation, a model form for reporting incidents of violence to local police departments, and the text of a model statute developed by ADL as a tool to assist law enforcement agencies to cope with problems such as vandalism against religious and ethnic institutions.

### **Evaluation and Conclusion**

It is disturbing that the declines in antisemitic vandalism recorded in the ADL Audits of 1982 and 1983 have been interrupted by the 6.7% increase recorded in 1984. The latest total of 715 incidents, however, is substantially lower than the peak of 974 recorded in 1981. The 6.7% increase this year is moderate, however, when compared to the skyrocketing increases of 192% and 158% recorded in 1980 and 1981.

That there were 715 incidents of antisemitic violence indicates clearly that counteractive measures and social "preventive medicine" are still very much needed: stricter laws against violence motivated by antisemitic and racial bigotry, stricter law enforcement, greater media attention to the problem of antisemitic violence, more education for understanding and good will in the schools and churches, more community meetings to map counter measures, and

more vocal community response to incidents of violence motivated by hate. In short, more hard work, more vigilance, more education and more good will must take place in communities around the country before the nation can be free of the scourge of violence motivated by ignorance and prejudice.

The teenage vandals who appear overwhelmingly to be responsible for much of the anti-Jewish vandalism must be dealt with firmly by American communities, and their offenses punished and repudiated by community and church leaders and by all citizens of good will.

A model can be seen in the response of the community of Manalapan, New Jersey, where the five teenagers were accused in the two assaults against Jewish houses of worship. There, U.S. Senator Frank Lautenberg and Gov. Thomas Kean joined with county and local officials and with local religious and community leaders in expressing outrage; these officials and leaders participated, with 3,000 citizens, in a Solidarity Day that manifested total repudiation of the anti-Jewish violence. The Solidarity Day also expressed the community's commitment to the cause of good will and interreligious understanding. As for the five teenagers arrested in the two synagogue violations, they have been indicted and face trial.

## Jesse Jackson and the Meaning of Antisemitism

Dennis Prager

Most Americans, Jews included, regard Jesse Jackson's hostility to the Jews as an unfortunate problem—for Jews. This perception is very wrong. Jesse Jackson is a threat to far more than Jews because to the antisemite, the Jews are the embodiment of fundamental moral values of the Western world. It is those values, and ultimately all those who hold those values, that antisemites seek to destroy. The Jews are only their first target.

If this understanding of antisemitism is correct, and if Jesse Jackson is indeed an antisemite, then he is a dangerous man. He is indeed. Jesse Jackson, like other modern day antisemites, is hostile to the Western world and to democracy and sympathetic to tyranny. He is also antagonistic to America, a tragedy for black Americans, and a warning to liberals and Democrats. In view of the Jews' role in the modern world, none of this is surprising.

### The Meaning of Antisemitism

Antisemitism is a Jewish problem, but non-Jews make a very self-destructive error when they dismiss it as only the Jews' problem. Treatment of the Jews has served as one of humanity's moral barometers. Watch how nations, individuals, or ideologies react to the Jewish people or the Jewish state, and you have an early and deadly accurate picture of their values and intentions.

The Jews are the world's miner's canary. Miners take canaries down to the mines because canaries are particularly vulnerable to noxious fumes. They die upon exposure to those fumes, well before the miners are aware of them. When the miner sees the canary is dead, he knows there are noxious fumes to be fought.

So it is with the Jews. Moral non-Jews who fail to act against antisemites and anti-Zionists will in due course suffer from them. Jew-haters begin with Jews but never end with Jews. This is why antisemitism and anti-Zionism should be so important to non-Jews. Identifying the Jews' enemies gives civilized societies an unparalleled opportunity to identify the forces that also wish to destroy them. Examples abound.

**Hitler and the Nazis.** Most dramatic was of course Hitler and the Nazis. During the 1930's, the Western democracies, by dismissing Nazi antisemitism as a Jewish problem, failed to confront Hitler when it might have been possible to stop him. When they finally awoke to the threat that Hitler posed to democracy and Western moral values, it was too late. Fifty-five million lives might have been saved had the democracies understood Jew-hatred.

**Idi Amin.** When Ugandan dictator Idi Amin became a rabid anti-Zionist, expelled the hundreds of Israelis from Uganda, sent a message to the United Nations Secretary General hailing the Holocaust, and decided to erect a statue to Hitler, nearly everyone either ignored Amin or dismissed his Jew-hatred as the Jews' problem. Soon after, however, he began to decimate Uganda's Christian community and various tribal groups. The man dismissed as merely an anti-Zionist murdered a half million Ugandans before being overthrown.

**Mouammar Qaddafi.** Libya's Mouammar Qaddafi is one of the world's primary supporters of terrorism against Western democracies and a ruthless tyrant over his own people. He, too, first revealed his hatred of Western democratic and moral values by his hatred of the Jewish state. Arnaud de Borchgrave, former international editor of *Newsweek*, reported that Qaddafi on three separate occasions told him that his greatest aim in life is to develop an atom bomb to drop on Israel.

**The United Nations.** The clearest indication that the United Nations had betrayed its founding principles to support democracy against tyranny was here, too, revealed by its attitude toward Jews and Israel. The anti-Zionism and antisemitism of the General Assembly, which has devoted more time to delegitimizing Israel than to any other issue, was originally dismissed as the Jews' problem. The moral degradation of UNESCO was also ignored, even when it became so mired in anti-Jewish rhetoric that it declared that Jesus was a Palestinian. Now, however, the United Nations is regarded, as Alexander Solzhenitsyn has pointed out, as a misnomer—it is really the United Governments, most of which enslave their nations.

**Islam and the Arabs.** The Muslim Arabs' hatred of Israel provides yet another example. Their obsession with destroying Israel tells a great deal about their moral state. Arab regimes that want Israel dead are not otherwise fine, moral, and democracy loving. Not a single Arab Muslim country is a democracy, and most are ruthless dictatorships whose first aim is to destroy the Jewish state. Their war is ultimately against Western values, Christianity, and democracy. That is why Israel's Arab enemies constantly refer to the Jewish state as "an outpost of Western values" in "their" region. That this has not been recognized by Western nations, Christians, and democrats the world over—even after the destruction of a Christian and democratic Lebanon—is only one more example of their unwillingness to understand the meaning of Jew- and Israel-hatred.

**The Soviet Union.** With regard to the Soviet Union, it is the Jews, more than any other group within the Soviet Union or in the Western world (compare, for example, the recent whitewash of the Soviets by the National Council of Churches) that has consistently reminded the world about Soviet totalitarianism. It makes perfect sense that, after the

United States, Jews are the most frequently attacked group in the Soviet Union.

**Jesse Jackson.** Jesse Jackson's hostility to the Jews is but the most recent example of anti-Zionism and antisemitism serving to reveal the moral nature of an individual and the threat that he poses to Western democratic values. That Jackson's conflict with the Jews and Israel has been regarded by most people, including many Jews, as primarily a Jewish problem bears witness to the inability, or unwillingness, of good people to learn the single greatest lesson of antisemitism: the Jews are only the first. Like the antisemitic individuals and regimes before him, Jesse Jackson is a threat to far more than the Jews.

### Jackson's Antisemitism

Jesse Jackson's hostility to the Jews is long-standing and far deeper than his "Hymies" comment.

As early as 1973, in a speech attacking then-President Nixon, he charged that "Four out of five [of Nixon's advisors, such as Haldeman, Ehrlichman] are German Jews."

When attacked by the press, he said his media critics were "all Jewish."

He has called the relationship between Jews and Democrats "a kind of glorified form of bribery, financial bank-rolling and moral bankruptcy."

He has blamed Jewish promoters for boxing matches between a South African white and an American black.

Regarding the Holocaust, he has said that he is "sick and tired of hearing about the Holocaust and having America being put in the position of a guilt trip." And after visiting the Yad Vashem Holocaust Memorial, Jackson said that "Genocide should not be allowed to happen to anyone, not even the Palestinians." When, after hearing such comments, Israeli Prime Minister Menachem Begin refused to meet with him, Jackson termed it "a racist decision based on skin color."

He condemns Zionism as "based on race," and continues to defend his 1980 statement that "Zionism is a kind of poisonous weed that is choking Judaism."

He is one of the only active supporters of the PLO in American public life. "PLO recognition," he said in 1979, "is a human right." He opposed the extradition from the United States of a PLO terrorist who had murdered two Israelis in Tiberias. For good reason Arab PLO supporters carried him on their shoulders and chanted "Jackson! Arafat!"

Finally, he refuses to disassociate himself from Louis Farrakhan, who proudly identifies himself as an antisemite and calls Judaism "a gutter religion."

Despite all this and more, there are those who contend that Rev. Jackson is not an antisemite. They point out that he has Jewish advisors and Jewish friends, and that in his heart does not hate all Jews. Apparently, many people, Jews included, in the aftermath of Nazism and the Holocaust, believe that in order to qualify as an antisemite, one must, as the Nazis did, hate all Jews.

But if antisemitic means having to hate every Jew, then the Nazis were this century's only antisemites. And Stalin, Brezhnev, Arafat, and the sponsors of the U.N.'s Zionism is Racism resolution were not antisemites, since they had or have Jewish friends. That someone does not hate all Jews is

irrelevant to ascertaining whether he is an enemy of the Jewish people. When you say and do what Jesse Jackson has said about and done to the Jewish people, you are an enemy of the Jews, even if in your heart you do not hate every Jew. I do believe that in his heart Jesse Jackson does not hate all Jews. So what?

Louis Farrakhan, on the other hand, does hate the Jews and Judaism, and Jackson's unwillingness to condemn this antisemite and white-hating racist provided yet more evidence of his moral stature. A moral man would disassociate himself from whatever Farrakhan stands for. A man of God would declare Farrakhan a sinner who should repent. He would proclaim his disassociation from Farrakhan as categorically as Ronald Reagan declared his from the Ku Klux Klan. When the Klan endorsed the President, he said he was embarrassed by their support, and that he rejects them and everything they stand for. This is what Jesse Jackson should have said about Farrakhan. But when Jackson is asked about Farrakhan, instead of attacking Farrakhan, he attacks the questioner. He either attacks the press for being under Jewish influence, or he brands the question racist, or protests that Farrakhan is not the issue, or claims that since he, Jackson, is a man of God, he must hold out his hand of reconciliation to everyone.

That Jackson is an enemy of the Jewish people is evident to virtually every Jew. What is not evident to Jews, and needs most forcefully to be articulated, is that Jackson's antisemitism, like that of all other antisemites, tells us far more about the man than just his attitude to Jews.

### Jackson Versus Democracy

One consequence of the dismissal of Jackson as the Jews' problem has been the virtual ignoring of his sympathy for anti-democratic regimes. Jesse Jackson likes tyrannies and tyrants (of the Left), and dislikes Western democratic institutions.

When Jesse Jackson travelled around the world to hug Yasser Arafat, nearly everyone, Jew and non-Jew, reacted to the Jewish element, as if hugging the world's leading terrorist is solely a Jewish issue. Those who understand antisemitism, however, suspected that more was involved. Suspicions were confirmed when he later embraced Hafez Assad, just a year after the Syrian tyrant had exterminated 20,000 of his opponents, and when he then embraced Fidel Castro.

Willie Brown, California State Assembly Majority leader, *defending* Mr. Jackson's embrace of Fidel Castro, said that we have to understand that Jesse Jackson has an affinity for Third World people like Castro. While Brown meant it positively, those of us who regard Assad and Castro as unworthy of a decent person's affinity, do not regard Brown's descriptions as complimentary.

After Jackson hugged Yasser Arafat and Assad, William Buckley wrote that we ought to have a rule: If you have to meet with a tyrant who has murdered great numbers of his own people and who governs them ruthlessly, at least do not hug him. Shake his hand, if you must. Why hug him, why give an Arafat a kiss?

The answer is that Jesse Jackson likes such people. Even more than his hugs, his words reveal his admiration for anti-Western tyrants and movements. For example, he

praised Arafat as "my friend and the friend of justice and humanity," and the PLO as "a spirit . . . it's bred in children . . . it is a spiritual thing, the PLO." (He is right about its being bred in children. Perhaps Jackson was referring to the graduation exercise for young PLO recruits. To see whether their 15-year-old graduates have mastered the ability not to be squeamish, the boys have to tear apart live chickens or rabbits with their bare hands. That is "the PLO spirit" that is bred in children.)

Mr. Jackson also likes Mr. Assad, who is described by human rights organizations as among the bloodiest dictators in the world. When President Reagan's emissary was to meet with Assad, the emissary publicly explained that in view of the Syrian leader's brutality, it was distasteful to meet him. Jesse Jackson criticized the envoy, saying that unlike Reagan's administration's people, "I feel a kinship" with Assad. Then, on national television, Jackson added that Assad "is really a human at heart."

Those who have lived under tyranny best understand the big lie that underlies Jackson's so-called "moral offensive" in meeting with Third World dictators. Witness the reaction of Andre Vargas Gomez, a former Cuban diplomat and democratic dissident. Despite his joy at being released by Castro to Jesse Jackson after 20 years in a Cuban prison camp, Mr. Vargas Gomez declared that "To go to Cuba to join on 'a moral offensive' with Fidel Castro is a moral offense."

Arafat, Assad, and Castro are not the only dictators and terrorists with whom Mr. Jackson has an affinity. When asked his opinion of the IRA (Irish Republican Army), Jackson replied, "I feel an identity with its mission."

The Khmer Rouge provides yet another example. Though I am a Jew who holds the term Holocaust almost sacred, I am forced to apply that label to what the Khmer Rouge (Communist Cambodians) did to the Cambodian people five years ago. They murdered two million of the six million Cambodians—one out of every three, the same percentage as that of Jews murdered by the Nazis. And what is Jesse Jackson's assessment of the Khmer Rouge? "Unfortunately, sometimes the best of people lose their way."

Given Jackson's values, it was easy to predict his reaction to the Sandinistas. They have all the attributes he most admires—they are Third World, Communist, building a tyranny, and hate America. And indeed Mr. Jackson waxes euphoric over Nicaragua's dictators. "They are," he says, "on the right side of history, and they are leading Nicaragua to democracy."

Perhaps the finest summary of Mr. Jackson's view of tyrants and terrorists, was that of Martin Peretz, editor of *The New Republic*: "Virtually every time Jesse Jackson opens his mouth on foreign affairs, he bolsters the confidence of tyrants and terrorists around the world that they have plenty of friends in America."

## Jackson Versus America

If people understood the meaning of Jackson's anti-semitism, they would also understand the threat that Jackson poses to America. From his statements and attitudes it is fair to say that he hates this country.

In 1981, when more than twenty black children in Atlanta were murdered, and the black community there

was in a state of panic, Jesse Jackson announced that "It is open season on black people. . . . These murders can only be understood in the context of affirmative action and Ronald Reagan's conservative politics." Jesse Jackson publicly blamed white America and the Reagan administration for the murders of black children. This was a libel whose only possible intent was to incite blacks to hate whites. For that charge alone, Jackson should have been drummed out of public life. Yet he has been apparently accountable for nothing he says or does. (A black man was later charged with the murders.)

"America," Jackson told a *Playboy* interviewer, "is not known for her capacity to love and heal but for her capacity to organize and kill."

Jackson's constant references to the Reagan administration as a "repressive regime" are also worth noting. He uses much harsher words for America's democratically elected government than for any Communist or Third World tyranny. "Regime" is also instructive. It is rarely used to describe democracies—which is precisely why he uses the term. In fact, given his sympathy for tyrants, his view of America as "repressive," and his belief that Nicaragua is a democracy, there is every reason to conclude that this man either does not understand democracy or actually opposes it.

## A Tragedy for Black Americans

Despite his great popularity among blacks, and the pride he instilled in many of them by being the first black to mount a serious campaign for the presidential nomination of a major party, Jackson is a tragedy for the black people of the United States.

First, he has created or greatly increased black-white tensions. Just as Americans, both black and white, were beginning to believe that healing was taking place after the horror of slavery and the evils of segregation, when Americans were beginning to see one another as Martin Luther King wanted, through colorblind eyes, Jesse Jackson re-injected color into American life.

During the campaign for the Democrats' presidential nomination, almost every time Jackson spoke he increased black-white tensions. Jackson alienates sympathetic whites from both blacks and Democrats. Any major black politician would have received more white votes in the Democratic primaries than Jackson did. Jesse Jackson is part of the reason the Democratic ticket lost 49 states. The "Rainbow Coalition" had no white in it. For blacks to have as their leader a man who is detested by white America may be emotionally cathartic for many black people but it is highly injurious to black progress. Second, Jackson is doing blacks a terrible disservice by leading them to believe that white racism is the root of their problems. We blacks, he is telling them, are hated and even murdered by whites (recall his blaming white America for the murders of the black children in Atlanta). We blacks, he ceaselessly communicates, are *victims*. *Our problems emanate from white America*. This is unfair to whites, but it is devastating to blacks.

Some blacks, like the Hoover Institute's Tom Sowell, recognize this. They protest that Jackson and white liberals who share Jackson's position are worsening the black

plight by telling blacks that they can do little to help themselves; their problems are caused by others—whites, Republicans, Congress—and the solutions will be delivered by others.

I am keenly aware of the pride that Jackson has instilled in innumerable blacks. But beyond that he has helped few blacks but himself. Any minority group can blame its problems on prejudice. But unless that prejudice is truly paralyzing, such notions are a terrible disservice to members of that group.

Thus, while it is bad for whites to be cast as the blacks' villains, most whites go back to a home, a family, and a job. But the poor black who believes a Jesse Jackson and some white liberals, gets it into his mind that he is a victim, helpless until bailed out by others. Jackson is communicating to him that he is not the master of his fate, the white man is. Only the white man and his money can help him. Some black scholars now acknowledge what Senator Daniel Patrick Moynihan long ago noted, that the greatest black problems are no longer white racism and they are rarely solvable by infusions of government funds. Were Jesse Jackson a black leader rather than a black demagogue, he would address those problems which ultimately blacks themselves must solve.

For example, more than half of the blacks born every year in this country are born to unmarried women. Born out of wedlock, the *majority* of black children grow up fatherless. There are more black girls who give birth during high school than black girls who graduate from college. Are these catastrophic problems Ronald Reagan's fault? Are they a result of white racism? If white racism is at fault, the black family should have collapsed during the worst racism—slavery—and during official racial segregation. Yet, as recently as the 1930's, in a much more racist America, the black divorce rate was lower than that of whites.

The fact is that most black problems, such as the crumbling black family, and a violent crime rate four times in excess of the black percentage of the population, are precisely that, black problems. The notion that whites and government must—or even can—solve those problems only serves to prevent blacks from confronting their own problems and to perpetuate black dependence. Had Jesse Jackson confronted the breakdown of values which is at the core of so many black problems, he would have made a seminal contribution to his people and been regarded by most Americans as a leader rather than as a demagogue. With his charisma, he could have led blacks by telling them not what they want to hear, but what they need to hear. Instead, he blames whites, the President, Republicans, and Jews for black problems and focuses on the PLO instead of the disintegrating black family.

Another aspect of the Jackson tragedy for blacks is revealed by an old statement by the black novelist, James Baldwin. "Whenever I go to a white writer's congress," wrote Baldwin, "I have a method for figuring out whether my colleagues are racist. It consists of saying stupid things and supporting absurd theories. If they listen to me respectfully and then burst into applause, there's no doubt about it, a group of racist pigs." Nothing better sums up many Democrats' and liberals' reactions to Rev. Jackson.

Baldwin's statement explains why whites who regard blacks as their equals must feel free to call Jesse Jackson an

anti-democratic, anti-American, antisemitic demagogue. When a white who is sympathetic to blacks says that to blacks (not merely to whites when blacks are not around), it is clear that he takes blacks seriously. Jesse Jackson's claims to black leadership through the constant invocation of Martin Luther King, Jr.'s name, as if he is that great man's moral heir, are Orwellian to those who recall King's views on America, Jews, Israel and Communist tyrannies. Contrast the anti-Zionism of Jackson with Martin Luther King's attitude toward Zionism. At Harvard in 1968, when a black radical student said that Zionism is racism, Rev. King angrily told the student that anti-Zionism is merely a codeword for antisemitism and he should never repeat that slander.

In a far tougher time in American history, Martin Luther King knew how to unite black and white and Jew and Christian. In a far better time, Jesse Jackson, claiming King's mantle to black leadership, is working to tear King's painstakingly won unity asunder.

### Jackson and the Liberal Democrats

Despite Jackson's antisemitism and anti-Americanism, the Democratic Party's reaction was, in Baldwin's words, to "listen respectfully" because Jackson is black. Democratic leaders felt that if they condemn Jackson's antisemitism, anti-Americanism, or support for terrorists and Third World tyrants, blacks would abandon the Democratic ticket. This was based on one or more of these suppositions:

1. Nearly all black Americans share Jesse Jackson's views.
2. Jesse Jackson is not worth responding to. If we just "listen respectfully" to him irrespective of his values, nearly all blacks will support the Democrats.
3. Nearly all black Americans support Jackson because he is black, not because of his radical views.
4. Many liberal Democrats have little trouble with Jackson's radical views.

If the first is true, Mr. Mondale should have taken issue with Jackson for America's and the Democrats' sake. He should have let black America know that antisemitism, anti-Americanism, and anti-democratic values have no place in his party, and let the electoral chips fall where they may.

If the second is true, the Democrats are precisely the type of racists to which James Baldwin referred. If the third is correct, the Democrats are playing a dangerous game. Big Lies work because they are first perceived as unimportant lies. The fourth *is* true, and worth analyzing.

To most Jews and to all who oppose appeasement of tyrants, Jesse Jackson's trip to Syria and his praise of Assad were reprehensible. But not to many liberal Democrats. Senator Ted Kennedy, for example, perhaps the most popular Democrat and liberal in the country, deeply admired Jesse Jackson's trip to Syria. "This personal initiative by Rev. Jackson," said the Massachusetts senator, "will rank as one of the finest by a private citizen in the history of international relations."

Within the liberal and Democratic establishments, only some Jews took exception to the refusal of liberals to attack Jackson. One of the leading liberals in Jewish life, Rabbi Alexander Schindler, head of the Union of American Hebrew Congregations, and past head of the Conference of Presidents of Major American Jewish Organizations,

admitted as much. Even he began to question the moral credibility of his liberal friends. In an essay in the *New York Times*, he asked, "Where are our liberal allies now that we need them; where's the National Council of Churches; where's the National Council of Bishops?"

Rabbi Schindler's question was right but his list was too short. He should have also asked where were all the liberal writers, commentators, politicians? And why did the Democrats reject a platform plank condemning antisemitism and racism? Rabbi Schindler should also have asked an equally revealing question. Where were the conservatives, when the Jews needed them? The answer would have been so embarrassing, however, that the rabbi understandably avoided asking the question. For, by and large, conservatives were writing the truth about Jesse Jackson's antisemitism, anti-Americanism, and hostility to democracy. George Will, William Buckley, William Safire, and *Commentary* Magazine were screaming throughout the campaign that the emperor was naked. Of course there was one liberal exception, Martin Peretz and his magnificent *New Republic*. But Peretz is an anomaly who lives in his own rarefied world, neither liberal nor conservative, just moral.

Let us, then, try to answer Rabbi Schindler's question: Why have liberals and Democrats been so unwilling to confront Rev. Jackson?

One obvious reason is that it is these very same liberal Democrats who have helped bring us to the state where a man with Jesse Jackson's views could run for President of the United States. Too many liberals have made anti-American rhetoric respectable. Liberal Democrats have rendered us accustomed to the morally lopsided view of the world in which the United States, which keeps every democracy on earth alive, is a source of evil, and that Communism is somehow a noble alternative for the Third World. That is why we are not shocked when a man seeking the Democratic presidential nomination visits a Communist state, hails its totalitarian anti-American rulers, and condemns the United States as the major force for evil in Central America.

For Jews there is a critical lesson in this. Jesse Jackson represents the chickens coming home to roost for Jews on the Left. These Jews, who so disproportionately helped to create domestic radicalism and render anti-American radical rhetoric respectable, have created an anti-Jewish Frankenstein. If you constantly attack American foreign policy as immoral, as so many Jews have done from Vietnam to El Salvador, then expect American support for Israel to be

attacked as well. Third Worlders like Jesse Jackson are not going to be pro-Sandinista, support anti-Western national liberation movements, and then oppose the PLO. For the Left, for Third World advocates, and for others who condemn American "imperialism," American support of Israel is considered as anti-Third World and reactionary as its policies in Central America.

American Jews should wake up to the reality that American strength and willingness to use that strength are inextricably linked to the survival of Israel and of every other democracy. Too many Jews, in their un-Jewish equation of arms and war with immorality, oppose virtually any strengthening of American defenses, but then demand that America be very strong when it comes to Israel.

## Conclusion

Luckily for the Jews, the Democrats did not condemn Jackson once the Jews began attacking him. Just as the Jews were blamed for the downfall of Andrew Young—even though his comments at the United Nations about America having thousands of political prisoners just like the Soviet Union does, and about the saintliness of the Ayatollah Khomeini had already rendered him an embarrassment to the Carter administration—the Jews would have been blamed for the far more serious crime of bringing down a man whom many blacks regard as a virtual messiah.

Jews, however, have suffered enough from denying others' messiahs. With regard to the Reverend Jackson, the Jews for their own sake should now hold their peace. We have said quite enough for those who want to hear to have heard. Now let non-Jews who cherish democracy, wish to improve black-white relations, love America, and want to prevent antisemitism from becoming respectable see to it that Jesse Jackson's absence from the public stage remains permanent.

Jewish problems are humanity's problems, and until non-Jews learn this they will constantly get hurt by the people who hurt us. If I could, as a Jew, make one point to America and the West, it is precisely that. We Jews never asked for this role, but we have it. Unwillingly and unwittingly, it fell upon the Jews of the United States of America, in the year 1984, to be the moral litmus test of a man named Jesse Jackson.

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## Why the Jews?

Dennis Prager  
Joseph Telushkin

### Why Jew-Hatred Is Unique

Hatred of the Jew has been humanity's greatest hatred. While hatred of other groups has always existed, no hatred has been as universal, as deep, or as permanent as antisemitism.

The Jews have been objects of hatred in pagan, religious, and secular societies. Fascists have accused them of being Communists, and Communists have branded them capitalists. Jews who live in non-Jewish societies have been accused of having dual loyalties, and Jews who live in the Jewish state have been condemned as "racists." Poor Jews are bullied, and rich Jews are resented. Jews have been branded as both rootless cosmopolitans and ethnic chauvinists. Jews who assimilate are often called a fifth column, while those who stay together often spark hatred for remaining different. Literally, hundreds of millions of people have believed that the Jews drink the blood of non-Jews, that they cause plagues and poison wells, that they plan to conquer the world, and that they murdered God Himself.

The *universality* of antisemitism is attested to by innumerable facts, the most dramatic being that Jews have been expelled from nearly every country in which they have resided. Jews were expelled from England in 1290, France in 1306 and 1394, Hungary between 1349 and 1360, Austria in 1421, numerous localities in Germany between the fourteenth and sixteenth centuries, Lithuania in 1445 and 1495, Spain in 1492, Portugal in 1497, and Bohemia and Moravia in 1744-45. Between the fifteenth century and 1772, Jews were not allowed into Russia, and when finally admitted, they were restricted to one area, the Pale of Settlement. Between 1948 and 1967 nearly all the Jews of Aden, Algeria, Egypt, Iraq, Syria, and Yemen, though not officially expelled, fled these countries, fearing for their lives.

The *depth* of antisemitism is evidenced by the frequency with which hostility against Jews has gone far beyond discrimination and erupted into sustained violence. In nearly every country where Jews have lived, they have at some time been subjected to beatings, torture, and murder, solely because they were Jews. In the Russian Empire during the nineteenth and twentieth centuries, mass beatings and murders of Jews were so common that a word, *pogrom*, was coined to describe such incidents. And these pogroms were viewed by their antisemitic perpetrators as being of such significance that they were equated with the saving of Russia.

On a number of occasions even beating and murdering Jewish communities were not deemed sufficient. Anti-

semitic passions have run so deep that only the actual annihilation of the Jewish people could solve what came to be called the "Jewish Problem." The basic source of ancient Jewish history, the Bible, depicts two attempts to destroy the Jewish people, the attempt by Pharaoh and the Egyptians (*Exodus* 1:15-22) and that of Haman and the Persians (*Book of Esther*). While it is true that the historicity of these biblical accounts has not been proven or disproven by nonbiblical sources, few would dispute the supposition that in ancient times attempts were made to destroy the Jews. Indeed the first recorded reference to Jews in non-Jewish sources, the Mernephta stele, written by an Egyptian king about 1220 B.C.E., states "Israel is no more." Jewish writings from the earliest times until the present are replete with references to attempts by non-Jews to destroy the Jewish people. *Psalms* 83:5 describes the enemies of the Jews as proponents of genocide: "Come, and let us cut them off from being a nation, that the Name of Israel may no more be remembered." Just how precarious Jews have viewed their survival is reflected in a statement from the ancient and still recited Passover Haggadah: "In every generation they rise against us in order to annihilate us."

On two occasions in the last 350 years annihilation campaigns have been waged against the Jews: the Chmelnitzky massacres in Eastern Europe in 1648-49, and the Nazi destruction of Jews throughout Europe between 1939 and 1945.

For various reasons the Chmelnitzky massacres are today not well known among Jews and virtually unknown among non-Jews; perhaps the Holocaust tends to overshadow all previous Jewish sufferings. Yet without denying the unique aspects of the Nazi Holocaust, we are obliged to cite a number of significant similarities between it and the Chmelnitzky massacres. In both instances all Jews, including infants, were targeted for murder; the general populace nearly always joined in the attacks; and the torture and degradation of Jews were an integral part of the murderers' procedures. These characteristics are evidenced by the following contemporaneous description of a typical Chmelnitzky massacre:

Some of them [the Jews] had their skins flayed off them and their flesh was flung to the dogs. The hands and feet of others were cut off and they were flung onto the roadway where carts ran over them and they were trodden underfoot by horse. . . . And many were buried alive. Children were slaughtered in their mothers' bosoms and many children were torn apart like fish. They ripped up the bellies of pregnant women, took out the unborn children, and flung them in their faces. They tore open the bellies of some of them and placed a living cat within the belly and left them alive thus, first cutting off their hands so that they should not be able to take the living cat out of the belly . . . and there was never an unnatural death in the world that they did not inflict upon them.

The *permanence* (as well as depth) of antisemitism is attested to by the obsessive attention given to the "Jewish Problem" by antisemites throughout history. *At one time or another nearly every one of the world's greatest powers that has had a large Jewish population has regarded this group, which never constituted more than a small percentage of the population, as an enemy.* To the Roman Empire in the first century, the Christian world for over fifteen centuries, the Nazi Reich, and to the Arabs, Muslims, and the Soviet Union today, the Jews have been or are regarded as an insufferable threat.

Jews have been perceived as so dangerous that even after their expulsion or destruction hatred and fear of them remain. The depiction of Jews as ritual murderers of young Christian children in Chaucer's "Prioress's Tale" in *The Canterbury Tales* one hundred years after all Jews had been expelled from England, and the characterization of Jews as usurers who wish to collect their interest in flesh in Shakespeare's *The Merchant of Venice* three hundred years after the Jewish expulsion, attest to the durability of antisemitism. A contemporary example is Poland in 1968 when for months the greatest issue on Polish radio, television, and in Polish newspapers was the "Unmasking of Zionists in Poland." Of the 33 million citizens of Poland in 1968, the Jews numbered about 20,000, or less than one-fifteenth of one percent.

How are the universality, depth, and permanence of antisemitism to be explained? Why such hatred and fear of people who never constituted more than a small minority among those who most hated and feared them? Why, nearly always and nearly everywhere, the Jews?

Many answers have been offered by scholars. These include, most commonly, economic factors, the need for scapegoats, ethnic hatred, xenophobia, resentment of Jewish affluence and professional success, and religious bigotry. But ultimately these answers do not explain antisemitism; they only explain what factors have *exacerbated* antisemitism and caused it to erupt in a given circumstance. None accounts for the universality, depth, and persistence of antisemitism. In fact, we have encountered virtually no study of antisemitism that even attempts to offer a universal explanation of Jew-hatred. Nearly every study of antisemitism consists almost solely of historical narrative, claiming implicitly that no universal reason for antisemitism exists.

We reject this approach. To ignore the question of ultimate causation, or to deny that there are ultimate causes for antisemitism, contradicts both common sense and history. Antisemitism has existed too long and in too many disparate cultures to ignore the problem of ultimate cause and/or to claim that new or indigenous factors are responsible every time it erupts. Factors specific to a given society help account for the manner or time in which antisemitism erupts, but they do not explain its genesis—why antisemitism at all? To cite but one example, the depressed economy in Germany in the 1920s and 1930s may help to explain why and when the Nazis came to power, but it does not explain why Nazis hated Jews, let alone why they wanted to murder every Jew in the world. Economic depressions do not account for gas chambers.

The very consistency of the passions Jews have aroused demands a consistent explanation. Ancient Egyptians,

Greeks, and Romans, medieval and many modern Christians and Muslims, and Nazis and Communists have perhaps only one thing in common: they have all counted the Jews as their enemy, often their greatest enemy. Why?

This question has been posed only by modern Jews. From the recorded beginnings of Jewish history until the modern age, Jews never asked, "Why the Jews?" They knew exactly why. Throughout their history Jews have regarded Jew-hatred as an inevitable consequence of their Jewishness. Contrary to modern understandings of antisemitism, the age-old Jewish understanding of antisemitism does posit a universal reason for Jew-hatred: Judaism. And the historical record confirms the traditional Jewish view of antisemitism that the Jews were hated because of distinctly Jewish factors. Modern attempts to deJudaize antisemitism, to attribute it to economic, social, and political reasons, and universalize it into merely another instance of bigotry are as opposed to the facts of Jewish history as they are to the historical Jewish understanding of antisemitism.

Antisemites have not opposed Jews because Jews are affluent—poor Jews have always been as hated; or strong—weak Jews have simply invited antisemitic bullies; or because Jews may have unpleasant personalities—kindly Jews have never been spared by antisemites; or because ruling classes focus worker discontent onto Jews—precapitalist and contemporary noncapitalist societies such as those of the Soviet Union and other Communist states have been considerably more antisemitic than capitalist societies. Antisemites have hated Jews because Jews are Jewish. Christian antisemites ceased hating rich Jews when they became Christians. The same has held true for virtually all other antisemites except the Nazis, whom we shall discuss later.

The ultimate cause of antisemitism is that which has made Jews Jewish—Judaism. There are four basic reasons for this and each revolves around the theme of a Jewish *challenge* to the values of non-Jews.

1. For thousands of years Judaism has consisted of three components: God, Torah, and Israel; that is, the Jewish (conception of) God, Jewish law, and Jewish nationhood. Jews' allegiance to any of these components has been a major source of antisemitism because it has rendered the Jew an outsider, and most important, it has been regarded by non-Jews (often correctly) as challenging the validity of the non-Jews' god(s), law(s), and/or national allegiance.

By affirming what they considered to be the one and only God of all mankind, thereby denying legitimacy to everyone else's gods, the Jews entered history—and have often been since—at war with other people's most cherished values. The Jews compounded this hostility by living by their own all-encompassing set of laws in addition to or even instead of the laws of their non-Jewish neighbors. And by continually asserting their own national identity in addition to or instead of the national identity of the non-Jews among whom they lived, Jews have created or intensified antisemitic passions.

2. From its earliest days the *raison d'être* of Judaism has been to change the world for the better (in the words of an ancient Jewish prayer still recited daily, "to perfect the world under the rule of God"). This attempt to change the world, to challenge the gods, religious or secular, of the societies around them, and to make moral demands upon

others (even when not done expressly in the name of Judaism) has constantly been a source of tension between Jews and non-Jews.

3. As if the above were not enough, Judaism has also held from the earliest time that the Jews were chosen by God to achieve this mission of perfecting the world. This doctrine of the Jews' divine election has been a major cause of antisemitism.

4. As a result of the Jews' commitment to Judaism, they have led higher quality lives than their non-Jewish neighbors in almost every society in which they have lived. This higher quality of life has expressed itself in a variety of ways. To cite but a few examples: Jews have nearly always been better educated; Jewish family life has usually been far more stable; Jews aided one another considerably more than their non-Jewish neighbors aided each other; and Jews have been far less likely to become drunk, beat their wives, abandon their children, and the like. As a result of these factors, the quality of life of the average Jew, no matter how poor, was higher than that of a comparable non-Jew in that society.

This higher quality of life among Jews, which, as we shall show, directly results from Judaism, has challenged non-Jews and provoked profound envy and hostility. In this way, too, Judaism has been the source of antisemitism.

Once we perceive that it is Judaism which is the root cause of antisemitism, otherwise irrational and inexplicable aspects of antisemitism become rationally explicable.

We now understand why so many non-Jews have regarded the mere existence of Jews—no matter how few—as terribly threatening. The mere existence of the Jews, with their different values and allegiances, constituted a threat to the prevailing order.

Since Judaism is the root cause of antisemitism, Jews, *unlike victims of racial or ethnic prejudice*, could in every instance of antisemitism, except Nazism, escape persecution. For thousands of years and until this day, Jews who abandoned their Jewish identity and assumed the majority's religious and national identity were no longer persecuted.\*

For these reasons, Jews have always seen antisemitism as the somewhat inevitable and often quite rational, though of course immoral, response to Judaism. Thus, Jews until the modern era, and religious Jews to this day, would describe every Jew murdered by an antisemite not as a victim of ethnic prejudice but as having died *al kiddush hashem*, a martyr to the cause of Judaism, sanctifying the name of God before the world.

Once one understands why Judaism has precipitated antisemitism, the unique universality, depth, and permanence of Jew-hatred also become understandable. It takes infinitely more than economic tensions or racial prejudice to create the animosity—so often to the point of torturing children and murdering whole communities—that Jews have created throughout their long history. Only something representing a threat to the core values, allegiances, and beliefs of others could arouse such universal, deep, and lasting hatred. This Judaism has done.

That Judaism, rather than race or economics, is at the root of antisemitism also helps to explain why totalitarian regimes are inevitably antisemitic. Totalitarian regimes by definition aim to control the totality of their citizens' lives

and can therefore tolerate no uncontrolled religious or national expressions, both of which are part of Judaism.

Once the Jewish bases of antisemitism are recognized, the only solutions to the "Jewish Problem," as far as antisemites are concerned, are obvious. The Jews must either convert, be expelled, or be murdered. Indeed, in the 1880s, the Russian czar's procurator of the Holy Synod and architect of Russian government policy at the time, Constantine Pobedonostsev, is said to have offered precisely this advice. One-third of the Jews living in the Russian Empire, he said, should be converted to Christianity, one-third should be expelled from the empire, and one-third should be put to death. In fact, for the last two thousand years, this has repeatedly been the chronological order of antisemitic acts. First, attempts would be made to convert the Jews. When the Jews refused, they were often expelled. And when even expulsion failed to solve the "Jewish Problem," there remained one "Final Solution," which is precisely the name the Nazis gave to their plan to murder all the Jews.

It is also clear that antisemitism is not ethnic or racial prejudice, though it obviously shares certain features with them. Antisemites persecuted Jews for the same reasons Romans persecuted Christians, Nazis tortured members of the Resistance, and Soviets imprison dissidents. In each instance the group is persecuted because its different beliefs represent a threat to the persecuting group. This hatred must be understood as being very different from a prejudice. Blacks in America, for example, have been discriminated against because of the physical fact of their blackness, not because of specific Black ideas or beliefs which they represent. Hatred of Blacks is racial prejudice. Blacks cannot stop being Black. But Soviet dissidents can stop being dissenters, and a Jew has always been able to, and in general still can, stop being a Jew. The single exception to this rule has been Nazi antisemitism. But even this apparent exception confirms the Jewish basis of antisemitism. The Nazis simply maintained that Jews could never really become non-Jews, that no matter how much Jews may consciously attempt to appear and behave like non-Jews, they nevertheless retain the values of Judaism. Nazi anti-Jewish "racism" emanated from a hatred of Judaism and what Jews represent. Nazi racism is *ex post facto*; first came the antisemitism, then came the racist doctrine to explain it.

Antisemitism is, therefore, as Jews have always regarded it: a response to Jews and their way of life. The charges made against Jews, that they poison wells, drink blood, plot to take over the governments of the world, or control world finance, are hallucinatory. But the roots of antisemitism are not. The real reasons antisemites hate Jews and the accusations they make against them are not necessarily the same. This is hardly uncommon. When people harbor hatreds, individually or communally, they rarely articulate rationally the reasons for their hatred.

We should not be so naive as to regard all antisemitic accusations as the reasons for the antisemitism. For example, the modern belief that economic factors cause antisemitism, besides confusing exacerbating factors with causes of antisemitism, grants the accusations of the antisemites far too much credence. It is reminiscent of some historians' preoccupation with determining the historical

accuracy of the Christian claim that the Jews killed Jesus, because Christian antisemites called Jews "Christ killers," as if proving one way or another would end Christian antisemitism. The question for those wishing to understand the roots of antisemitism is not whether some Jews helped execute Jesus around the year 30 C.E. or how great a role Jews played in the German economy. The question is why, to begin with, people hate Jews. The answer is Judaism, its distinctiveness and its challenge.

### The Meaning of Antisemitism for Non-Jews

Antisemitism is a Jewish problem, but non-Jews make a most self-destructive error when they dismiss it as only the Jews' problem. Treatment of the Jews has served as one of humanity's moral barometers. Watch how a nation, religion, or political movement treats Jews, and you have an early and deadly accurate picture of that group's intentions toward others.

Moral non-Jews who fail to act against antisemites inevitably suffer from them. Nothing about Jew-hatred is clearer than this. Jew-haters begin with Jews but never end with Jews, as antisemitism is ultimately a hatred of higher standards. The antisemites first wish to destroy the perceived embodiment of that higher call to the good, the Jews. But they do not hate the Jews alone. They hate whatever and whoever represents a higher value, a moral challenge. Whoever sees antisemitism as only some aberrational hatred on the part of an otherwise morally acceptable group does not understand antisemitism. So long as there are good people, the Jews will never be the only targets of antisemites.

A particularly clear contemporary example of one such target is the United States. Those who hate the Jewish nation are often the most likely to hate America as well. And almost as consistently as Jew-hatred, America-hatred has become a moral litmus test of nations, regimes, and individuals. America represents freedom, a higher quality of life, and a willingness to fight for its values. These qualities are despised by regimes characterized by tyranny and socioeconomic failure, and by individuals in the West who support such regimes or who wish to denigrate America for reasons akin to those of antisemites in their denigration of Jews. Both supporters and haters of America know that with all its flaws it alone stands between democracy and the ascent of tyranny throughout the world.

Thus, it is small surprise that among tyrannical regimes and their defenders, America and Israel are so often identified as the same enemy. This is not merely a consequence of America's standing alone behind Israel; the United States has aided various Arab countries very generously, and it has on some critical occasions backed Arab regimes (such as Nasser's Egypt in 1956 and Saudi Arabia in 1981) against Israel. This hostility is aroused largely because America and Israel represent democracy, a higher quality of life, and a willingness to confront despotism.

Likewise, within the democratic West itself, so often the individuals who smear America's name attempt to do the same to Israel's. For example, *The Village Voice's* Alexander Cockburn, a leftist columnist widely known for his scathing attacks on America, has compared Israel in

Lebanon to the Nazis in Poland. There is a desire among opponents of Israel (and America), in the eloquent words of *The New Republic's* editor Martin Peretz, "to try to establish a parity of immorality" between Israel and its enemies. The reason for this is that the Jewish nation (again, like America) has offered itself, and is perceived, as a moral beacon; hence many individuals wish to portray it as negatively as possible. This explains the unparalleled preoccupation with Israel's (and America's) flaws. And the Jews continue to be aware of their moral challenge: In July 1982, *Newsweek's* James Pringle asked an Israeli soldier guarding PLO and Syrian prisoners how the latter were treated. "There is no torture," answered the Israeli soldier, "because we are Jews and Jewish people have hearts."

The same mentality which compares a Lyndon Johnson to Nazi war criminals compares a Menachem Begin to Yasser Arafat. Through such exercises of "parity of immorality" America is made to appear morally indistinguishable from the other superpower, the Soviet Union, and Israel is depicted as morally little better than its enemies. To cite one other example, the nationally renowned political cartoonist Conrad depicted these moral equivalences during one week's cartoons in the *Los Angeles Times*. He showed Menachem Begin staring into a mirror which reflected the face of Arafat (July 9, 1982). Later in the week (July 11), the Pulitzer Prize-winning cartoonist drew the Iron Curtain in the form of an American flag. Israel is morally equivalent to the PLO; America is the moral equivalent of the Soviets.

Yet despite all this hatred, America remains the dreamed-for haven of the world's oppressed; and Israel remains an embattled democracy in the midst of authoritarian states, and the birthplace of the kibbutz to which tens of thousands of youth from around the world turn for a living lesson in human equality.\*\*

America today with all its imperfections represents a model of something better, fighting for its ideals and in so doing constituting a moral challenge to others. But the Jews have played this role for millennia. The Jews might be described as humanity's miner's canary. Just as the death of canaries warns miners of noxious fumes, so the death of Jews warns civilized nations of noxious moral fumes. But despite these universal ramifications of Jew-hatred few heed these warnings. Examples abound.

Many in the Western democracies dismissed the Nazis' antisemitism as a bad feature of people who otherwise could be lived with. But had the antisemitism of Hitler and the Nazis been perceived to be the evil it was, had therefore Hitler and the Nazis been perceived to be the evil they were, then good nations would have opposed Hitler earlier and saved not only six million Jews but tens of millions of others.

Before Idi Amin began to butcher hundreds of thousands of Ugandan Christians, he announced his hatred of Israel and his admiration for Hitler's "Final Solution." But only Jews, and America, whose ambassador protested, listened; the rest of the world ignored Amin's antisemitism—that was the Jews' problem. But, as then United States ambassador to the United Nations Daniel Patrick Moynihan pointed out: "It is no accident" that the "racist murderer" Idi Amin called for the extinction of Israel. "For Israel is a democracy and it is simply the fact that despotisms will

seek whatever opportunities come to hand to destroy that which threatens them most, which is democracy.”

One of the first acts of the Ayatollah Ruhollah Khomeini after assuming power in Iran was the takeover of the Israeli embassy in Tehran. That too was dismissed as the Jews' problem—until the Iranians did the same thing to the American embassy.

The Arab and Muslim hatred of Israel has long been dismissed by many in the West as a Jewish problem which ultimately reveals little about the Arabs or Muslim states. But gradually it has become clear that the hatred of Jewish independence displayed by the Arab Muslim states is not some unrepresentative quirk, but a moral indicator of some precision. As the Christians of Lebanon, who have suffered far worse from Muslim hatred than have the Jews of Israel, have learned, Arab leaders who call for wars to annihilate Zionism are not otherwise tolerant, democracy-loving gentlemen. Indeed, there is often a direct correlation between the ferocity of a Muslim leader's hatred of the Jewish state and his hatred of democracy and other Western values. Iran's Khomeini, Libya's Qaddafi, and Iraq's Hussein are three such examples. Conversely, Arab and other Middle Eastern Muslim societies that are less characterized by despotism and wanton cruelty, such as Tunisia and Turkey, are also characterized by a greater tolerance of the Jews.

The Soviet Union provides another contemporary example of a state whose hostility to Jews is both an indicator of its immoral nature and a warning of the threat it poses to those societies which hold democracy and justice as primary values. Those in the West who regard the Soviet Jewish problem as solely a Jewish problem do a terrible disservice to the other religious groups and nationalities in the Soviet Union whose plights are not as publicized; and they do the West a disservice by preventing it from confronting the evil nature of the Soviet regime.

Jew-hatred and its latest incarnation, Israel-hatred, are the price Jews pay for their role in history. They pay it often

unwillingly and they live the role, for the most part, unwittingly. But as the great French Catholic theologian Jacques Maritain noted: “Israel . . . is to be found at the very heart of the world's structure, stimulating it, exasperating it, moving it. Like an alien body, like an activating ferment injected into the mass, it gives the world no peace, it bars slumber, it teaches the world to be discontented and restless as long as the world has not God, it stimulates the movement of history. . . . It is the vocation of Israel which the world hates.”

And moral non-Jews who do not heed the universal implications of this hatred are destined to be its victims.

\*There is one apparent exception to this rule, the Marranos of Spain. In the fourteenth and fifteenth centuries, Jews who converted to Christianity in Spain were not easily accepted into Christian society. But this was overwhelmingly due to the circumstances of the Jews' conversions. The Christian hierarchy was reluctant to accept these Jewish converts as genuine Christians because it knew that they had converted under threats of expulsion or death, and therefore the sincerity of the Jews' Christianity was questioned. But the Jews who proved by their behavior that they had become religious Christians were accepted. And, in fact, almost all of these tens of thousands of Marranos who remained in Spain did assimilate into Spanish society.

\*\*There is another parallel between Jew-hatred and America-hatred. Both are often perceived as emanating from antagonism to Jews' and Americans' wealth. We have seen how this perception is false regarding Jew-hatred. It is also false as regards America-hatred. Were wealth the major reason for hating a nation, then Switzerland ought to be at least as deeply hated as America, and certainly the Arab oil-exporting nations, whose wealth has increased in direct proportion to a decrease in Third World wealth, should be particularly hated. Yet America, like Israel and the Jews, is hated far more than are these countries. It is what America represents, not merely its wealth, that is loathed.

## A Fresh Look at Conversion

Marc D. Angel

*Gerut*, conversion to Judaism, is one of the most controversial issues confronting us. Judaism has always welcomed sincere converts who wished to become part of the Jewish people and religion and who willingly accepted the responsibility of observing the commandments. However, in our times, many (perhaps most) candidates for conversion are not motivated by an objective love and commitment to Judaism. Rather, they are non-Jews who wish to marry a Jewish partner, or who are already married to a Jew and now wish to convert for the sake of their children. All too often, the candidates for conversion are not seriously interested in accepting the observance of all mitzvot, and may even so indicate. Sometimes it is clear to the rabbis involved that the would-be convert will not in the immediate future be an observant Jew. The question arises: May a Halakhically valid conversion be performed when the motivation is sociological rather than theological, when there is doubt whether the convert will observe the mitzvot?

Rabbinic opinion has varied widely concerning such conversions. Rabbi Abraham Isaac Kook insisted that only converts who will be fully observant of our commandments should be accepted. If we see that a convert does not observe our religious laws and that the conversion was undertaken for ulterior motives, the conversion is not really proper (*ein zo gerut gemurah*). Moreover, those individuals who accepted such a convert are blameworthy. In one case, Kook ruled that a non-Jewish woman who converted to Judaism for the sake of marriage and clearly had no religious dedication to Judaism remains a non-Jew. The conversion ritual was meaningless. "And happy is the one who stands at the breach to guard the purity of Israel, may a blessing of good come to him."

On the other hand, Benzion Uziel, late Sephardic Chief Rabbi of Israel, argued that not only may we accept such converts, but indeed it is a mitzvah to accept them if we believe this would help create a Jewish home. Even if we know that the convert will not be fully observant, we should perform the conversion in order to prevent intermarriage or loss of children from the Jewish fold.

Between these two positions, there is a wide variety of intermediate opinion, some tending one way, some the other. Since this topic is concerned with the very definition of Jewishness, it has evoked deep emotional reactions. This is not a debate on an abstract point of Jewish law; it touches the source of Jewish existence.

In contemporary Jewish life, the term *giyur kaHalakhah*,

conversion according to Jewish law, has become something of a battle cry. From an Orthodox point of view, any conversion which is not done in accordance with traditional Jewish law is an attack on the integrity of the Jewish people. Conversions performed by non-Orthodox rabbis, or even Orthodox rabbis who are not experts in *gerut*, are generally regarded as being invalid. On the other hand, non-Orthodox spokesmen claim that the Orthodox should have no monopoly in determining who is really a Jew, who is an "acceptable" convert. They believe there is more than one way to apply the Halakhah or that traditionally Halakhic guidelines are no longer applicable.

Debates on this topic have frightening implications. On a practical level, many conversions are being performed not in accordance with traditional Halakhah, and these converts marry Jews and have children. Yet in the eyes of Halakhah they are not Jews at all. Thus, we find that a growing number of people who identify as Jews are not Halakhically considered to be Jews. There is great confusion concerning which convert is "really" Jewish and which is not; we are in the process of dividing the Jewish people into two (at least) different peoples, and marriage between members of the two groups might be Halakhically difficult or even impossible. The Jewish people cannot tolerate this situation. On a theoretical level, there are sharp differences of opinion concerning what makes a person Jewish. It is a sad thing when Jews cannot agree even on so fundamental a definition.

What is needed now is a fresh look at the primary sources dealing with conversion. Perhaps if we can understand the sources, we will gain a new perspective on *gerut* and find an answer to the practical and theoretical problems raised above. We must begin at the beginning—with a definition of what makes a person Jewish.

The peoplehood of Israel is inextricably tied to the religion of Israel. Our distinctiveness derives from our Divinely revealed tradition. If it were not for the Torah and its commandments, we would have no *raison d'être*, no hope for ultimate messianic redemption. One cannot read the Bible without recognizing the centrality of religion in our life as a people. This article should be read with this observation in mind.

Going back to the Bible, we find no specific mention of a formal procedure for conversion. Various non-Israelites had attached themselves to the people of Israel, e.g., the mixed multitude who joined the Exodus from Egypt. Many laws are stated in the Torah on behalf of the *ger*, the non-Israelite stranger who lived among the Israelites in the land of the Israelites, but the biblical term *ger* does not seem to mean a full-fledged convert in the modern sense. In Kings II 17:32-3 and in Esther 8:17 we find additional references to groups who in some way attached them-

selves to the people of Israel, but no clear statement describing the conversion procedure.

The classic biblical example of a "righteous convert" is Ruth. She tells her Jewish mother-in-law: "Wherever you go, I shall go; and where you lodge I shall lodge. Your people will be my people and your God will be my God." Ruth has served as a prototype of the ideal convert, one who accepts the Jewish people and religion sincerely and completely. Yet there is no description of Ruth preparing for conversion through study, or telling a Beth Din that she will observe the mitzvot, or immersing in a mikvah. The details of the conversion process are omitted from the text.

Yehezkel Kaufman has described biblical conversion as *giyur ba-artsi-ba-tarbuti*, a non-Israelite's acculturation into the dominant Israelite culture. Non-Israelites living in the Israelite land would naturally become absorbed by the national culture, accepting various social and religious mores in the course of time. Essentially, this was an "ethnic" conversion, in which religion played a part. Kaufman's observation seems fair. Even going back to the case of Ruth, we note that she first identified with the Israelite people and then with the Israelite God.

Who was an Israelite in biblical times? Anyone who was born into an Israelite family, or anyone who attached himself to the people of Israel and became naturalized. The main factor was *Am Yisrael*, the nation or people of Israel. The strictly religious dimension of conversion did not yet exist.

Kaufman asserts that after the Israelites were expelled from their land and lost their national center, a new type of *gerut* came into being—*giyur babrit*, a conversion based exclusively on religion. A non-Jew now had to convert to Judaism, not to the culture and people of Israel. In biblical times, the stranger in the land of Israel gradually adopted Israelite patterns of life; in post-exilic times, the stranger could retain his own language and live in his own land and still convert to Judaism. Religion replaced land and nationality as the definition of an Israelite.

Yet, I believe that if we consider the Talmudic sources dealing with conversion, we shall find that Kaufman errs. The religion of Israel never replaced the people of Israel as the main element of self-definition. Even in Talmudic times, conversion was seen primarily as an act of joining the Jewish people, becoming part of the Jewish national destiny. A procedure was delineated for the conversion process, the religious dimension was stressed, but in the final analysis, peoplehood was more critical than religion alone.

There are two major Talmudic sources on this subject which bear examination.

#### I. Yebamoth 47a-b:

Our Rabbis taught: If at the present time a person desires to become a proselyte, he is to be addressed as follows: "Why do you come to become a proselyte? Do you not know that Israel at the present time is persecuted and oppressed, despised, harassed, and overcome by afflictions?" If he replies, "I know and yet am unworthy," he is accepted forthwith, and is given instruction in some of the minor and some of the major commandments. . . . He is also told of the punishment for transgression of the com-

mandments. . . . And as he is informed of the punishment for the transgression of the commandments, so is he informed of the reward granted for their fulfillment. . . . He is not, however, to be persuaded or dissuaded too much. If he accepted, he is circumcised forthwith. . . . As soon as he is healed, arrangements are made for his immediate ablution. . . . When he comes up after his ablution, he is deemed to be an Israelite in all respects.

In the case of a woman proselyte, women make her sit in the water up to her neck, while two [three] learned men stand outside and give her instruction in some of the minor commandments and some of the major ones.

This passage is noteworthy for several reasons. First, we see that our initial comments to a would-be convert relate to the difficulties of being a member of the Jewish people. We must ascertain that he is willing to share the burdens of our people, to share sincerely in our destiny. Only after we are satisfied on this score do we instruct him "in some of the minor and some of the major commandments." Even when we do give this instruction, it is far from comprehensive, i.e., it does not include all the mitzvot, only some of them.

Moreover, we are not supposed to persuade or dissuade too much, but rather point out the good and the bad aspects and let him judge for himself if conversion is the right choice for him. If he accepts the responsibilities, then he follows the conversion procedure and is accepted as a complete Israelite.

Benzion Uziel, considering this source, concludes that it is apparent that we do not ask the candidate for conversion to fulfill the mitzvot, and it is not even necessary for the Beth Din to know that he will fulfill them. The reason for informing him of some of the commandments is simply to give him a chance to change his mind before it is too late. As long as the candidate is aware in general of what our commandments are, the decision to convert is his.

This source indicates, then, that we are concerned about the convert's becoming a member of our people. One might argue that if a non-Jew agreed to observe all our religious commandments but refused to identify as a member of our people, we would reject his conversion. Accepting Judaism is not identical with becoming Jewish.

We can analyze this point from a different perspective. A person born of a Jewish mother is Halakhically regarded as a Jew. He may be completely unobservant of our commandments, or an atheist, yet Jewish law always regards him as Jewish. If we think of being Jewish solely in terms of adhering to Judaism, this law is absurd; therefore something else is involved, namely, peoplehood. A person born of a Jewish mother is biologically part of our people, regardless of his personal feelings or behavior. By being born Jewish, one is linked to our people by destiny and may never be written off completely. (A parent who disowns a child, or vice versa, does not sever the biological relationship. The relationship is fixed and eternal.) Being Jewish means being part of the Jewish people. Judaism is the religion of our people but it is not the definition of our Jewishness.

#### II. Yebamoth 24b:

Mishnah: If a man is suspected of [intercourse] . . . with a heathen who subsequently became a proselyte, he must not marry her. If, however, he did marry her they need not

be separated. Gemara: This implies that she may become a proper proselyte. But against this a contradiction is raised. Both a man who became a proselyte for the sake of a woman and a woman who became a proselyte for the sake of a man . . . are not proper proselytes. These are the words of R. Nehemiah, for R. Nehemiah used to say: Neither lion-proselytes nor dream-proselytes nor the proselytes of Mordecai and Esther are proper proselytes unless they become converted as at the present time. . . . Surely concerning this it was stated that R. Isaac b. Samuel b. Martha said in the name of Rab: the Halakhah is in accordance with the opinion of him who maintained that they are all proper proselytes.

The Talmud is concerned here with people who convert for ulterior motives—marriage, fear, dreams, etc. Rabbi Nehemiah argues that such conversions are not valid. But his opinion is rejected. The conclusion and the accepted law is that such conversions are indeed valid.

What is the basis of this discussion? Rabbi Nehemiah thinks that individuals who do not convert for idealistic, theological, and philosophical reasons are to be rejected. This opinion makes good sense if we view the conversion process as one in which the non-Jew's primary decision is to accept Judaism. If he wants to be Jewish for practical considerations but does not genuinely have a belief in and commitment to Judaism, then the conversion process is a sham, an empty ceremonial.

But Rabbi Nehemiah's opinion is rejected. One who converts even with ulterior motives is a valid convert. The law can be understood only if we assume that conversion means becoming part of the Jewish people, and that if a non-Jew chooses to join our ranks he may do so even if he is not accepting Judaism from theological convictions. A non-Jew who wants to marry someone Jewish and to raise Jewish children has opted to become part of our people, even though the commitment to our religion may be less than perfect.

Another Talmudic passage points in the same direction. Rab and Samuel (Shabbat 68a) speak of a proselyte who became converted among the Gentiles and did not even know fundamental laws of the Sabbath. Rabbi Moshe Feinstein noted that such a convert is valid even if he is still far removed from observing the mitzvot. This proselyte identified with the Jewish people, although his knowledge of Judaism was quite deficient.

In fact, there is no Talmudic legal source that would indicate unequivocally that acceptance of all commandments is a prerequisite for conversion. The central concern of Talmudic as well as biblical times is the proselyte's commitment to the Jewish people.

What does it mean to become part of the Jewish people? How can we measure the commitment of a would-be convert to our people? If a non-Jew donates money to the UJA or in some other way demonstrates a tie to us, is this adequate to make the person Jewish?

Obviously, more than a token or casual commitment to our people is required. To think otherwise is to degrade

our people and our history. It is not possible to codify exact guidelines as to what does or does not constitute a genuine commitment to the people of Israel. The final decision in this matter is really left to the rabbis who are involved in each case. Each candidate for conversion has his or her own dynamics, and must be evaluated individually.

Some cases, though, seem clearly to be acceptable. A non-Jewish spouse of a Russian Jew who sacrificed much to migrate to Israel and to join our people is one example. A non-Jewish partner in marriage who wishes to convert in order to raise the children with a Jewish identity is another. Where it can be determined that the non-Jew is sincerely dedicated to sharing our destiny, carrying our burdens, participating in our communal life, there is a good basis for conversion. Certainly, we must make every effort to inform candidates for conversion of the beliefs and principles of Judaism, of our mitzvot and customs. These are basic factors in the life of our people.

In returning to our classic sources in Bible and Talmud, we have arrived at an old but novel understanding of Jewishness. By stressing this view, we can hope to deal more successfully with the contemporary disputes about *gerut*. Certainly, much rabbinic literature has been created since Talmudic times, and the earlier concept of conversion has been blurred in the process. It is all the more important, then, to go back to our primary sources and look at them objectively.

We can defuse the *g'iyur kaHalakhah* issue. The fact is that the Talmudic Halakhic sources are far more open to receiving proselytes to the Jewish people than some who argue strenuously in the name of Halakhah may want to admit. There is certainly ample support to perform conversions for the sake of marriage if the convert has a genuine commitment to the Jewish people—to identify as a Jew, raise children as Jews, settle in Israel, etc.

Moreover, if the non-Orthodox rabbis who perform conversions would follow the technical procedures of *gerut*, i.e., circumcision and mikvah, while also determining the convert's seriousness in joining our people, there should be a way of considering these conversions as being valid even from an Orthodox viewpoint. If we recognize *gerut* primarily as becoming part of the Jewish people, everyone should be able to admit that Jews of all persuasions belong to *Am Yisrael*. While we may like to see all born Jews fully observant of the mitzvot, and all converts as well, we should understand that one can be Jewish without being fully observant.

It will not be easy for Orthodox and non-Orthodox to come to an agreement on this issue. There is a great deal of pride at stake. But if we do not come to an agreement we will cause the Jewish people to be senselessly divided. This is a prospect which should terrify all of us. It can be avoided. Examining the original sources which define what makes a Jew, we must conclude that Jewishness is more than religion alone. All who sincerely want to join us should be welcome. All who want to divide us will have to answer to God.

## Combatting Cults and Missionaries

*Philip D. Abramowitz*

Missionary groups have long sought to convert Jews, using force and bribery to do so. Now, however, they have stepped up their campaign, trying to win the Jews over by the year 2000, when they predict the "Second Coming." They have changed their tactics, substituting charm and friendship for coercion. Groups like "Jews for Jesus" have tried to make Jews believe that Judaism and Christianity can be smoothly combined—provided one simply accepts Jesus as the Messiah. By seeking out Jews on college campuses, in nursing homes, and in Russian neighborhoods, and offering them friendship and assistance, they have won many of them over.

The cults pose an equally dangerous threat. Groups like the Moonies, Hare Krishna and Scientology have courted vulnerable segments of society through deceptions and "mind control" techniques. Jews have seemed especially susceptible to their efforts.

—According to the Federal Bureau of Investigation, there are 8,000,000 Americans in cults, a disproportionate number of them Jews. Estimates of Jewish involvement run as high as 50% for certain groups.

—More than 100 cult and missionary groups have been discovered in the New York area alone. In an effort to step up their campaign in this area, the Jews for Jesus recently purchased a seven-story building in the heart of Manhattan.

—Missionaries have infiltrated hospitals, nursing homes and senior adult residences, sometimes by volunteering to work in these institutions. Thus they are trying to lure not only the young, but also the lonely and vulnerable elderly.

—The leaders of many cults, including the president of the Unification Church (Moonies), are Jews.

—A synagogue was sold to Hare Krishna three years ago, despite desperate pleas not to go through with the sale. Since then, the synagogue has been converted into a world headquarters for this movement. Hare Krishna is not only involved in proselytization, but is reportedly involved in drug peddling and gun-running as well.

—In the summer of 1983, 137 Russian-Jewish youngsters from the Brighton Beach area were found in a Christian camp run by the American Board of Missions to the Jews and the Russo-Slavic Baptist Union. While most were extricated and placed in Jewish camps, nine children were baptized and accepted into the Christian fold.

—Israel is not free from the influence of missionary groups. Missionaries have been found on 37 kibbutzim, and the Scientology Movement, with its bizarre beliefs in mind control from other planets, is reported to control 20% of the educational system in Beersheva. Israelis in the United States have been attracted by this group, which offers them social opportunities they sometimes don't find

within the Jewish community. The Mormons have received permission to build an extension of Brigham Young University in Jerusalem and are known to proselytize Jews. Twelve other Christian groups have also petitioned to build large edifices in Jerusalem. This is all being done to prepare for the "Second Coming" of Jesus, which they believe can only be accomplished by the conversion of as many Jews as possible.

—The struggle for the Jewish soul has assumed wide proportions with the holding of large-scale Hebrew-Christian conferences across the country. The Young Messianic Jewish Alliance sponsored a program in Pennsylvania that was attended by 1500 people. United Messianic Jewish Congregations of America held a similar program that lasted four days in St. Louis, Missouri, with over 100 Hebrew-Christian congregations represented.

—The American Board of Missions to the Jews has started a Hebrew-Christian congregation on the University of Pennsylvania campus called "Ohev Melech Yisroel," which sponsors on-campus Sabbath and Holiday services. The Jewish Campus Activities Board in Philadelphia is currently monitoring the situation.

—The Intervarsity Christian Fellowship, which has reached out for many years to both Jewish and non-Jewish college students, has, as of October 1984, begun a ministry that specifically targets Jewish students.

—In an effort to gain credibility, one of the Unification Church front organizations, CAUSA International, has been co-sponsoring conferences with respected organizations. In one New York meeting organized with the Center for International Security, entitled "The Soviet Union and the Middle East," over 300 members of Jewish community organizations participated. The vast majority were unaware they were attending a conference in one of the main Unification Church centers, where the *New York Tribune*, a Unification Church publication, is published. Ads appeared in Jewish publications without mention of the Unification Church tie.

—Among the more alarming recent missionary efforts is a ministry that originates from Oral Roberts University (ORU) in the United States. Headed by Charles Farrah, a professor of theology at ORU, "Project Kibbutz" has been responsible for infiltrating over 30 kibbutzim by sending Christian youth to Israel to work as volunteers. Their motive becomes more apparent when, for example, a Jewish youth stands up during dinner in the dining hall and announces that he/she has accepted Jesus as the Messiah.

—This past summer, Moshe Rosen, head of Jews for Jesus, initiated a strong campaign to convert young Jews at the Western Wall. A popular Jews for Jesus strategy is to take advantage of Jewish youth who are in Israel for a short time, in many cases seeking out their spiritual heritage and thus, emotionally vulnerable. This campaign was thwarted by students from local yeshivot.

Considering the above data, combatting the activities of cults and missionaries should be high on the list of Jewish communal priorities. Unfortunately, this has not been the case.

Many people—and many Jewish organizations—don't react to the problem until they, or their loved ones, are directly and personally affected. There are signs, however, that the rather cavalier attitude of much of the organized Jewish community toward the problem is changing. If that is so, much of the credit can go to the pioneering efforts made by the Jewish Community Relations Council of Greater New York (JCRC) and its Task Force on Missionaries and Cults.

Shortly after the JCRC was formed in 1976, several organizations requested that an investigation be undertaken to ascertain the nature and extent of missionary activity aimed at the Jewish community in the New York metropolitan area. Many individuals, synagogues and organizations reported a more visible public presence of "Hebrew-Christian" groups. The first coordinator of the Task Force, David Mann, spent three months visiting missionary groups and interviewing those who had been or were involved in these activities; meeting with organizations involved in countering missionary work as well as campus, youth and community groups; reviewing all available literature; and finally, preparing a series of recommendations.

Mann found a plethora of missionary organizations, many of them well-financed and professionally staffed in communities throughout the New York area. At that time, he identified more than 40 separate organizations aimed at proselytizing Jews in the Greater New York area. Many of these were part of nationwide movements that have concentrated their activities primarily in New York and California, although they were present in every major Jewish population center. Generally, the primary target population was 15- to 30-year-olds, "loners" with poor family relationships and little Jewish background. But there were groups focusing on every age level, offering everything from meals at nominal cost to "free" nursery schools to attract new members. Mann's findings corroborated the observations of many that the intensity, sophistication and impact of missionary activity had greatly increased. These were no longer street-corner preachers delivering emotional tirades, but part of a well-designed effort that drew support from certain fundamentalist Protestant churches and other sources. This analysis led to the creation of the Task Force on Missionaries, later expanded to include anti-cult activity, under the chairmanship of Dr. Seymour P. Lachman, University Dean for Community Development of the City University of New York and former President of the Board of Education of the City of New York. More than 30 groups and scores of prominent individuals, covering the entire spectrum of Jewish communal life, joined the work of the Task Force, which now represents some 40 constituent member organizations.

Why are these missionary groups and cults proliferating to the extent that they are, and why have they made such deep inroads into the Jewish community?

Several analysts have concluded that the breakdown of the American-Jewish family unit, coupled with the fact that Jewish religious and social institutions are not meeting the intellectual and spiritual needs of young Jews, make the

cults a major attraction. Richard Cohen, a leading "Hebrew-Christian" missionary on the West Coast, cited the lack of an adequate Jewish education among assimilated Jews as a factor that enables missionaries to "sell anything" to them. Confusion about their Jewishness, and a need for the attention and spirituality that were missing in their family life, accounts for the vulnerability of many Jews to these groups.

There are also broader social reasons, however, related to general trends in our society such as the yearning for "truth" and meaning and the return to fundamentals. While a significant number of people drawn to cults are those with psychosocial problems, increasingly those attracted are not "on the fringes" but people who could otherwise be described as "normal," but dissatisfied with their lives.

In the case of some of the missionary groups and more often of the cults, followers do not even know the religious sponsorship of the group until after they are lured by clever, deceitful means into a full-time residence in pleasant surroundings away from the city. Others are seeking to fill a void in their lives, and lacking a Jewish education or companionship at a vulnerable time, easily fall prey to superficially warm cult recruiters offering easy answers. While in the cult, they undergo a process of coercive mind control, resulting in complete dependence on the authoritative structure of the group and its totalitarian leader. They are programmed to consider all outsiders, including family members and friends, as evil, satanic and doomed in the coming "Apocalypse." Their families are torn apart by feelings of guilt, shame and helplessness, and they often seek guidance from friends, rabbis and mental health professionals, who, at times, are neither sufficiently familiar with the situation nor equipped to offer proper assistance. Meanwhile, the new cult members, because of a combination of physical and psychological pressures, coupled with their own vulnerability, are unable or afraid to leave.

Several years after the establishment of the Task Force, a Cult Clinic was founded under the Jewish Board of Family and Children's Services (JBFC) through a grant provided by the Federation of Jewish Philanthropies to counsel distraught families. As an addendum to the Clinic, a 24-hour Hotline was created, coordinated by the JBFC Cult Clinic. The Hotline meets the growing need for information and professional resources by individuals and families who have suffered distress and disruption caused by missionary and cult activities. Parents, children and families who call the Hotline have immediate access to trained professionals—social workers, psychologists, psychiatrists and rabbis. They are also referred, when necessary, to the special crisis intervention, counseling and rehabilitative services available through JBFC.

Through the efforts of the Task Force, the government of Israel has been apprised of the growing cult and missionary problem in that country. The Task Force has prepared a report on the activities of these groups in Israel, and has helped set up a parallel Task Force, comprised of various private organizations and government officials, to monitor the problem in the Jewish State.

The Hotline is located at 1651 Third Avenue, New York, N.Y. 10028. Telephone (212) 860-8533 (24-hour number).

## Why Shouldn't I Intermarry— Doesn't Judaism Believe in Universal Brotherhood?

Dennis Prager  
Joseph Telushkin

Many intermarried parents declare . . . that upon maturity their child will have the right to choose his own identity. This generally means that his identity will be with the majority group. . . . The majority of the children of intermarried Jews, then, will be Gentiles.

—Marshall Sklare, *America's Jews*

These people [Jews who assimilate] . . . are lost from Judaism, that is all; lost down a road which has swallowed many more Jews than the Hitler terror ever did. Of course they survive as persons. But from the viewpoint of an army, it makes little difference whether a division is exterminated or disperses into the hills and shucks off its uniforms.

—Herman Wouk, *This Is My God*

When we write of the centrality of the Jewish role in the world, the Jewish concept of God and man, or the sublime nature of the Shabbat, we appeal to reason. But when we write of our opposition to intermarriage, we must overcome emotions as well as appeal to intellect.

### The Issue: Values, Not Ethnicity

Our answer depends entirely on the values you share with us and your prospective mate. Do you care if the Jewish people and its distinctive values survive?

If you do, then sharing common concerns and values, it is relatively easy for us to communicate on the issue of intermarriage. We have only one question: Does the person you are considering marrying also hold these commitments and values? If the answer is yes, marry that person. Judaism welcomes converts.<sup>1</sup>

If your answer is no, however, then logic suggests the exclusion of this non-Jew, just as it would exclude a great many Jews, as a possible mate. In our personal experiences, we (the authors) have been involved in relationships with Jewish women which were eventually ended because to these women Judaism was likely to remain a peripheral concern.

If you are a committed Jew, we do not have to explain why you ought to marry someone who shares this commitment. Unless you subscribe to such romantic notions as "love conquers all" or that you can only love one person, it should be obvious to you that the more values and concerns which you share with your husband or wife, the greater the likelihood of a happy and successful marriage.

But what if you consider Judaism largely irrelevant to

your life, or at least not something for which you are prepared to sacrifice a relationship? It is then far more difficult for us to communicate with you concerning intermarriage. Perhaps all we can do is address an appeal to you.

### Intermarriage and the Noncommitted Jew

We would begin by asking you not to reject a way of life which you do not know. And please do not fool yourself—you really do not know Judaism. The few hours of bar or bat mitzvah chanting, rote Hebrew, and spitball shooting which you probably experienced each week at Hebrew school simply cannot enable you to know or to judge Judaism. You may be able to judge the Judaism (or lack of it) of your youth; but the Judaism that has survived 3,500 years, the Judaism that bequeathed to the world God and universal morality, the Judaism that survived Pharaoh, Rome, the Crusades, Chmelnitzky (who murdered nearly one-third of the Jewish people in 1648), Hitler and Stalin, and the Judaism that today puts the Jewish people at the vortex of human affairs, is the authentic and powerful Judaism of which, sadly, you know very little.

We therefore appeal to your mind to begin to study authentic Judaism and Jewish history, and we appeal to your heart to begin experiencing Judaism as the beautiful way of life that it is. Once you have studied and developed intellectually and experientially as a Jew, you are, of course, free to reject Judaism. But we think it fair to say that rejection out of ignorance of the most significant moral ideas in history is intellectually unjustifiable; and the rejection of the Jewish people with its embattled 3,500 years of history, and its present battle for survival, is ultimately as self-denying as it is selfish.

In the eyes of the rest of the Jewish community, the intermarrying Jew is abandoning ship while committed Jews are fighting to keep it afloat. In addition to perpetuating the ideal of perfecting the world in a world which increasingly evokes cynicism rather than idealism, committed Jews feel a personal commitment to ensure that the Jewish people survive. Marrying people who share these commitments, creating a Jewish home with them, and raising Jewish children are the core of Jewish survival. In maintaining our ancient struggle on behalf of our ideals and our people, the Jews have answered Hillel's two questions: "If I am not for myself, who will be for me? But if I am only for myself, what am I?" Now you, too, must answer these questions.

### The Possibility That You May Change

Consider the following: If you say that being Jewish has no meaning for you, are you certain that this is so? What

were your reactions, for example, during the three weeks prior to the Six-Day War when it appeared that Israel might be annihilated? What were your rejections on and after Yom Kippur 1973, when once again the Jewish state was threatened with destruction? How did you feel when Israel freed the Jewish hostages at the Entebbe airport? Did you follow the news on those days with no greater interest or frequency than usual? Do you generally feel as personally uninvolved in Israel's struggles as your non-Jewish friends and co-workers most likely do? How did you react to the television production of *Holocaust*? If indeed your emotional reactions to these events was in no way exceptional, perhaps being Jewish really does mean little or nothing to you.

But, if the Nazi Holocaust, or the possibility of Jews again being slaughtered (in Israel, or elsewhere), or the disappearance of the Jewish people through assimilation affects you emotionally more than it does your non-Jewish friends, chances are that being Jewish means more, perhaps much more, to you than you think. And it is eminently possible that in the near future it will come to mean far more than at present. In fact, should such a change take place, you will be in good company. Many of the foremost Jewish leaders of the last hundred years were people who in their youth were completely disinterested in being Jewish, and who only later in their lives came to realize the centrality of Judaism to themselves and to the world.

Theodor Herzl, the founder of modern Zionism and the man ultimately most responsible for the creation of Israel, was an assimilated Jew until he discovered how profoundly Jewish he was during the Dreyfus case in 1894 when he heard French mobs shouting "Death to the Jews."

When Moses Hess, *the man who converted Friedrich Engels to socialism* and influenced the young Marx, was in his twenties, he considered Judaism irrelevant. Yet within two decades, this father of socialism broke with Marx and Engels over the amoral nature of their ideology, and Moses Hess devoted all his later years to working for Judaism and the Jewish people. His book *Rome and Jerusalem*, written in 1862, begins as follows:

Here I stand once more, *after twenty years of estrangement*, in the midst of my people; I participate in its holy days of joy and mourning, its memories and hopes, its spiritual struggles in its own house and with the people among which it lives. . . . A thought which I had stifled forever within my heart is again vividly present with me; the thought of my nationality, inseparable from the inheritance of my ancestors, the Holy Land and the eternal city, *the birthplace of the belief in the divine unity of life and in the future brotherhood of all men*. This thought buried alive, had for years throbbled in my sealed heart, demanding outlet. But I lacked the energy necessary for the transition from a path as apparently remote from Judaism as mine was, to that new path which appeared before me in the hazy distance.<sup>2</sup>

Another such Jew was a Russian poet of such extraordinary talent that Maxim Gorki, the father of Soviet literature, predicted that he would become one of the great Russian writers. Yet, with apparent suddenness, Vladimir Jabotinsky decided that it was more important to help fellow Jews establish their own homeland than to devote his life to poetry.

Had you asked any of these men when they were twenty

years old if being Jewish was of any significance to them, let alone a reason not to intermarry, they would have probably ridiculed the question. Yet within a few years each of these men discovered that being a Jew was the most important thing in his life.

Since a similar change in your own philosophy of life and identification is a real possibility, consider how you would feel should you discover one day when Israel or Jews elsewhere were in great danger, that while you were deeply troubled, your spouse did not care nearly as much as you, or perhaps not at all. Or consider how you would feel if you wanted to contribute to a Jewish cause and your spouse objected. Or consider how self-conscious you might feel should you decide one day to start reading about Jewish history or Judaism. We are not asking you to imagine the impossible, for we have repeatedly come across sad cases (including marriages between two Jews) wherein one spouse begins to feel much more for Judaism and/or the Jewish people than does the other.

This development can become a major source of tension, for once you have incorporated ideals into your life, they are not easily lost. Unless you are certain that being a Jew is never likely to be a factor of significance in your life, it is advisable that you discuss your present and potential Jewishness with your potential spouse.

You may also wish to take some time out to better know yourself as a Jew or to introduce both you and your potential spouse to Judaism and to Jewish life. Once both of you have studied Judaism and experienced Jewish life, you will be in a far better position to assess how important your Jewishness will likely be to you and to your marriage. You will be able to ascertain which one of three possibilities is likely to materialize: your being Jewish is unlikely to ever be important to either of you; under certain circumstances (such as when you have children, or at Christmas time, or with an eruption of antisemitism in our society) your being Jewish is likely to be important to you and therefore intermarriage is inadvisable; or Judaism has begun to interest your non-Jewish friend, and he or she may want to convert. Whatever your conclusion after studying and experiencing Jewish life, your consideration of the question will greatly reduce the likelihood of your Jewishness becoming a source of marital tension.

Marriage is difficult enough without the added problem of differing values, religions, and roots. Before you intermarry, a dispassionate consideration of this potential source of tension can only help.

### The Effect of Intermarriage on Your Children

As a final consideration, we would ask you to recognize the effects which your intermarriage will have on your children. First, and most obvious, you should be aware that your children are not likely to grow up as Jews. This is a fact of contemporary life as reported by the foremost sociologist of American Jewry, Marshall Sklare: "Many intermarried parents declare . . . that upon maturity their child will have the right to choose his own identity. This generally means that his identity will be with the majority group. Only if the child has formed a particularly strong identification with the parent who is Jewish will he be motivated to

integrate into the minority community. *The majority of the children of intermarried Jews, then, will be Gentiles. . . .*"

Admittedly, the likelihood of your children not growing up as Jews may not particularly disturb you. But there are two other negative effects of intermarriage upon children which should disturb you irrespective of your present feelings toward Judaism.

### No Source From Which to Receive Moral Guidance

Since neither you nor your spouse strongly affirms either of your respective religions and yet neither of you wishes to convert to the other's religion, your children cannot be raised in a religious way of life. In order not to offend either spouse, neither Judaism nor Christianity will be practiced authentically; and it is wrong to assume that some innocuous hybrid of the two religions can be constructed so as to communicate the ethics of both. There are significant differences between Judaism and Christianity, and the attempt to amalgamate the two will not lead to an amalgamated religion, but to no religion at all. In the words of George Santayana, "to attempt to be religious without practicing a specific religion is as possible as attempting to speak without a specific language."

As for ethical instruction without religion, as we have noted on a number of occasions, telling one's children to be ethical does not suffice to render them ethical; an ethical system is needed, it must be based upon religious values, and in any event no comparable secular system of ethical instruction exists.

If not from a religious system in the home, then where else will your children derive ethical values strong enough to withstand a lifetime of challenges? "What contemporary social institution can be counted on to give Western man a strong sense of moral direction? The university? The mass media? The corporation? The country club? The laboratory? The couch? Today only religious faith . . . can provide the basis for a social ethic worthy of the name. . . ."3

### Existential Loneliness

There is yet another negative effect which intermarriages have on children. You will have effectively cut them off from identification with any community. Instead of affirming for yourself and passing onto your children what so many lost and lonely individuals in modern societies desperately seek, a sense of rootedness and kinship with others, you will have utterly cut yourself and your children off from belonging to anything beyond your immediate family. You are thereby bequeathing to your children the single greatest source of unhappiness in the modern world: alienation.

Consider this empirically based observation of C.G. Jung, one of the most important psychoanalysts of the twentieth century:

I should like to call attention to the following facts. During the past thirty years people from all civilized countries of the earth have consulted me. I have treated many hundreds of patients, the largest number being Protestants, the smaller number Jews, and [about] five or six believing Catholics. *Among all my patients in the second half of life—that is to say, over thirty-five—there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of*

*them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook.*4

When we consider the Jewish alternative to this self-imposed alienation, the tragedy of this cutting of Jewish roots is revealed with even greater clarity. Jewish life is communally based (so much so that we possess almost no prayers containing the pronoun *I*) and is structured so as to endow each Jew's life with historical and communal meaning. When the Jewish child is born, it is a major event not only for the immediate family but for the community. When the Jewish boy is circumcised at eight days of age, it is not an antiseptic surgical procedure, but a communal celebration of the entrance of another Jew into the covenant with God. When the Jewish girl reaches her twelfth birthday and the Jewish boy his thirteenth, they do not celebrate it alone or at a party, but with the community as it confirms them as responsible adult members. When two Jews marry, their wedding is sanctified "according to the laws of Moses and Israel," again a community event. Should Israel or Jews elsewhere become targets of hatred and bigotry, Jews will join one another to raise funds, mount political pressure, and do whatever else may be needed to aid fellow Jews—people whom they have never seen, whose country they have never visited, and whose native language they most probably cannot speak. When the committed Jew travels anywhere in the world—from Morocco to Siberia to Alexandria, Louisiana (among the many places where we, the authors, can personally testify to having been beautifully received by fellow Jews)—he or she is not alone but finds brothers and sisters who take him in, feed him, and show him love. Finally, when the Jew dies, the community takes part in this aspect of the life cycle as well. The community ensures a dignified burial, mourns for this Jew, visits and comforts the relatives who are sitting *shiva* (seven days of mourning), and lights annual candles of remembrance for him or her.

The human being is a social animal, and from the beginning of time and in all societies men and women have united to form communities. Whether or not a person finds meaning and happiness in life depends, in part, on having a sense of kinship with others. The community of Israel stands ready to share with all its members its joys and sorrows. They did it for your great-grandmother and great-grandfather in Poland (or Russia, Germany, Syria, etc.) and for your parents in America. They will not do it for your son and daughter, because you have removed them from the Jewish community.

### Doesn't Judaism Believe In Universal Brotherhood?

This question is analogous to asking if Einstein believed in relativity. Judaism is the source of the ideal of universal brotherhood. The Jewish Prophets are universally recognized as the earliest and most impassioned advocates of universal peace and brotherhood.

But how are we to achieve universal brotherhood? Is the assimilation of the minority of Jews into majority cultures the answer? Is abandoning Judaism the answer? What sort of universalism is it that demands that small groups give up

their identities? That is totalitarianism, not brotherhood. The only way to achieve brotherhood is through all people sharing moral values, while retaining ethnic diversity.

It is precisely due to our commitment to universal brotherhood that we so fervently advocate Judaism, which we believe offers the most viable method for the realization of this ideal. When we ask a Jew to reconsider his or her decision to intermarry, this request has nothing whatsoever to do with negative feelings toward non-Jews, or with automatically positive feelings toward those born as Jews. It is based solely on our commitment to the survival of Jewry and the Jewish way of perfecting the world.

#### NOTES

1. Judaism so values sincere converts that it believes that the Messiah will be a descendant of a convert, Ruth. But the conversion of which we are speaking must be a sincere commitment to Judaism, not a *pro forma* gesture made to alleviate the bad

feelings of anxious in-laws. Conversions that make no demands upon the convert to lead a Jewish life oppose all that Judaism values. Such conversions render Judaism meaningless and render the Jewish people no more than an ethnic society. We enthusiastically welcome converts to Judaism. But a sign-on-the-dotted-line conversion that demands nothing more of the convert is not a conversion to Judaism. It is merely a fraudulent solution to the problem of intermarriage.

2. *Rome and Jerusalem*, M. Waxman, transl. (New York: Bloch Publishing Company, 1918); emphases ours.

3. Unless the home provides a source of firm moral education and guidance, a child will learn his or her values (or nonvalues) from the street and from television. A lack of moral education is common in nonintermarried homes as well. But at least if two Jewish parents realize the error of not rearing their children in a religious-ethical system, the only obstacle they will have to overcome is ignorance of Judaism. In an intermarried home the obstacles are only too obvious.

4. Cited in *Modern Man in Search of a Soul*, C. G. Jung (London: Kegan, Paul, 1933), p. 244; emphasis ours.

## Review of Church-State Issues in 1985

*Marc D. Stern, associate director, legal department  
American Jewish Congress*

The aggressiveness the Jewish community sometimes displays in asserting its interests, as in the case of the Presidential visit to the military cemetery at Bitburg, is a mark of self-confidence. Paradoxically, it is also a manifestation of insecurity about the Jewish position in the United States. The Jewish community's continued concern about church-state relations—like its reaction to Bitburg—embodies these paradoxical tendencies. The continued importance of the religious liberty issue to American Jews reflects a certainty that speaking out is a wise course, at the same time as it manifests a belief that the liberties Jews enjoy have only a tenuous hold on the American public.

### I. Introduction

The last two years have once again seen a heightened level of activity in the church/state area. For the first time since the Kennedy campaign in 1960, religious issues played a major role in a presidential campaign. The news from the Supreme Court has been decidedly mixed as is the news from the Congress. Developments elsewhere, though, are, on the whole, decidedly better.

Public school officials, for example, are decidedly more amenable to complaints about church/state separation than previously. The organized Jewish community has been vigorous in challenging efforts to have government enlist as a pitchman for religion. It has been somewhat less vigorous in protecting the rights of religious observance. And the organized Jewish community has at times seemed more interested in non-establishment as a goal unto itself rather than as a means for protecting religious liberty or the perpetuation of Jewish values.

None of these internal developments is entirely fortuitous. On the contrary, they reflect deeper, more significant, sociological trends. First is an increasing split between the synagogue attending community (Reform, Conservative or Orthodox) on the one hand, and the so-called secular Jewish establishment (Federation, Community Relations Councils, defense agencies and the like) on the other.

These latter agencies most directly speak for the Jewish community in the church/state area. And for this community, it is of particular importance that government not press religious values. This is not to say that Jews who have greater allegiance to the synagogue need not be con-

cerned about separation issues; on the contrary, separation is essential to their well-being, as they too often forget. It is to say that the relative desire to emphasize non-establishment over free exercise is in large part a result of the way communal tasks are assigned.

Second (but related) is the overwhelming fear of the Fundamentalist community, which is seen as the political force behind the efforts to overturn the notion of separation. Those fears are well founded. Prominent spokesmen for the evangelical and fundamentalist communities have frequently called for Christians to reclaim their government or their public schools, or to elect Christian candidates. And many fundamentalist leaders, in their desire to remold America in an older, supposedly more traditional, model, ignore the diversity which makes America what it is and which is a necessary concomitant of freedom in a democratic society.

On the other hand, fundamentalists are not fungible. In some ways they have an admirable record on religious liberties issues. Their institutions adamantly refuse government funds, rather than accept government regulation that comes with it (a position the Jewish community should more seriously consider imitating) and insist on a generous degree of institutional autonomy for their institutions. Moreover, in the last year or two, major spokesmen for this important and growing segment of the American population have begun to somewhat moderate their views, and been more willing to compromise on issues which divide the two communities. The proposed compromises have been inadequate to meet the demands of the Jewish community, but these are trends which the Jewish community would do well to encourage.

### II. Legislative Developments

#### A. Tuition Tax Deductions

There were four major church/state issues debated in the Congress over the last two years. The first of these was a non-development—neither the federal government nor any state enacted a tuition tax deduction for parochial school tuition, despite the Supreme Court's decision in *Mueller v. Allen* (1983) (see Stern, "A Review of Church-State Issues in 1983," in *The Jewish Directory and Almanac* (1984)), upholding the constitutionality of a Minnesota educational expense tax-deduction statute. Such bills were introduced in either Congress and the legislatures of several states. None was enacted; none even reached the floor for a vote. The reasons for this surprising non-development are a combination of budget deficits, concern for the public schools and (the Court's decision notwithstanding) a belief that the states ought not to fund, even indirectly, religious education.

This state of affairs is more than a little surprising. It does point up that a Supreme Court decision that a practice is constitutional is not in itself always enough to persuade legislators that it is good public policy. The failure to enact tuition tax deduction legislation is some indication that the public is still, by and large, in favor of a substantial degree of church/state separation.

### B. Constitutional Amendment on School Prayer

In February and March of 1984, the Reagan Administration forced a Senate vote on its proposal for a constitutional amendment to permit voluntary school prayer. Cynics suggested (probably rightly) that the President was seeking to deliver on at least one item on the so-called "social agenda" (abortion, school prayer and tuition tax credits) before the 1984 elections so as to satisfy his evangelical and Catholic supporters.

As originally proposed by the Administration, the amendment would have allowed local school boards to either compose or select prayers for recitation in the local public schools. The former provision met with such overwhelming opposition that it was dropped. The Administration (thankfully) refused all further compromises, including a proposal for a constitutional amendment to permit silent prayer, whose constitutionality was very much at issue at that time. That proposal would have carried the day easily in both houses of Congress.

Still, the Jewish community (which was all but unanimous in its opposition to the President's proposal—the Lubavitch movement and its Rabbi being the only notable exceptions) and numerous allies faced a formidable task. Of the 66 Senators needed to propose a constitutional amendment to the states for ratification, close to 60 were in favor of the proposal at the beginning of the debate. As the extended debate unfolded, however, it became clear that the President's proposal would prove to be unworkable in the public schools, for it was pregnant with opportunities for abuse and religious favoritism. The number of Senators who supported the amendment dropped. It ultimately failed of enactment by a vote of 56-44 (some of the "pro" votes were soft and probably would have gone the other way were the issue close).

The organized Jewish community, working together with a number of Senators, notably Senator Lowell Weicker of Connecticut, played a large role in defeating this ill-considered proposal. It was, however, hard to mobilize Jewish grass roots opposition to the extent that proponents of the amendment were able to generate support for it.

### C. Equal Access

"Later troubles," remarks the Talmud, "cause one to forget the earlier ones."

No sooner had the battle over the prayer amendment ended the attention turned to "equal access" proposals. These conditioned federal funding on school policies which allowed student initiated religious clubs to meet on the same basis as other student initiated clubs. These proposals were quite popular in Congress and elsewhere. Because they did not on their face entail government sponsorship of religion, most religious groups which had

opposed the prayer amendment supported the equal access proposals. The American Civil Liberties Union was (and remains) ambivalent.

The Jewish community regarded equal access proposals as little more than school prayer in free speech guise, and opposed these proposals vigorously. (The Reverend Jerry Falwell was quoted as suggesting that the prayer amendment was a stalking horse for equal access legislation, which was really what was wanted.) It was joined in these efforts by most educators' groups which feared disruption by extremist groups such as the Nazis. Although the Jewish community was offered substantial opportunities to have the various proposals amended to meet its objections if it would endorse the legislation, it determined, practically unanimously, not to accept these offers and to remain opposed to all forms of equal access legislation.

Notwithstanding the opposition of the Jewish community and education groups (and despite the fact that proponents had to resort to several rarely used parliamentary devices) an equal access law was enacted into law in summer 1984. The statute provides secondary schools with a choice: they may exclude all student initiated clubs which are not curriculum related, or they must permit all such clubs, including religious, political, or ideological ones. Outsiders may not control or regularly attend such clubs. Schools may not sponsor them. Teachers may attend only in a supervisory capacity.

Experience under the law is mixed. Many school districts were slow to decide whether or not to allow student initiated clubs. There have so far (June 1985) been only the most isolated instances of abuses of the law, a not surprising state of affairs given the paucity of experience under it. However, there are indications that church groups are gearing up to use the law as a basis for organizing student religious clubs. If and when that happens, greater controversy can be expected.

As reported in the first edition of the *Jewish Directory and Almanac* (p. 112), the Courts have not been hospitable to claims by religious clubs to equal access. Four Federal Courts of Appeal have held that schools are barred by the Establishment Clause from allowing student initiated religious groups to meet before or after school. (One of those decisions is on appeal to the United States Supreme Court.) It remains to be seen how the Courts will resolve the apparent contradiction between those decisions and the Act. Two cases raising this issue have been brought as of this writing, but the results are, so far, inconclusive.

### D. Secular Humanism

During a House-Senate Conference on an omnibus education bill (the most notorious provision of which is the Equal Access Act), Senator Hatch introduced an amendment to a magnet school funding provision prohibiting the expenditure of funds for the teaching of any course of study whose content was "secular humanism." It was left to local school boards to determine what was secular humanism.

Secular Humanism, defined as the rigorous and total exclusion of religion from all human affairs is a religion in the constitutional sense. The public schools may not advo-

cate this viewpoint any more than they may urge more traditional religious views on their students. But the phrase secular humanism is more commonly used by the religious right to denote any course of study which does not advocate religion (particularly Christianity). So defined, secular humanism is a direct attack on the Establishment Clause, which forbids the public schools from advocating religion.

As of June 1, no funds have been distributed under the magnet school program. For this reason—but this reason only—a legal challenge has not yet been brought to the secular humanism provision. No doubt one will be brought as soon as funds are allocated.

This provision cannot be dismissed as a curiosity. It is a significant action in a larger battle for control of the public schools, and, with them, the minds of American youth. The Jewish community cannot and will not remain passive in the face of statutes that create a substantial risk that the public schools will become captive to groups that are intolerant of change and religious and moral differences, and that seek to enlist the public schools as aids in their otherwise unobjectionable efforts to evangelize the community.

### III. Litigation

#### A. Pawtucket Creche Case

The courts have continued to be the focal point of church/state debate. Seven cases were heard by the Supreme Court during its 1984-85 Term, two of which have already been decided. The Court has in addition accepted two additional cases for its 1985-86 Term. Although some of the outstanding cases promise to be important, perhaps none will be as important as the premiere decision of the 1983-84 Term—*Lynch v. Donnelly* (1984), the Pawtucket creche decision.

The City of Pawtucket (Rhode Island) had for forty years at Christmas time erected a creche depicting the birth of Jesus. In recent years, the creche was part of a larger Christmas display, most of which was without particular religious content. In a challenge brought by the American Civil Liberties Union, the lower federal courts ordered the City to stop sponsoring the creche. A closely divided Supreme Court reversed, upholding the right of the municipality to sponsor the creche.

No clear principle emerges from the majority opinion written by Chief Justice Burger. The majority apparently thought that given the ubiquitousness of Christmas, the presence of a municipally sponsored creche added little to the holiday atmosphere and hence did not establish religion. The Court asserted that the Constitution required government to adopt a favorable attitude toward religion. The dissent, written by Justice Brennan, accused the majority opinion of endorsing a rule of law harking back to the day when a Justice of the Supreme Court could write that the United States was a Christian nation.

The Jewish community reacted with shock and anger to a decision which appeared to the Jewish community as indicating that government might give semi-official status to religion. From Agudath Israel to the Zionist Organization of America there was sharp condemnation of the Court. An article attacking the decision, written by one

active member of the Jewish community, was captioned "Strangers In Our Own Land," unwittingly harking back to similar headline over 100 years ago in the Anglo-Jewish press on another church/state issue.

So strong was the reaction to the decision that the overwhelming sentiment within the organized Jewish community was to reject the not unreasonable advice of those who called for the community to seek to have municipalities erect municipal menorahs at Chanukah to counter the impression that, by erecting creches, government was favoring Christianity. Indeed, the Lubavitch organization, which had for years erected menorahs on public land in many cities, was challenged in city after city by spokesmen for the organized Jewish community. Those displays, the argument went, lent credence to the Supreme Court's decision. Whether the Jew-in-the street agreed with the position of the organized community in this regard is a different matter.

#### B. Scarsdale Creche Case

*Lynch v. Donnelly* itself held only that a municipality could, if it wanted, erect a creche. It did not mandate that it do so. Much to everyone's surprise, the Jewish community had a fair degree of success in persuading local governments not to sponsor official creches. A more difficult problem arose when private groups sought to erect creches on public land which was made available for the erection of other symbolic displays.

In the period before *Lynch v. Donnelly*, such requests could be combatted by arguing that allowing a religious symbol to stand on public property amounted to government endorsement of that symbol. So long as government endorsement of creches was thought impermissible, this was a persuasive argument. The bottom fell out of the argument with *Lynch*. In the aftermath of that decision, a federal Court of Appeals held that a municipality which allowed non-religious groups (Boy Scouts, community chest, etc.) to erect their symbols on public land denied a religious group freedom of speech when it denied it permission to erect a creche on public land.

The Supreme Court agreed to review this decision, *Bd. of Trustees, Village of Scarsdale v. McCreary* (1985), but, because one of the Justices (Powell) was ill, split four-four. It appears that some of the Justices thought that the appeals court decision did not require the city to permit the erection of the creche (if it barred all free-standing symbols) but only forbade it to rely on the Establishment Clause as a basis for barring the creche.

The decision in *Lynch v. Donnelly* has not resolved all issues about publicly sponsored religious symbols. The lower courts have, despite *Lynch*, barred some displays (creches standing alone, crosses and stars of David) but permitted others (cross on county seal).

#### C. Other Cases

Among the other cases before the Supreme Court to be decided before the summer are:

- *School District, City of Grand Rapids v. Ball* and *Aguiar v. Felton*. Although they vary slightly in detail, these cases present the question of whether the Establishment Clause prohibits government from providing remedial and supplementary services to parochial schools where the

teachers and curriculum are entirely under public control, but the courses take place in the parochial schools.

These are probably the most important Establishment Clause cases of the 1984-85 Supreme Court Term. In deciding these cases, the Court must identify precisely what it is about aid to parochial schools that is constitutionally infirm—is it the bald fact that religious schools are aided in their educational mission, the likelihood that government funds will subsidize religious teaching, or something else?

- *Jensen v. Quaring*. Nebraska, like most other states, requires applicants for drivers' licenses to be photographed. Quaring refused, for religious reasons, to be photographed. The lower federal courts, relying on principles enunciated in earlier decisions of the Supreme Court, held that the state's refusal to issue a driver's license because Quaring would not be photographed interfered with her right to religious liberty, and that interference was not justified by a compelling (that is, overriding) interest of the state.

Nebraska contended that its refusal to issue Quaring a license was justifiable on the grounds that the requirement aided the police to identify motorists, and that to excuse only those who object to photographs on religious grounds would prefer religion over non-religion in violation of the Establishment Clause. (That is not a new claim; the Court has rejected it in the past, although it has never given a satisfactory explanation for that rejection.) The Solicitor General filed an *amicus* (friend-of-the-court) brief in which he urged that, unless Nebraska had a satisfactory alternative which it could apply to all applicants for licenses, and met the objections of persons like Quaring, it was not compelled by the Free Exercise clause to excuse compliance with its law. This test, of course, would, in almost all Free Exercise cases, mean that the government would prevail.

- *Thornton v. Caldor, Inc.* A Connecticut statute requires employers to give employees their Sabbath off. The Connecticut Supreme Court invalidated this statute on the Establishment Clause ground that it conferred a benefit only on some employees, and then only on the basis of religion. If the Supreme Court should uphold the state court decision, all statutes requiring employers to accommodate their employees would be, at a minimum, in constitutional jeopardy. Notwithstanding its position in the Nebraska photo-license case, the Solicitor General, on behalf of the United States, urged a reversal. (June 1985 decision upheld the state court.)

- *Tony and Susan Alamo Foundation v. Secretary of Labor* (decided May 1985). The Court, in a rare unanimous opinion, upheld the constitutionality of applying the federal wage and hour law (Fair Labor Standards Act) to the business operations of the Tony and Susan Alamo Foundation, generally considered a cult group. The decision broke no new ground and was entirely expected.

#### D. School Prayer

Shortly after the Senate defeated the proposed school prayer amendment, the Supreme Court unanimously, and without oral argument, reaffirmed the ban on school spon-

sored prayers in *Jaffree v. Wallace* (1984), invalidating an Alabama statute containing a prayer for use in the public schools.

In June, the Supreme Court, by a 6-3 vote, invalidated a review of a different Alabama statute which called on teachers to begin the school day with a moment of silence for "prayer or meditation." The Court observed that the legislative history demonstrated that, in enacting this statute, the legislature intended to encourage students to pray. A majority noted that the Constitution prohibited the state from assuming this role. It also specifically rejected Alabama's argument that the Constitution did not prohibit the state from preferring one faith over another. However, the Court signalled its willingness to uphold statutes which merely set aside a moment of silence to be used as students desired.

#### Conclusion

It has been a mixed two years on church/state issues. There have been some gains and some more significant losses in the Courts. Public sentiment does not seem to have shifted substantially one way or the other. There remains a broad consensus that government and religion ought to remain separate; there is no consensus on what policies that separation requires.

The Supreme Court appears to be at a crossroads. There is little evidence of a wholesale reevaluation of prior decisions. There is little or no likelihood that the Court will allow government to become a handmaiden of religion. There will remain substantial limits on the forms of aid government can give religious institutions and religion. Nevertheless, the cases coming before the Court now are in many ways closer (and better argued) than ones which came before it earlier. Coupled with an emerging tendency for the Court to defer to the legislative and executive branches in all areas, further defeats at the hands of the Court for the Jewish community must be expected.

Two points bear watching. First, even if the Court is more willing to accept government contact with, and support for, religion, its rationale for doing so will be important. Will it indicate that: 1) Government can support religion so long as it does so fairly (that is, it does not favor one sect or another), and does not coerce participation in religious exercises? 2) Religion may be aided as part of a broader scheme (e.g., tuition tax deduction for public and private school parents, but not for private (parochial) school parents only? 3) Courts should be more deferential to legislative and executive decisions?

The second point follows from the likelihood that the federal courts will be less hospitable to federal constitutional claims. It will be increasingly necessary to vindicate church/state separation in the public arena, or the marketplace of ideas. This will require two things—1) greater attention to the public relations aspects of church/state separation; and 2) a willingness to battle only on important issues, and not on every innocuous technical violation. There are disquieting signs that the Jewish community, for a variety of reasons, will react to a changing jurisprudence by becoming more rigid and doctrinaire, which, while perhaps understandable, would be unfortunate and counter-productive.

## A Perspective on Genetic Diseases Among the Jewish People

*Richard M. Goodman, M.D.*

In the early 18th century, physicians in Europe began to write about a number of medical diseases that seemed to occur more frequently in Ashkenazi Jews than in non-Jews. By the early part of the 20th century, numerous reports had accumulated, purporting to show that Jews were indeed more prone to the development of certain diseases, some of which were thought to be of a hereditary nature. However, most of the medical literature during this period concerning diseases in Jews was inundated with biases. Few reports contained controlled studies. Much of the literature was of a testimonial nature. Jewish physicians frequently reported on their Jewish patients. Occasionally, certain studies were designed to convince agencies and governments that Jews were medically and genetically inferior to their host non-Jewish population.

The establishment of the modern State of Israel in 1948 coupled with the rapid growth and interest in medical genetics during the 1950's ushered in a new era in the recognition and understanding of genetic diseases among the Jewish people. The ingathering of Jews from all parts of the world to Israel made that country a natural laboratory for the investigation of hereditary differences among the various Jewish communities. Previously, little had been known about genetic disorders in the non-Ashkenazi communities. As Israeli investigators began to recognize those genetic disorders common to the non-Ashkenazi Jewish communities, their counterparts in the United States and other countries contributed to the understanding of certain hereditary diseases common to Ashkenazi Jewry.

In 1961, an international conference was organized in Jerusalem for the purpose of presenting genetic information on various populations of the world, including newly found observations on the recently settled Jewish communities of Israel. A similar symposium was held in Israel in 1973, in memory of Dr. Chaim Sheba (one of the founders of medical genetics in Israel), which devoted itself to updating information on genetic polymorphisms and diseases in Jews and other ethnic populations of the world. In 1977 the National Foundation for Jewish Genetic Diseases in New York City sponsored the first international symposium devoted solely to the topic of genetic diseases in Ashkenazi Jews.

### CLASSIFICATION OF JEWS

For a text dealing with genetic disorders among Jews, the matter of classification of Jews becomes important. According to the *Halacha* (Jewish law), one is a Jew if his or her mother is Jewish, or if an individual converts to Judaism. Despite the controversial aspects of conversion to Judaism, it is apparent that those who do convert probably do not carry mutant genes accounting for the various disorders among Jews.

Religious classification of Jews must be left to rabbinical authorities, but in regard to the nomenclature of Jews, there is need to comment on a few terms that have been used in the past and may also be found today. Some social scientists have spoken of the Jews as a race. In terms of modern anthropology, Jews cannot be so considered because physically they are a heterogeneous group possessing no characteristic racial features. Others have referred to the Jews as a nation—a nation in the tribal sense stemming from biblical times. Such a broad definition is factual in that it points to the early origin of Jews, but it is too nondiscriminating to be used when referring to genetic diseases among Jews. A more acceptable and inclusive term is people. Granted that the Jews are a people composed of various groups, but they are one in that they share a common religion, culture, historic experience, and language, although Hebrew is not spoken by all Jews.

Unfortunately, Jewish historians, linguists, anthropologists, and population geneticists have not pooled their knowledge to produce a unified, acceptable classification of Jews. The main problem in classifying the Jewish communities deals with the many historic events that have molded these groups, and their various migrations with exposure to forces, such as religious conversion, assimilation, and intermarriage. Nevertheless, the amazing fact is the tenacity of the bonds that have kept most of these groups together throughout their difficult periods in history, resulting in the maintenance of distinct ethnic identities. In addition to Judaism serving as a binding force, the various Jewish languages that developed in the Diaspora also aided in uniting the people. Common to all these languages was the use of the Hebrew alphabet. Perhaps the two best known of these Jewish languages are Yiddish (Judeo-German) and Ladino (Judeo-Spanish). Other Jewish languages include Judeo-French, Judeo-Italian, Judeo-Greek, Judeo-Arabic, Judeo-Persian, Judeo-Berber, Tat (Jews of the Caucasus mountains), Gruzinic (Jews of Georgia), and Crimchak (Jews of Crimea). For the linguist, the use of these languages is an ideal means of classifying the Jewish ethnic groups, since the linguistic history of the Jews accurately mirrors their dispersions throughout the world.

Some Jewish historians, on the other hand, prefer to classify Jews according to the political regimen or civilization under which they resided during a given period of time. Thus one can find such broad divisions as Jews under Islamic rule or Jews under Christian rule. Historians also write about Jews under Persian, Greek, Roman, Byzantine, and Ottoman Empires. This method of classification also accurately depicts the time period with its primary influencing factor, be it of a religious or political or a combined nature.

For various reasons, geneticists have not used the method of classifying Jews employed by some historians or linguists but rather have relied on terms such as Ashkenazim, Sephardim, and Oriental, or in some instances speak of the groups by referring to their present or former countries of origin. This is the method of classification that is used in this chapter. However, the terms Sephardim and Oriental are often too broad to reflect the distinct features of a particular subgroup. In such instances, the country or place of origin must also be mentioned. For example, Yemenite and Persian Jews both come under the heading of Oriental Jews, but the genetic traits and diseases of each are so different that it is essential to speak of them in terms of their place of origin. The same situation also exists with Ashkenazi Jewry, although to a lesser extent, so that countries or geographic regions must also be noted. Realizing the inadequacies in classifying Jews, the geneticist frequently must consult the historian and linguist to aid in the interpretation of the data.

## DEVELOPMENTAL FEATURES OF THE THREE MAJOR JEWISH COMMUNITIES

### Oriental Jewry

The Jewish people are Middle Eastern people. They originated there, and a segment of the population has lived in that part of the world throughout their long history. With the destruction of the first Temple, part of the community moved eastward and became the founders of Babylonian Jewry, which still exists today. The Jews remaining in ancient Israel formed what may be called the Palestinian branch of Oriental Jewry.

Babylonian Jewry has experienced periods of expansion and contraction but has never disappeared. In times of great difficulty, segments of the community left Babylonia (modern Iraq) and established themselves in other parts of Asia—in places known today as Iran, India, Kurdistan, Afghanistan, Bukhara, and regions of the Caucasus mountains. Thus various subgroups developed new cultural ways that came to influence their language and religious customs. Biologic mixing with other populations in turn influenced their physical appearance. Such factors are not unique to Oriental Jewry but can also be noted in Sephardic and Ashkenazi Jewry.

Important developmental features of Oriental Jewry are:

1. Oriental Jewry represents the original "gene pool" of the Jewish people.
2. Their roots were never totally abandoned; although at times small in number, Jews have always remained in the region.
3. The civilization under which Oriental Jewry has lived for the past 1,300 years has been that of Islam.

4. Many subgroups have evolved from Oriental Jewry with distinct environmental and genetic features.
5. The main languages of Oriental Jewry have been Arabic, Persian, and Judeo-Arabic.

### Sephardic Jewry

With the rise of the Greco-Roman Empires, Oriental Jewry began to migrate westward. With the advent of Islam and its westward thrust as far as Spain, a segment of Oriental Jewry evolved into what later became known as Sephardic Jewry. Centuries later, following the defeat of the Moslems in the Iberian Peninsula and their return eastward, the Sephardic communities (after their expulsion from Spain) moved mainly toward the eastern basin of the Mediterranean. Prior to the eastward movement of the Sephardic refugees, portions of this population had previously established themselves along the coast of North Africa.

Important developmental features of Sephardic Jewry are:

1. Sephardic Jewry is an outgrowth of Oriental Jewry.
2. The name Sephardi (in Hebrew meaning "Spanish") was acquired after expulsion from Spain.
3. Most Sephardic Jews then came under the rule of Turkish Islam.
4. Many distinct subgroups evolved from Sephardic Jewry with communities along the northern and southern shores of the Mediterranean and also in parts of Western Europe and North and South America.
5. The main language of Sephardic Jewry was Ladino (Judeo-Spanish).

### Ashkenazi Jewry

Ashkenazi Jewry also originated from Oriental Jewry, mainly, the Palestinian segment. Although individual Jews made their way into Europe while under Roman rule, most came during the Middle Ages, establishing themselves in France and Germany. Like Sephardim, the Ashkenazim were eventually forced to abandon their roots; they moved into Eastern Europe where they became the largest of the Jewish communities. As they reached a peak in population, persecutions and economic difficulties in early modern times chipped away at their foundations, scattering parts of the community in all directions but mainly westward. This westward migration culminated in the formation of American Jewry. The Holocaust during World War II annihilated more than one-half of the Ashkenazi Jewish population.

Important developmental features of Ashkenazi Jewry are:

1. Ashkenazi Jewry is an outgrowth of Oriental Jewry, mainly its Palestinian segment.
2. The name Ashkenazi was acquired from their early roots in Germany (in Hebrew, Ashkenazi means "German"), and after a period of time they moved into Central and Eastern Europe.
3. The majority of Ashkenazi Jewry grew within the framework of Christian society.
4. Although various regional and ethnic differences can be found, there are no distinct ethnic subgroups, such as those within Oriental and Sephardic Jewry.
5. The main language of Ashkenazi Jewry was Yiddish.

The present-day Jewish population is estimated to be 14,400,000. Table 1 shows the distribution of Jews according to the three major ethnic groups. As noted in that table, 82% of world Jewry is Ashkenazi, while 11 and 7% represent Sephardic and Oriental Jewry, respectively. In Israel, however, only 47% of the Jewish population is Ashkenazi, and 53% is Sephardic and Oriental (30 and 23%, respectively).

**Genetic Disorders in the Bible and Talmud**

Physicians and medical historians have long been interested in medical diseases mentioned or alluded to in the Bible and Talmud; however, little emphasis has been placed on the possible genetic factors responsible for some of the disorders found in these sources. There are probably two reasons for this relative lack of concern for heredity as a possible cause of these conditions: (a) although there is good evidence to suggest that the ancient Hebrews were aware of the familial nature of certain diseases, they were not knowledgeable about the mechanisms governing inheritance of diseases; and (b) medical scholars in the past who wrote about diseases in the Bible and Talmud likewise did not consider the genetic etiology of diseases. This is understandable when one realizes that genetic thinking as applied to diseases has come to the forefront of medicine only during the past 25 years.

Although a detailed account of genetic disorders in the Bible and Talmud cannot be presented here, it can be stated that none of the hereditary diseases known to be common to Jews today can be traced to these ancient sources. Future scholarly studies, however, may be enlightening.

Table 2 presents a few conditions mentioned or alluded to in the Bible or Talmud whose etiology may be heredi-

tary. A pitfall in dealing with any form of medical material from these sources is that the interpretation or diagnosis may involve an extrapolation beyond acceptable medical boundaries. Thus the term postulated diagnosis (P) has been used in those instances where any doubt prevails.

**HEMOPHILIA A**

For it was taught: If she circumcised her first and he died, and she had the second one circumcised and died, she must not circumcise her third child; so stated Rabbi Judah Ha-Nasi. Rabbi Shimon ben Gamliel however said, She may circumcise the third child but must not circumcise the fourth if the third child dies. It once happened with four sisters from Tzipori, where the first had her son circumcised and he died, when the second sister had her son circumcised he died, when the third sister had her son circumcised, he also died and the fourth sister came before Rabbi Shimon ben Gamliel and he told her you must not circumcise your son. (Talmud, Yevamot 64b)

This quotation from the Talmud is the earliest recording of hemophilia A. The fact that the disease presented itself during the ritual of circumcision to a woman with three sons and later to the sons of three sisters strongly supports the genetic features of X-linked recessive hemophilia A.

In their discussion, the two rabbis did not differ about the matter of maternal transmission of the disease but disputed the number of repetitive events necessary to establish a pattern and to remove a subsequent like event from the category of chance. According to the Halachic law of probability (*Hazaka*) when three like happenings (usually of a negative nature) occur to an individual, one is advised to avoid that which would bring about a similar occurrence. In general, three repetitive events are required to establish a pattern; but in matters of life and death, the

**TABLE 1.**

*Estimate of the number\* of Jews according to the three major ethnic groups and their world-wide location in 1978*

Location	Ashkenazi	Sephardic	Oriental	Total
Asia and Oceania				
Israel .....	1,400	900	700	3,000
Other .....	70	50	100	220
Africa				
North .....	—	40	—	40
South .....	110	10	—	120
Europe				
U.S.S.R. ....	2,600	—	80	2,680
Other .....	1,100	250	20	1,370
America				
North .....	5,890	210	90	6,190
South .....	570	180	30	780
Total .....	11,740 (82%)	1,640 (11%)	1,020 (7%)	14,400 (100%)

\* In thousands.

TABLE 2.

*A partial list of genetic disorders mentioned or alluded to in the Bible and Talmud*

Disorder	Mode of transmission	Source
Alopecia	AD in males	Bible, Kings II, 2:23
Anosmia	V	Talmud, Nezikin, Baba Batra 146a
Astham (P)	M	Bible, Deuteronomy 11:20
Congenital cataract (P)	V	Talmud, Moed, Megillah IV, 6
Cranial malformations	V	Talmud, Kodashim, Bekhorot, 44a
Deaf-mutism	V	Bible, Psalm 38:14 Talmud (Jerusalem), Moed, Hagigah, 2a Talmud, Moed, Hagigah, 3a
Dwarfism	V	Talmud, Kodashim, Bekhorot, 45b
Esophageal fistula and atresia	V	Talmud, Toharot, Nidda 23b
External eye malformations	V	Talmud, Kodashim, Bekhorot, 43b
Facial and body malformations	V	Talmud, Kodashim, Bekhorot 44a
Familial cardiac conduction defect (P)	AD	Talmud, Nashim, Yevamot, 105a
Familial epilepsy	AD and M	Talmud, Nashim, Yevamot, 64b
Gout (P)	M	Bible, Kings I, 15:23 Bible, Chronicles II, 16:12 Talmud, Kodashim, Bekhorot 44b
Gynecomastia	V	Talmud, Nashim, Yevamot 64b
Hemophilia A	XR	Talmud, Zeraim, Bikurin Chapter 4, 5th Mishnah
Hermaphroditism	V	Talmud, Nashim, Yevamot 80b
Hirsutism	V	Bible, Genesis 25:25 Bible, Genesis 27:11 Bible, Kings II, 1:8
Hypertrophy and atrophy of the upper extremities (P)	V	Talmud, Kodashim, Bekhorot, 3b
Hypothyroidism (P)	V	Talmud, Nashim, Nedarim 66b
Imperforate anus	V	Talmud, Moed, Shabbat, 134a
Left handedness	M	Bible, Judges 3:15 Bible, Judges 20:15-16
Male genital defects, including cryptorchidism	V	Talmud, Kodashim, Bekhorot VII 5
Night blindness (P)	AD and XR	Talmud, Nashim, Gittin, 69a
Pigmented hairy nevus	AD	Talmud, Nashim, Ketuvot 75a
Red hair	AR?	Bible, Samuel I, 16:12 Bible, Samuel I, 17:42
Syndactyly and polydactyly	AD and V	Talmud, Kodashim, Bekhorot 44b, 45a
Tall stature and polydactyly	V	Bible, Numbers 13:32-33 Bible, Deuteronomy 2:10-11 Bible, Deuteronomy 3:11 Bible, Samuel II, 21:20-22
Testicular feminization syndrome (P)	XR	Talmud, Nashim, Ketuvot, 10b
Thrombocytopenia purpura (P)	V	Talmud, Moed, Shabbat 134a
Urolithiasis	M	Talmud, Nashim, Gittin 69b

(P), Postulated diagnosis; AD, autosomal dominant; AR, autosomal recessive; M, multifactorial; V, variable; XR, X-linked recessive.

view of Rabbi Judah is upheld that two such events suffice.

Maimonides, the great physician and Talmudist of the 12th century, also discussed hemophilia in his Mishneh Torah. He recognized that a female can transmit the disease to her male offspring even if the latter were conceived from different fathers.

These ancient Jewish writings did not consider the question of circumcision of the child whose maternal uncle died of bleeding after circumcision nor a woman whose

brothers also bled to death after this ritual operation. Only the direct maternal transmission of the disease was recognized, whether demonstrated in siblings or in maternal cousins.

Even with modern-day treatment, it is not recommended that a newborn hemophiliac male be circumcised, for his chance of bleeding after the operation is substantially greater than a normal infant. A woman who has a family history of hemophilia cannot have her son

circumcised until coagulation studies show her son to be normal. Thus by Jewish law, one must today withhold circumcision and abide by the wisdom enunciated by Maimonides:

... One may only circumcise a child that is totally free of disease because danger to life overrides every other consideration.

**CLASSIFICATION OF GENETIC DISORDERS AMONG JEWS**

The problem of grouping the various genetic disorders thought to be common among Jews is not an easy task. During the past several years, I have recorded over 100 conditions that have at one time or another been considered to be more frequent among the Jewish people. Various methods of classifying these disorders can be employed, including: (a) system involvement, (b) mode of genetic transmission, (c) Jewish communities affected, (d) frequencies, or (e) a mixed system. After considerable thought, a mixed system of classification was decided upon, which consists of the following groups:

1. Genetic diseases in Ashkenazi Jews
2. Genetic diseases in Sephardic and Oriental Jews
3. Rare or isolated genetic syndromes
4. Diseases with complex or unproven inheritance
5. Genetic traits and variants
6. Misconceptions.

Although this system is far from perfect, it is geared to orient physicians to the relative clinical and genetic significance of these disorders.

Table 3 shows the number of genetic disorders appearing in each group and their distribution according to the Ashkenazi and non-Ashkenazi (Sephardic and Oriental) communities. The disproportionate number of non-Ashkenazi Jews with rare or isolated syndromes probably reflects the high rate of consanguineous marriages among these Jewish communities, as compared to the relatively low rate of such marriages in the Ashkenazi community.

The majority of disorders in the group dealing with misconceptions were previously thought to involve Ashkenazi Jews. One reason for this stems from the fact that Ashkenazi Jews resided in a medical environment more advanced than that of non-Ashkenazi Jews during the late 19th and early 20th centuries.

**TABLE 3.**

*Classification and distribution of 120 disorders thought to be common to Jews*

Classification	Disorders (N)	Ashkenazi/Non-Ashkenazi
Genetic diseases in Ashkenazi Jews	11	11/0
Genetic diseases in Sephardic and Oriental Jews	21	0/21
Rare or isolated genetic syndromes	43	4/39
Diseases with complex or unproven inheritance	14	9/5
Genetic traits and variants	13	8/5
Misconceptions	18	16/2
Total	120	48/72

**TABLE 4.**

*Classification of 100 disorders\* common to Jews according to system involvement and mode of genetic transmission*

System involvement	N	Mode of genetic transmission	N
Metabolic/endocrine	27	Autosomal recessive	58
Central nervous system	12		
Blood	11		
Connective tissue	9		
Musculoskeletal	7	Uncertain	14
Gastrointestinal	7	Autosomal dominant	10
Cardiovascular	6	Multifactorial?	9
Ear	5	X-linked recessive	6
Eye	4	Chromosomal	2
Renal	4	Y-linked	1
Skin	2		
Chromosomal	2		
Neoplastic	2		
Respiratory	2		
Total	100		100

\*This excludes the 18 disorders under misconceptions and two categories of disorders listed under the headings of congenital malformations and mental retardation.

Table 4 shows the main areas of system involvement and the various modes of genetic transmission as noted in 100 disorders common to Jews. As one might expect, the inborn errors of metabolism (metabolic and endocrine) form the largest group; concomitantly, autosomal recessive transmission is the most frequent mode of inheritance.

Tables 5 to 7 list some characteristic genetic disorders found among the various Jewish communities. The most

outstanding comparative feature is that no one characteristic disease (with the partial exception of familial Mediterranean fever (FMF) in the Sephardic community) can be observed throughout either the Oriental or Sephardic communities. Thus when one speaks of genetic diseases in Oriental or Sephardic Jewry, it is essential to define the community precisely, for each community has its own specific genetic disorders.

**TABLE 5.**

*Some characteristic genetic disorders among Oriental Jewry*

<b>Community</b>	<b>Disorder</b>
Kurdistan .....	<i>G6PD deficiency</i> <i>Thalassemia</i> (alpha and beta)
India .....	Ichthyosis vulgaris (autosomal dominant) <i>Thalassemia</i> (alpha and beta)
Iran .....	<i>Dubin-Johnson syndrome</i> <i>G6PD deficiency</i> <i>Pituitary dwarfism</i> , type II <i>Pseudocholinesterase deficiency</i>
Iraq .....	Selective hypoaldosteronism Benign familial hematuria Bronchial asthma <i>Dubin-Johnson syndrome</i> <i>FMF</i> <i>G6PD deficiency</i> Glanzmann thrombasthenia Ichthyosis vulgaris (X-linked) Meckel syndrome <i>Pituitary dwarfism</i> , type II <i>Pseudocholinesterase deficiency</i>
Yemen .....	Celiac disease Cystic disease of lung Metachromatic leucodystrophy in Habbanites PKU Thalassemia (alpha)

Italics indicate that the condition is found in more than one Jewish community.

**TABLE 6.**

*Some characteristic genetic disorders among Sephardic Jewry*

<b>Community</b>	<b>Disorder</b>
Libya .....	<i>FMF</i> Cystinuria
Morocco .....	Ataxia telangiectasia Familial deafness <i>FMF</i> Glycogen storage disease, type III
Tunisia .....	<i>FMF</i> Selective vitamin B12 malabsorption
N. Africa (country not specified) .....	Celiac disease Congenital adrenal hyperplasia Cystinosis <i>FMF</i>
Turkey and Balkans .....	<i>FMF</i>

Italics indicate that the condition is found in more than one Jewish community.

**TABLE 7.***Some characteristic genetic disorders among Ashkenazi Jewry*

<b>Mendelian disorders</b>	<b>Disorders of multifactorial or unproven inheritance</b>
Abetalipoproteinemia	Buerger disease
Bloom syndrome	Diabetes mellitus
Familial dysautonomia	Gilles de la Tourette syndrome
Gaucher disease (chronic adult noncerebral form)	Ischemic heart disease
Mucopolidosis type IV	Polycythemia vera
Niemann-Pick disease (infantile type)	Regional enteritis
Primary torsion dystonia	Ulcerative colitis
PTA deficiency (factor XI)	
Spongy degeneration of CNS	
Tay-Sachs disease	

**TABLE 8.***Distinguishing features of genetic diseases between Ashkenazi and non-Ashkenazi Jewry*

<b>Features</b>	<b>Ashkenazi Jewry</b>	<b>Non-Ashkenazi Jewry (Oriental-Sephardic)</b>
Communities	Genetically less distinct	Genetically very distinct
Diseases	Common to many subgroups comprising the "Jewish genetic diseases"	Not common to all subgroups*
Genetic information on non-Jewish populations (previous residence)	Adequate	Not adequate

\*FMF is the exception found in all the Sephardic communities.

**TABLE 9.***Comparative rates of consanguinity for first cousin or closer among some of the Jewish ethnic groups in Israel\**

<b>Group</b>	<b>Goldschmidt 1960</b>	<b>Tsafir 1972</b>
Ashkenazi .....	1.1	0.8
Non-Ashkenazi		
Iraq .....	17.5	10.9
Yemen .....	8.6	4.9
Morocco .....	7.1	5.9
Syria, Lebanon .....	4.2	3.1
Egypt .....	4.2	4.3

\*See text for explanation.

Much remains to be learned about the frequency of certain of these disorders among the non-Jewish host populations where Sephardic and Oriental Jewry formerly resided. For example, it is known that phenylketonuria commonly occurs among Yemenite Jews, but adequate data are lacking about this disease in the non-Jewish population of Yemen. In contrast, we know that among most of the 10 genetic disorders found in Ashkenazi Jews, the frequency is much less in the non-Jewish populations of Europe and the Western world. In most instances, more than 50% of all patients with these diseases are Ashkenazi Jews. In disorders such as essential pentosuria, Tay-Sachs disease, and familial dysautonomia, the percentage of Ash-

kenazi Jews affected approaches more than 90% of all known cases. Thus it may be concluded that of those disorders definitely of genetic etiology, the most "Jewish" of all the diseases can be found in the Ashkenazi community. Nevertheless, among the non-Ashkenazi Jewish groups, the frequency of conditions such as FMF among Libyan Jews, Dubin-Johnson syndrome among Iranian Jews, and metachromatic leukodystrophy among Habbanite (a region of Yemen) Jews, are among the highest in the world.

Table 8 summarizes the distinguishing features of genetic diseases between Ashkenazi and non-Ashkenazi Jewry.

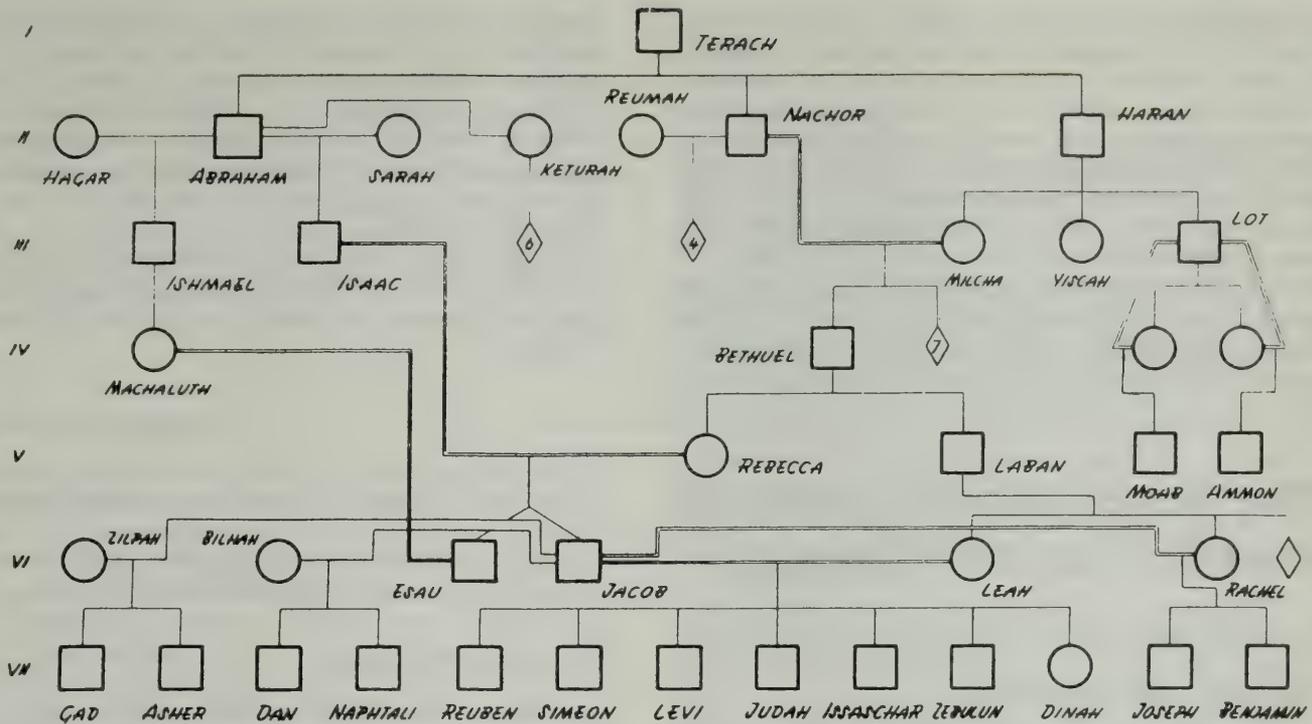


Figure 1. The origin of the Twelve Tribes of Israel beginning with Terach the father of Abraham and proceeding to Jacob with his 12 sons. Note the high degree of consanguinity as indicated by the double lines. Tradition also states that Abraham and Sarah were related.

**CAUSATIVE FACTORS**

For some time geneticists have been debating those factors responsible for the high frequency of certain genetic diseases among the Jewish people. In view of the historic development of Ashkenazi Jewry, many geneticists tend to favor the mechanism of genetic drift with founder effect as the most likely explanation for the high frequency of Tay-Sachs disease among Ashkenazim. Perhaps such an explanation can also be applied to several other disorders, but it does not answer all questions. Some argue that selective advantage of the heterozygote must be considered when attempting to account for the high gene frequencies of certain disorders common to Jews. It is exceedingly difficult to scientifically prove the existence of selective advantage.

It is not known why three diseases (Tay Sachs, Gaucher, and Niemann-Pick diseases), all sharing a common metabolic pathway, should occur more commonly in the Ashkenazi community. Likewise, our understanding of the high incidence of certain multifactorial diseases among Ashkenazi Jews (e.g., ischemic heart disease, diabetes mellitus, polycythemia vera, regional enteritis, and ulcerative colitis) remains to be clarified.

One causative factor concerns consanguineous matings among Jews. Certainly consanguinity played a crucial role in the early history of the Jewish people, as noted in Fig. 1. The Halacha forbids certain types of consanguineous marriages, but sanctions other forms. The following passages from Jewish sources reflect the thought of scholars on some approved forms of consanguineous marriages within the framework of Jewish Law.

One who married his sister's daughter—him the Bible says: "Then thou will call and God will answer..." (Talmud, order Nashim, tractate Yevamot, 62b).

"It is a mitzvah (a good deed) for a man to marry his sister's daughter or his brother's daughter..." (Shulchan Arukh, Ibn HaEzer, Chapter 2).

In 1960, Goldschmidt et al. studied the marriage patterns in 11,424 Jews from the major Jewish communities residing in Israel. Table 9 shows some of their findings and compares them with a study done by Tsafrir and Halbrecht in Israel published in 1972. Although there is a definite decline in the rate of consanguineous marriages among the Jewish people living in Israel, it is important to stress that the observations of Tsafrir and Halbrecht may not truly reflect the current status, as their sample was quite small and not totally representative of all the communities. However, it may be stated that for the most part, consanguinity does not play a primary role in those genetic disorders characteristically found in the Ashkenazi community, although it does contribute significantly to the occurrence of certain rare genetic syndromes noted among the non-Ashkenazi Jewish groups.

**FUTURE TRENDS**

There are a number of factors of both a medical and a sociologic nature that will undoubtedly account for a future decrease in the number of Jewish children born with these specific disorders. From a medical standpoint genetic screening programs, prenatal diagnosis, and genetic counseling are all designed to give individuals at risk

the opportunity to make decisions that will increase their chances of having healthy offspring. There is every reason to believe that these services will be improved and made available to more people. However, a number of important moral and ethical issues exist. Although advancements in the treatment of genetic diseases are being made, research here is much more complex and probably will not be able to keep pace with the rapid strides being achieved in the area of prevention.

One cannot ignore certain sociologic trends that will also account for a reduction in the number of affected children born. In Israel, for example, two increasing phenomena will tend to lessen the incidence of certain

genetic diseases among the Jewish communities. As consanguinity rates continue to decrease (Table 9), fewer children will be born with various rare autosomal recessive syndromes. Second, as rates of marriage between Jews of differing ethnic communities increase (Ashkenazi marrying non-Ashkenazi), there will be a greater dispersal of these mutant genes, with a subsequent reduction in many of these disorders.

In the Diaspora, factors such as increasing rates of assimilation with intermarriage and reduced Jewish family size are destined to lessen the number of affected newborns.

## The Seven Most Common Jewish Genetic Diseases

*National Foundation for Jewish Genetic Diseases*

### Familial Dysautonomia

Familial Dysautonomia is the name given to a condition evidenced by abnormal function of the nervous system. Dysautonomia literally means the dysfunction of the autonomic nervous system. The autonomic nervous system controls involuntary functions like temperature and blood pressure regulation. Individuals with dysautonomia cannot regulate these autonomic functions and have certain sensory problems. Children are born with the disease—they do not acquire it later in life.

The most striking manifestations include relative indifference to pain and the inability to cry tears. Severe eye problems are common because of the lack of tearing and the absence of corneal response to foreign objects in the eye. Also, these children have difficulty swallowing properly which can result in poor weight gain as well as repeated pneumonias. Other symptoms include episodic high fever, poor motor coordination, and unstable blood pressure. Many children have stunted height, unclear speech, and scoliosis (curvature of the spine). Forty percent of the children are prone to repeated attacks of vomiting. Intelligence is normal.

Diagnosis is made by using four findings: lack of overflow tears, diminished deep tendon reflexes, smooth surface of the tongue (absence of a flare), and increased responsiveness of the pupil to a drug called methylcholine (miosis with dilute solution).

The disease has so far only occurred in Ashkenazi Jewish families. Sural nerve biopsies have clarified the diagnosis in questionable non-Jewish patients as not being dysautonomia. It is estimated that one out of every 50 Jews in America is a carrier. The risk of recurrence in the family for each offspring to be affected is 1 in 4 (25 percent). The disease afflicts boys and girls in equal numbers.

A better understanding of the disease tends to enable the patient and his family to better cope with the traumatic physiological and psychological difficulties. For further information, you may contact Dr. Felicia Axelrod, Director, Familial Dysautonomia Treatment and Evaluation Center,

University Hospital, 530 First Avenue, New York, N.Y. 10016.

The cause of the disease remains a mystery. There is no prenatal diagnosis or carrier identification test.

### Torsion Dystonia

The tragedy of Dystonia, a disease affecting movement control, may be best described through the brief case history of a young girl. Early development was quite normal but at age six she complained of difficulty walking. Medical evaluation first revealed no explanation and the problem was mistakenly considered psychological. But the sustained torsion spasms progressed and by ten she could hardly walk. At age eleven, the dystonia was generalized, her limbs were fixed in a twisted posture, and she was confined to a wheel chair. By age twelve, she required help for all her daily living activities; she could not feed or dress herself or get in and out of bed unassisted. However, her voice and her mind remained normal.

In one of its inherited forms, dystonia occurs primarily in Ashkenazi Jews. In this form (transmitted as an autosomal recessive) the disease generally appears between the ages of 4 and 16 years, and has a fairly rapid rate of progression. The sustained spasms may be limited to one limb at first but often spread to other limbs and the trunk. Patients appear to be highly intelligent and mature; in fact, several studies show that affected individuals may have a superior intellect.

In another inherited form (autosomal dominant) the disease strikes families in the population at large; is variable in time of onset; more often affects the trunk or neck first, and has no direct effect on intellect. Dystonia can also be brought about from environmental causes, such as drug reaction, encephalitis or trauma to the head.

The earliest description of autosomal recessive dystonia may have been in 1970 by a psychiatrist-in-training who reported on two brothers and a sister who were hospitalized for "hysterical" torsion spasms. One brother committed suicide in the institution, the sister eventually died of the disease, but the second brother was discharged after several years and later married.

Approximately one out of every 70 Ashkenazi Jews in the United States carries the gene for the recessive form and it occurs in about one of 20,000 Jewish live births. In a geographic breakdown, it was found that 30 percent of the

grandparents of Jewish patients had their European origins from the Balkan region, and 20 percent from the Ukraine. The disorder may occur among siblings with no previous family history of the disorder, and is more frequent with intermarriage.

Life expectancy is usually normal. Some medications have been found to be useful in a proportion of patients, particularly children. Cervical cord stimulation is currently being evaluated. Other brain surgery techniques may be useful in some cases.

At present, it is not possible to do genetic screening tests.

## Gaucher Disease

Gaucher disease is the most prevalent Jewish genetic disease, afflicting one in every 2,500 Ashkenazi Jews of Eastern and Central European ancestry.

There are three subtypes of Gaucher disease, which are distinguished by their clinical severity and course, and by the presence of neurologic complications. It is specifically Type 1 Gaucher disease that occurs primarily in Ashkenazi Jews, and it is estimated that 1 in every 25 Jewish individuals is a carrier of the recessive Type 1 Gaucher gene.

Type 1 Gaucher disease is characterized by the later age of onset and the absence of any neurological involvement. Type 2 disease has its onset in infancy and is a fatal neurodegenerative disorder, similar to Tay-Sachs disease. This is an extremely rare type and does not occur in any particular ethnic group. Type 3 is a juvenile-onset form which has neurologic involvement. This type is very rare and has been found mainly in Sweden.

Gaucher disease is a biochemical genetic disorder. The basic defect has been shown to be a genetically determined deficiency in the enzyme, acid *beta*-glucosidase. This enzyme normally is involved in the metabolism of a substance called glucosyl ceramide. The inability to break down this substance leads to its progressive accumulation in certain cells and tissues. Measurement of this enzyme permits accurate diagnosis of affected individuals. It is also possible to do prenatal diagnosis early in pregnancy and thus determine the status of the fetus.

In Type 1 Gaucher disease, symptoms may begin in childhood or adolescence and are due to the abnormal accumulation of glucosyl ceramide in Gaucher cells in the bone marrow, spleen and liver. The Gaucher cells in the bone marrow can cause bone and joint pain, fractures, and other orthopedic problems. The presence of Gaucher cells in the spleen and liver causes enlargement of these organs. Blood abnormalities, such as anemia, easy bruising and prolonged bleeding are sometimes seen. Patients with Type 1 Gaucher disease display a wide variety of symptoms. Some may suffer from chronic ill health and debility, while others may experience few, if any, of the disease manifestations.

At present, there is no specific treatment available for Gaucher disease. Recent investigations have been concerned with replacing the deficient enzyme (glucocerebrosidase) in patients with Gaucher disease, with active enzyme obtained from human placental tissue. However, much additional work needs to be done to improve the delivery of the placental enzyme to the cells in which

excessive lipid is stored before the therapeutic effectiveness of this procedure can be evaluated.

## Mucopolipidosis IV

Mucopolipidosis IV is the most recently recognized Jewish genetic disease, having been first described in 1974. To date, about twenty patients, all of Ashkenazi Jewish parents, have been reported. Children with Mucopolipidosis IV are normal at birth and develop signs of central nervous system deterioration during the first year of life. Sitting and walking are delayed. The mental deterioration is slowly progressive and usually mild to moderate. Some patients may become more severely retarded in the second or third year of life. The earliest sign is clouding of the corneas. Other eye findings may include esotropia (crossed eyes), and in some patients retinal degeneration develops which may lead to blindness in later years. There is no involvement of the skeleton nor is there urinary excretion of mucopolysaccharides.

The name, Mucopolipidosis IV, derives from the presence of diagnostic storage bodies (cytoplasmic inclusions seen under the electron microscope) in certain cells of these patients. The storage bodies are similar to those observed in the *mucopolysaccharide* and *lipid* storage diseases; thus, the designation Mucopolipidosis. The diagnosis should be considered in mildly to moderately retarded Jewish children who have corneal clouding. The presence of the characteristic storage bodies (observed by electron microscopy) supports the diagnosis.

More recently, a defect in the breakdown of complex fatty substances, called gangliosides, has been described. The enzyme, ganglioside neuraminidase, is presumably defective in these patients. Current research is directed to further characterize the precise nature of this enzyme abnormality and to the development of methods to identify the carriers of the gene which causes Mucopolipidosis IV.

The disease is inherited as an autosomal recessive trait. Both parents must be carriers of the disease-causing gene. Although both parents are normal, being carriers, they have a 25 percent risk for an affected child with each pregnancy.

The prenatal diagnosis of this disease has been successfully accomplished by finding the characteristic storage bodies in cultured amniotic cells obtained by amniocentesis early in pregnancy. The prenatal diagnosis is difficult and must be performed in centers with experience in the specialized techniques required for this disease.

At present, no specific therapy is available for this disease. However, optimal supportive care and medical management can significantly improve the quality of life for affected children. Families with affected children should receive genetic counseling and be offered the option of prenatal diagnosis for future pregnancies.

## Niemann-Pick Disease

The traditional picture of Niemann-Pick disease is that of a child dying before the age of three, with massive spleen enlargement, striking emaciation and the irreparable disordering of the central nervous system. The age at which the abnormality first appears varies, but most of the children have one or more of the symptoms, such as poor

feeding, recurrent vomiting, abdominal protuberance (from the enlarged spleen and liver) and an inability to thrive, before they are six months old. Another typical symptom is a cherry-red spot on the retina of the eye.

The disease, which predominantly affects Ashkenazi Jews, is caused by an abnormal storage of lipids (fatty materials found in tissues of the body and the bloodstream) and cholesterol. The first case was reported in 1914 by the German doctor Albert Niemann, who discovered it in a baby girl born of Polish-Jewish parents. The child died at 18 months, after progressive deterioration.

Three other types of the disease exist besides the classic one. A second group of patients shows the same massive enlargement of the liver and spleen, and the pulmonary changes, but the nervous system is spared. Patients in this group have reached young adulthood, and one young lady has a child of her own who is free of the disease. A third group shows developmental slowdown in late infancy with spleen and liver enlargement, and gradual debilitation leading to death at four to six years of age. The fourth group has been found in individuals of French ancestry whose parents originated from Nova Scotia. In this form the neurological difficulties begin in middle childhood with survival until 12 to 20 years of age.

Family studies strongly support the autosomal recessive nature of the type found in Ashkenazi Jews. It has been estimated that approximately two-thirds of all infants with this form of the disease are of Ashkenazi Jewish descent. The incidence among Ashkenazi Jews is between 1:20,000 and 1:30,000 births per year, or approximately 60 new patients per year, about 25 of whom are born in the United States. The gene frequency of this disorder among Ashkenazi Jews is thought to be greater than 1:100,000 with the frequency for the heterozygote state ranging between 1:100 and 1:140.

Recent strides have been made in controlling this disease. In 1965 researchers identified the specific enzyme absent in those with Niemann-Pick—an enzyme needed to break down fatty materials. From this information, a test was developed for the reliable detection of those afflicted. Similar strides were also made in developing procedures for identifying carriers. In addition, prenatal diagnosis is now possible in the sixteenth week of pregnancy. This is particularly urged when there is a positive family history, or when both parents are shown to be carriers.

## Tay-Sachs Disease

Tay-Sachs disease is the most well-known Jewish genetic disease, afflicting about one in every 2,500 Ashkenazi Jewish newborns.

This disease is characterized by the onset of severe mental and developmental retardation during the first 4 to 8 months of life. An early sign of the disease is the cherry-red spot, an unusual abnormality in the retina of the eye observed only by use of an ophthalmoscope. The involvement of the central nervous system progresses rapidly to a state of total debilitation by 2 to 5 years of life. Affected children also develop seizures which are not controllable with anti-epileptic drugs. Death usually occurs by 5 to 8 years of life due to pneumonia or other infections.

Tay-Sachs disease is a biochemical disorder. The basic defect in affected children is the inherited deficiency of the enzyme, hexosaminidase A. This enzyme normally breaks down a naturally occurring substance called  $G_{M2}$ —ganglioside. The enzyme deficiency leads to the toxic accumulation of this substance primarily in the cells of the nervous system.

The disease is inherited as an autosomal recessive trait. Each parent of an affected child is a carrier of the disease-causing gene. For such a "carrier couple" there is a 1 in 4 risk of having an affected baby with each pregnancy.

Measurement of the hexosaminidase A activity in plasma, tears or white blood cells can determine if an individual carries the Tay-Sachs gene. The ability to identify carriers by reliable tests has led to large-scale screening programs designed to prospectively identify carriers and particularly couples in which both spouses are carriers of the gene prior to pregnancy. Such programs have become the prototype for disease prevention based on the prospective screening for carriers. To date, Tay-Sachs screening programs have detected over 15,000 carriers, or one in about every 25 Jewish individuals tested. More importantly, over 800 carrier couples at-risk for having a Tay-Sachs child have been identified and counseled as to their 25 percent risk for having an affected child. Since prenatal diagnosis for this disease is possible, these identified at-risk couples have the option to have only normal children.

At present no treatment is available for Tay-Sachs disease. Therefore, emphasis has been placed on public education, carrier screening and prenatal diagnosis for the prevention of this devastating disease.

## Chronic $G_{M2}$ Gangliosidosis:

Recently, a new form of *beta*-hexosaminidase A deficiency has been described in adolescents and adults of Ashkenazi Jewish ancestry. This disorder, called chronic (or adult)  $G_{M2}$ -gangliosidosis, has been detected in over fifteen individuals from seven unrelated Jewish families residing in both the United States and Israel. Onset of the disease occurs during childhood or adolescence and is characterized by incoordination, tremor and/or slurred speech. Some patients have previously been diagnosed as having Friedreich's ataxia, Kugelberg-Welander disease, or an amyotrophic lateral sclerosis-like disorder. With advancing age, patients develop neurologic symptoms including ataxia, unsteady gait, muscle weakness, and difficulty speaking clearly. In the fourth decade of life, mental and behavioral involvement may become evident.

Chronic  $G_{M2}$ -gangliosidosis is inherited as an autosomal recessive trait. Carriers and affected individuals can be diagnosed by the measurement of the enzyme, *beta*-hexosaminidase A. Carriers for this form of *beta*-hexosaminidase A deficiency can be detected in mass-screening programs for Tay-Sachs disease and the prenatal diagnosis is available.

## Bloom Syndrome

One hundred and two individuals have been recognized as affected with this syndrome since it was described in 1954 by the New York City dermatologist, David Bloom, a physician long interested in genetics. Bloom syndrome is

inherited in autosomal recessive fashion, so that once a couple has had an affected child, thereby proving that they are carriers of the gene, their expectancy for an affected child among their future children is 1 in 4. No test for the carrier state as yet has been developed. The gene is very rare in most populations but is relatively common in Ashkenazi Jews, the carrier rate being greater than 1 in 120.

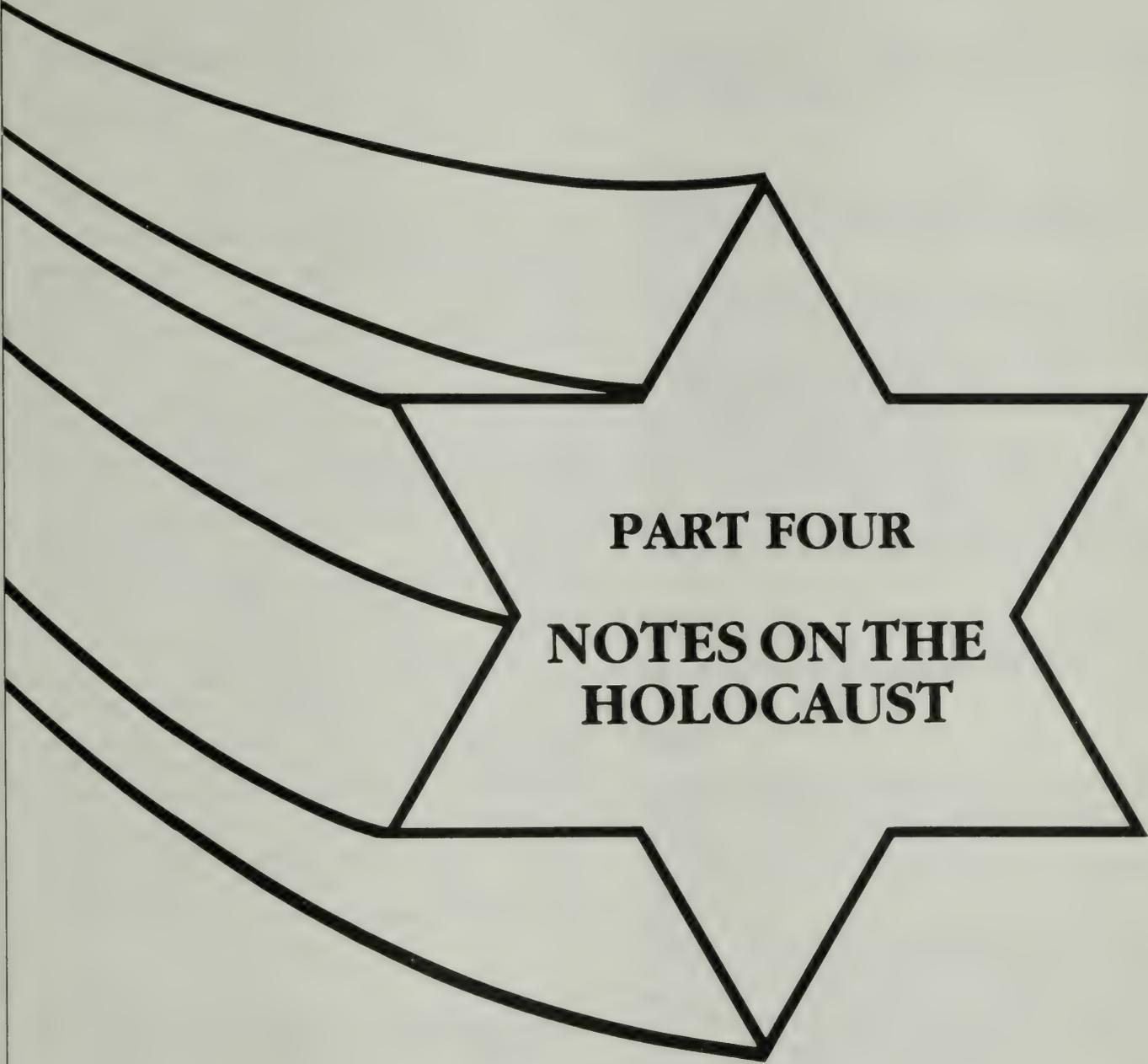
The affected individual—homozygous for the Bloom syndrome gene—shows the following features: (a) an unusually small size at birth but otherwise a normal degree of maturation; (b) shortness of stature after birth, only rarely reaching 5 feet; (c) redness of the skin of the face, mainly the bridge of the nose and the adjoining upper cheek areas, the lower eyelids, and the lower lip. The skin problem, which is aggravated by sun exposure, varies in severity, being quite disfiguring in some affected persons and mild or even absent in others, but generally improving

with age; (d) increased numbers of respiratory tract and ear infections, some of which are life-threatening. Mental ability is usually normal, although mild deficiency has occurred in a few affected persons. Infertility is the rule in men with Bloom syndrome and it appears to be reduced in women. The risk of cancer is considerably greater than normal.

The diagnosis of Bloom syndrome can be confirmed or ruled out by a cytogenetics laboratory, as cultured blood and skin cells show characteristic chromosome "instability," i.e., a tendency to breakage and rearrangement.

No treatment is known for the growth restriction. Affected individuals should be more attentive than usual in surveillance for cancer; i.e., annually to have a complete medical examination and to be particularly attentive of symptoms that could be early evidence of some neoplastic condition.





**PART FOUR**  
**NOTES ON THE**  
**HOLOCAUST**



## Timeline

*Ephraim Zuroff*

### 1933

January 30. Adolf Hitler appointed chancellor of Germany.

February 27. Reichstag fire. Nazis unleash terror to ensure election results.

March 23. First concentration camp—Dachau—established.

March 27. Enabling Act—suspending civil liberties—passed by Nazi-dominated Reichstag.

April 1. Boycott of Jewish shops and businesses. Jewish professionals barred from entering offices.

April 7. First anti-Jewish decree: The Law for the Reestablishment of the Civil Service.

April 21. Ritual slaughter of animals in accordance with Jewish dietary laws prohibited in Germany.

April 26. Gestapo established.

May 10. Public burnings of books by Jews, those of Jewish origin, and opponents of Nazism.

Spring-Summer. Universities and the arts “cleansed” of Jewish influence. Jewish professors expelled, Jewish writers and artists prohibited from practicing their professions.

Spring-Summer. Jewish organizations in America and western Europe protest Nazi persecution of the Jews. A few call for boycott of Nazi Germany.

October 19. Germany leaves the League of Nations.

### 1934

June 30. “Night of the Long Knives”: Nazis purge leadership of Storm Troops (SA) and opponents of Nazism.

August 2. Hitler named president and commander-in-chief of the armed forces following death of von Hindenburg.

### 1935

March 16. Germany renews conscription, in violation of Versailles treaty.

May 31. Jews barred from serving in German armed forces.

September 15. “Nuremberg Laws”: anti-Jewish racial laws enacted. Jews could no longer be German citizens, marry Aryans, fly the German flag, and hire German maids under the age of forty-five.

November 15. Germans define Jew: anyone with three Jewish grandparents; someone with two Jewish grandparents who identifies as a Jew.

### 1936

February 4. David Frankfurter, young Jewish student, assassinates Wilhelm Gustloff, leader of Nazi party, in Switzerland.

March 3. Jewish doctors barred from practicing medicine in government institutions.

March 7. Germans march into the Rhineland, which had been demilitarized according to treaty.

May 5. Ethiopia occupied by Italy.

June 17. Himmler appointed chief of German police.

July. Germans and Italians join Franco's forces in the Spanish Civil War.

October 25. Hitler and Mussolini form Rome-Berlin Axis.

### 1937

July 16. Buchenwald concentration camp opens.

### 1938

March 13. *Anschluss*: annexation of Austria by Germany; all German antisemitic decrees immediately applied in Austria.

April 26. Jews in Reich must register all property with authorities.

August 1. Adolf Eichmann establishes Office of Jewish Emigration to speed up pace of forced emigration.

August 17. Decrees revoke all name changes by Jews and force those Jews who did not have names recognized as Jewish by German authorities to add “Israel” (for males) and “Sarah” (for females) as middle names.

September 29-30. Munich Conference: England and France agree to turn over Sudetenland (part of Czechoslovakia) to Germany.

October 5. Following request by the Swiss authorities, Germans order all Jews' passports marked with large red letter “J” to prevent Jews from smuggling themselves into Switzerland.

October 28. Jews with Polish citizenship living in Germany are expelled to Polish border. Poles refuse to admit them; Germans refuse to allow them back into Germany—17,000 stranded in frontier town of Zbaszyn.

November 9-10. *Kristallnacht* (Night of Broken Glass): anti-Jewish pogrom in Germany and Austria. Two hundred synagogues destroyed, 7,500 Jewish shops looted, and 30,000 male Jews sent to concentration camps (Dachau, Buchenwald, Sachsenhausen).

November 12. Decree forcing all Jews to transfer retail businesses to Aryan hands.

November 15. All Jewish pupils expelled from German schools.

## 1939

January 30. Hitler threatens in Reichstag speech that if war erupts it will mean the *Vernichtung* (extermination) of European Jews.

March 15. Nazis occupy part of Czechoslovakia (Bohemia and Moravia); make Slovakia independent satellite state.

March 22. Germans occupy port of Memel.

August 23. Molotov-Ribbentrop Pact signed: non-aggression pact between Russia and Germany.

September 1. Beginning of World War II: Germany invades Poland.

September 17. Russia invades eastern Poland.

September 21. Heydrich issues directives to establish ghettos in German-occupied Poland.

November 23. Jews in German-occupied Poland forced to wear distinguishing badge.

November 28. First ghetto in Poland established in Piotrkow.

## 1940

April 9. Germans occupy Denmark and southern Norway.

April 27. Himmler issues directive to establish a concentration camp at Auschwitz.

May 7. Lodz ghetto closed off: approximately 165,000 inhabitants in 1.6 square miles.

May 10. Germany invades Holland, Belgium, and France.

May 20. Concentration camp established at Auschwitz.

June 22. France surrenders to Nazis.

August 8. Battle of Britain begins.

September 27. Rome-Berlin-Tokyo Axis.

November 15. Warsaw ghetto sealed off: approximately 500,000 inhabitants.

November 20-24. Hungary, Rumania, and Slovakia join Rome-Berlin-Tokyo Axis.

## 1941

January 21-26. Anti-Jewish riots in Rumania by Iron Guard: hundreds of Jews cruelly butchered.

March. Adolf Eichmann appointed head of Gestapo section for Jewish affairs.

April. Germany occupies Greece and Yugoslavia.

June. Vichy government deprives Jews of French North Africa of their rights as citizens.

June 22. Germany invades the Soviet Union.

End of June-December. Nazi *Einsatzgruppen* (special mobile killing units) carry out mass murder of Jews in areas of Soviet Union occupied by German army.

July 31. Heydrich appointed by Goering as responsible for implementation of Final Solution.

September 1. Jews in Third Reich obligated to wear yellow Star of David as distinguishing mark.

September 28-29. Massacre of Jews at Babi Yar—ravine outside Kiev: 34,000 murdered.

October 23. Murder of 19,000 Jews in Odessa.

October. Establishment of Birkenau camp: site of mass extermination of Jews, Gypsies, Poles, Russians, and others.

December 7. Japanese attack on Pearl Harbor.

December 8. Chelmno extermination camp begins operation: 340,000 Jews, 20,000 Poles and Czechs liquidated there by April 1943.

## 1942

January 20. Wannsee Conference: Heydrich reveals official plan to murder all Jews on European continent.

January. Jewish underground organizations established in Vilna ghetto and Kovno ghetto.

March 1. Extermination by gas begins in Sobibor extermination camp; by October 1943, 250,000 Jews murdered.

March 17. Extermination begins in Belzec extermination camp; by end of 1942, 600,000 Jews murdered.

Late March. Deportations to Auschwitz extermination camp begins.

June 1. Treblinka extermination camp begins operation; by August 1943, 700,000 Jews murdered.

June 30. All Jewish schools in Germany closed.

June. Jewish partisan unit established in forests of Belorussia.

July 28. Jewish fighting organization (ZOB) established in Warsaw ghetto.

Summer. Deportation of Jews to extermination camps from Holland, Poland, France, Belgium, Croatia. Armed resistance by Jews in ghettos of Kletzk, Nieswiez, Mir, Lachwa, Kremenets, and Tuchin.

November. Allied forces land in North Africa.

Winter. Deportation of Jews from Norway, Germany and Greece to extermination camps. Jewish partisan movement organized in forests near Lublin.

### 1943

January 18-21. Germans attempt to liquidate Jews in Warsaw ghetto; armed resistance by ghetto inhabitants.

February 2. German advance in Russia stopped at Stalin-grad.

March. Liquidation of Cracow ghetto.

April 19. Warsaw ghetto revolt begins as Germans attempt to liquidate 70,000 ghetto inhabitants; Jewish underground fights Nazis until early June.

June. Himmler orders the liquidation of all the ghettos in Poland and the Soviet Union.

Summer. Armed resistance by Jews in Czestochowa, Lvov, Bedzin, Bialystok and Tarnow ghettos.

August 2. Armed revolt in Treblinka extermination camp.

Fall. Liquidation of large ghettos: Minsk, Vilna, Riga.

October 14. Armed revolt in Sobibor extermination camp.

### 1944

March 19. Germany occupies Hungary.

May 15. Nazis begin deporting Hungarian Jews; by June 27, 380,000 sent to Auschwitz.

June 6. Allied invasion of Normandy.

Spring-Summer. Red Army repels Nazi forces.

July 20. Group of German officers attempts to assassinate Hitler.

July 24. Russians liberate Maidanek extermination camp.

Summer. Liquidation of ghettos in Kovno (Kaunas), Shavli (Siauliai) and Lodz; inmates sent to concentration and extermination camps.

October 7. Revolt by inmates at Auschwitz: one crematorium blown up.

October 31. Remnants of Slovakian Jews deported to Auschwitz.

November 8. Beginning of death march of approximately 40,000 Jews from Budapest to Austria.

November. Last Jews deported from Theresienstadt model ghetto to Auschwitz.

### 1945

January 17. Evacuation of Auschwitz: beginning of death march of camp inmates.

January 25. Beginning of death march of inmates of Stutthof.

April 6-10. Death march of inmates of Buchenwald.

April. Red Army enters Germany from East; Allies enter from West.

April 30. Hitler commits suicide.

May 8. Germany surrenders: end of Third Reich.

## “Believe the Unbelievable!”

Monty Noam Penkower

One respect in which the blackest of tragedies which we call the Holocaust defies historical analogy is that the victims have been taken to task for their own destruction. The dehumanizing process of any totalitarian regime, Bruno Bettelheim and Hannah Arendt contend, affects persecutors and victims alike. Thus the collaboration of the Jewish councils, a disintegration of personality in the ghettos and concentration camps, and the mindless resignation of a folk that went to its doom “like sheep to the slaughter.” Raul Hilberg’s pioneering analysis of the Nazi bureaucracy amply refutes Arendt’s thesis that Adolf Eichmann and numerous others below him in the Nazi command structure took no initiative in making Europe *Judenfrei*. Yet even his massive volume postulates that the one group marked for complete annihilation during World War II was “caught in the strait jacket” of a four-millennia-old history that “always” reacted to force with “alleviation and compliance,” and that the Jews consequently “plunged themselves physically and psychologically into catastrophe.” Jewish experience, Edward Alexander has most recently argued, contributed to the fate of the Jews, for it harbors a “deep-seated unwillingness, ultimately, to credit the existence of evil.”

Such observations often are factually unreliable, are produced by the dubious gift of hindsight, and suffer from a failure of imagination. Their authors, fortunate not to possess an intimate awareness of what David Rousset termed *l’univers concentrationnaire*, hazard oversimplified formulations where precise study is especially required. The circumstances that faced each *Judenrat* and community before and after actually comprehending the Nazi design of total murder, as well as the alternatives for rescue then present in and outside Germany’s Fortress Europe, are crucial issues that call for examination. These specific questions should also be placed within the context of Jewish traditional values and of the war itself.

Any effort that seeks, while avoiding what Yehuda Bauer properly designates “mystification,” to understand how the legions of the swastika attained their ultimate *raison d’être* must commence with the riddle of human perception, particularly as it operates in time of acute danger. Clinical analysis of behavior in *extremis* indicates that people facing an uncertain threat tend to deny its imminence. Human beings seek to reduce constant tension and actively avoid situations and information that would be likely to increase a feeling of unrelieved stress. The inability to make decisions follows as well, particularly since reaching judgment does not guarantee the reduction of

“dissonance.” Disbelief and defense mechanisms that dull reaction prevail, especially where cues pointing to calamity are ambiguous and when a disaster-stricken population is uncertain about the means available for escape. And when people are finally devoid of hope, like French Huguenots in the St. Bartholemew’s Day Massacre, Turkish prisoners drowned at Napoleon’s order, and individuals confronting a hangman’s noose or a terrorist’s bullet, passivity is also commonplace.

The behavior of non-Jews caught in the Nazi vise illustrates the same psychological responses. Occupied Europe, after all, provided both the administrative apparatus that made possible the invader’s continued occupation and the labor force for Third Reich armament factories and large-scale industrial projects. There were no rebellions among the more than seven million foreign workers exploited in Germany itself, where few *Wehrmacht* members of military age could be found. The civilians wiped out in Lidice, Rome’s Fosse Ardeatine caves, Oradour-sur-Glane, and Bande did not resist their killers. Uprisings in major cities only began in Polish Warsaw and Paris during the summer of 1944—one year after the Warsaw ghetto revolt. “Poland is not yet lost as long as we live” resounds the first line of the Polish national anthem, yet her Gentile citizens and intelligentsia went without opposition to graves dug by their own hands. Millions of Soviet prisoners of war, notwithstanding much military experience and their slogan “We shall strike the enemy in his own territory,” acted in similar fashion whether on the soil of Holy Mother Russia or in Auschwitz. So, too, did the British 2nd Battalion’s Norfolk Regiment at Paradis, more than 70 American soldiers near Malmedy, and countless prisoners of war subject to the “Bullet Decree” in Mauthausen.

Viewed in this context, what could have been expected of European Jewry under Hitler’s heel?

Irrespective of various uncritical generalizations about their hereditary sensibilities, the march of history from the rise of Adolf Hitler in 1933 until the outbreak of world war six years later fully revealed the Jews as the outcasts of Western civilization. Buffeted by mounting antisemitism wherever they lived, Abraham’s seed found possible havens firmly closed. Nations outdid one another at the 1938 Evian conference in professing all good will while refusing entry to a people in its time of greatest need. The serene tenor of life went on for others, outwardly unruffled and complacent, but Jews everywhere could not escape the ominous implications of the Nuremberg laws, *Kristallnacht*, and Hitler’s Reichstag declaration in January, 1939, concerning “the destruction of the Jewish race in Europe” in the event of global conflict. On the eve of September 1, 1939, Poland initiated a ruthless program to force out of her borders the largest concentration of Jews on the continent, while His Majesty’s Government in England aimed to

bar the most obvious available shelter, the Jewish national home in Palestine.

Soon after the huge, finely tuned German war machine lunged eastward, the entire Nazi state apparatus began working with speed and in silence to resolve what it officially designated the "Jewish question." The head of the Security Police, Reinhard Heydrich, issued a "strictly secret" order on September 21 to all *Einsatzgruppen* chiefs that Jews be gathered into the larger cities as "the first prerequisite for the final aim." *Judenraete*, yellow star markings, expulsions from the Reich-Protectorat to the General-government, and ghettoization followed in the search for the so-called "Final Solution." The first mass killings—the last alternative in securing a *Judenrein* Europe, carried out by *SS Einsatzgruppen* immediately after the invasion of the Soviet territories in June 1941—caught the Jews there completely unaware. Limited Jewish groups in Poland, isolated in sealed-off ghettos with no radio or telephone communication to a usually hostile outside world, grasped their true predicament only by the summer of 1942. During the previous year and a half, for example, the Bund had sent "Aryan-looking" Jacob Celemski from town to town, dispensing funds but also organizing delegations for a scheduled national conference in Warsaw. HeChalutz and other Zionist movements across Europe focused on retraining their youth for a better economic future.

The essential German ministries hitherto uninvolved in the program for total annihilation met covertly on January 20, 1942, in Berlin's Grossen Wannsee suburb to expedite it; not until December 17 did the Allies formally acknowledge the Reich's design. By August 1943, an estimated four million Jews in eastern and western Europe were no more. *Reichsfubrer* SS Heinrich Himmler felt supremely confident that October in gloating before some district leaders that they were creating "an unwritten and never-to-be written page of glory" in Germany's history. The mass slaughter never stopped. Hungary, which had the last major Jewish community in Europe, lost more than 400,000 from her provinces between May and July 1944. A year later the total number of dead reached six million.

Deception, the most fiendish ingredient in accomplishing the Nazi murder plan, took an especially great toll. Heydrich's concentration order stated that Jews "have most decidedly participated in sniper attacks and plunder action," a pretext that later was amended to include the need to separate the natural disease carriers from clean "Aryans" and to provide the former with a kind of cultural-social autonomy. Before embarking on a full-blown catastrophe, the Nazis introduced the ghetto, yellow star, death from hunger and typhus, and the random bullet as part of a general effort to break the spirit. All these had been encountered by the Jews for generations, however. A Warsaw publication in 1940, for example, could therefore quite reasonably look to past Jewish heroism and suffering for some comfort in the present crisis. Amidst the shock involved in the constant shifting of walled-in boundaries, the brutal caprice of an ever-present armed guard, planted rumors, and abrupt "selections" for "labor" units, the enemy always offered the minutest ray of hope. A plethora of differently stamped exemption cards for work, assurances that only "foreigners" (followed by the sick and old)

would be sent to special "Jewish territories," and improved living conditions after mass deportations all blinded the designated victims. The noble Jewish tradition of collective responsibility was perverted by the German moloch so as to hamper further any thoughts of resistance. Many a *Judenrat* member and young partisan alike struggled, as a result, with the agonizing possibility of heavy reprisals against the community for their actions in a world of permanent terror. "Special treatment," "registration," "transport eastward," "hospital," "resettlement," and hundreds of other phrases also served to conceal the raw reality of diabolic intentions.

The fine art of deceit continued to its fiery completion. "In transit to Bialystok" read the sign over a dummy train station, equipped with a ticket office and a hand-painted lock whose hands pointed to 3:00 for the next departure, as Jews alighted from jammed railroad cars before being driven brutally to Treblinka's gas chambers. A massive Star of David topped a building, called the "*Judenstaat*" by the executioners, which housed ten vaults restricted to one person alone. "Work Makes One Free" (*Arbeit Macht Frei*) greeted all eyes over the main entrance to Auschwitz, where many arrivals printed names and birthdates in bold letters on their suitcases, expecting to get these back. Postcards stamped "Waldsee," each reading, "I am well. I work and am in good health," had to be written on occasion to relatives back home. The strains of fine music, performed by an all-inmate orchestra, accompanied millions on their last walk past a landscaped garden leading to underground chambers. Zyklon-B gas was then delivered to simulated shower rooms in vans with Red Cross markings, and the condemned met their death with cakes of soap in hand.

Under these circumstances, the first Jews who finally realized what ultimately awaited European Jewry as a whole met with a staunch refusal to believe among their own people. Jewish leaders dismissed the first news of Chelmno and other mass slaughter camps from Yehoshua Aronson at the end of 1941 as atrocity propaganda; the head of the Jewish councils in Upper East Silesia (Moses Merin) added that steady jobs in German army workshops alone could save the Jews, while an eminent Orthodox rabbi found traditional consolation in Psalm 23, verse 4: "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." At about the same time, after receiving testimony from some survivors of the first Ponary massacre, listening to anti-Nazi *Wehrmacht* officer Anton Schmidt, and recalling the grim prophecies of Hitler's *Mein Kampf*, Abba Kovner concluded that the Jews of Europe faced total destruction; on January 1, 1942, he drew up the first call for armed resistance. The United Partisans' Organization (FPO) in Vilna lost its leader, Yitschak Wittenberg, in a confrontation with the ghetto's remaining populace and the *Judenrat* chief six months later; however, a revolt in "the Jerusalem of Lithuania" never took place.

FPO emissaries and a Chelmno survivor reaching the Warsaw ghetto in early 1942 were not believed, while Jewish notables and party chiefs meeting there that April resolved to wait and not let young "provocateurs" bring on harsh German retaliation. Told about Auschwitz-Birkenau in September by a messenger from Sosnowiec, the Vienna

*Judenrat* responded: "Unmöglich!" A realistic appraisal only set in subsequent to the first mass deportations. One year later, after a handful of weapons were obtained against the greatest of odds, militant rebellion remarkably broke out across Poland.

Even then, Jewish communities yet unscathed refused to give credence to reports of complete destruction. The majority in Rumania, Bulgaria, and Denmark discounted reliable information in 1943 that they faced mortal danger. Receiving a letter that same year from Palestinian Jewish representatives in Istanbul about the vast slaughter in Poland, a leader of the Hungarian Zionist movement dismissed the news as mere propaganda, notwithstanding eyewitness accounts from Polish and Slovakian Jewish refugees who had been living in Hungary since 1942. The Budapest *Judenrat*, quickly assured by Eichmann and others they had no need to worry, did not believe an April, 1944, message from Bratislava's Michael Dov Weissmandel that Europe's last major Jewish center faced deportation. Members of Zionist youth movements, operating from a *Judenrat* office, reached the Hungarian provinces with warnings of imminent disaster—to no avail. Transylvania Jewry, advised by a few of its own leaders to attempt a crossing over the nearby border to Rumania, also refused to assume the worst. Isolated politically and highly vulnerable to native antisemitism, the disoriented Jews of Hungary boarded the cattle cars to Auschwitz denying the certainty of their journey's end.

More decisive than the human response to disaster and German cunning in a hostile environment was European Jewry's natural inability to comprehend the irrationality of the Holocaust. Not that the victims refused to "credit the fact" that they had enemies capable of murder: history had provided them with an overabundance of persecutors. Could most go any further, however, than that heroine of *The Shop on Main Street* who cried out, in a final stab of recognition: "Pogrom!?" The closest parallel would have been the Turkish annihilation of Armenians during World War I, yet not all Armenians were then targeted for death, and, in any case, that act of genocide had receded from the memory of most Europeans by 1939. Moreover, as Emmanuel Ringelblum noted in his Warsaw diary after grasping Hitler's fanatical plan for the Jews, "History *does not* repeat itself. Especially now, now that we stand at the crossroads, witnessing the death pangs of an old world and the birth pangs of a new." Now birth itself constituted the most heinous crime in the Third Reich canon, expiated only by death.

Lacking a complete analogy to draw upon, the Jews could view the enemy's emphasis on survival by work as entirely logical. After all, asked such different *Judenrat* leaders as Adam Czerniakow, Ephraim Barash, Jacob Gens, and Mordecai Chaim Rumkowski, would the Third Reich's military machine sacrifice thousands of valuable laborers, much less divert precious rolling stock for death transports, during the war? Indeed, the labor ghettos enjoyed the longest duration; it is moot whether the halt of the Russian advance during the summer of 1944 prevented the survival of thousands of Jews in Lodz, Kovno, and elsewhere.

Incredulity also stemmed from a deeply rooted belief of many in the culture and conscience of the West. Assimi-

lated Jews failed to fathom that the Germany of Kant and Goethe could be capable of humanly unimaginable barbarism. Communist party members were betrayed by the "comrades" with whom they had built up cities like Minsk or by the Soviet partisans in the forests of Byelorussia. Those especially who had taken part in the steady development over the past two centuries toward equality for all, thereby contributing to new Jewish welfare institutions, schools, synagogues, newspapers, movements, and communities across the European landscape, maintained their trust in liberty and humanism. Finally, the Jews clung to the noble but naive faith that if only the Allies knew, the death factories would cease their grisly operation. Alexander Donat spoke for them all, in writing after the war: "We fell victim to our faith in mankind, our belief that humanity had set limits to the degradation and persecution of one's fellow man." The abrupt shattering of this conviction for Czerniakow, the realization that all his liberal and reasonable defenses were illusions and that the Nazis planned to ship every one of "his" charges to Treblinka, led the idealistic head of the Warsaw *Judenrat* to take cyanide rather than sign the second deportation order in July 1942. The transports rolled inexorably ahead.

As for the West, which alone could have checked the tempo of Germany's Final Solution, its political leaders were also slow to grasp the singular nature of the Jewish catastrophe. Reports constantly reached London and Washington of Jewish suffering, but these were scattered and "atrocious" conjured up propaganda stories from earlier wars. Even after realizing that the Third Reich had made starvation a weapon of annihilation, public opinion agreed with Winston Churchill's publicly expressed conviction that "no form of relief can be devised which would not directly or indirectly assist the enemy's war effort." A research paper in January 1942, for Great Britain's Royal Institute for International Affairs surveyed the future possibilities of European Jewish assimilation, "considerable economic stratification," and a "relative decline" in German areas; it offered no word, moreover, regarding the war's possible effects on east European Jewry. Government officials continued their policy of the previous decade to dampen news coverage about Jewry's plight and so avoid the charge of antisemites at home and abroad that the Allies were fighting a "Jewish war." Rumors conveyed through Jewish sources in Switzerland during the summer of 1942 of a Nazi plan to murder all surviving Jews "at one blow" and to use the corpses for soap and fertilizer, recalling British intelligence's admitted fabrication about a German "cadaver conversion plant" during World War I, were thus suspect. Deportation to Poland, both governments taken in by Axis propaganda, meant forced labor at the Nazi war front. This information suited prior expectations, much like American experts erred some months earlier regarding a Japanese attack in the mid-Pacific. Only confirmation from such groups as the Polish government-in-exile and the International Red Cross, as well as mounting publicity from Jewish and other organizations, after more than two million had already perished, led the Allies to declare in December that the perpetrators of this "bestial policy" would not escape retribution.

Still, disbelief continued to the war's end. The chairman of the British Joint Intelligence Committee, upon receiving

reports in July 1943, of the use of gas chambers to murder the victims, asserted: "The Poles, and to a far greater extent the Jews, tend to exaggerate German atrocities in order to stoke us up." On July 11, 1944, Jewish Agency spokesman Moshe Shertok felt the need to point out, among other reasons for the bombing of the death installations, that such an act would "go far towards dissipating the incredulity which still persists in Allied quarters with regard to the report of mass extermination perpetrated by the Nazis." Indeed, that very day even the well-informed Churchill expressed his sudden shock at the massacre of Hungarian Jewry, particularly since, as he wrote his foreign secretary, "probably the greatest and most horrible crime ever committed in the whole history of the world" was being carried out "by scientific machinery, by nominally civilized men in the name of a great State and one of the leading races of Europe." The BBC refused to use an eyewitness account by its own correspondent in August 1944, of *liberated* Majdanek, thinking the detailed story "a Russian propaganda stunt." As late as that December the American under secretary of war asked the World Jewish Congress's administrative secretary: "Tell me, do you really believe that those terrible things happened?" "One notable tendency in Jewish reports on this problem," noted an official of the Foreign Office's Refugee Department to his colleagues the following month, "is to exaggerate the numbers of deportations and deaths." It is not surprising that isolated Jewish survivors in Rumania, Belgium, and Greece refused to acknowledge the utter depravity of the Holocaust after their rescue.

Official opinion, even when convinced of the facts, remained skeptical that publicity would have the desired effect. Repeated warnings, various quarters argued, tended to "debase the currency," might result in "increased maltreatment" to the victims, and aid Joseph Goebbels's propaganda that Jews abroad ran the Allied war. But in addition, as the *Reichskommissar* for the *Ostland* had observed to his superior in June 1943, those hearing and reading the facts would not be prepared to give them credence. The Office of War Information did follow a policy of restraint, even attempting to hold up publication in November 1944, of a report on Auschwitz-Birkenau by four Jewish escapees and one Polish officer on the ground that the American public would regard its contents as similar to World War I atrocity tales; as a result, the government's reliability on other information released concerning the war effort would be open to doubt. A Roper poll taken one month later indeed revealed that the great majority of Americans could not believe that millions of Jews had perished in the Nazi onslaught. The British and American people, concluded an official with SHAEF's Plans and War Division in early 1945, were still as a whole not willing to entertain the awful truth. His opposite number in the British Political and Intelligence Division agreed, adding that individuals who would be likely to respond to cruelty to a child or an animal in peacetime "will, after years of being told about brutalities, become anesthetized even to a Lublin." War, after all, entails suffering, while the Holocaust beggared the imagination.

Even those who viewed the annihilation process firsthand found it difficult to internalize it as reality. Three Jews, officially visiting Belzec to examine rumors about the

first big "action" from Crakow in March 1942, witnessed that "very hectic work was taking place." Eichmann completely took in an International Red Cross delegation, on an inspection of Theresienstadt in June 1944, with a specially built Potemkin-type village; the report of a second visit several months *after* the liberation of Auschwitz, where most of the camp's Jews had perished, accepted at face value the SS *Obersturmbannfuhrer's* explanation that the Third Reich wished the camp to serve "as a practical experiment, on a small scale, for the future Jewish State to which a certain strip of land should be allotted after the war." Six Jehovah's Witnesses who lived by the side of the gas chambers and crematoria in Birkenau doubted their own eyes; on their return to Holland *during* the war, they, like others before them, were not believed. "How could it be possible for them to burn people, children, and for the world to keep silent?" agonized a young Elie Wiesel after being confronted with Auschwitz. "No, none of this could be true. It was a nightmare. . . ."

This psychological hindrance also affected Palestinian Jewry. As early as October 1939, a meeting in Jerusalem of *chalutz* organizations projected the destruction of Poland's Jews as the first victims of "an awesome holocaust [*sboa ayuma*] which has engulfed the world." Yet a sustained study about the plight of European Jewry, published in Tel Aviv in September 1941, failed to speak of systematic annihilation. One year later, three months after a Bund cable to London gave the first (underestimated) news about the slaughter of 700,000 Jews in Poland, an eminent Polish refugee wrote that "millions" were awaiting salvation. Jewish Agency officials continued to question Geneva reports of mass killings across Europe until survivors from Poland reached the Promised Land in mid-November 1942, just when confirmation came from New York and London. Still, Palestinian emissaries to the Yishuv's rescue committee in Istanbul during the spring and summer of 1943 fully intended to send thousands of letters and parcels to old addresses in Poland. Isaac Gruenbaum, chairman of the rescue committee, asked Istanbul in June 1944, if 150,000 Hungarian Jews had indeed been moved eastward, and if food packages could be dispatched there; after the war he had but one question of Hungarian Zionist Reszo Kastner: why did resistance not take place? The Zionist leadership never wavered to the war's end in publicly supporting the May 1942, Biltmore program (all of Palestine as a Jewish state), although the millions for whom it was intended had obviously perished.

American Jewish organizations were not immune either. Publications hesitated at first to print news of the death centers, and some persisted in writing of continued Jewish life in Poland. The Joint Distribution Committee refused to accept the argument that drastic measures, even if contravening government policy, should be taken. One Agudas Israel executive, opposed to this position, still pleaded for an Allied mercy ship laden with food and drugs to save "millions" in Poland—this on the eve of the Warsaw ghetto uprising. A memorandum to the Bermuda conference on refugees concurrently submitted by the World Jewish Congress, whose centers in New York and abroad also attempted a more radical program of rescue, unconsciously accepted German propaganda in asserting that transports to build fortifications at the Russian front took

the heaviest Jewish toll. Most other groups, as epitomized by the umbrella-type American Jewish Conference of August 1943, focused on the postwar relief and reconstruction of European Jewry. As in Palestine, life went on, despair giving way to resignation.

Allied callousness toward the Jewish people reflected a different elementary failure of perception. Having at first misjudged the dimensions of the Holocaust, London and Washington continued to deny Jewry the sense of communal distinction that had accounted for its mysterious survival these past 4,000 years. Heir to the Enlightenment's emphasis on personal freedom and the good inherent in all human beings, the West concluded that according the one people lacking national sovereignty special consideration as an independent entity would mean the vindication of Hitler's philosophy of *das Volk*. Not by accident did Secretary of State Cordell Hull take the occasion of the Balfour Declaration's twenty-fifth anniversary to declare that the postwar world should ensure Jews the full rights of citizens everywhere, a view eagerly applauded by a British government in retreat from its previous pledge of 1917 to establish a Jewish national home in Palestine. Paradoxically, this meant, in point of fact, that the unique fate of Jewry was either concealed under "Poles," "Belgians," etc., or refused sympathy because Jews were classified as "enemy aliens" when found in countries loyal to the Axis. In either instance Hitler—who thought otherwise—secured his primary objective.

Thus it never occurred to the Anglo-American Alliance that European Jewry, like other peoples opposed to the Third Reich, should be assigned any role in the general war strategy. Greeks would obtain relief to avert famine, Poles and Czechs arms for resistance, but not Jews. French youngsters in very impressive numbers could be spirited to safety across the Pyrenees, but not a marked people to Spain and Turkey. Tens of thousands of Yugoslavs and Greeks received a cordial welcome in Middle East refugee camps, yet HMG continued the draconian 1939 White Paper throughout the hostilities for those most needing their national and accessible homeland. Worried lest the Third Reich's leadership "embarrass" the Allies by "flooding" them with unwanted Jews, the two major Western powers sought a joint declaration on Palestine to quash public agitation over that haven in the war years, and mutually consented not to alter their respective limited immigration quotas. (Enemy prisoners fared far better: boats were found to ferry some 430,000 to camps in the United States during the world conflict.) Not a word of the infamous SS death marches appeared in SHAEF directives or in the Western press. The Intergovernmental Committee on Refugees, the British Cabinet Committee on the Reception and Accommodation of Refugees, the Bermuda conference on refugees, and the War Refugee Board all omitted mention in their titles of the one group for which each had been principally created; rarely did Allied statements refer to the persecution of the Jews. For most of World War II, these officially designated nonpersons did not fare better with self-professed guardians of humanitarianism and morality like the International Red Cross and the Vatican, or with the neutral governments. Moscow ignored the entire matter.

Only one Jewish battalion and a tiny parachute unit from

the Yishuv saw action, and these grudging concessions from 10 Downing Street and 1600 Pennsylvania Avenue were not granted until toward the end of the war. Nineteen RAF de Havilland Mosquito bombers escorted by Spitfires successfully attacked an Amiens prison in "Operation Jericho" on February 18, 1944, to free nearly 100 members of the French resistance, but the crematoria and the railroad lines leading to them never became prime targets. Reprisals on German cities expressly for atrocities against Jews, the dispatch of funds for underground rescue, and delaying negotiations over the Eichmann "goods for blood" offer were all ruled out by the West. Responses to specific evacuation proposals concerning Jews in Transnistria, France, Rumania, Bulgaria, and Hungary were not commensurate with the urgent need. Szmul Zygielbojm's suicide, meant to move Churchill, Franklin Roosevelt, and the free world to action in mid-1943, went unheeded. FDR fled from 400 Orthodox rabbis who marched on Washington that October; the British prime minister avoided World Zionist Organization president Chaim Weizmann. Instead, to defeat the enemy and have the Jews return to their European "homes" after the war served as the fixed philosophy for the duration. Alas, that policy proved bankrupt for a powerless people.

A few courageous souls attempted to shatter the Allied conspiracy of silence, as well as the prevailing illusion that nothing could be done. Near insuperable difficulties confronted various Jews and Gentiles who responded to the cry of conscience. The Babylonian Talmud prescribes their reward: "Whosoever saves a single Jew, Scripture ascribes it to him as though he had saved an entire world." Yet these individual's valiant race against calculated mass-production death wrested only limited successes. Killers and indifferent bystanders, by depersonalizing the Jews of Europe, marked these innocents for doom. Hitler, Himmler, Eichmann, Antonescu, Horthy, and others of such ilk believed with apocalyptic certainty that a demonic international Jewry controlled Germany's opponents; the West, in whose councils the stateless Jews commanded no political leverage, consigned the Third Reich's primary victim to one category: expendable. Behind the mask called twentieth-century civilization, as a consequence, countless more worlds were destroyed.

## Thereafter

Buchenwald, liberated by Combat Team A of the U.S. Army's 6th Armored Division on April 11, 1945, at last allowed mankind to peer into the abyss that had ultimately claimed these six million human beings. Stark horror gripped the parliamentary and congressional missions, soon visiting the camp at the invitation of SHAEF commander Dwight D. Eisenhower, which testified about "the organized crime against civilization and humanity" and "the lowest point of degradation to which humanity has descended." Edward R. Murrow's terse live radio broadcast—"There were two rows of bodies stacked up like cordwood. They were thin and very white"—and a film of bulldozers pushing heaps of dead naked bodies like refuse into a pit shocked people everywhere. The holder of the Keys of St. Peter, who had moved so cautiously to save the Jews, tried to distinguish between a minority of war crimi-

nals and a docile, deluded majority of the Germany nation (at least 50 percent Catholic), reported Great Britain's delegate to the Holy See. Eisenhower's son later recalled that it was "impossible actually to believe that what one was seeing was real," just as the distances between galaxies escape full appreciation. Some Polish Jews in Buchenwald even wrote to relatives, long since victims of the Final Solution, asking to look after their affairs and obtain from Gentile neighbors the keys to prewar dwellings.

A barrage of graphic, first-hand accounts from across the blood-soaked soil of Europe could not be denied for long, however. Richard Crossman, then deputy director of SHAEF's Psychological Warfare Division, expressed the sudden transformation of attitudes: "Though we had heard and reported many stories of Nazi massacres of Jews and Slavs, we had never believed in the possibility of 'genocide.' . . . Now we were to realize that our propaganda had fallen far behind the truth." Few had shared Edgar Snow's publicly articulated vision in October, 1944, grasped after his inspecting Majdanek, of the diabolic system which "for the first time made a totalitarian industry out of the reduction of the human being from an upright ambulatory animal to a kilogram of gray ashes." So intense was the trauma that war correspondent Murrow, on reaching Dachau in early May, 1945, began a memorable broadcast with the words, "I pray you will believe me."

The human mind slowly awakened to the reality of the Holocaust after V-E day. The Nuremberg, *Einsatzkommando*, and Eichmann trials, among others, revealed beyond doubt that the Oxford English Dictionary's illustration, printed in the year of Hitler's ascension to power, that "Louis VII once made a holocaust of thirteen hundred persons in a church" would no longer suffice. Man now could not help but "believe the unbelievable!" as the Polish underground frantically cabled London during the summer of 1942. The same liberals who reassuringly thought that Adolf Hitler could be placated in the 1930s now had to grapple with the existence of evil incarnate, as well as their own fundamental inaction at a time when men, women, and children pleaded for the sacred breath of life. This catastrophe is, therefore, far more than the sum of its victims.

A methodical German fervor to destroy not matched by an Allied will to save carried out the inconceivable. In January, 1944, Arthur Koestler warned about the current disbelief in the Nazi *Endloesung*: "A dog run over by a car upsets our emotional balance and digestion; three million Jews killed in Poland cause but a moderate uneasiness. . . . We are unable to embrace the total process with our awareness; we can only focus on little lumps of reality." He should have added that indifference to deeds of barbarism also stemmed from Western civilization's gradual loss of the sense of solidarity. A slow decay of conscience took place in the world before and while the storm clouds of

war rolled across Europe. Without that loss of a sense of certain decencies, the Jews, many of whom resisted Nazi attempts at dehumanization and miraculously adhered to their basic values *de profundis*, would not have gone abandoned into the night. Christianity and Western humanism avoided the moral imperative to try to save an innocent people, including 1,500,000 children who perished, and through their silence became accomplice to mass murder. The kingdom of barbed wire and ashes, as a consequence, enjoyed an unbridled reign.

Mankind has forgotten too soon. "Something terrible had fallen like a meteorite into history," as Abba Kovner expressed it years later, when the Holocaust showed the whole world that the blood of a people could be shed with impunity. The seeker after an etiology for modern-day genocides in Tibet, Bangladesh, Biafra, Paraguay, Burundi, parts of southeast Asia, as well as the most recent grave threat to Jewish existence in Israel during October, 1973, should scrutinize Babi Yar, Sobibor, and the diaries of the *Sonderkommando*. The post-Auschwitz recognition of what Emil Fackenheim has denominated "radical evil" must, in turn, be a guide to radical humanist action. Only thus can the victims be snatched from oblivion and complacency give way to personal commitment. Once and for all, the calamitous fallacy that what happens in one part of the globe is not another's affair must be shed, lest one day a brother's keeper be again found wanting in the face of extremity. The madness of an escalating arms race that currently casts a lengthening shadow of omnicide—the transformation of our planet into a universal nuclear crematorium—mandates that active compassion which flows from mutual need replace the crime of indifference.

The cancer of bestiality is the concern of us all, and the infinite preciousness of life requires daily affirmation. *The Plague*, one of the first artistic renditions of the years of France's occupation under the Nazi jackboot, sounded this quintessential lesson of the Holocaust unequivocally in June, 1947. Albert Camus's allegory contains a passage that might well serve as the epitaph for European Jewry's fate during World War II:

Sometimes at midnight, in the great silence of the sleep-bound town, the doctor turned on his radio before going to bed for the few hours' sleep he allowed himself. And from the ends of the earth, across thousands of miles of land and sea, kindly well-meaning speakers tried to voice their fellow-feeling, and indeed did so, but at the same time proved the utter incapacity of every man truly to share in suffering that he cannot see. "Oran! Oran!" In vain the call rang across oceans, in vain Rieux listened hopefully: always the tide of eloquence began to flow, bringing home still more the unbridgeable gulf that lay between Grand and the speaker. "Oran, we're with you!" they called emotionally. But not, the doctor told himself, to love or to die together—"and that's the only way. They're too remote."

Therein, as well, lies the key to our own *human* survival.

## Rescue Via The Far East: The Attempt to Save Polish Rabbis and Yeshivah Students, 1939-41

Efraim Zuroff

One of the most interesting, yet least known, of the various rescue projects attempted by Jewish organizations in Allied territory during the Holocaust was the partially successful attempt to rescue several thousand Polish rabbis and yeshivah students. They had escaped to Lithuania shortly after the outbreak of World War II and sought to emigrate from there to the West. This episode deserves careful scrutiny because of the unique circumstances and the relatively large number of people rescued. An analysis of these events helps explain the complex issues of Jewish response and rescue efforts during the Holocaust.

### Background

During the interwar period, Poland was the most important center of Jewish learning in the world. After World War I and the establishment of the Polish republic, it became the home of the majority of the world's foremost institutions of higher Talmudic learning (*yeshivot*), most of which were located in the Kresy region on Poland's eastern border with the Soviet Union.

Most of these *yeshivot* had been established prior to World War I, among them: Mir (founded 1817), Radin (1859), Lomza (1883), and Kamenetz (1897). Others, such as Grodno and Pinsk, were relatively new, established during the interwar period. It should be noted that during World War I, many of these institutions (for example, Mir, Radin, and Nowogrudok) had fled to Russia and returned to Poland after the war. Among the reasons for their return was the establishment of the communist regime, which they knew would not allow them to exist on Soviet soil. Other *yeshivot*, such as Etz Hayim, originally located in Slutsk, preferred when Slutsk became part of the Soviet Union, to move to Poland, where Jewish religious and educational activities were permitted.

The interwar period was a time of unprecedented growth for the Polish *yeshivot*, both in the size of the student body and in the physical expansion of the various institutions.<sup>1</sup> Hundreds of students from all over the world travelled to eastern Poland to engage in intensive Torah study, among them many students from western Europe and the United States.<sup>2</sup> In 1938, over 4,600 young men were

enrolled in the *yeshivot* of eastern Poland;<sup>3</sup> this figure indicated the significant increase in the number of students enrolled in these institutions.<sup>4</sup> Moreover, this development occurred despite the rapid deterioration in the political and economic situation of Polish Jewry during this period.

The young men enrolled in the *yeshivot* of eastern Poland undoubtedly constituted the elite of those engaged in full-time Torah studies. The Polish *yeshivot*, and the Lithuanian *yeshivot* (Telshe, Ponevez, and Slobodka), influenced Jewry the world over with their high level of studies and the subsequent work of their graduates. The overwhelming majority of the rabbis and religious leaders active in the orthodox community or in leadership positions in Europe and America were the products of these institutions.<sup>5</sup>

Throughout the interwar period, most of the *yeshivot* in eastern Poland received substantial financial assistance from Jewish communities in Europe and the United States.<sup>6</sup> Funds were transmitted by individuals as well as by the American Jewish Joint Distribution Committee (JDC). To a lesser extent, funds also came from Ezrat Torah, a philanthropic agency established by the Union of Orthodox Rabbis of the United States and Canada (Agudat haRabbanim). The funds sent to these institutions covered a significant part of their budgets.<sup>7</sup> In addition, the various Polish *roshei yeshivot* (deans of the *yeshivot*) frequently travelled abroad to raise funds.<sup>8</sup> In fact, most of the *yeshivot* even opened offices in New York to facilitate their fund-raising activities in the United States.<sup>9</sup>

These activities reinforced the ties between the *yeshivot* and the Jewish communities in western Europe and the United States. As a result, students from abroad went to Poland to study in Mir, Kamenetz, Grodno, Baranowitz, and other *yeshivot*, as well as to Lithuania to study in Telshe and Slobodka.<sup>10</sup>

Another important factor in the relationship between these *yeshivot* and the Jewish communities in the United States was that despite their ostensible orthodoxy, most religious Jews in the United States were far removed from the exacting level of religious observance prescribed by the *yeshivot*. All the leading rabbis and political leaders in the orthodox community in the United States, however, had studied in these *yeshivot* and fully identified with the philosophy espoused by these institutions. The rabbis felt that because of the inroads made by assimilation, it was incumbent upon them to support institutions that were of such vital importance to the growth of what they considered to be the only authentic form of Judaism. The ties between Polish *yeshivot* and Jewish communities in the West were important; they were one reason for rescue efforts during the Holocaust, that saved the lives of hundreds of rabbis and their yeshivah students.<sup>11</sup>

## Escape to Vilna, October 1939-June 1940

Seventeen days after the Nazi invasion of Poland, the Soviets also invaded Poland from the east. Within a short time they occupied the eastern half of Poland in accordance with the terms of the Molotov-Ribbentrop agreement (August 1939). The *yeshivot* located in eastern Poland now found themselves under Soviet rule. The rabbis and yeshivah students—many of whom had directly experienced the Soviets' negative attitude to Judaism and Jewish culture—considered the future of their educational institutions to be in jeopardy. Fearing that the Torah centers of eastern Poland would be closed by the Soviet authorities,<sup>12</sup> they began to look for possible escape routes.<sup>13</sup> The news that the Soviets planned to return Vilna (under Polish sovereignty during the interwar period and subsequently in independent and neutral Lithuania) caused many yeshiva students to try to reach Vilna.

The news that Vilna was transferred to Lithuania was announced in early October.<sup>14</sup> Within a week, the first yeshivah students set out for Vilna. Among the first to leave were the students of the Kletzk yeshivah who left on October 14, 1939 (on the Hebrew calendar: Rosh Hodesh Heshvan, the traditional first day of the winter semester following the High Holiday vacation),<sup>15</sup> and the students of the Mir yeshivah, who set out a day later.<sup>16</sup> Each yeshivah made its own decision to flee; there was no coordinated planning among the various institutions. A series of similar decisions made by numerous individuals coincided, and, in most cases, the decision was not made by the *roshei yeshivot* or by the yeshivah's administration on behalf of all the students. Based on the testimonies of those who escaped, almost identical developments took place independently in each yeshivah prior to the decision to flee.<sup>17</sup> The news that Vilna was transferred to Lithuania and that transportation, albeit overcrowded, still existed between eastern Poland and Vilna, galvanized the students into action. In several places, as, for example, at the Mir yeshivah, travel fever was widespread among the students.<sup>18</sup>

It is important to note that students normally did not play a role in determining yeshivah policy. The *rosh yeshivah* decided crucial questions, and his word was binding on both students and faculty. In this particular case, the students generally turned to the *roshei yeshivot* for advice. In most instances, however, the question was rhetorical and was posed only after the decision to go to Vilna had already been made.<sup>19</sup> In effect, the students dragged the rabbis and administrators with them. The latter, due to age, status, and circumstances, were more conservative and less likely to implement rapid or daring moves. It should also be noted that all the *roshei yeshivot*, in contrast to the overwhelming majority of yeshivah students, were married and had children,<sup>20</sup> a factor that contributed to their doubts and hesitations about moving. Moreover, many other people also doubted the wisdom of moving to Vilna; this sentiment was reflected in popular jokes circulating in eastern Poland: for example, "Vilna has indeed been handed over to Kovno (the capital of Lithuania), but Kovno will soon be taken over by Moscow" or "Vilna does not belong to Lithuania, it's just the opposite."<sup>21</sup> Others thought it was a Soviet ploy to discover those opposed to the Communist regime.<sup>22</sup> Despite these doubts, many stu-

dents regarded the reincorporation of Vilna in Lithuania as a fortuitous opportunity that ought to be exploited quickly before the border was closed. Some considered the matter so pressing that they travelled to Vilna even on the Sabbath.<sup>23</sup>

The decision to flee was made spontaneously; most *yeshivot* did not pursue a policy established by the *roshei yeshivot*. Groups of students began running away; others followed; the *roshei yeshivot*, faculty, administration, and members of their families went in their wake. Apparently, only in the Kamenetz yeshivah were the roles reversed: the students followed their *rosh yeshivah*, Rabbi Boruch Ber Leibowitz.<sup>24</sup>

The Lithuanians entered Vilna on October 28, 1939. During the first half of November, the new border between Lithuania and Soviet-occupied Poland was established, and subsequently civilian travel between the two regions was stopped.<sup>25</sup> At that point, over 1,500 rabbis and yeshivah students had reached Vilna, among them the entire student body and faculty of several yeshivot, including Mir (approximately 300 students), Baranowitz (more than 200), Kletzk (approximately 200), Kamenetz (about 200), and Radin and Grodno (statistics unavailable). Several students of the Volozhin yeshivah also arrived in Vilna simultaneously with students from most major *yeshivot* in eastern Poland. Other arrivals included prominent rabbis,<sup>25</sup> for example, Rabbi Yitzchak Zeev Soloveitchik of Brisk, and also many other communal rabbis from eastern Poland.<sup>26</sup>

The closing of the Lithuanian border in mid-November 1939 made it difficult to reach Vilna. Many who tried were apprehended and arrested by either the Lithuanian or the Soviet border guards. In addition, the winter of 1939-40 was one of the coldest Europe had experienced in the twentieth century. Severe weather conditions impeded travel, a fact reflected in the small number of women and children among the refugees reaching Vilna.<sup>27</sup> Nevertheless, by the end of 1939, approximately 2,100 rabbis and yeshivah students had reached the "Jerusalem of Lithuania,"<sup>28</sup> where they were welcomed by the Jewish community. Their friendly reception undoubtedly encouraged those still in occupied Poland to attempt flight there.<sup>29</sup> Indeed, according to several oral sources, Rabbi Chaim Ozer Grodzinski, the leader of the orthodox community in Vilna and chairman of the local Vaad ha-Yeshivot, sent emissaries to Poland to encourage yeshivah students to flee; there is, however, no documentary evidence to support this.<sup>30</sup>

In January 1940, the Russians tried to seal the border between Lithuania and Soviet-occupied Poland, a factor that resulted in a reduced number of refugees. Many refugees hired professional smugglers and sometimes paid exorbitant fees to cross the border. Despite the numerous obstacles, Jews fled from Poland to Lithuania from late 1939 to June 1940, when Lithuania lost its independence. A total of ca. 14,000 Jewish refugees arrived in Vilna, including many Polish Zionist leaders, e.g., Moshe Kleinbaum (Sneh), Menachem Begin, and Zerach Warhaftig; members of Zionist youth movements;<sup>31</sup> 2,440 yeshivah students;<sup>32</sup> and 171 rabbis.<sup>33</sup> The rabbis included well-known *roshei yeshivot*, for example, Rabbi Aaron Kotler (Etz Hayim of Kletzk), Rabbi Eliezer Yehuda Finkel (Mir), Rabbi Elchanan Wasserman (Ohel Torah of Baranowitz), Rabbi Abra-

ham Yaphin (Beit Yoseph of Bialystok), Rabbi Mendel Zacks (Radin), and Rabbi Shabtai Yogel (Slonim).<sup>34</sup>

### **Life in Independent Lithuania, October 1939-June 1940**

Upon arrival in Vilna, the generally penniless rabbis and yeshivah students turned to Rabbi Chaim Ozer Grodzinski for aid. He wrote and cabled colleagues and former students throughout the world soliciting funds. The refugee scholars were housed temporarily in local synagogues and houses of study where they continued their studies.<sup>35</sup> The United Refugee Committee, consisting of representatives from all refugee groups, was established in Vilna. Headed by Dr. Jacob Robinson, this committee distributed the aid received from the JDC and represented the refugees before Lithuanian authorities. (The Vaad ha-Yeshivot represented the rabbis and yeshivah students on the United Refugee Committee.)<sup>36</sup> The JDC allocated \$22 (US) per refugee per month,<sup>37</sup> and Rabbi Grodzinski attempted to obtain additional sums for the rabbis and yeshivah students.

Rabbi Grodzinski's appeal resulted in donations from Jewish communities throughout the world.<sup>38</sup> Clothing was collected in Lithuania and abroad and sent to Vilna for the refugee scholars.<sup>39</sup> Rabbi Grodzinski turned to his former student Rabbi Eliezer Silver of Cincinnati for assistance. Eliezer Silver was a prominent figure in the American orthodox community and a leader of the Agudat ha-Rabbanim, the leading orthodox organization in the United States at that time. Agudat ha-Rabbanim decided at an emergency meeting held in mid-November 1940 to establish an Emergency Committee for war-torn *yeshivot*. The goal of this committee, which eventually became the Vaad ha-Hatzalah (or Vaad Hatzolah, as it was popularly referred to), was to transfer the *yeshivot* from Lithuania to safety abroad; half were to go to Eretz Israel, half to the United States. From its inception, the Vaad had two major tasks: 1) fund raising for assisting students and rabbis in Vilna; and 2) arranging for the emigration of the *yeshivot*.<sup>40</sup>

The financial situation of the refugees was relatively difficult until the committee and various independent individuals raised and sent money to Vilna. Nevertheless, the scholars could continue their studies.<sup>41</sup> Most of the *yeshivot* that had moved to Vilna continued their work. Students from those *yeshivot* that had remained in Poland now attended others.<sup>42</sup> In addition, two *kollels* of refugee Polish rabbis were established in Vilna.<sup>43</sup> Besides financial assistance, Rabbi Grodzinski and the members of the Vaad ha-Yeshivot obtained the necessary permits to allow them to remain in Vilna. Funds were also allocated to help smuggle additional family members from Soviet-occupied Poland into Vilna.<sup>44</sup>

In January 1940, the Lithuanian government decreed that all refugees who had arrived in Vilna after it was annexed by Lithuania had to leave the city. The decree was not directed specifically against Jews but was designed to ensure the demographic and cultural hegemony of the Lithuanians, who had constituted only a relatively small percentage of the city's population during the interwar period.<sup>45</sup> Rabbi Grodzinski and the Vaad ha-Yeshivot actually welcomed this decree.<sup>46</sup> Although relocating the *yeshivot* entailed numerous difficulties (such as their distance

from the center of activity in Vilna), they believed that the atmosphere in rural Lithuania would be more conducive to intensive study and therefore beneficial to the students.<sup>47</sup>

During the winter months, the *yeshivot* began their move to the countryside, and each yeshivah usually moved into a different small village. Thus, for example, the Mir yeshivah moved to Kedainiai; Kamenetz moved to Raseiniai; Baranowitz to Troki; and Beit Yoseph from Bialystok to Birz. In several instances, students from one yeshivah were divided and sent to several different localities. The *yeshivot* forced to relocate their students in different towns were the Radin yeshivah, which moved to Otian and Eiskiai, and the Etz Hayim yeshivah of Kletzk, which divided its students between Janova, Dushat, and Salok. Many smaller *yeshivot* and some of the independent refugee scholars stayed in Vilna.<sup>48</sup> According to JDC statistics, 1,370 yeshivah students relocated to rural villages, while 607 remained in the city of Vilna; an additional 240 students stayed in the district of Vilna.<sup>49</sup>

Although the *roshei yeshivot* approved the transfer of their institutions to the countryside, they realized that this move was only a temporary expedient. They hoped to relocate to more permanent academies abroad in Eretz Israel and the United States. In fact, several *roshei yeshivot* attempted to obtain visas for either destination immediately upon their arrival in Vilna. For example, as early as mid-November 1939, Rabbi Grodzinski wrote to Rabbi Herzog, the chief rabbi of Palestine, that the Mir and Kamenetz *yeshivot* were ready to go to Palestine.<sup>50</sup> One month later, Rabbi Grodzinski wrote to Rabbi Meir Karelitz in Palestine that Rabbi Aaron Kotler of the Kletzk yeshivah was also interested in immigration to Eretz Israel.<sup>51</sup> During the winter of 1939-40, Rabbi Herzog received many requests for Palestine certificates.<sup>52</sup>

Rabbi Herzog and the Agudat Israel (in Palestine) tried to help rabbis and students stranded in Vilna. Rabbi Herzog proposed a special plan to facilitate the entry of hundreds of rabbis into Palestine. His proposal was rejected by the British, who refused to deviate from their immigration policies under the 1939 White Paper, although Rabbi Herzog had obtained financial guarantees for supporting the prospective immigrants from the American Agudat ha-Rabbanim.

Despite increased support for immigration to Palestine or the United States, many *roshei yeshivot* preferred to stay in Lithuania. They believed, or hoped, that it would be possible to stay where they were for the duration of the war. They hoped that Lithuania would not be overrun by either the Nazis or the Soviets. Rabbi Grodzinski supported this position, although he actively tried to obtain visas to Eretz Israel both for himself and others.<sup>53</sup> It is possible that Rabbi Grodzinski's public stand supporting remaining in Lithuania stemmed from the pragmatic wish to avoid panic and despair among the refugees. He knew that it was virtually impossible to obtain visas for all of the rabbis and students, and thus he publicly opposed efforts for mass emigration. In a letter to Rabbi Silver, Grodzinski stated: "Meanwhile, Torah is lying in the corner."<sup>54</sup> [The reference is to Lithuania.] Apparently, Rabbi Grodzinski believed that the *yeshivot* were temporarily safe, but that this haven could also become a potential trap. Rabbi Joseph Shub, the secretary of the Vaad ha-Yeshivot, also opposed emigra-

tion, and the public position of these two leaders moderated communal pressure to leave.<sup>55</sup>

It is likely that several factors affected the yeshiva students: lack of funds to purchase visas and passports, the large amount of time required to deal with bureaucracies, and the absence of simple solutions to the growing threat for those remaining in Lithuania.<sup>56</sup> Throughout the entire period of Lithuanian independence, there were no collective or large-scale attempts by the *yeshivot* to obtain immigration documents. It is noteworthy that the Vaad ha-Hatzalah sent a special emissary to Lithuania to deal with immigration-related issues.<sup>57</sup>

### **Soviet Invasion of Lithuania and Emigration from the Soviet Union, June 1940-June 1941**

The situation changed drastically in June 1940, when the Russians invaded Lithuania; two months later, the independent Baltic republic was formally annexed to the Soviet Union. As a result, many of the *roshei yeshivot* and their students began more urgent attempts to leave Lithuania. Aid from outside organizations for the Torah scholars, the limited number of available Palestine certificates, and the difficulty of obtaining American visas were only a few of the difficulties they faced. There were also many other technical problems: obtaining necessary transit visas, locating adequate means of transportation, and finding safe travel routes from Lithuania to new homes abroad. The technical problems involved in organizing this emigration were magnified when the Russians decreed that all foreign diplomatic offices in Lithuania were to cease operations by September 1, 1940. Another problem was securing Soviet exit permits. The Soviet authorities did not allow free emigration, and the Torah scholars' chances of leaving Russia were not promising. Despite the seemingly hopeless situation, a new and unexpected rescue possibility developed.

In early summer 1940, after the Soviet occupation of Lithuania, Nathan Gutwirth, a Dutch citizen studying at the Telshe yeshivah, sought asylum in one of the overseas Dutch colonies since he could not return to Holland, which had already been conquered by the Nazis in May 1940. Before his departure, Gutwirth approached Jan Zwartendijk, the honorary Dutch consul in Kovno, and they decided that Gutwirth would go to the Caribbean island of Curacao. Since Zwartendijk was only an honorary consul, he could not issue the required visa. Therefore, he turned to L.P. Decker, the Dutch consul in Riga (capital of Latvia). Decker informed Zwartendijk that entry to Curacao was contingent only upon approval of the island's governor and that Gutwirth did not need a visa. Zwartendijk thereupon agreed to give Gutwirth a document confirming that he was allowed to enter Curacao for the regular visa fee of 11 Lithuanian lits (equivalent to \$2). At Gutwirth's request, Zwartendijk omitted the qualification stipulating that permission to enter Curacao was contingent upon approval by the island's governor.

Gutwirth showed this visa to Zerach Warhaftig, a prominent religious Zionist in the Polish Mizrahi and one of the leaders of Polish refugees in Lithuania. Warhaftig suggested that Gutwirth ask Zwartendijk if he would be willing

to issue such "visas" to non-Dutch individuals. Zwartendijk agreed to help, and Warhaftig informed the Polish refugees of this propitious development. Within a short time, the Dutch consul was deluged with requests for visas to Curacao. The Dutch consulate had, however, received Soviet orders to close, limiting the time when refugees could obtain such visas. Despite the problems, Zwartendijk issued between 1,200 and 1,400 Curacao visas to Jewish refugees, including many to rabbis and yeshivah students.<sup>58</sup>

Once Curacao visas were obtained, the next problem was identifying an exit route. The only route still open to Curacao was via the Far East. Western Europe was already occupied by the Nazis, and thus refugees would have to travel through the Soviet Union and Japan. Several Jewish refugees approached the Japanese consulate in Kovno and applied for transit visas to Curacao. Senpo Sugihara, the local Japanese consul, cabled Tokyo for instructions but did not receive an answer. On August 11, he began issuing Japanese transit visas to all applicants, even to those lacking Curacao visas or other travel documents. Nine days later—on August 20—Sugihara received an emergency cable from the Japanese Foreign Office instructing him immediately to cease issuing transit visas. Sugihara had already planned to close the Japanese consulate at the end of August pursuant to the new Soviet directives, but he continued issuing visas until the end of the month. By August 31, 1940, Sugihara and his two assistants (an ethnic German named Gecke and a student from the Mir yeshivah) distributed visas to almost 3,500 refugees, including many rabbis and yeshivah students.<sup>59</sup>

Once these Japanese transit visas had been obtained, only one obstacle to emigration remained: absence of the Soviet exit permit. This was, however, a formidable obstacle. Several attempts to convince Soviet authorities to allow the refugees to emigrate ensued: Zerach Warhaftig met with the new deputy prime minister of Lithuania, Globetski, and also simultaneously tried to convince the Soviet official in charge of Lithuania affairs, Pozniakov, through the mediation of Pozniakov's Jewish physician, Dr. Elkes. Rabbi Herzog also tried to influence the Russians and corresponded with Ivan Maisky, Soviet ambassador in London; Herzog had met Maisky in February 1940 during his earlier efforts helping Talmud scholars emigrate from Lithuania to Palestine.

Globetski asked Warhaftig to submit a memorandum on the situation of the Polish refugees in Lithuania as well as a list of all potential emigrants from the Soviet Union. Since it was unclear whether those listed would be allowed to leave or would be deported to Siberia, the list was submitted with much trepidation to Soviet authorities. Fortunately, their fears were unfounded, and in August 1940, Globetski and Pozniakov informed them that Soviet exit permits would be given to any Polish refugee possessing a visa. Prospective emigrants were investigated by the secret police and were required to write lengthy essays explaining their desire to leave Russia. Although these bureaucratic procedures were cumbersome and often intimidating, permits were granted enabling departure from the Soviet Union.<sup>60</sup>

The sole remaining problem was raising money for the journey. After granting exit permits, the Soviet authorities decided that travel expenses had to be paid in dollars,

although it was illegal to possess foreign currency in the Soviet Union. Under these circumstances, the refugees were once again forced to turn for help to overseas Jewish relief organizations, especially the JDC and the Vaad ha-Hatzalah. These two organizations immediately sent funds to Lithuania to facilitate emigration. Those who obtained the necessary documents and funds set out by train from Kovno to Vladivostok. From there they sailed to the Japanese port of Tsoruga and were afterwards transferred to Kobe, home of Japan's largest Jewish community, which consisted of about fifty families. The refugees were welcomed by representatives from this community and the Committee for Assistance to Refugees (commonly referred to as the Jewcom), which assumed responsibility for the newcomers with the Japanese authorities and also attempted to help the material plight of these refugees.

During the same period, new opportunities also emerged for emigration to Palestine: once the Soviets had agreed to grant exit permits to Polish refugees with visas, those with Palestine certificates were permitted to leave. From August 1940 to April 1941, approximately 1,200 persons went to Palestine via Odessa and Istanbul.<sup>61</sup> This group included several well-known rabbinic personalities, such as Rabbi Eliezer Yehuda Finkel of the Mir yeshivah; Rabbi Shabtai Yogel of Slonim; and Rabbi Eliezer Shach of Kletzk.<sup>62</sup>

The number of certificates allocated to rabbis and yeshivah students was limited; moreover, few Torah scholars had a completely free choice about where to relocate. Although many, perhaps even the majority, of these refugee scholars preferred Eretz Israel over other destinations, few could go there.<sup>63</sup> Despite the efforts of Rabbi Herzog and the Palestinian branch of Agudat Israel, the British refused to increase the allocation of certificates to rabbis. Apart from the previously mentioned *roshei yeshivot* (Rabbi Finkel, Yogel, and Shach), none of the other outstanding Polish *roshei yeshivot* reached Palestine, even though many held valid certificates.<sup>64</sup> Since their students were not granted permits by the British government, their sense of responsibility precluded emigration, unless the entire yeshivah could emigrate together as a unit.<sup>65</sup> It was often already too late to obtain Curacao visas, and the only available option was to route travel via the Far East. Many were thus stuck in Lithuania. Several *roshei yeshivot* succeeded in emigrating to the United States; these held American visas and obviously did not need visas for Curacao or Japan.<sup>66</sup> Their choice was not between Eretz Israel and the Diaspora. In most instances, the pattern of emigration was determined by individual circumstance rather than by ideological considerations.

Parallel to attempts to persuade the Russians to allow Jewish emigration from Lithuania, orthodox organizations lobbied throughout the world to obtain visas for rabbis and students. The most important group was the Vaad ha-Hatzalah, which renewed efforts to bring *yeshivot* to the United States after the Soviet annexation of Lithuania. The Vaad had previously hoped to divide Torah academies equally between Palestine and America, but after their failure to obtain Palestine certificates, they concentrated on the United States. They attempted to influence the State Department, which was the agency responsible for issuing

visas, and they also tried to convince the JDC to assist the transfer of the *yeshivot*.

The Vaad leaders encountered opposition from almost all major American Jewish organizations, to the emigration of approximately 2,500 rabbis, yeshivah students, and family dependents; these American organizations feared that the arrival of such a large group would arouse antisemitism.<sup>67</sup> At a meeting of all major American Jewish organizations on August 15, 1940, in the New York offices of JDC, the leaders of the Vaad ha-Hatzalah presented their plan for the evacuation of the *yeshivot* from Lithuania to the United States. Except for delegates from the orthodox organizations, the others (American Jewish Committee, American Jewish Congress, B'nai B'rith, and HIAS) opposed this proposal for "practical reasons" (in the words of Stephen Wise). The participants decided to establish a committee to study the problem and decide future policies.

This committee recommended that Jewish organizations request only a limited number of visas, and rejected implementation of the Vaad ha-Hatzalah plan.<sup>68</sup> A delegation subsequently sent to Washington met with Assistant Secretary of State Breckenridge Long and submitted lists of individuals for whom visas were requested. In many instances, visas were received.<sup>69</sup> By September 18, 1940, 732 special emergency visas were issued to "leaders of the intellectual thought of the Jewish religion and leading exponents of the Talmudic schools and colleges together with their families," including several *roshei yeshivot*. The Vaad tried to obtain additional visas, but the State Department responded with increasing inflexibility. Long, who had initially approved several emergency visas for rabbis, was no longer willing to help. He advised a delegation of rabbis that those seeking emergency visas should submit applications for regular visas (a process requiring years and with minimal chances of success). Despite State Department intransigence, the Vaad continued its efforts to obtain U.S. visas and to assemble the required financial affidavits for prospective immigrants. These activities became increasingly urgent because of concurrent developments in Soviet Lithuania.

On January 1, 1941, the Soviet authorities in Lithuania announced that by January 25, all refugees in Lithuania had either to accept Soviet citizenship or become stateless.<sup>70</sup> This decree accelerated preparations for departure among many refugee rabbis and students. Very few had already left Lithuania since only a limited number of people had obtained visas for Curacao before the Dutch consulate closed. Although many refugees had obtained Japanese transit visas, these were worthless without visas for a final destination. This problem was solved when the Dutch consul, Decker, prior to his departure from Riga, left instructions that refugees requesting Curacao visas should henceforth submit applications to the Dutch Embassy in Stockholm, which would issue the documents. Consequently, yeshivah students turned for help to Rabbi Schlomo (Wilhelm) Wolbe, a former student of the Mir yeshivah, residing in Stockholm. Rabbi Wolbe contacted A.M. de Jong, the Dutch consul in Stockholm, and submitted applications for refugee rabbis and students. From early January to April 7, 1941, de Jong issued 2,386 Curacao visas; approximately 1,000 of them went to rabbis and students specified by Rabbi Wolbe.<sup>71</sup> With these docu-

ments in hand, many of the refugees could obtain Soviet exit permits enabling them to leave for the Far East.

The number of refugees leaving the Soviet Union increased. Funds raised primarily by the JDC and the Vaad ha-Hatzalah covered transportation expenses for those with valid emigration documentation.<sup>72</sup> Approximately 2,200 refugees, including about 650 rabbis, yeshivah students, and their family members left Lithuania for the Far East.<sup>73</sup>

This is perhaps the most appropriate point to deal in a more comprehensive manner with the attitude of the *roshei yeshivot* to emigration attempts via the Far East. As previously mentioned, *roshei yeshivot* sought to transfer their schools abroad immediately after arrival in Vilna. Developments in Lithuania after Soviet annexation reinforced these trends. Almost all of the *roshei yeshivot* opposed efforts to obtain visas for Curacao and Japan, even if they favored emigration in principle. This opposition had two causes: 1) fear of the Soviets, and 2) doubts regarding the feasibility of escape via the Far East. Testimonies by former yeshivah students from Lithuania show that many of the rabbis feared that the emigration scheme was a Soviet ruse, designed to uncover opponents of the Communist regime.<sup>74</sup> Thus, for example, Rabbi Aaron Kotler said that the entire matter was *sakanat nefashot* (a matter of life and death) and reprimanded several of his students who had submitted requests for Soviet exit permits. He claimed that they would be deported to Siberia along with their entire yeshivah.<sup>75</sup> Many rabbis thought it useless to obtain exit documents because of the enormous expense and large amount of time required.<sup>76</sup> A few ridiculed those refugees who obtained such documents and sometimes even tore the documents to pieces, deciding that they were worthless.<sup>77</sup>

It is possible that the desire of the *roshei yeshivot* to arrange collective emigration was an added factor contributing to their skepticism.<sup>78</sup> Each *roshei yeshivah* sought to preserve his own yeshivah and considered its survival as an intact unit his personal responsibility. It is likely that they opposed the Curacao scheme because they considered the possibility of transplanting an entire yeshivah to the Caribbean via Japan highly improbable. Moreover, even if their institutions could reach Curacao safely, that remote island was hardly considered an ideal location. Fear and doubt reinforced each other among the Polish refugees in Lithuania, and this, in turn, prevented more active support of emigration through the Far East and the Caribbean.

We must also remember that after January 1940, most yeshivah students were scattered in rural areas and cut off from Vilna. This diffusion made it difficult to organize any mass emigration. Some of the students acted on their own initiative to arrange for their departure from Lithuania. This was especially true in the Mir yeshivah. Rabbi Eliezer Finkel, the *roshei yeshivah*, began, immediately after his arrival in Vilna, to make arrangements for the transfer of the entire yeshivah to Eretz Israel. Even before the Russians arrived, he adopted tactics unusual in the yeshivah world, in order to arrange for the emigration of his students. For example, he gave yeshivah funds to one student, Eliezer Portnoy, instructing him to go to Kovno to explore emigration possibilities, especially to Palestine. Despite Finkel's pro-emigration stance, he initially opposed the Far East travel

route. His students, however, approved of the idea and enlisted the aid of Zerach Warhaftig in order to convince their *roshei yeshivah* that the idea was feasible. In the end, Rabbi Finkel was convinced and issued instructions to obtain visas for all the students. Although they too feared deportation to Siberia, they nevertheless decided to accept the risk. All of the necessary documents were obtained, and practically all of the students were able to leave the Soviet Union for Japan. Mir was the only yeshivah which left Lithuania almost completely intact.<sup>79</sup>

It is possible that if the *roshei yeshivot* had made a concerted effort to urge their students to obtain visas, the number of those leaving would have been much greater. It should be noted that several *roshei yeshivot* rescued via this route were initially opponents of this plan; these rabbis had left Lithuania with special American emergency visas. By the time they reached Japan, however, it was too late to try to obtain either Japanese or Curacao visas for their students. When it finally became clear that entry into America or Palestine was impossible, it was too late to rectify their earlier indifference to resettlement via Curacao.

### Life in Japan, October 1940-Summer 1941

All Jewish refugees arriving in Japan were transferred to Kobe. In most cases, the arriving refugees were practically penniless and in urgent need of financial assistance. The local committee that aided the refugees had limited resources and could not cope with the needs of hundreds of refugees. A more serious problem arose concerning the refugees' presence in Japan. Their entry had been approved on the basis of Curacao visas and the Japanese transit visas issued by Sugihara in Kovno. The latter documents were only valid for two weeks, whereas the former visas were essentially fictitious since the governor of Curacao certainly had no intention of admitting hundreds of Jewish refugees to the island. Most of the refugees were thus stranded illegally in Japan and had no possibility of leaving. The local authorities were aware of their problem, and the refugees feared that the Japanese would deport them to the Soviet Union, stop the entry of additional refugees to Japan, and thereby block any exit channel from the Soviet Union.<sup>80</sup>

Under these circumstances, the leaders of the "Jewcom" turned to Professor Kotsuji, a Bible scholar considered an expert on Jewish affairs and a former employee of the Japanese Foreign Minister Matsuoko. Kotsuji visited his former employer and asked him to permit the refugees to stay in Japan. Matsuoko initially refused to accede to the professor's entreaty but eventually agreed not to take any steps against the refugees as long as the Kobe local police agreed to their presence in the city. Kotsuji also obtained Matsuoko's agreement to allow the entry into Japan of a refugee group that had already been ordered to return to Vladivostok under the new Japanese decrees. After his meeting with Matsuoko, Kotsuji borrowed 300,000 yen (approximately \$60,000) from a rich uncle and bribed the Kobe police, who agreed to permit the refugees to remain in the city until they could emigrate, provided they renewed their visas on a weekly basis. The refugees naturally agreed to this arrangement and were thus saved from expulsion to the Soviet Union.<sup>81</sup>

With the temporary solution of their residence problems in Japan, the refugees and Jewish relief organizations increased their efforts to find more secure refuge for those already in Japan as well as for the many stranded rabbis and students in the Soviet Union. The Vaad ha-Hatzalah sent a young American businessman, Frank (Efraim) Newman, as their special emissary to Japan to facilitate the emigration of rabbis and yeshivah students. Newman was friendly with the members of the Zeirei Agudat Israel, an organization closely affiliated with the Vaad ha-Hatzalah, which assisted this rabbinic rescue organization. After approximately four and one half months in Japan, Newman was assisting with the procurement of American visas and in all efforts to extricate additional rabbis and students from Lithuania.<sup>82</sup> During these months, the Vaad ha-Hatzalah raised funds for refugee scholars' transportation expenses from Lithuania to Japan. Between January and April 1941, the Vaad spent more than \$80,000; only the JDC spent more.<sup>83</sup> The Vaad ha-Hatzalah specialized in assistance to Torah scholars (with one exception), whereas the JDC helped every Jewish refugee regardless of affiliation or ideology.

In early 1941, the leaders of the refugee community in Japan obtained additional Japanese entry visas by signing an agreement with the Nippon Yusen Kaisha (N.Y.K.) shipping line. This contract allotted a visa for every Jewish refugee purchasing a ticket for one of their ships. N.Y.K. submitted a list of names (provided by refugee leaders in Japan) to the Japanese embassy in Moscow, which then issued the visas. This enabled many refugees, previously unable to obtain Japanese visas from Sugihara during the summer of 1940, to leave the Soviet Union. Technical arrangements with the Japanese stipulated that the Japanese consul in Moscow receive a name list from the shipping company and transmit this list to the Kovno branch of Intourist (the Russian state travel agency), which assumed responsibility for making the necessary travel arrangements to Moscow, where the Japanese visas were finally picked up.<sup>84</sup>

In March 1941, the Japanese government issued orders to suspend the issuance of all entry visas for Jewish refugees and also halted the distribution of transit visas by the Japanese embassy in Moscow.<sup>85</sup> Although this decree did not cause a complete cessation of Jewish immigration to Japan, it did severely hamper efforts to rescue additional Torah scholars. Prior to the issuance of this decree, several hundred rabbis and yeshivah students entered Japan, but an additional 2,000 still remained in Lithuania. Moreover, a group of approximately seventy Jewish refugees (including forty rabbis and students) had reached Vladivostok in the winter of 1940-1941 and were now stranded in the Soviet port city. The Russians threatened to deport them back to Lithuania if they were unable to continue their journey.<sup>86</sup> Frank Newman and Zerach Warhaftig hoped to remove this obstacle by going to Shanghai and obtaining entry permits to this city. They believed that Shanghai permits would: 1) convince the Japanese to cancel the order prohibiting Jewish entry to Japan; 2) open a haven that would enable additional Jews to depart from the Soviet Union; and 3) save those refugees stranded in Vladivostok.<sup>87</sup> Newman and Warhaftig were aided by a local rabbi, Meir Ashkenazi, and succeeded in obtaining several hundred Shanghai permits. These were, however, insuffi-

cient for all the refugee scholars still in Lithuania.<sup>88</sup> The first permits were allocated to the refugees in Vladivostok, and most of them arrived in Shanghai as a group on May 1, 1941. It should be noted that this group included several non-observant Jews as well as rabbis and yeshivah students.<sup>89</sup> It is unclear whether the permits were distributed according to any clear rescue priorities. Despite contrary rumors in Japan, the Soviets acknowledged the validity of Shanghai permits, although it is doubtful that any Jewish refugees left the Soviet Union after May 1941.<sup>90</sup>

Despite decrees prohibiting the entry of Jewish refugees into Japan and the discontinuance of Japanese transit visas by the Japanese Moscow embassy, more than 500 additional Jewish refugees reached Japan by August 1941. During 1940 and 1941, a total of 2,178 Polish Jewish refugees arrived in Japan; this figure included 79 rabbis and 341 yeshivah students as well as their wives and children.<sup>91</sup> Adding to this the number of refugees arriving in Shanghai directly from Vladivostok, it is clear that more than 600 rabbis, yeshivah students, and family dependents reached Shanghai. Many in this group were affiliated with the Mir yeshivah. Some of these refugees reached the United States in 1941, including six famous rabbis: Aaron Kotler (Etz Hayim of Kletzk); Reuven Grazowsky (Kamenetz yeshivah); Mendel Zacks (Radin yeshivah); Abraham Yaphin (Beit Yoseph yeshivah of Bialystok); David Lifschutz (head of the Suwalki rabbinical court); and Moses Schatzkes (head of the Lomza rabbinical court).<sup>92</sup>

Before America's entry into the war, and despite the energetic attempts of the Vaad ha-Hatzalah to secure American visas, very few rabbis and students reached the United States. The Vaad also sought havens in other countries, including Latin American nations. For example, in May 1941, the Vaad sent Dr. Samuel Schmidt to Paraguay, Brazil, and Argentina to obtain entry visas for these countries. Although it was apparently feasible to transfer some refugees to Paraguay, none of the rabbis and yeshivah students went there.<sup>93</sup> The plans for emigration to other South American countries were never realized.<sup>94</sup>

Efforts to have refugee scholars admitted to Canada were somewhat more successful. After extensive lobbying, eighty entry visas for rabbis and yeshivah students were finally obtained.<sup>95</sup> The first group, consisting of twenty-nine refugees, sailed from Shanghai to the United States and arrived in Canada on October 24, 1941. The remaining fifty-one refugees in this group delayed their departure until after the Jewish High Holidays but encountered difficulties in booking a later passage and were forced to remain in Shanghai for the duration of the war.<sup>96</sup>

### **The Transfer to Shanghai, August-October 1941**

The Japanese authorities, never pleased by the arrival of hundreds of Jewish refugees, had attempted to stop their entry. As time passed, the Japanese desire to be rid of the refugees increased. In the summer of 1941, as Japan prepared for war with the United States, they took steps to expel all foreigners, including Jewish refugees. From August to October 1941, the refugees were transferred from Kobe to the International Settlement of Shanghai, where the overwhelming majority remained until the end

of World War II.<sup>97</sup> A small group of rabbis and students emigrated to Canada in the fall of 1941 and four others left as part of the Japanese-Allied population exchange in 1942.<sup>98</sup> The remaining 500 refugees remained in Shanghai throughout the war and thus survived.

It is important to summarize those aspects of the rescue of rabbis and yeshivah students in the Far East that are of special significance for our understanding of rescue attempts during the Holocaust. A relatively large number of Torah scholars were ultimately rescued through this route, including a large number of students from the Mir yeshivah. Why were so many rabbis and students saved? Several factors were responsible: 1) the ages of the individuals involved; 2) the unique characteristics of this episode, including outside assistance and group solidarity by rabbis and students in Europe and America; and 3) decisions made by refugee leaders. Each factor will be considered briefly.

Age played an important role in rescue. Most of the individuals saved were relatively young single students between the ages of 16 and 25. Their relative mobility influenced several decisions crucial to survival by emigration. They obviously found it easier to make the initial move to Vilna and subsequently to escape to the Far East, a route that appeared risky and threatening because of its unfamiliarity. Such decisions would have been harder to make when entire families were involved.

A number of unique coincidences and special circumstances were involved in this episode: the temporary return of Vilna to Lithuania, the availability of Curacao and Japanese transit visas, and Soviet willingness to grant exit permits. Torah scholars benefitted from these relatively unusual simultaneous occurrences.

Aid provided by the Vaad ha-Hatzalah and the JDC was crucial to the rescue of scholars. The American Jewish relief organizations maintained the refugees in Lithuania and Japan, and also paid for their transportation from Kovno to Kobe. Moreover, the unceasing efforts of the Vaad to obtain American visas and their continuous pressure to take whatever steps considered necessary for the rescue of rabbis and yeshivah students contributed to their success and resulted in the relatively large percentage of survivors.

Another factor was the solidarity of the entire yeshivah group. This influenced several decisions, as for example the initial decision to move to Vilna in intact schools. Furthermore, they knew that Rabbi Grodzinski would do everything possible to rescue them and this undoubtedly influenced student decisions. It can be assumed also that the rabbis and students knew that they could turn to alumni of these *yeshivot* among orthodox Jews in the United States and Palestine, thereby creating opportunities unavailable to other groups. The group solidarity of the Torah scholars was evident throughout the entire period. After the border between Lithuania and Soviet-occupied Poland was closed, special efforts were made to smuggle Polish rabbis and yeshivah students to Lithuania. Furthermore, the work of the Vaad ha-Hatzalah of the Union of Orthodox Rabbis in the United States, of Rabbi Herzog, Agudat Israel, and other orthodox organizations enhanced the cohesiveness of the *yeshivot*. Their leaders were motivated by a strong sense of personal responsibility to rescue

*yeshivot*, a feeling stemming from the brotherhood of those who share an ideological commitment to a prescribed way of life. Many advocates of relief and rescue had previously studied in the threatened Polish *yeshivot* and personally knew the *roshei yeshivot* and members of their families.

The final factor that contributed significantly to survival was the role of Jewish leaders in the orthodox world. Given the dominant position of the *roshei yeshivot*, the crucial question is the extent to which their position influenced their students and determined their fate. In most *yeshivot*, the initiative for action came from the students, while the *roshei yeshivot* were initially hesitant and only slowly followed their students' lead. This was true not only for the move to Vilna but applied even more to emigration to the Far East, which many rabbis opposed. We must pose the question whether more yeshivah students would have been saved if the *roshei yeshivot* had not opposed the Curacao scheme. Given their deep-seated fears of the Soviet regime, would the *roshei yeshivot* have been prepared to risk emigration via Japan had they not already held visas to the United States and Palestine, and also had they not hoped that their students could also obtain such visas? The available documentation does not provide unequivocal answers to these questions, but upon careful examination, I believe that we must respond affirmatively.

An analysis of the rescue of Polish rabbis and yeshiva students thus provides us with unique insights into the nature of rescue during the Holocaust. This episode was only one of many initiatives during the period, and a focus on the decision-making problems involved in it helps explain why the number of those rescued was so small. Such analysis contributes crucial elements to our understanding of relief and rescue activities during the Holocaust.

## NOTES

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1. For background on the Polish *yeshivot*, see Shmuel Mirsky, *Mosdot ha-Torah be-Ayropa be-Binyanam u-be-Churbanam* (New York, 1957).

2. In 1937-1938, for example, 100 of the 477 advanced students (age 17-30) at the Mir yeshivah came from outside Poland: 40 from Germany, 28 from the United States, 12 from England, and the rest from Austria, France, Belgium, Sweden, Hungary, Romania, Czechoslovakia, Latvia, and Switzerland. List of the faculty and students sent to the directors of the Central Relief Committee on March 6, 1938, in possession of the author, received from Rabbi Joseph David Epstein, the personal secretary of Rabbi Eliezer Yehuda Finkel, the *rosh yeshivah* of Mir. The author would like to thank Rabbi Epstein for his assistance.

3. Letter of Abraham Horowitz, secretary of the Central Relief Committee to Dr. Cyrus Adler, chairman of the Cultural Committee of the JDC; March 15, 1939; Archives of the JDC, New York [hereafter cited as AJDC].

4. During the 1930s there was a sharp rise in the number of students at several *yeshivot*, especially Kamenetz (From 122 students in 1928-1929 to 326 in 1937-1938); Kletzk (from 149 to 244), Mir (from 350 to 477); Beit Joseph Bialystok (from 210 to 317); and Brisk (from 112 to 207). There was a more moderate

rise in the number of students matriculated at Baranowitz, Grodno, and Slonim. There was no change in the number of students at the other *yeshivot*, with the exception of Ramailes and Kobin, where there was a slight decrease. The statistics for 1928-29 are from "Yekapa" *oyf di Churvos fun Milcbomes un Mebumos Pinkas fun Gegent Komitet Yekapa in Vilna, 1919-1930* (Vilna, 1931), 699. The figures for 1937-38 are from the "1938 Digest of Data, Orthodox Higher Educational Institutions Supported by the Joint Distribution Committee through the Central Relief Committee"; Archives of the Central Relief Committee, Yeshiva University, New York.

5. Thus, for example, all the leaders of Agudat ha-Rabbanim studied in either Polish or Lithuanian *yeshivot*; the same applies to leading Ashkenazic rabbis in Eretz Israel. Many of the leaders of orthodox political movements—Mizrachi, Agudat Israel, Hapoel ha-Mizrachi, and Poalei Agudat Israel—also studied in these *yeshivot*.

6. Aaron Sursky, ed., *Achiezer: Kovetz Igrot shel Rabbi Chaim Ozer Grodzinski ztl* (Bnei Brak, 1970), 134.

7. See the table on aid sent by JDC to Polish *yeshivot* in 1937 in Zosa Szajkowski, "Budgeting American Jewish Overseas Relief, 1919-1939," *American Jewish Historical Quarterly* 59, 1 (Sept. 1969); 111. Figures on the funds sent by Ezrat Torah may be found in *Jubilee Book of Ezras Torah, 1915-1935* (New York, 1936), 26; and Oscar Rand, ed., *Eidut le-Yisrael* (New York, n.d.), 296.

8. Among the *roshei yeshivot* who travelled to the United States to raise funds were Rabbis Eliezer Yehuda Finkel from Mir, Yechiel Michael Gordon from Lomza, Aaron Kotler from Kletzk, Shimon Shkopf from Grodno, Elchanan Wasserman from Baranowitz, and Boruch Ber Leibowitz from Kamenetz.

9. See *Sefer ha-Yovel shel Agudat ha-Rabbanim ha-Orthodoksim de-Arzoet ha-Brit ve Kanada* (New York, 1928), 196; Mirsky, 110-116.

10. See above, n. 2.

11. Thus, for example, Rabbi Jacob Levinson, one of the leaders of the Vaad ha-Hatzalah explained the rationale for the special efforts to rescue the *yeshivot*:

When things were as they should be, the pipe of influence stretched from Europe via the wide sea to us Jews of America, and all the Torah and loyal rabbinate that we acquire in this country comes from there. The *roshei yeshivot*, the great Torah scholars who are spreading the light of their Torah in America . . . are products of the *yeshivot* of Poland and Lithuania. . . "Hovat ha-Hatzalah." *Ha-Pardes* 14, 11 (Feb. 1941): 11-12.

12. The orthodox journalist Shmuel Rothstein described this feeling: "No one doubted that the Soviet regime would place its heavy hand on the *yeshivot* as it had in Russia. The *roshei yeshivot* and students would be arrested and exiled and what would happen to the Torah?" Shmuel Rothstein, *Achiezer, ha-Gaon Rabbeinu Chaim Ozer Grodzinski mi-Vilna Chayv U-Peulotav* (Tel Aviv, 1960), 51-52. It should also be noted that in the past, religious groups had been involved in many controversies with the socialists regarding the *kehillah*, and, to some extent, this reinforced their apprehensions about the arrival of the Communists.

13. It is interesting to note that after the Soviet occupation, several students of the Kamenetz yeshiva wanted to flee to western Poland, i.e., the German-occupied sector. The Germans had entered Kamenetz at the beginning of the war but subsequently retreated in accordance with the terms of the Molotov-Ribbentrop agreement. During their stay in the city, the Germans had not harmed the yeshiva, and perhaps that explains this strange phenomenon. Yitzhak Edelstein, *Ha-Rav Baruch Ber Leibowitz* (Tel Aviv, 1957), 45.

14. See Elchanan Herzman, *Mofait ha-Dor* (Jerusalem, 1976), which includes a section entitled "The Miracle of the Rescue of

the Mir Yeshiva," in which the author recounts his recollections. According to Herzman, the news regarding the return of Vilna to the Lithuanians was received on October 9. This date was confirmed in an interview by the author with Rabbi Yaakov Nayman on June 26, 1977 [hereafter cited as Rabbi Nayman interview]. At that time, Rabbi Nayman was a student at the Baranowitz yeshiva.

15. Hillel Seidman, "Yeshivat Etz Hayim de-Kletzk," in Mirsky, *Mosdot*, 238.

16. Yoseph David Epstein, "Yeshivat Mir," *ibid.*, 117.

17. See the diary of Rabbi Yitzhak Edelstein, "Bi-Yemei Sufa," prepared for publication by Dina Porat, *Galed* 3:329-330 [hereafter cited as Edelstein diary].

18. Interviews by the author with Rabbi Asher Czeczyk (student at the Radin yeshiva), July 5, 1977 [hereafter cited as Rabbi Czeczyk interview]; Rabbi Nayman interview; Rabbi Zelig Epstein (student at the Mir yeshiva), July 7, 1977 [hereafter cited as Rabbi Zelig Epstein interview]; Rabbi Moshe Cohen (student at the Kletzk yeshiva), October 10, 1974 [hereafter cited as Rabbi Cohen interview]; Yad Vashem Archives, 0-31 [hereafter cited as YVA]; and published memoirs such as Herzman, Edelstein diary, and Mirsky.

19. Mirsky, 117; Herzman, 39-40. For information on Kamenetz, see Edelstein diary, 326. See also Rabbi Zelig Epstein, "Yeshiva 'Shaar ha-Torah' be-Grodno," Mirsky, 303; Rabbi Moshe Cohen interview; Rabbi Czeczyk interview; and M. Weisbrod, "Beyn ha-Meitzarim," *Sefer Zikaron le-Kebillat Lomza*, Yom Tov Lewinski, ed. (Tel Aviv, 1952), 83-84.

20. This is evident from lists of Torah scholars whose transportation expenses from Lithuania were paid by the Vaad ha-Hatzalah and from other similar lists submitted for American visas. These lists are located in the archives of the Vaad ha-Hatzalah, Yeshiva University, New York [hereafter cited as AVH], not arranged by file number at the time of access.

21. Edelstein diary, 329.

22. Herzman, 39.

23. Edelstein diary, 330.

24. *Ibid.*, 46.

25. Yitzhak Arad, "Concentration of Refugees in Vilna on the Eve of the Holocaust," *Yad Vashem Studies* 9 (Jerusalem, 1973): 201-206.

26. Letter from Y.D. Zacks, director of the Center and chairman of the Executive Committee of Zeirei Agudat Israel in Lithuania, to Rabbi Moshe Blau, leader of Agudat Israel in Palestine, November 17, 1939; Archives of Agudat Israel in Israel [hereafter AAYEY], file 62; letter of Rabbi Eliyahu Blau, *roshe yeshiva* of Telshe, to Moshe Blau, November 16, 1939, *ibid.*; Rabbi Nayman interview.

27. Arad, 209; interview with Rabbi Shimon Romm, one of the community rabbis who escaped to Vilna, and formerly a student of the Mir yeshiva, July 27, 1977 [hereafter cited as Rabbi Romm interview].

28. Letter of Rabbi Grodzinski to Dr. Cyrus Adler, December 31, 1939, AJDC.

29. This was true not only for rabbis and yeshiva students, but also for *balutzim* and members of the Zionist youth movements. See Benzion Benshalom, *Be-Salar be-Yom Sufa* (Tel Aviv, 1944), 20-24; Moshe Rothenberg, *Bikurei Aviv* (St. Louis, 1942), 13; Edelstein diary, 335.

30. Rothstein, 53; according to interviews with Rabbi Nayman and Rabbi Zelig Epstein, no emissaries were sent to Poland to encourage the escape of yeshiva students.

31. Arad, 206.

32. Yehuda Bauer, "Rescue Operations through Vilna," *Yad Vashem Studies* 9 (Jerusalem, 1973): 215. This figure constitutes more than half the students studying in the *yeshivot* of eastern Poland, which were under the aegis of the Vaad ha-Yeshivot in Vilna.

33. Bauer, 215. It is possible that the number of Torah scholars

reaching Vilna was actually higher, since a considerable percentage of the community rabbis (in one interview as high as 90 percent) who reached Lithuania returned to Poland following Grodzinski's advice. According to interviews with those in Vilna at that time, Grodzinski's advice was based partly on the belief that rabbis should not leave either their communities or their families. It is believed that Grodzinski thought Lithuania would be occupied by the Soviet Union and thus escaping to Vilna would not solve any problems, since many rabbis would be forced to return to their villages. Another reason was Grodzinski's personal experience during World War I, when he had fled from Vilna and was accused when he returned of having abandoned his community. Rabbi Nayman and Rabbi Zelig Epstein interviews.

34. *Churbn un Rettung: Die Geschichte fun "Vaad Hatzala" in America* (New York, 1957), 156.

35. *Ibid.*, 146.

36. Bauer, 215-217.

37. Edelstein diary, 334.

38. Thus, for example, aid was sent from even relatively small communities in Uruguay. See letter of Rabbi Grodzinski to Rabbi Aaron Milewsky of Montevideo, May 13, 1940; Papers of Rabbi Aaron Milewsky, Jerusalem. The author would like to thank Rabbi Milewsky for his assistance.

39. Rothstein, 56.

40. Eliezer Silver, "Hatzalat Yisrael be-Yameinu," *Churbn un Rettung*, 9-15; "Veida Chatzi-Shanati Shel Agudat ha-Rabbanim," *Ha-Pardes* 13, 9 (December 1939): 4-9.

41. According to reports from Lithuania, the academic level of the students was outstanding. See letter of Rabbi Bloch to Rabbi Blau, November 16, 1939; AAYEY, file 62.

42. Rothstein, 54.

43. Rabbi Nayman interview.

44. Rothstein, 54.

45. Arad, 209; Bauer, 216.

46. Letter of Rabbi Grodzinski to Rabbi Herzog, January 26, 1940; Archives of Chief Rabbi Yitzhak Halevy Herzog, Heichal Shlomo, Jerusalem [hereafter cited as AYHH]; file of letters from Rabbi Chaim Ozer Grodzinski.

47. Rothstein, 56; Herzman, 47; Rabbi Nayman interview.

48. JDC report, "Refugees Fed as of June 1, 1940," AJDC, Vaad ha-Hatzalah file.

49. Letter of Rabbi Grodzinski to Rabbi Herzog, November 15, 1939, quoted in Sursky, 225-226.

50. *Ibid.*, 226-227.

51. Numerous requests are located in files 32 (aliyah requests by rabbis, Poland and Lithuania) and 33 (requests for the aliyah of rabbis), AYHH.

52. Jacob Goldman, "Rabbi Herzog's First Rescue Journey, *Niv Ha-Midrashiya* (Winter 1964): 5-7; Dina Porat, "Rikuz ha-Plitim ha-Yehidim be-Vilna bashanim," 1939-1941 (unpublished M.A. thesis; Tel Aviv University), 59-60 [hereafter cited as Porat]; *Churbn un Rettung*, 26-27.

53. In February 1940, Rabbi Herzog went to England to persuade the British to allow the entry of rabbis and yeshivah students who had fled from Poland to Lithuania into Palestine. Herzog met with several prominent personalities, including Halifax, Malcolm Macdonald, and the Archbishop of Canterbury, and requested a special allocation of 1,600 certificates (200 for rabbis and 1,400 for yeshivah students). See letters from Agudat Israel in Palestine to the High Commissioner for Palestine, April 7 and May 7, 1940, about the possibility of enlarging the quotas for rabbis and students; AAYEY, file 106.

See also letters from Rabbi Grodzinski to Rabbi Herzog, April 26 and May 3, 1940; AYHH, file 9 and "Rabbinical Certificates Applications, 1940-1941"; unsigned letter [by Rabbi Moshe Blau] to Jacob Rosenheim, December 17, 1939, AAYEY, file 13; letter from Rabbi Grodzinski to Rabbi Blau, December 15, 1939, AAYEY,

file 44. Also Rothstein, 61-62; and Hillel Seidman, *Ischim she-Hikarti* (Jerusalem, 1970), 257.

54. Letter from Rabbi Grodzinski to Rabbi Silver, February 10, 1940; archives of Rabbi Eliezer Silver. The author would like to thank Rabbi Dr. Aaron Rakeffet (Rothkoff) who made these documents available.

55. Seidman, 257; Rabbi Romm interview.

56. Testimony of Zerach Warhaftig, interview no. 2, November 30, 1965, 2-3; Oral History Division, Institute of Contemporary Jewry, Hebrew University, Jerusalem [hereafter cited as Warhaftig testimony]; Rabbi Romm interview.

57. The emissary, Dr. Samuel Schmidt, was a close friend of Rabbi Silver. Schmidt's reports on his mission were published in *Every Friday*, the Cincinnati Jewish newspaper he edited. He departed on February 8, 1940, and returned to the United States on June 6, 1940. A comprehensive report about this trip appeared in "Vaad ha-Hatzalah," *Ha-Pardes*, 14, 4 (July 1940): 3-4.

58. "Righteous Among the Nations Department," Yad Vashem: file 977 (Zwartendijk); Warhaftig testimony, 7-8.

59. "Righteous Among the Nations Department," Yad Vashem: File 1054 (Sugihara); Mirsky, 122. Moshe Zupnick told the story that the yeshivah student enlisted by Sugihara to help process the applications did not know Japanese, and therefore stamped the visas upside down.

60. Yaakov Edelstein, "Ha-Masa u-Matan ha-Rishon im Shiltonot Brit ha-Rishon im Shiltonot Brit ha-Moetzot al Yitziat Yehudim mi-Russya be-Tekufat ha-Milchama," *Gesber* 1/2, 54-55 (March 1968): 68-72; Warhaftig testimony, 19-23.

61. Bauer, 220.

62. Herzman, 66; "Emergency Committee for war-torn Yeshivot Vaad Hatzala," Budgeting Bulletin for Member Agencies of the Council of Jewish Federations and Welfare Funds, May 1941, AVH [hereafter cited as Federations Report].

63. Letter of Rabbi Grodzinski to Rabbi Herzog, January 26, 1940; AYHH, file "Letters of Chaim Ozer Grodzinski"; Rabbi Hayman interview. Similar information is also found in the numerous requests for certificates submitted to Rabbi Herzog during the war years, and especially in the summer of 1940; AYHH, file 9, "Rabbinical Certificates Applications, 1940-41."

64. See the lists of those granted certificates as rabbis and religious functionaries, AAYEY, file 14; and AYHH, file 9, "Rabbinical Certificates and Applications, 1940-1941."

65. For example, Rabbi Elchonon Wasserman wanted to emigrate to Palestine only if he could bring his students with him. See letter from Rabbi Bloch to Rabbi Moshe Blau, November 16, 1939; AAYEY, file 62.

66. "Vaad ha-Hatzalah," *Ha-Pardes*, 15, 4 (July 1941): 3-4.

67. Bauer, 222.

68. Letter of Moses Leavitt to Samuel Goldsmith, January 27, 1941, AJDC: "Vaad ha-Hatzalah" file.

69. *Churbn un Rettung*, 203, 205.

70. Letter of Breckenridge Long to President Roosevelt, September 18, 1940, *Foreign Relations of the United States* [1940] (Washington, D.C., 1957), 2: 238-240. See also Fred Israel, ed., *The War Diary of Breckenridge Long: Selections from the Years 1939-1944* (Lincoln, Nebraska, 1966), 165.

71. Letter of Moses Leavitt to Samuel Goldsmith, January 27, 1941, AJDC, "Vaad ha-Hatzalah" file; and "Righteous Among the Nations Department," Yad Vashem, file 377 (De Jong); also testimony of Rabbi Schlomo Wolbe, YVA, 0-3/3044, pp. 1-2.

72. During the initial four months of 1941, when the majority of refugees left Soviet Lithuania, the Vaad ha-Hatzalah spent almost \$80,000 to cover the transportation expenses of rabbis, students, and family members. During that period, the JDC spent approximately \$150,000 for the same purpose. See Federations Report, May 1941, 1-3.

73. Report of the Activity of the Committee for Assistance to Refugees. The Jewish community of Kobe, July 1940-September

1941, 8 [hereafter cited as Jewcom Report]. The author received the report from Rabbi Marvin Tokayer, formerly of Tokyo, and thanks him for his assistance.

74. Rabbi Zelig Epstein interview.

75. Rabbi Moshe Cohen interview.

76. Edelstein diary; Rabbi Romm interview; Epstein as in n. 74.

77. Edelstein diary; Rabbi Nayman interview.

78. For example, Rabbi Finkel initially opposed Curacao visas because he still hoped to organize the emigration of the entire yeshivah to Palestine. Mirsky, 121.

79. Mirsky, 119-124; Herzman, 63-70; Warhaftig testimony, 2-5; Rabbi Zelig Epstein interview; and Rabbi Romm interview.

80. Jewcom Report, 4-22; Porat, 85-88; Warhaftig testimony, interview no. 3, 18.

81. Abraham Kotsuji, *From Tokyo to Jerusalem* (New York, 1964), 162-169.

82. Letter from Frank to author, February 5, 1975; cables from Newman to Vaad ha-Hatzalah headquarters in New York, YIVO Archives, New York, Shanghai file, no. 49.

83. See n. 72.

84. Porat, 90; Warhaftig testimony, interview no. 4, 4-17; Baruch Oren, "Mi-Vilna derech Yapan elha-Olam ha-Chofshi," *Yalkut Moresbet* 11 (November 1969): 44-45.

85. "Japanese transit visas stopped until congestion is eased," *Every Friday* (March 28, 1941), 5.

86. "Report submitted by Rabbi M. Ashkenazi on aid given to European refugees in Shanghai by Vaad Hatzala," February 19, 1948, AVH.

87. Letter from Newman to the author, February 5, 1975; Warhaftig testimony, interview no. 4, 21-24.

88. Approximately 600 permits were received prior to the Nazi invasion of the Soviet Union. See list of Shanghai permit recipients.

89. Letter from Josef Tugendhaft (Rabbi Ashkenazi's assistant) to Newman, May 4, 1941. The author received this letter from Mr. Newman, whom he thanks for his assistance.

90. For an analysis of this problem, see Efraim Zuroff, "The Attempts to obtain Shanghai Permits in 1941: A Case of Rescue Priority during the Holocaust," *Yad Vashem Studies* 13 (Jerusalem, 1979): 322-351.

91. Jewcom Report, 8, 13, 22a.

92. This is evident from documents about the emigration of Torah scholars, such as receipts for ship and train tickets and visa applications, in the AVH collections.

93. "Vaad ha-Hatzalah," *Ha-Pardes* 15, 4 (July 1941): 3-4.

94. Cable of Rabbi Shmulewitz to Rabbi Finkel, July 26, 1941, AYHH, file 8.

95. See Jewcom Report, 22a.

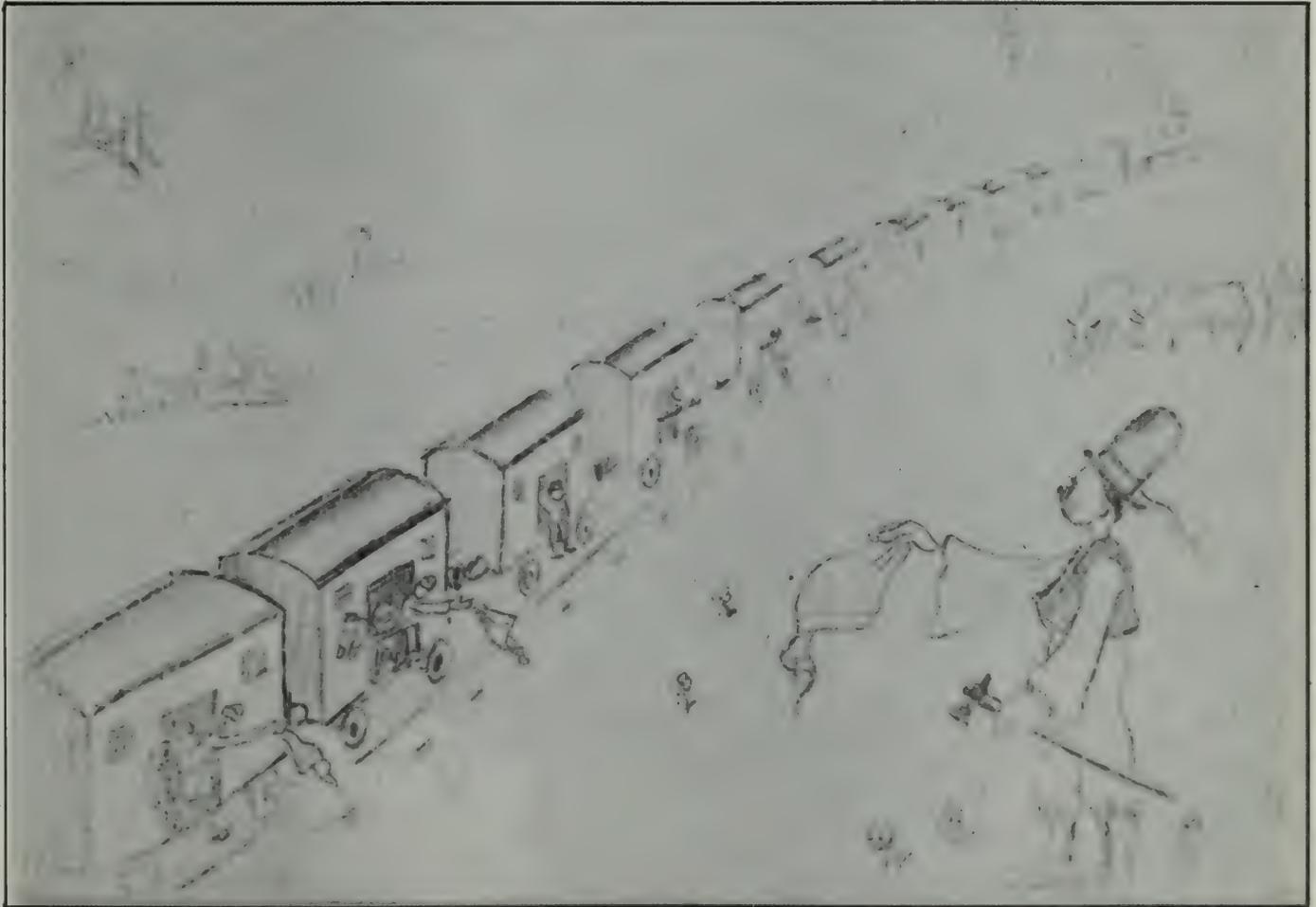
96. Cable from Peters (Federation of Polish Jews in Canada) to Vaad ha-Hatzalah, August 14, 1941, AVH. See letter of Henrietta Buchman (JDC) to David Gross (leader of the Fall River, Massachusetts Jewish community), October 24, 1941, AJDC, Vaad ha-Hatzalah file; "Vaad ha-Hatzala," Budgeting Bulletin No. B-13 of the Council of Jewish Federations and Welfare Funds, February 1943, p. 2, AJDC, Vaad ha-Hatzalah file; Rabbi Zelig Epstein interview.

97. David Kranzler, *Japanese Nazis and Jews: the Jewish Refugee Community of Shanghai, 1938-1945* (New York, 1977), 347; letter of Jewcom to Louis Margolis (JDC emissary to Shanghai), August 12, 1941, AJDC, Shanghai file.

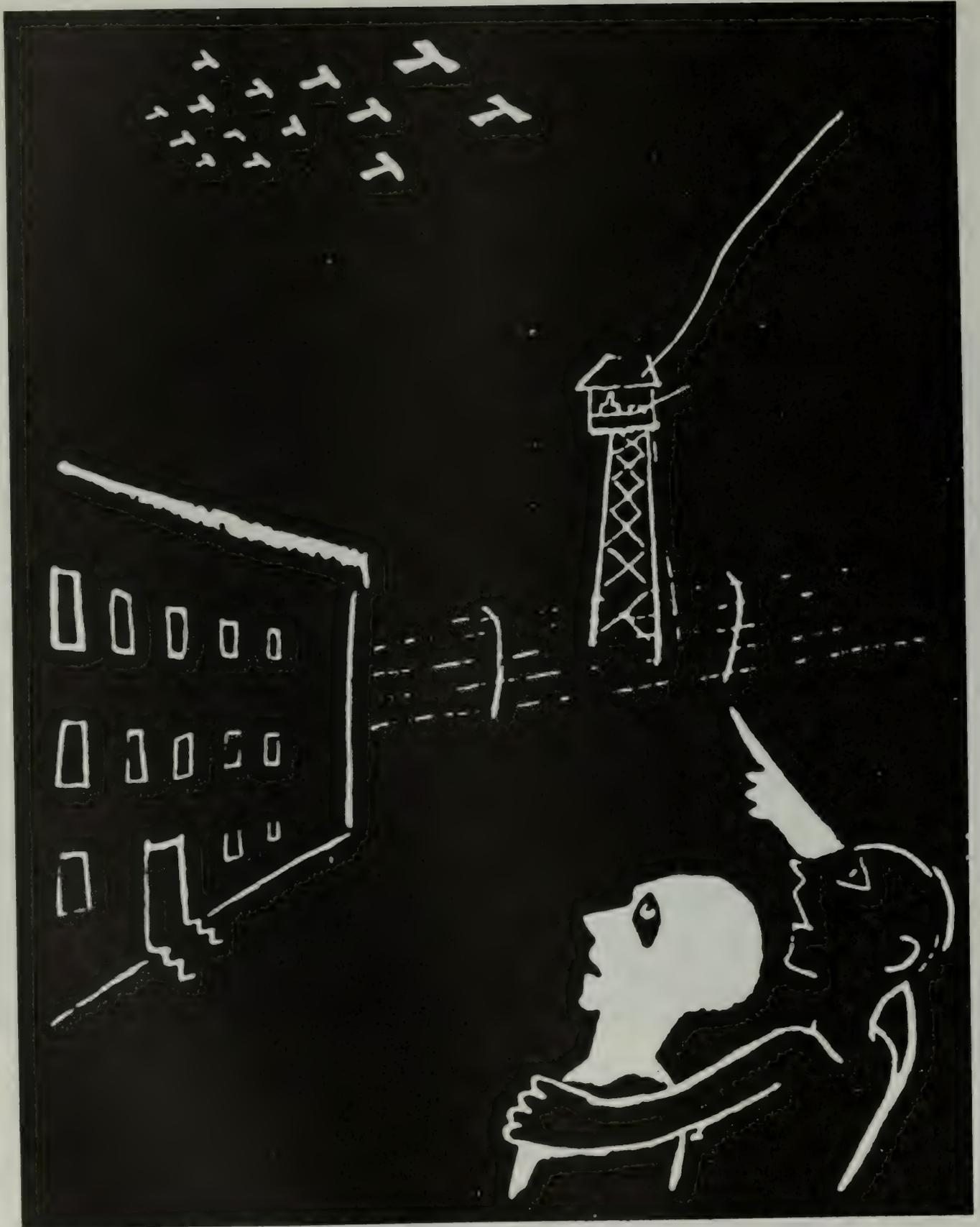
98. Rabbi Romm interview. Romm was among the citizens included in the Allied-Japanese exchange of nationals in 1942. His lengthy journey included stops in Lourence Marques and South Africa before he reached Palestine.

## Art of the Holocaust

*Nelly Toll*



*Bertolan Gondor. Postcard. 1944.*



*Drawn in Buchenwald.*



*A Happy Summer Day. Nelly Toll.*

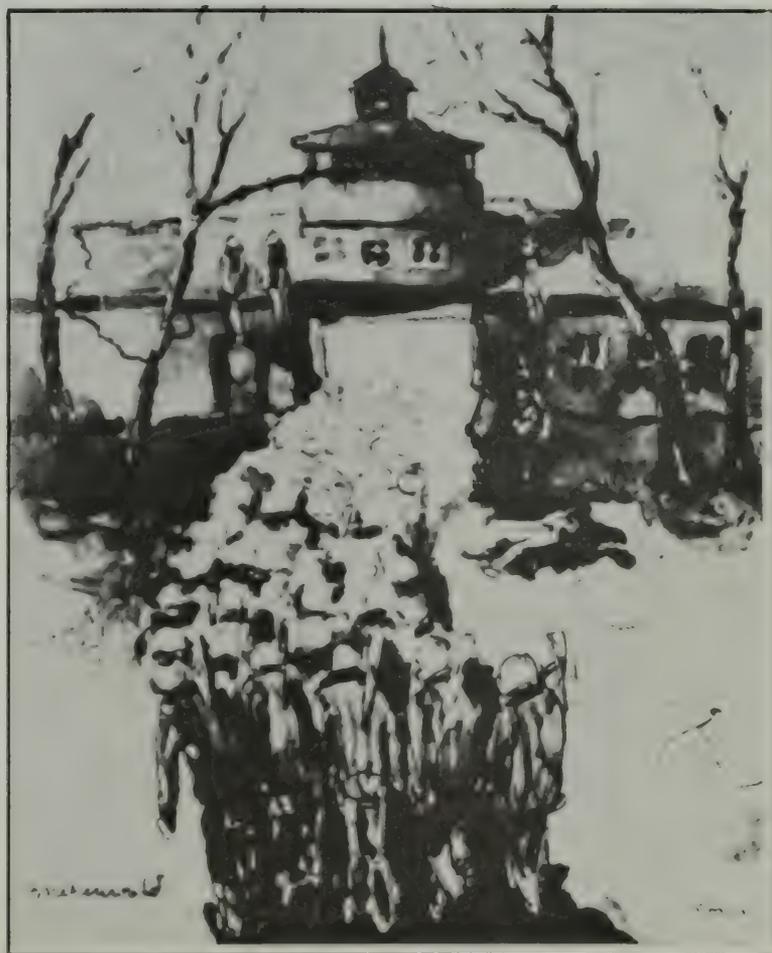


*Drawn in Buchenwald.*



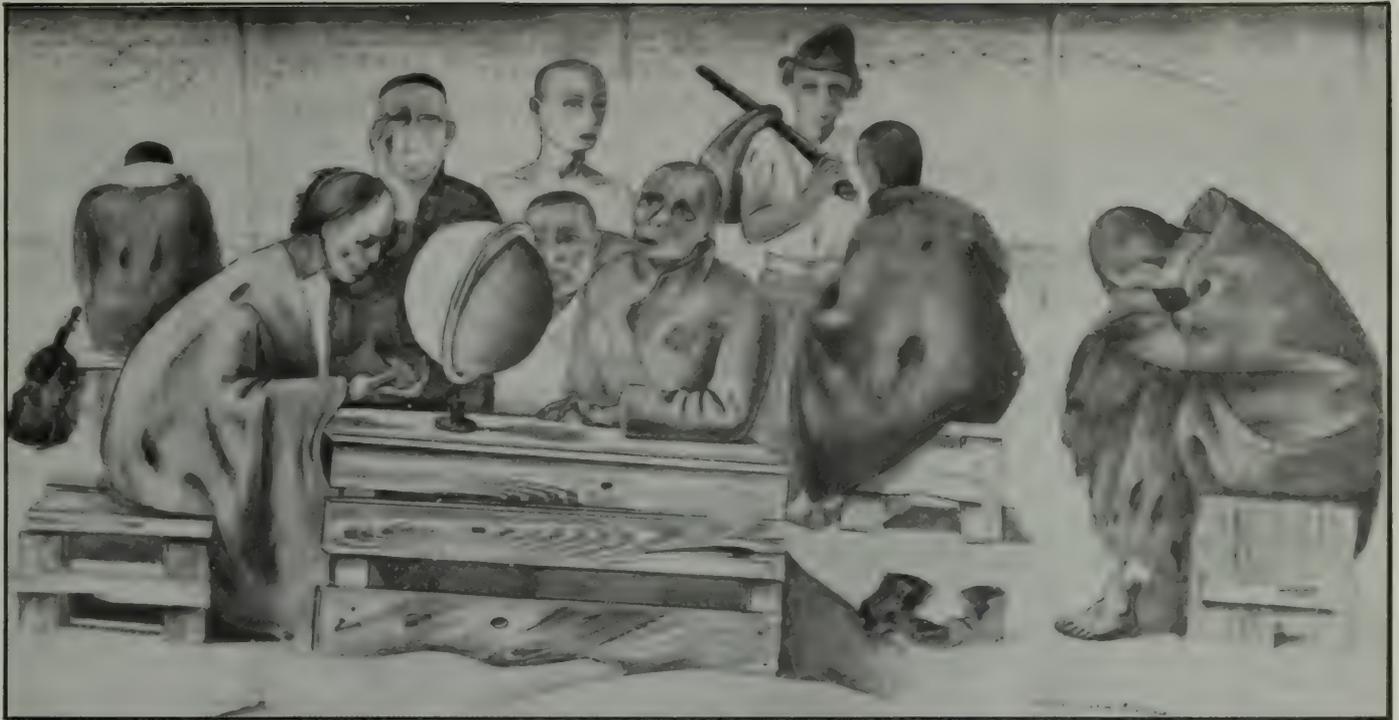


*Drawn in Buchenwald.*





*Draun in Buchenwald.*



Felix Nussbaum. 1940. Pastel of a scene at Camp Gurs.



*Drawn in Buchenwald.*

## The Threefold Covenant: Jewish Belief After the Holocaust

Daniel Landes

Analysis of Jewish religious self-understanding after the Holocaust must begin with a consideration of Jewish belief before this event. Since the Destruction of the Temple and the subsequent Exile, Jews have existed outside the mainstream of majority history. This position resulted from persecution and the majority's lack of interest in the spiritual life of a formerly great but presently obscure and somewhat mysterious minority. As individuals, Jews continuously contributed to Western civilization, but there was an acquiescence to their communal passivity and invisibility. The lack of prominence had certain advantages: It often kept them out of harm's way; visible, they were endangered. Since they existed outside of power, they did not participate in the violent excesses of the West (even if they were often its victims). Jews did not have to compromise their ideals or distort their faith in the battle for temporal control and earthly wealth.

Even survival, often at crisis, was only seen as a necessary condition for Israel's vocation and not a goal in its own right. Jews considered themselves God's chosen people.<sup>1</sup> This entailed the creation of a society that believed man to be created in the *tzelem elokim* (image of God; "Let us make man in Our image, after Our likeness"—Genesis 1:26). To further this ideal, *halakhah* promoted peace, justice, equity, and congenial relations between men; it also sought to connect man in prayer, ritual, and study with the transcendent. While this was accomplished within the Jewish covenantal community, there was an implicit albeit little proclaimed significance for mankind. *Tzelem elokim*, as man's inheritance and imperative, would at some date be learned from Israel. In exchange for this faithful preservation of *tzelem elokim*, it was the covenantal responsibility of the non-Jew to allow the people of Israel to live. At the same time, it was the pledge of God to preserve Israel for this future destiny.<sup>2</sup>

The Holocaust threatened to sever the bonds tying the Jew with the rest of mankind, his own people, and God. A Jew today knows that in the twentieth century he (or his fellow Jew) stood alone, bereft of support and comfort as a strange "other" in the face of unwarranted, ruthless, and total destruction. This knowledge corrodes trust and fundamental commonality that must serve as the basis of constructive cooperation between Jews and non-Jews in the post-Holocaust world. It is not merely Israel's relationship to mankind that has been imperiled. Ideally and romantically, one expects that shared adversity would lead to complete unity among Jews. Families that suffered major trauma during the war underwent great internal

stress with guilt, recrimination, and assignment of blame for the tragedy upon other family members. These intense pressures, which can destroy a family, can also wreak havoc on a people, especially if they expect little or no respite from further trials. Furthermore, the Jew who believes in a God whose providence extends over the world, cannot bear His abandonment of the chosen people during the Holocaust. The covenant that binds Israel to God appears violated by God's refusal to rescue them during their most desperate need.

In fact, many laymen and theologians have concluded that one or more of these bonds were severed. Some gave up hope in Israel and its God and have sought sanctuary in assimilating into other nations. Others committed to Israel felt that salvation was only to be found within, and angrily rejected spirituality as a dead-end leading to irrelevance, quietism, and death. Still others affirmed their bond with God but turned away from the world that rejected them. They are content to await a more propitious moment in history (or messianically, at the end of history). Their radical suspicion of the world extends even to fellow Jews who are active participants in contemporary society.

Jewish belief in the post-Holocaust era is based on an overwhelming choice to maintain these bonds either partly or fully. This resilient faithfulness must be explored. Those who have remained within the Jewish community accept the inescapable condition of their Jewishness, finding succor and support within their own community. The Holocaust is converted from a threat into a prod to Jewish existence. Indeed, in a strange transfiguration it has become a badge of honor: "The people of Israel lives," even if only as a saving remnant. While these feelings have, at times, dissolved into an easy and eventually empty triumphalism, they express the desire not to opt out of Israel and thereby "complete Hitler's work."<sup>3</sup> This essentially negative commitment is transformed when the Jew explores the significance of his peoplehood. Studying its history, he becomes aware of more than a lachrymose account of suffering and persecution: An epic of many dimensions and a rich heritage is revealed. The Jew thus hopes for a meaningful future, despite the stark and contrary evidence of the Holocaust.

Israel's bond with the rest of mankind similarly has an imposed quality. The Jewish community is inextricably connected economically, politically, and socially with the rest of the world. The nationalistic Jew who wishes the State of Israel to pursue an independent course—for "after the Holocaust, we owe the world nothing"—must acknowledge the web of international relationships and interdependencies that affect, shape, and often govern national policies and decision-making. Even the separatist Jew must react to the values and culture of the "outside world" which inexorably penetrates every household. The only real alternative for the Jew and his community is to participate intelligently within Western society, benefiting from and contributing to its technological and intellectual

progress while exerting their own autonomous moral influence. This must be accompanied by a skepticism for the ideological roots of Western civilization, knowing the violent excesses they have either led to or condoned. The Jew recognizes, nonetheless, the greater danger that ensues when he is isolated from the rest of humanity.

Many Jews have also felt desperately compelled to remain faithful to their God. They understand Judaism to enhance life and to affirm its worth. Clinging to Judaism is thus identical with clinging to life. The source of values and meaning within life stems from God. Only He, in His majesty transcendent to the world, is beyond the radical pessimism of the Holocaust and the moral void it has opened. Jews fear that the utter negativity, futility, and deep nihilism that this event represents and induces may engulf all that survives. Their response is to seek meaning grounded in a reality totally distinct from despair. This approach is often interpreted as escapism. Even the most mystical approach to Judaism, however, leads man back to the world, the arena where his Torah is to be fulfilled. In any event, the believer feels compelled to accept God even with the awesome question raised by Auschwitz, rather than reject Him and the basis for value within life.

Jews have felt driven to renew the threefold covenant with mankind, their own community, and God, but this has not resolved the tensions resulting from the Holocaust. The strains are more evident in the affirmation of the covenant "in spite of all that happened" than by its denial. The threefold covenant cannot evade an honest (and not just professed) confrontation with the Final Solution. Refusal, in the long run, is devastating: It denies the Jew's own self-worth, dismissing his significance as a historical being. It is a religious failure, implying that the resources of Judaism are insufficient to meet the harsh challenges of threatening nature. It is dangerous, because it prevents a community from learning the lessons of the past in order to prepare intelligently for future risks. It is morally insensitive, for it closes one's heart to the suffering of the powerless and the innocent. Finally, this leads to the invalid assumption that one can understand the Jew's vocation in post-capitalist civilization without considering its major public event.

The most readily available theory to account for the Holocaust is the traditional teaching of reward and punishment,<sup>4</sup> whose major application until now has been to the Destruction and Exile. In this doctrine, Jews are of central interest to God. He rewards and punishes them according to the morality of their deeds and the purity of their service. The people of Israel's worldly persecutors are unknowing rods of His wrath, but they are not excused for their malicious zeal and ruthless behavior. The doctrine of reward and punishment functions as a theodicy, explaining the existence of evil, shaping events, and clearing God of any fault. The onus is upon Israel, which bears the responsibility for its own actions and thus for its own fate. Despite the harshness of this teaching, there is an implied optimism: Just as a nation can deserve punishment, it can also merit reward. The suffering of the Destruction and Exile was accompanied by prophecy, through which the people of Israel were exhorted to examine their deeds and move to a higher plane in their relationship to others and to God.

The doctrine of reward and punishment applied to the

Holocaust results in bizarre and disturbing conclusions. It necessitates the search for a sin that merited the attempted extermination of an entire people. Since a sin of such magnitude is obviously not present, it would have to be manufactured. Speculation in this direction leads to paralleling the antisemitic assumption of the Nazis: The Jews deserve the cruelest of fates. Additionally, the assignment of this responsibility to Israel is inherently a crushing burden, causing inner fragmentation and mutual recrimination.<sup>5</sup> It is not surprising that the most vigorous exponents of this view have distanced themselves from the Jewish community.

This theory also fails as a defense of God, attributing actions to Him which could be ascribed to a monster. It is not adequate to respond that God's punishment of Israel is "beyond our understanding." This ascribed action runs counter to our understanding of morality, as formed and shaped by His own Torah. Finally, the application of this doctrine to the Holocaust fails to account for the fact that the Nazis were not unknowing instrumentalities but self-motivated haters whose world program had a unique intentionality directed against the Jews.

No religious doctrine can "explain" why the Holocaust happened. Prior Jewish suffering has been subsumed under the Destruction and Exile. These twin episodes, however, were accompanied by prophecy, which first warned and later determined the reason for punishment. The Holocaust, as a unique occurrence, cannot be understood as a part of these other tragedies. At the same time, no heavenly voice has broken Divine silence to elucidate its meaning. We are left with an historical event which can only be analyzed in those terms. This does not suggest that the Holocaust lacks religious importance. It does mean that a religious understanding of the Holocaust cannot ignore, but must rest on, a profound historical inquiry into the complex and confusing components of the event.

A major element in this approach is the realization that, unlike the Destruction and Exile, the Holocaust was not inevitable. Things could have happened differently if participants and bystanders had made other decisions. The Holocaust as history presumes full human responsibility. It is only within this context that a contemporary meaning of the threefold covenant and Israel's vocation can be found.

An approach to this threefold covenant is suggested by a passage describing the essence of Israel in the writings of Abraham Isaac Kook, the early twentieth-century European talmudist, thinker, and later Chief Rabbi of Israel. Rabbi Kook's works are not readily accessible to many readers. The writing is allusive, evocative, and mystically charged. It posits an underlying unity to reality having been created by One God. His thought, in addition (or, in consequence), conveys an unbounded optimism. Writing before the Holocaust, Rabbi Kook held what in retrospect was a naive confidence in the progress and moral ascent of man.

Rabbi Kook's theory of Israel, nevertheless, presents a vivid depiction of its chosenness in relation to mankind. Further, Kook's mysticism does not obscure but rather heightens Israel as an immanent entity, acting out its destiny within this world. Any definition of chosenness will entail a transcendent purpose, but Rabbi Kook's formulation of this doctrine is accomplished not at the expense of history but rather through it. With this acceptance of history, Kook's theory allows for the Holocaust to be con-

fronted. It does so at the risk of the theory itself being transformed from a spirited optimism to a sober realism redeemed by a radical belief in God and His promise.

*Knesset Israel* (the people of Israel) is the microcosm of all existence. This refers, in a worldly context, to Israel's material and spiritual dimensions—both its saga and its faith. Israel's history is the ideal microcosm of universal history. There is no social fluctuation among the peoples of the world that you will not find its prototype in Israel. Its faith is the well-sifted essence as well as the influential source of the good and the ideal of all faiths. In this sense, Israel's faith serves as a resource that reviews belief systems with the goal of elevating their discourse so that all may call in the Name of the Lord; your God, "the Separate One of Israel, shall be called the God of the entire earth."

*Knesset Israel* is the sublime revelation of the spirit, within human existence. One does not doubt that the manifestations of life contained within the brain and the heart are not to be found to a similar degree elsewhere in the body. Identically, one cannot doubt—although a sensitive soul and a thoughtful mind will marvel at—the manifestations of life, wonders, miracles, prophecy, the highest degree of divine inspiration, eternal hope, victory over every obstacle, revealed in an exalted form within Israel. *Knesset Israel* is the revelation of the arm of the Lord within the world, His hand in existence, and His participation within the development of nations. It is intimately connected to all that is exalted, venerable, holy, and lofty within the entire physical and spiritual scope of reality. It is impossible to think otherwise.<sup>6</sup>

Underneath Rabbi Kook's extravagant language is the rejection of any absolute disjunction between Israel and mankind. Israel is not a different form of man; he is man. This is more than a state of being. Israel's vocation and destiny is *to be* human and to share in all that is human, both materially and spiritually. The truth of the Torah is not separate from the truths contained within our systems, nor are the latter considered to be deviant forms of Torah. Rather, it is Israel's task to engage in a critical dialogue with mankind in order to declare monotheism—man's responsibilities to one another and to God. All nations and peoples share in the *tzelem elokim* in that reality is a creation of God, and man the crowning jewel. The meaning of Israel's election is to be the flesh-and-blood bearer of monotheism's message: to cherish the human and the transcendent.

Israel's election does not assure an easy triumph for *tzelem elokim*, despite Rabbi Kook's colorful messianic expectations. The Jewish people were not incidental victims of World War II. The attempt to exterminate them went beyond political expediency and was even counter-productive to the German war effort. Nazi hatred for the people of Israel had a unique intentionality<sup>7</sup> and was the very basis of its ideology and purpose. Standing at the center of mankind, Israel became the target. The Nazi attack upon Israel was thus an attack upon man himself. Nazi hatred of Israel was hatred turned against the image of man. By denying humanity to the Jews, the Nazis denied their own. Ultimately, it was a self-hatred.

From where does this self-hatred derive? Judaism has maintained that violence perpetrated upon man is rebellion against God, in that man is God's image upon earth. The refusal to consider another as in His image is the desire to cast off the yoke of His image that the hater himself bears and the manifold ethical responsibilities that

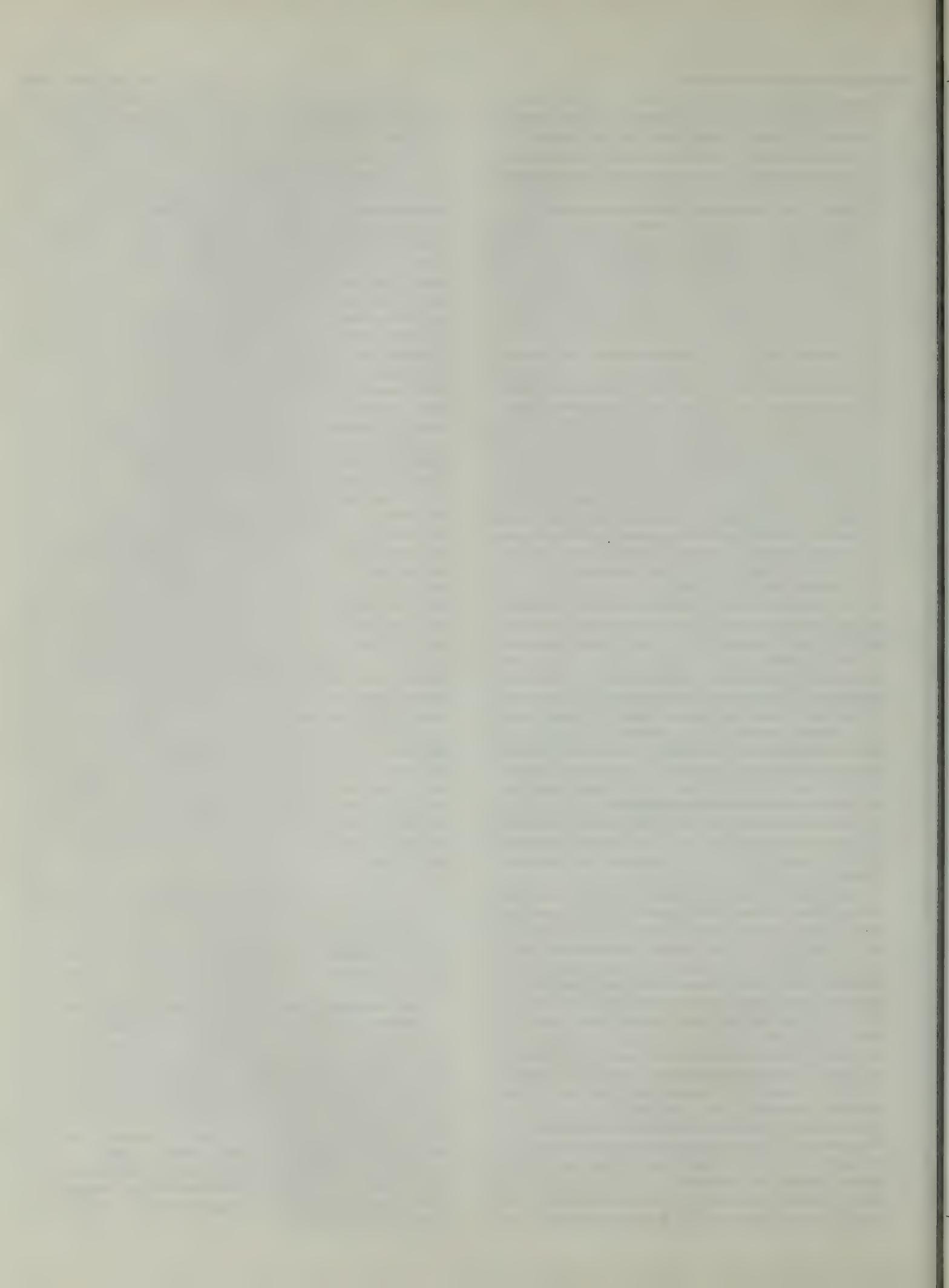
he is charged with. It is a rejection of meaning and responsibility and a descent into nihilism. A religious understanding of the Final Solution yields this cursed equation: hatred of Israel = hatred of man = self-hatred = hatred of God.

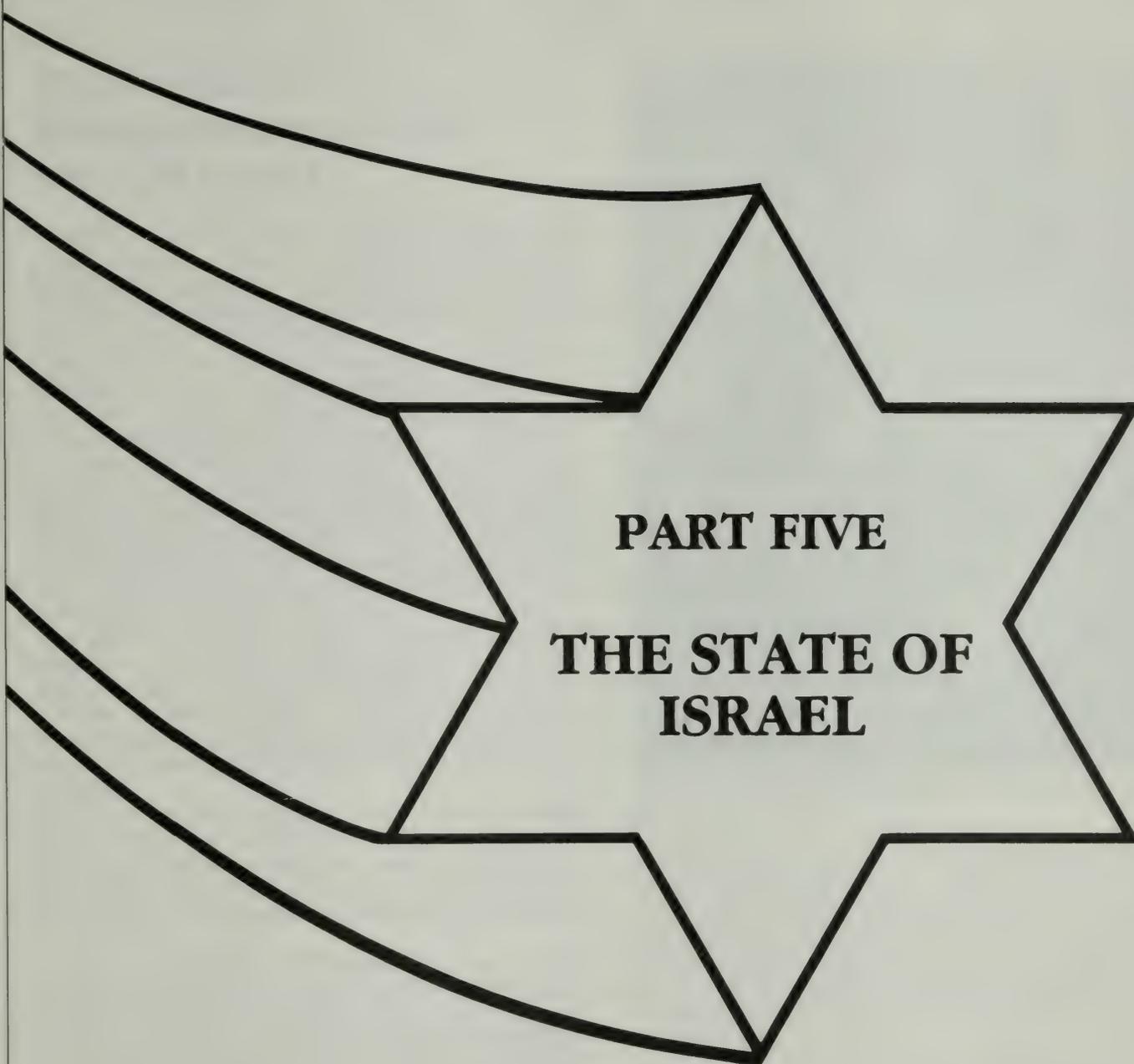
The Holocaust is a paradigmatic event for all mankind. It is a microcosm of ultimate violence and tragedy within the modern nation-states of the West.<sup>8</sup> The Holocaust was not a sacrificial event in which the death of six million Jews expatiates the possibilities of such murder of others. It was, rather, a breakthrough event that threatens its own uniqueness by setting a genocidal pattern for other peoples in other situations. The Holocaust is a dark revelation of man's capacities for participating in (the Nazis and their followers) and acquiescing to (the Allies and others) systematic and total destruction. The Holocaust of that people dedicated to bearing the human and divine image heralds the Nuclear Age, where man's self-destruction is contemplated, planned for, and even played at in wargame scenarios. It announces a technological era in which means of dehumanization and methods of torture are mass produced, increasingly sophisticated, and generally ignored. What befell the Jews now threatens all people.

The Holocaust is revelational *of* man but also *to* man. In that sense, its religious understanding is an historical understanding. Its significance is historical in that it not only provides the background for contemporary society but also points the path where the future may lead. The exploration and teaching of the Holocaust becomes a religious obligation of Israel, who, seeking the continuation of *tzelem elokim*, is the exposed and vulnerable arm of God in history. Man, a morally autonomous and free agent, may reject God and His people.<sup>10</sup> Israel, as the servant of the Lord, has suffered the wrath of those who rebelled against its master. Grievously hurt, Israel has chosen to renew its threefold covenant. For Israel, the Holocaust has imperiled the mission of the chosen people but, paradoxically, has also confirmed it. The renewal of His service takes on a new dimension of desperate urgency in an age when man stands in mutual threat and self-alienation. Israel draws strength from the prophet who charged that he (Israel) "shall not fail nor be crushed until he has rectified the world, for the islands await his teachings" (Isaiah 42:4).

#### NOTES

1. Judah Halevi, *Kuzari* (standard editions) 3:36.
2. Isaiah 54:10.
3. Emil Fackenheim, *God's Presence in History* (New York: New York University Press, 1969), p. 84.
4. Eliezer Berkovits, *Faith After the Holocaust* (New York: Ktav, 1973), pp. 86-94.
5. Yoel Teitelbaum, *Sefer Vayoel Moshe*. Brooklyn: 5721. p. 5.
6. Abraham Isaac Kook, *Orot* (Jerusalem: Mossad HaRav Kook, 1961), p. 138.
7. Steven T. Katz, "The Unique Intentionality of the Holocaust," *Modern Judaism* (September 1981): 161-183.
8. See "How Unique Is the Holocaust?" by Henry L. Feingold, in *Genocide: Critical Issues of the Holocaust* (Simon Wiesenthal Center, Los Angeles).
9. Irving Greenberg, *Voluntary Covenant* (Monograph) (New York: National Jewish Resource Center, 1982), pp. 21-28.
10. Joseph B. Soloveitchik, *Lessons in Jewish Thought: Adapted from the Lectures of Rabbi Joseph B. Soloveitchik*, ed. Abraham Besdin (Jerusalem: World Zionist Organization, 1979), pp. 31-39; Berkovitz, *Faith*, pp. 94-113.





**PART FIVE**  
**THE STATE OF**  
**ISRAEL**



## Declaration of Independence of the State of Israel

The Land of Israel was the birthplace of the Jewish people. Here their spiritual, religious and national identity was formed. Here they achieved independence and created a culture of national and universal significance. Here they wrote and gave the Bible to the world.

Exiled from the Land of Israel the Jewish people remained faithful to it in all the countries of their dispersion, never ceasing to pray and hope for their return and the restoration of their national freedom.

Impelled by this historic association, Jews strove throughout the centuries to go back to the land of their fathers and regain their statehood. In recent decades they returned in their masses. They reclaimed the wilderness, revived their language, built cities and villages, and established a vigorous and ever-growing community, with its own economic and cultural life. They sought peace, yet were prepared to defend themselves. They brought the blessings of progress to all inhabitants of the country and looked forward to sovereign independence.

In the year 1897 the First Zionist Congress, inspired by Theodor Herzl's vision of the Jewish State, proclaimed the right of the Jewish people to national revival in their own country.

This right was acknowledged by the Balfour Declaration of November 2, 1917, and reaffirmed by the Mandate of the League of Nations, which gave explicit international recognition to the historic connection of the Jewish people with Palestine and their right to reconstitute their National Home.

The recent holocaust, which engulfed millions of Jews in Europe, proved anew the need to solve the problem of the homelessness and lack of independence of the Jewish people by means of the re-establishment of the Jewish State, which would open the gates to all Jews and endow the Jewish people with equality of status among the family of nations.

The survivors of the disastrous slaughter in Europe, and also Jews from other lands, have not desisted from their efforts to reach Eretz-Yisrael, in face of difficulties, obstacles and perils; and have not ceased to urge their right to a life of dignity, freedom and honest toil in their ancestral land.

In the second World War the Jewish people in Palestine made their full contribution to the struggle of the freedom-loving nations against the Nazi evil. The sacrifices of their soldiers and their war effort gained them the right to rank with the nations which founded the United Nations.



*Ben-Gurion proclaims the establishment of the State of Israel, May 14, 1948.*

On November 29, 1947, the General Assembly of the United Nations adopted a Resolution requiring the establishment of a Jewish State in Palestine. The General Assembly called upon the inhabitants of the country to take all the necessary steps on their part to put the plan into effect. This recognition by the United Nations of the right of the Jewish people to establish their independent State is unassailable.

It is the natural right of the Jewish people to lead, as do all other nations, an independent existence in its sovereign State.

ACCORDINGLY WE, the members of the National Council representing the Jewish people in Palestine and the World Zionist Movement, are met together in solemn assembly today, the day of termination of the British Mandate for Palestine; and by virtue of the natural and historic right of the Jewish people and of the Resolution of the General Assembly of the United Nations.

WE HEREBY PROCLAIM the establishment of the Jewish State in Palestine, to be called Medinath Yisrael (The State of Israel).

WE HEREBY DECLARE that, as from the termination of

the Mandate at midnight, the 14th-15th May, 1948, and pending the setting up of the duly elected bodies of the State in accordance with a Constitution, to be drawn up by the Constituent Assembly not later than the 1st October, 1948, the National Council shall act as the Provisional State Council, and that the National Administration shall constitute the Provisional Government of the Jewish State, which shall be known as Israel.

THE STATE OF ISRAEL will be open to the immigration of Jews from all countries of their dispersion; will promote the development of the country for the benefit of all its inhabitants; will be based on the principles of liberty, justice and peace as conceived by the Prophets of Israel; will uphold the full social and political equality of all its citizens, without distinction of religion, race, or sex; will guarantee freedom of religion, conscience, education and culture; will safeguard the Holy Places of all religions; and will loyally uphold the principles of the United Nations Charter.

THE STATE OF ISRAEL will be ready to co-operate with the organs and representatives of the United Nations in the implementation of the Resolution of the Assembly of November 29, 1947, and will take steps to bring about the Economic Union over the whole of Palestine.

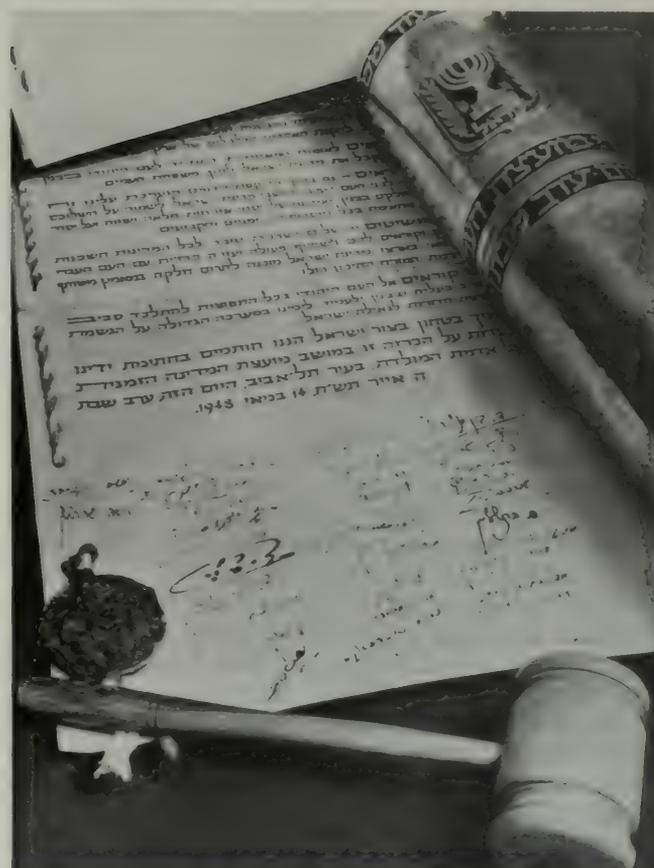
We appeal to the United Nations to assist the Jewish people in the building of its State and to admit Israel into the family of nations.

In the midst of wanton aggression, we yet call upon the Arab inhabitants of the State of Israel to preserve the ways of peace and play their part in the development of the State, on the basis of full and equal citizenship and due representation in all its bodies and institutions—provisional and permanent.

We extend our hand in peace and neighbourliness to all the neighbouring states and their peoples, and invite them to co-operate with the independent Jewish nation for the common good of all. The State of Israel is prepared to make its contribution to the progress of the Middle East as a whole.

Our call goes out to the Jewish people all over the world to rally to our side in the task of immigration and development, and to stand by us in the great struggle for the fulfillment of the dream of generations for the redemption of Israel.

With trust in the Rock of Israel, we set our hand to this Declaration, at this Session of the Provisional State Council, on the soil of the Homeland, in the city of Tel Aviv, on this Sabbath eve, the fifth of Iyar, 5708, the fourteenth of May, 1948.



*The Scroll of Independence of the State of Israel, signed May 14, 1948.*

## Israel's Presidents

Chaim Weizmann	(1874-1952)	President 1948-1952
Yitzhak Ben Zvi	(1884-1963)	President 1952-1963
Zalman Shazar	(1889-1974)	President 1963-1973
Ephraim Katzir	(1916- )	President 1973-1978
Yitzhak Navon	(1921- )	President 1978-1983
Chaim Herzog	(1918- )	President 1983-

## Israel's Prime Ministers

David Ben-Gurion	(1886-1973)	Prime Minister 1948-1953; 1955-1963
Moshe Sharet	(1884-1965)	Prime Minister 1954-1955
Levi Eshkol	(1895-1969)	Prime Minister 1963-1969
Golda Meir	(1898-1978)	Prime Minister 1969-1974
Yitzhak Rabin	(1922- )	Prime Minister 1974-1977
Menachem Begin	(1913- )	Prime Minister 1977-1983
Yitzhak Shamir	(1915- )	Prime Minister 1983-1984
Shimon Peres	(1923- )	Prime Minister 1984-

# Statistical Abstract of Israel

Central Bureau of Statistics, State of Israel

	1983	1980	1970	1960	1950	יחידה Unit	אוכלוסייה Population
POPULATION							
Population—total	4,148.5	3,921.7	3,022.1	2,150.4	1,370.1	10 <sup>3</sup>	אוכלוסייה—סך הכל
Jews	82.9	83.7	85.4	88.9	87.8	%	יהודים
Non-Jews	17.1	16.3	14.6	11.1	12.2	%	לא-יהודים
Jews in Israel as % of world Jews <sup>1</sup>	26.4	25.0	20.0			%	היהודים בישראל כאחוז מהיהודים בעולם
Jews—total	3,436.1	3,282.7	2,582.0	1,911.2	1,203.0	10 <sup>3</sup>	יהודים—סך הכל
Israel born	59.1	55.9	45.8	37.4	26.3	%	לידי ישראל
Born in Asia-Africa	18.2	19.5	26.3	27.6	22.2	%	לידי אסיה-אפריקה
Born in Europe-America	22.7	24.6	27.9	35.0	51.5	%	לידי אירופה-אמריקה
Non-Jews—total	712.4	639.0	440.1	239.1	167.1	10 <sup>3</sup>	לא-יהודים—סך הכל
Muslims	77.0	78.0	74.7	69.6	69.5	%	מוסלמים
Christians	13.5	14.1	17.1	20.7	21.5	%	נוצרים
Druze and other	9.5	7.9	8.2	9.7	9.0	%	דרוזים ואחרים
Population density	187.9	191.8	147.7	106.2	67.7	למ"ר per km <sup>2</sup>	צפיפות האוכלוסייה
Population by district—total	100.0	100.0	100.0	100.0	100.0	%	אוכלוסייה לפי מחוזות—סך הכל
Jerusalem District	11.7	11.4	10.8	8.7		%	מחוז ירושלים
Northern District	16.2	15.6	15.3	15.7		%	מחוז הצפון
Haifa District	14.2	14.4	15.4	17.1		%	מחוז חיפה
Central District	20.6	20.1	17.9	18.9		%	מחוז המרכז
Tel Aviv District	24.8	25.6	29.4	31.8		%	מחוז תל אביב
Southern District	11.8	12.1	11.1	7.8		%	מחוז הדרום
Population in urban localities—total	3,507.7	3,401.5	2,477.0	1,649.1		10 <sup>3</sup>	אוכלוסייה ביישובים עירוניים—סך הכל
Jews	86.1	87.2	92.4	96.3		%	יהודים
Non-Jews	13.9	12.8	7.6	3.7		%	לא-יהודים
Jerusalem	438.7	407.1	291.7	164.0	121.0	10 <sup>3</sup>	ירושלים
Jews	71.5	71.8	73.9	98.8		%	יהודים
Non-Jews	28.5	28.2	26.1	1.2		%	לא-יהודים
Tel Aviv conurbation	1,555.4	1,280.4				10 <sup>3</sup>	אגד ערים תל אביב
Thercof: Tel Aviv-Yafo	327.3	334.9	384.0	390.0	335.0		מחוז: תל אביב-יפו
Haifa conurbation	387.5	379.1					אגד ערים חיפה
Thercof: Haifa	225.8	230.0	217.1	179.5	140.0		מחוז: חיפה

1 Including Israeli residents living in Judea and Samaria, Gaza Area and the Golan. 2 Incl. Golan sub-district. 3 Results of the June 1983 census.

	1983	1980	1970	1960	1950	יחידה Unit	אוכלוסייה (המשך)
POPULATION (cont.)							
Population in rural localities—total <sup>1</sup>	529.9	520.2	523.5	501.3		10 <sup>3</sup>	אוכלוסייה ביישובים כפריים—סך הכל
Non-Jews	62.2	60.5	51.9	64.3		%	יהודים
Thercof: Moshavim and collective moshavim	37.8	39.5	48.1	35.7		%	לא-יהודים
Qibbazim	149.9	151.8	127.8	118.7	71.5	10 <sup>3</sup>	מושב מושבים משותפים
Qibbazim	115.5	111.2	84.0	78.0	66.7		קיבוצים
Population by selected age groups						% of total	אוכלוסייה לפי קבוצות גיל
Jews aged 0-14	30.7	30.4	30.1	35.1	30.0	% of total	נבחנות
65+	9.4	9.7	7.2	5.2	3.7	%	יהודים בגיל 0-14
65+	46.0	47.4	49.7	45.6		%	לא-יהודים בגיל 0-14
65+	2.9	3.1	3.9	4.5		%	65+
65+						%	65+
VITAL STATISTICS							
Jews							תנועה טבעית
Live births	74,893	71,372	61,209	44,981	36,359	מס' מס	יהודים
Births per 1,000 population	22.4	22.0	24.2	23.9	33.0	Rate	לידות חי
Deaths	25,086	23,472	18,425	10,404	7,148	מס' מס	פטירות
Mortality per 1,000 population	7.4	7.2	7.3	5.5	6.5	Rate	פטירות תושבים
Infant mortality per 1,000 live births	11.7	12.1	18.9	27.2	46.2		תושבים
Total fertility per woman	2.8	2.7	3.4	3.5	3.9	Average births	ממוצע לידות חי
Woman born in:							מיוון כולל לאשה—סך הכל
Israel	2.9	2.8	3.1	2.8	3.9		האשה ילידת: ישראל
Asia-Africa	3.1	3.0	4.1	5.1	5.7		אסיה-אפריקה
Europe-America	2.8	2.8	2.8	2.4	3.3		אירופה-אמריקה
Life expectancy at birth						שנים	החלת חיים בלידה
Males	72.8	72.5	69.9	70.7	66.3	Years	זכרים
Females	76.2	76.2	73.3	73.5	69.5		נקבות
Non-Jews	23,831	22,949	16,392	11,021	7,072	מס' מס	לא-יהודים
Live births	34.7	36.5	45.7	50.3		Rate	לידות חי
Births per 1,000 population							לידות ל-1,000 תושבים
Deaths	2,786	2,806	1,959	1,649	1,552	מס' מס	פטירות
Mortality per 1,000 population	4.1	4.5	5.5	7.5		Rate	תושבים
Infant mortality per 1,000 live births	22.0	24.4	37.2	48.0	56.0		פטירות תינוקות
Total fertility per woman	4.7	5.4	7.7	8.0		Average births	ממוצע לידות חי
Muslim	5.3	6.0	9.0	9.3		%	מוסלמים
Christian	2.3	2.7	3.6	4.6		%	נוצרים
Druze	5.3	6.1	7.5	7.9		%	דרוזים

1 Results of the June 1983 census.

<sup>2</sup>1982

1 תוצאות מפקד יוני 1983

	1983	1980	1970	1960	1950	יחידה Unit	רמת חיים (המשך) צריכת מזון לנפש ליום <sup>1</sup> קלוריות הלבון שמן מיצרים: חסה ומוצרי חסה אורז נקי סוכר ומוצריו ירקות פרי הדר בשר ביצים חלב ומוצריו
<b>LIVING COND. (cont.)</b>							
Daily food consumption per capita <sup>1</sup>	3,069	2,979	2,988	2,772	2,610	יח. גרי	
Calories	97.1	92.2	91.5	85.1	83.9		
Proteins	119.6	111.5	104.3	86.7	73.9		
Fat							
Products:							
Wheat and its products	274.2	282.2	285.5	313.7	322.5		
Rice	17.3	15.9	18.1	15.6	12.1		
Sugar and its products	84.9	82.7	95.9	79.7	47.1		
Vegetables	336.4	331.2	314.0	295.9			
Citrus fruit	82.7	95.6	116.2	161.9	134.2		
Meat	194.2	170.4	154.3	88.2	51.8		
Eggs	59.2	53.7	61.6	50.4	40.0		
Milk and dairy products	299.4	272.0	267.7	275.9	264.0		
	1983	1980	1970	1960	1949		
<b>EDUCATION</b>							
Years of schooling (aged 14+)						%	
Jews 0 years	5.6	6.4	9.3	12.6	6.3		
13+ years	23.0	20.8	13.0	9.9			
Non-Jews 0 years	16.0	18.9	36.1	49.5			
13+ years	8.2	7.7	2.1	1.5			
<b>PUPILS — TOTAL</b>	<b>1,305.1</b>	<b>1,203.8</b>	<b>824.5</b>	<b>580.3</b>	<b>140.7</b>	10 <sup>3</sup>	
Hebrew education — total	1,042.2	1,026.5	713.9	534.0	129.6		
Kindergartens	254.5	246.6	107.7	75.7	25.4		
Primary	471.2	436.4	394.4	375.1	91.1		
Post-primary — total	247.2	216.6	137.3	55.1	10.2		
Intermediate	87.9	72.8	7.9	—	—		
Secondary — total	159.3	143.8	129.4	55.1	10.2		
General (incl. continuation classes)	77.7	68.0	72.2	40.0	8.2		
Vocational and agricultural	81.6	75.8	57.2	15.2	2.0		
Teacher training colleges	11.5	11.3	5.1	3.1	0.7		
Post secondary and other higher institutions	17.1	14.1	6.9	2.7	0.6		
Universities — total	62.4	57.5	36.2	11.3	1.6		
Field of study	100.0	100.0	100.0	100.0	100.0	%	
Humanities	30.3	30.1	32.3	44.6	32.5		
Social sciences	27.4	29.0	25.8	—	—		
Law	4.0	3.8	5.3	6.6	—		
Medicine	5.9	5.7	3.9	6.9	3.2		
Sciences and mathematics	16.6	13.7	14.7	18.4	16.0		
Agriculture	2.3	2.7	1.5	3.6	4.6		
Engineering	13.5	15.0	16.5	19.9	43.7		
Other institutions	40.3	44.0	26.3	11.0	—	10 <sup>3</sup>	

1 Agricultural years.

	1983	1980	1970	1960	1950	יחידה Unit	תנועת הגירה עולים ועולים בכוח חושבים שיצאו לחו"ל הושבעו שחזרו מחו"ל היירים בנסים
<b>MIGRATION</b>						מס. no.	
Immigrants and potential immigrants	16,906	20,428	36,750	24,510	170,215		
Residents going abroad	771,646	513,459	153,698	63,305	30,018		
Residents returning	769,015	481,603	146,495	51,256	20,031		
Tourists arriving	1,166.8	1,175.8	441.3	117.7	33.1	10 <sup>3</sup>	
	1983	1980	1970	1960	1955		
<b>MANPOWER, EMPLOYMENT AND WAGES</b>							
Civilian labour force	1,402.6	1,318.1	1,001.4	735.8	631.2	10 <sup>3</sup>	
Percent civilian labour force of population aged 14+	49.9	49.5	49.3	52.9	53.6	%	
Percent unemployed of civilian labour force	4.5	4.8	3.8	4.6	7.2		
Employed persons — total	1,339.4	1,254.5	963.2	701.8	585.7	10 <sup>3</sup>	
Agriculture	5.5	6.4	8.8	17.3	17.6	%	
Industry	22.8	23.7	24.3	23.2	21.5		
Electricity and water	1.0	1.0	1.2	2.2	2.0		
Construction	6.5	6.4	8.3	9.3	9.3		
Commerce	12.8	11.7	13.0	12.3	13.5		
Transport	6.5	6.9	7.5	6.2	6.6		
Finance	9.5	8.2	5.2	—	—		
Public services	29.5	29.6	24.0	22.0	21.2		
Private services	5.8	6.2	7.7	7.5	8.3		
Percent Jews of total employed persons	89.3	89.9	90.8	93.1	92.6		
Percent employees of total employed persons	78.6	77.5	73.6	67.4	63.2		
Percent women of total employed persons	36.9	36.0	29.4	25.6	24.4		
Average monthly wage per employee's post	37,596	2,810	68	128	—	ש"י	
	513.9	37.6	1.2	70.9	—	ש"י 10 <sup>3</sup>	
<b>LIVING CONDITIONS</b>							
Total annual money income per urban employee's household (beginning of year, at current prices)	223,976	16,277	381	146	27	ש"י	
Private consumption expenditure per capita (at current prices)	24.9	27.2	29.1	36.4	37.8	מסר הכלכלי % of total	
Thereof:							
Food, beverages and tobacco	5.2	5.9	8.6	10.2	11.5		
Clothing, footwear and personal effects	11.6	9.6	9.6	7.8	7.8		
Durable goods	8.3	8.7	7.5	7.5	6.3		
Other products, fuel and light	50.0	48.6	45.2	38.1	36.6		
Services (incl. housing and non-profit institutions)							

<sup>1</sup>1961 <sup>2</sup>1967

	1983	1980	1970	1960	1950	יחידה Unit
<b>NATIONAL ECONOMY</b>						
All 1980 prices						ש"י 10 <sup>6</sup>
Gross national product—total	107,733	102,599	62,309	27,140	9,776	IS 10 <sup>6</sup>
Private consumption expenditure—total	26,255	26,459	20,930	12,846	7,742	IS 10 <sup>6</sup>
—per capita	80,345	63,117	37,199	17,463	6,820	IS 10 <sup>6</sup>
General government consumption expenditure	19,581	16,277	12,509	8,254	5,373	IS 10 <sup>6</sup>
Gross domestic capital formation	35,383	37,098	26,751	6,791	2,980	IS 10 <sup>6</sup>
Net domestic product—total	100.0	100.0	100.0	100.0	100.0	%
Agriculture, forestry & fishing	5.4	6.4	6.4	11.6	11.4	"
Industry	20.3	20.3	24.0	23.9	21.7	"
Construction, electricity and water	10.6	12.1	12.7	9.4	10.9	"
Commerce, restaurants and hotels	13.0	12.7	11.8	10.6	12.5	"
Transport, storage and communication	7.3	6.8	9.1	8.0	7.4	"
Finance and business services	7.6	8.0	7.0	3.8	2.5	"
Ownership of dwellings	8.9	7.2	6.1	5.9	5.2	"
Public and community services	23.6	23.7	19.1	18.8	18.2	"
Personal and other services	3.3	2.8	3.8	8.0	10.2	"
<b>FOREIGN TRADE</b>						
Net imports of goods	8,370.0	7,878.3	1,433.5	495.7	300.3	\$10 <sup>6</sup>
Net exports of goods	4,893.8	5,291.9	733.6	211.3	35.1	"
Excess of imports over exports	3,476.2	2,586.4	699.9	284.4	265.5	"
Exports as percent of imports	58.5	67.2	51.2	42.6	11.7	%
Index of import volume	153	121	81	30	...	1972=100
Index of export volume	176	167	76	25	...	"
Agricultural exports	507.5	555.7	129.6	63.1	17.0	\$10 <sup>6</sup>
Industrial exports (excl. diamonds)	3,291.7	3,265.3	393.1	92.6	9.4	"
Diamonds	1,207.7	1,615.1	244.6	60.9	8.8	"
Imports of consumer goods	952.0	544.3	142.6	44.1	76.7	"
production inputs	5,922.0	6,503.7	972.4	353.5	169.1	"
investment goods	1,705.7	969.4	347.0	105.0	56.2	"

1952

	1983	1980	1970	1960	1949	יחידה Unit
<b>EDUCATION (cont.)</b>						
Arab education — total	200.9	177.4	110.6	46.3	11.1	10 <sup>3</sup>
Kindergartens	18.7	17.3	14.2	7.3	1.1	"
Primary	135.3	122.0	85.4	36.9	10.0	"
Post-primary — total	46.4	37.3	10.6	2.0	—	"
Intermediate	18.1	14.8	2.5	—	—	"
Secondary — total	28.3	22.5	8.1	2.0	—	"
General	23.7	19.0	6.2	1.9	—	"
Vocational and agricultural	4.6	3.5	1.9	0.1	—	"
Teacher training colleges	0.4	0.5	0.4	0.1	—	"
Other post-secondary and higher institutions	—	0.1	—	—	—	"
Other institutions	0.1	0.2	—	—	—	"
<b>GRADUATES</b>						
Universities — total	19.1	14.0	11.0	3.6	0.8	10 <sup>3</sup>
First degree	9,891	9,371	5,566	1,237	193	no.
Second degree	7,124	6,740	4,064	779	135	"
Third degree	1,943	1,652	807	377	48	"
Diploma	336	378	238	81	10	"
	488	601	457	—	—	"
<b>HEALTH</b>						
Beds in hospitals	26.4	26.4	23.7	15.6	8.4	10 <sup>3</sup>
Beds per 1,000 population	6.4	6.8	7.9	7.3	6.6	Rate
Hospitalization days	8,810	8,926	8,306	5,470	2,271	10 <sup>3</sup>
Hospitalization days per 1,000 population	2,147	2,301.9	2,878.2	2,583.8	1,792.7	Rate
Live births in hospitals						% of births
Jews	100.0	100.0	99.4	94.8	—	"
Non-Jews	98.8	91.2	54.5	—	—	"
Mother and child health centres						
Receptions: Pregnant women	74.0	56.7	42.6	16.5	—	10 <sup>3</sup>
Infants	89.9	72.4	48.7	28.5	—	"
<b>NATIONAL INSURANCE<sup>1</sup></b>						
Recipients of benefits and pensions	1,733	1,636	1,060	660	535	10 <sup>3</sup>
Old and survivors	371.1	343.5	176.7	62.2	—	"
Maternity grant	102.7	97.3	78.0	49.9	43.3	"
Maternity allowance	42.4	39.8	24.8	13.1	8.7	"
Children for whom allowances were paid	1,562.7	1,512.9	862.3	83.1	—	"

1 Budget years.

**המחקר הלאומי**  
 במחירי 1980  
 תוצר לאומי גולמי—סך הכל  
 תוצר לאומי גולמי—לנפש  
 תוצר לאומי גולמי—לנפש  
 הוצאה לצריכה פרטית—סך הכל  
 הוצאה לצריכה ציבורית  
 השקעה גולמית מקומית

**המחקר הלאומי**  
 במחירי שו"פ  
 תוצר מקומי נקי—סך הכל  
 חקלאות, ייעור ודיג  
 תעשייה  
 בנייה, חשמל ומים  
 מסחר, שירותי אוכל הארחה  
 תחבורה, אחסנה וחקשורת  
 פיננסים ושירותים  
 עסקים  
 בעלות על בתי מגורים  
 שירותים ציבוריים  
 וקהילתיים  
 שירותים אישיים ואחרים

**FOREIGN TRADE**  
 Net imports of goods  
 Net exports of goods  
 Excess of imports over exports  
 Exports as percent of imports  
 Index of import volume  
 Index of export volume  
 Agricultural exports  
 Industrial exports (excl. diamonds)  
 Diamonds  
 Imports of consumer goods  
 production inputs  
 investment goods

**חינוך (המשך)**  
 חינוך ערבי — סך הכל  
 גני ילדים  
 חינוך יסודי  
 חינוך על-יסודי — סך הכל  
 חטיבות ביניים  
 תיכון — סך הכל  
 עיוני  
 מקצועי וחקלאי  
 בתי מדרש למורים ולנגונות  
 מוסדות על-תיכונים  
 גבוהים אחרים  
 מוסדות אחרים

**בריאות**  
 מיטות בבתי חולים  
 מיטות ל-1,000 תושבים  
 כני אישפוז  
 ימי אישפוז ל-1,000 תושבים  
 לידות חי בבתי חולים

**ביטוח לאומי**  
 מבוססים  
 מקבלי קצבאות וגמלאות  
 זקנה ושאריות  
 מענקי לידה  
 דמי לידה  
 מספר הילדים שבגינו  
 משלמים קצבת ילדים

**חינוך (המשך)**  
 כתיבתם  
 באוניברסיטאות — סך הכל  
 תואר ראשון  
 תואר שני  
 תואר שלישי  
 תעודה

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 משלמים קצבת ילדים

	1983	1980	1970	1960	1950	יחידה Unit	העשייה
<b>INDUSTRY</b>							
Establishments engaging 100 employees and over	446	427	375	198	..	no.	מעלים המעסיקים 100 שכירים ויותר
Industrial production index—total <sup>1</sup>	113	102	61	20	..	1978=100.0	מדד הייצור התעשייתי-סך הכל
Mining and quarrying	115	116	91	30	..	..	כרייה ותצובה
Food, beverages and tobacco	130	106	58	26	..	..	מוזן, משקאות וטבק
Textiles, clothing and leather	101	99	63	20	..	..	עץ ומצוייץ
Wood and its products	99	88	77	20	..	..	נייר ומצוייץ, דפוס
Paper and its products, printing and publishing	118	108	66	24	..	..	הוצאה לאור
Rubber, plastic, chemical and oil products	117	99	56	14	..	..	גומי, פלסטיק, מצוייץ, נפט
Non-metallic mineral products	99	104	82	44	..	..	מוצרים מינרליים אלו-
Basic metal and metal products	111	102	68	25	..	..	מתכות מתכות ומצוייץ
Machinery, electrical & electronic equipment and vehicles	115	103	50	14	..	..	מכונות, ציוד חשמלי ואלקטרוני וכלי הובלה
Miscellaneous	110	94	62	25	..	..	שונות
<b>ELECTRICITY</b>							
Installed generating capacity	3,712	2,737	1,226	410	100	MW <sup>2</sup>	כוח ייצור מותקן
Production	14,047	12,089	6,610	2,205	543	10 <sup>6</sup> kWh	ייצור
Consumption	3,351	2,900	1,448	446	206	10 <sup>6</sup> kWh	צריכה
Household	2,682	1,992	782	196	..	..	ביהות
Commerce	558	453	195	..	..	..	מסחר
Agricultural	4,079	3,773	1,878	669	141	..	הקלאות
Industrial	1,905	1,678	1,394	546	117	..	שאיבת מים
Water pumping							
<b>WATER<sup>2</sup></b>							
Household consumption	385	367	254	197	..	מ <sup>3</sup> 10 <sup>6</sup> ימ	שימוש ביתי
Industrial	103	100	86	54	..	..	תעשייתי
Agricultural	1,282	1,212	1,319	1,087	..	..	הקלא
<b>CONSTRUCTION</b>							
Building completed—total	4,970	5,140	4,478	3,485	..	מ <sup>2</sup> 10 <sup>3</sup>	גמר בנייה—סך הכל
Building begun—total	4,740	4,930	5,910	3,433	..	..	התחלת בנייה—סך הכל
Dwellings—building completed	30.7	30.8	31.4	31.0	..	מס <sup>2</sup> 10 <sup>3</sup> no.	דירות—גמר בנייה
—building begun	26.3	32.7	46.7	26.9	..	..	התחלת בנייה
Road construction and widening—completed	272.6	390.8	348.4	405.0	..	ק"מ <sup>2</sup> km.	פלינת כבישים חדשים והרחבתם—גמר
—begun	227.3	236.2	413.2	501.4	..	..	התחלה
<b>COMMERCE</b>							
Index of sales value in large scale retail trade, at fixed prices	131.6	100.0	56.3	..	..	1980=100.0	מדד המדור במסחר הקמעוני המאורגן, מחירים קבועים

1 לא כולל יהלומים.  
2 Budget year.  
3 1981.  
4 1981/82.

	1983	1980	1970	1960	1950	יחידה Unit	מאזן
<b>BALANCE OF PAYMENTS</b>							
Deficit in goods and services account—total	5,039	3,775	1,262	346	285	\$10 <sup>6</sup>	הגדרות בהשקטן סחורות ושירותים—סך הכל
—excl. direct defence imports	4,039	2,120	638	298	..	..	ללא יבוא ביטחוני ישיר
Obligations of Israel to abroad	29,313	22,101	3,583	946	..	..	חובות ישראל לחוץ לארץ
Israel's foreign assets	11,573	10,091	962	270	..	..	נכסים במשק חוץ
<b>FINANCE</b>							
Total money supply (end of year)	61,335	7,006	338	88	..	ש"י 10 <sup>6</sup> IS	סך האמצעי המשולם (סוף שנה)
Thereof: current deposits of the public in banks	37,432	4,878	210	58	..	..	מהן: פיקדונות עריש של הציבור בבנקים
Exchange rate of the U.S. Dollar	107.77	7.55	0.35	0.18	0.04	IS	שער הדולר האמריקני
<b>PRICES</b>							
Consumer price index	40,287.5	83,433.1	106.1	61.7	1969=100.0	..	מדד המחירים לצרכן
Price index of inputs in residential building	47,115.5	3,992.7	113.4	..	1968=100.0	..	מדד מחירי השומה בבנייה למגורים
Wholesale price index of industrial output (excl. printing and publishing)	47,667.8	3,946.9	109.3	..	..	..	מדד מחירים סטוניים של התוצאה התעשייתית (ללא דפוס והוצאה לאור)
<b>AGRICULTURE<sup>1</sup></b>							
Cultivated area	4,370	84,386	4,105	4,075	2,480	10 <sup>3</sup> dunam	שטח מעובד
Thereof: irrigated	2,200	82,003	1,720	1,305	375	..	מהן: בהשקיה
Net domestic product (at current prices)	44,057.7	4,100.7	93.6	74.8	..	ש"י 10 <sup>6</sup> IS	חוצר מקומי נקי (במחירים שוטפים)
Employed persons	84.2	87.7	89.8	121.1	..	10 <sup>3</sup>	מטעסקים
Net capital stock (at 1967/68 prices)	204.2	8209.8	180.6	139.7	44.1	IS 10 <sup>6</sup> IS	מלאי ההון נטו (במחירי 1967/68)
Production: Wheat	335.0	253.2	125.0	41.3	27.0	10 <sup>3</sup> tons	ייצור: חיטה
Sugar beet	..	..	237.0	244.9	..	..	סלק סוכר
Vegetables	778.5	607.0	472.3	296.2	125.5	..	ירקות
Potatoes	206.0	171.7	137.1	81.8	35.3	..	הפחית אדמה
Citrus	1,530.3	1,542.8	1,261.9	609.6	270.0	..	הדרים
Avocados	61.6	32.0	4.1	0.2	..	..	אבוקדו
Poultry meat	250.3	200.0	101.7	45.7	7.4	..	בשר עוף
Beef	34.3	40.2	35.6	25.1	1.9	..	בשר בקר
Cow's milk	756.2	670.3	440.5	277.3	92.2	10 <sup>6</sup> l	חלב בקר
Eggs	1,802.7	1,614.9	1,320.0	1,114.0	330.0	10 <sup>6</sup> tons	ביצים
Fish	21.5	24.7	21.8	13.9	6.6	10 <sup>3</sup> tons	דגים
Water consumption <sup>2</sup>	41,282	1,235	81,249	1,087	..	מ <sup>3</sup> 10 <sup>6</sup> m <sup>3</sup>	צריכת מים
Tractors	27.5	26.8	16.3	7.4	2.6	10 <sup>3</sup>	טרקטורים

1 Agricultural years.  
2 Budget years.  
3 At April 1983 prices.  
4 1981/82.

**ב. אחוז השינוי השנתי הממוצע**  
**B. AVERAGE ANNUAL PERCENTAGE OF CHANGE**

ממוצע גיאומטרי

Geometric average	1983		1980		1970		1960	
	1983	1982	1983	1980	1970	1960	1970	1960
Population—total	2.1	1.9	2.6	3.5	4.6	אוכלוסייה—סך הכל		
Jews	1.9	1.5	2.4	3.1	4.7	יהודים		
Non-Jews	3.2	3.7	3.8	6.3	3.6	לא-יהודים		
Natural increase rate	1.2	-0.4	-2.6	-1.5	-2.9	שיעור ריבוי טבעי		
—total population						כל האוכלוסייה		
Jews	1.4	-0.5	-1.3	-0.8	-3.6	יהודים		
Non-Jews	-3.0	-4.8	-1.5	-0.9	1.4	לא-יהודים		
Infant mortality rates	2.1	-2.0	-4.0	-3.2	-2.9	שיעור פטירת תינוקות		
—total population						כל האוכלוסייה		
Jews	-0.1	-1.1	-4.4	-3.6	-5.2	יהודים		
Non-Jews	4.8	-3.4	-4.1	-2.5	-0.2	לא-יהודים		
Immigrants and potential immigrants	23.2	-6.1	-5.7	4.1	-17.6	עולים ועולים פוטנציאליים		
Tourists	17.0	-0.3	10.3	14.1	13.5	היורים		
Civilian labour force	2.6	2.1	2.8	3.1	3.1	כוח העבודה האזרחי		
Employed persons	3.2	2.2	2.7	3.2	3.7	מתעסקים		
Unemployed	-7.6	-0.2	5.2	1.2	-5.7	בלתי מתעסקים		
Private consumption expenditure per capita—total (at fixed prices)	5.1	6.4	2.6	4.1	4.4	הוצאה לצריכה פרטית לנפש—סך הכל (במחירים קבועים)		
Thereof:						מה:		
Food, beverages and tobacco	3.7	4.1	0.9	3.1	4.4	מזון, משקאות וטבק		
Clothing, footwear and personal effects	-10.8	0.9	2.4	5.3	3.7	הנעלה, הלבושה והפצעים אישיים		
Durable goods	13.3	21.0	5.7	9.3	5.8	מצעים בני-קיימא		
Other commodities	6.1	5.7	2.1	6.4	6.1	מצעים אחרים		
Services	2.1	2.8	3.3	3.4	4.6	שירותים		
Calories per capita per day <sup>1</sup>	1.2	1.0	0.0	0.7	0.6	קלוריות לנפש ליום <sup>1</sup>		
Protein per capita per day <sup>1</sup>	2.7	1.7	0.1	0.7	0.1	חלבון לנפש ליום <sup>1</sup>		
Fat per capita per day <sup>1</sup>	2.2	2.4	0.7	1.9	1.6	שמן לנפש ליום <sup>1</sup>		
Pupils—total	2.9	2.7	4.3	3.3	13.7	הלמידים—סך הכל		
Hebrew education	2.5	2.4	3.6	2.6	13.6	הנוהר עברי		
Arabic education	3.9	13.2	4.8	9.1	13.9	הנוהר ערבי		
Students in universities	2.8	2.8	4.7	12.3	19.4	סטודנטים באוניברסיטאות		
1. Agricultural year.	1960	1960	1960	1960	1960	1 שנה חקלאית.		
	1951	1955	1949					

	1983	1980	1970	1960	1950	יחידה Unit	
<b>TOURIST HOTELS</b>							<b>מלונות תיירות</b>
Hotels	299	302	291	3190	..	מס' מס'	בתי מלון
Rooms	27,183	25,014	15,000	76,501	..	10 <sup>6</sup>	חדרים
Person-nights	9.5	9.6	5.1	2.0	..	10 <sup>6</sup>	לינות
<b>TRANSPORT</b>							<b>תחבורה</b>
Private cars	572	405	148	24	10	10 <sup>3</sup>	מכוניות פרטיות
Trucks and other commercial vehicles	111	88	66	22	1.4	..	משאיות ורכב מסחרי
Buses	7.9	7.1	4.6	2.4	..	..	אוטובוסים
Bus kilometrage	562	419	372	169	..	ק"מ 10 <sup>6</sup>	קילומטרי של האוטובוסים
Railways: passengers	2,809	3,300	4,117	4,386	1,557	10 <sup>3</sup>	רכבות: נוסעים
Railways: tonnage transported	5,822	5,326	3,419	1,949	779	10 <sup>3</sup>	טונות שחובל
Ships of the merchant fleet	94	100	110	50	20	מס' מס'	אוניות צי הסוחר
Gross tonnage	1,865	2,463	1,438	288	75	10 <sup>3</sup> tons	תפסה כוללת
Aircraft landing	9,757	10,933	9,079	2,926	2,272	מס' מס'	מטוסים שנחתו
Air transport: passengers	3,107	2,847	\$1,051	223	117	10 <sup>3</sup>	הובלה אווירית: נוסעים
freight	125,708	105,802	\$30,710	\$3,516	2,187	טונות טונות	טענים
Road accidents with casualties	13,785	12,716	13,355	8,356	3,132	מס' מס'	תאונות דרכים עם נפגעים
Injured	19,867	17,881	19,526	10,542	3,875	..	נפגעים
Thereof: killed	436	434	529	176	228	..	מה: הרגים
<b>POSTS AND COMMUNICATION<sup>1</sup></b>							<b>דואר</b>
Mail dispatched and received	425	425	360	165	..	10 <sup>6</sup>	דברי דואר שנשלחו ונתקבלו
Parcels dispatched and received	2,309	2,029	2,445	1,461	730	10 <sup>3</sup>	חבילות שנשלחו ונתקבלו
Telegrams dispatched and received	920	1,112	\$2,208	\$1,570	..	..	מברקים שנשלחו ונתקבלו
Telephones	257	204	526	123	31	10 <sup>3</sup>	מכשירי טלפון
Applications outstanding	..	..	70	20	\$13	..	בקשות מתחנות להתקנת טלפון
Public telephones	..	7,540	3,740	540	..	מס' מס'	טלפונים ציבוריים
<b>BANKS</b>							<b>בנקים</b>
Balance sheets of banking institutions (end of year)	5,034,970	298,907	1,704	204	..	ש"ש 10 <sup>6</sup>	מאזני המסודות הבנקאיים (סוף שנה)
Assets	1,631,956	89,304	128	..	..	..	נכסים
Income	1,635,378	86,091	120	..	..	..	הכנסות
Expenditure	-3,422	3,213	8	..	..	..	הוצאות
Operational profit	..	..	..	..	..	..	רווח תפעולי
<b>INSURANCE COMPANIES</b>							<b>חברות ביטוח</b>
Premiums received in Israel	172,595.9	9,591.5	124.3	11.2	1.8	ש"ש 10 <sup>3</sup>	פרמיות שהתקבלו בישראל
Life insurance	432,897.1	27,314.4	390.3	57.0	5.4	..	ביטוח חיים
General insurance	51,424.8	3,180.4	40.7	4.0	0.4	..	ביטוח ששלמו בישראל
Claims paid in Israel	237,813.0	14,395.1	184.9	23.9	2.0	..	ביטוח כללי
Life insurance	..	..	..	..	..	..	..
General insurance	..	..	..	..	..	..	..
1. Budget years.	1961	1951					1 שנות תקציב.

ב. אחוז השנוי השנתי הממוצע (המשך)

B. AVERAGE ANNUAL PERCENTAGE OF CHANGE (cont.)

Geometric average	1983		1980		1970		1960	
	1983	1982	1980	1970	1970	1960	1960	1950
Industrial production index—total	3.7	3.5	5.3	11.8				
Thereof: Food	8.3	7.0	6.2	8.4				
Textiles, clothing and footwear	-5.7	0.7	4.6	12.7				
Rubber, plastics, chemicals and oil	11.4	5.7	5.9	14.9				
Metal and metal products	4.7	2.9	4.1	10.5				
Machinery, electrical equipment and transport vehicles	3.6	3.7	7.5	13.6				
Electricity—generation	5.1	5.1	6.2	11.6	15.0			
Building completed (area)								
—total	1.8	-1.1	1.4	2.5	10.2			
—dwellings (units)	-8.0	0.0	-0.2	0.9				
Index of sales in large scale retail trade (at fixed prices)	8.0	9.6	5.9	11.6				
Tourist hotels—rooms	0.0	2.8	5.2	9.8				
—person-nights	14.1	-0.2	6.5	11.1				
Number of computers			25.1	46.8				
Motor vehicles	10.3	10.6	7.3	14.3	48.3			
Buses—kilometrage	11.9	10.3	1.2	8.2				
Railways—passengers	-3.5	-5.2	-2.2	-0.6	10.9			
Freight loaded at ports	3.8	1.0	6.5	11.0	18.7			
Freight unloaded at ports	20.9	17.3	2.5	7.7	3.5			
International air passengers	13.1	3.0	10.5	16.8	6.7			
Injured in road accidents	7.4	3.6	-0.9	6.4	10.5			
Thereof: killed	13.2	0.2	-2.0	11.6	-2.6			

<sup>1</sup>1970 <sup>2</sup>1970 <sup>3</sup>1961 <sup>4</sup>1970 <sup>5</sup>1960  
1964 1963 1951

ב. אחוז השנוי השנתי הממוצע (המשך)

B. AVERAGE ANNUAL PERCENTAGE OF CHANGE (cont.)

Geometric average	1983		1980		1970		1960	
	1983	1982	1980	1970	1960	1950	1950	1960
Beds in hospitals per 1,000 population	-4.5	-2.0	-1.5	0.8	2.7			
Gross national product per capita (at fixed prices)	-0.6	-0.3	2.5	4.9	5.2			
General government consumption per capita (at fixed prices)	-6.0	-3.4	0.5	11.1	3.1			
Gross capital formation per capita (at fixed prices)	3.9	2.2	-1.3	5.0	-0.5			
Deficit in goods and services account in balance of payments	4.4	10.1	11.6	13.4	2.0			
Israel's obligations to foreign countries	4.3	9.9	20.0	14.2	12.1			
Israel's foreign assets	-8.0	4.5	26.6	33.3				
Exports of goods	-2.0	-2.6	21.8	13.2	19.7			
Imports of goods	5.1	2.0	18.6	11.2	5.1			
Excess of imports over exports of goods	17.0	10.4	14.0	9.4	0.7			
Exchange rate of the U.S. \$	220.3	142.6	36.0	6.9	16.2			
Consumer price index	145.6	127.2	41.6	5.6	12.8			
Agricultural product <sup>1</sup> (at fixed prices)	6.6	10.5	6.4	6.3				
Employment in agriculture <sup>1</sup>	2.1	-1.3	-0.2	-2.9				
Capital stock in agriculture <sup>1</sup> (at fixed prices)	-0.1	-0.9	1.5	2.6	12.2			
Production <sup>1</sup> (quantity): Wheat	127.9	9.8	7.3	11.7	4.3			
Cotton	20.7	10.6	8.2	13.0				
Meat	6.2	5.3	5.5	6.5	23.6			
Cow's milk	4.1	4.1	4.3	4.4	11.7			
Eggs	4.3	3.6	2.0	0.7	12.9			
Citrus fruit	17.0	6.3	2.0	7.5	8.5			
Other fruit	3.8	14.2	8.4	9.8	17.5			

<sup>1</sup>1955 <sup>2</sup>1955 <sup>3</sup>1960  
1960

ממוצע גיאומטרי

Geometric average

ממוצע גיאומטרי

Geometric average

מדד הייצור התעשייתי—סך הכל  
מה: מן  
סקטור, הלכה ועור  
גמי, פלסטיק, כימיקלים  
ונפט  
מתכת ומצרי מתכת  
מכונות, ציוד חשמלי  
ובלי הובלה  
ייצור חשמל  
גמר בנייה (שטח)  
סך הכל  
—דירות (חדרות)  
מדד המכירות במסחר  
הקמעוני המורגן (במחירים  
קבועים)  
מלונות חירות—חדרים  
לינות  
מספר מחשבים  
כלי רכב מנועיים  
אוטובוסים—קילומטר  
רכבת—נסעים  
מטענים שנעטנו במלים  
מטענים שמרסקו במלים  
הובלה אווירית בינלאומית—  
נסעים  
נפגעים במאונות דרכים  
מהם: ההרגים

מיטות בבתי חולים ל-1,000  
תושבים  
תוצר לאומי גולמי, לנפש  
(במחירים קבועים)  
הוצאה לצריכה ציבורית  
לנפש (במחירים קבועים)  
השקעה גולמית מקומית  
לנפש (במחירים קבועים)  
הגירעון בחשבון של סחורות  
ושירותים במאזן התשלומים  
חובות ישראל לחו"ל  
נכסים במטבע חוץ  
יצוא סחורות  
יבוא סחורות  
עודף הובאה על היצוא של  
סחורות  
שער החליפין של השקל  
לדולר  
מדד המחירים לצרכן  
התוצר המקומי (במחירים  
קבועים)  
התעסקה בחקלאות  
מלאי הון בחקלאות  
(במחירים קבועים)  
ייצור (המחיר: היטה)  
כותנה  
בשר  
חלב בקר  
ביצים  
פרי הדר  
פירות אחרים

מסות בבתי חולים ל-1,000  
תושבים  
תוצר לאומי גולמי, לנפש  
(במחירים קבועים)  
הוצאה לצריכה ציבורית  
לנפש (במחירים קבועים)  
השקעה גולמית מקומית  
לנפש (במחירים קבועים)  
הגירעון בחשבון של סחורות  
ושירותים במאזן התשלומים  
חובות ישראל לחו"ל  
נכסים במטבע חוץ  
יצוא סחורות  
יבוא סחורות  
עודף הובאה על היצוא של  
סחורות  
שער החליפין של השקל  
לדולר  
מדד המחירים לצרכן  
התוצר המקומי (במחירים  
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התעסקה בחקלאות  
מלאי הון בחקלאות  
(במחירים קבועים)  
ייצור (המחיר: היטה)  
כותנה  
בשר  
חלב בקר  
ביצים  
פרי הדר  
פירות אחרים

1 שנה חקלאית.

## Israel in World Rankings

Rank/of Total

First in Rank

Last in Rank

### GEOGRAPHY, POPULATION AND VITAL STATISTICS

		Rank/of Total	First in Rank	Last in Rank
Total Land Area	20,720 sq. km./8,000 sq. mi.	135 (188)	Soviet Union	Vatican City
National Coastline	273 km./170 mi.	124 (157)	Canada	Monaco
International Borders	1036 km./643 mi.	102 (138)	China	Gibraltar
Population	4,148,500	97 (187)	China	Vatican City
Est. Population in Year 2000	5,000,000 (Stationary by Year 2060)	96 (125)	China	Trinidad & Tobago
Population Growth Rate	1.9	103 (187)	United Arab Emirates	El Salvador
Birth Rate (per 1,000 inhabitants)	24.7	122 (195)	Rwanda	Norfolk Island
Death Rate (per 1,000 inhabitants)	6.9	152 (192)	Malawi	Christmas Island
Fertility Rate (live births per 1,000 females aged 15-49)	112.7	127 (189)	Mali	Monaco
Population Density	182 per sq. km.	38 (189)	Monaco	Mongolia
Population Density in Agricultural Areas	321 per sq. km. (arable)	53 (163)	Hong Kong	Mongolia
Urbanization	89%	7 (126)	Monaco	Burundi
Annual Urban Population Growth Rate	3.2%	82 (123)	Lesotho	United Kingdom
Marriage Rate (per 1,000 persons)	7.8	39 (134)	Maldives	Guinea-Bissau
Divorce Rate (per 1,000 persons)	1.1	47 (106)	Maldives	Sri Lanka
Divorced Persons as Portion of Population (per 100 married persons)	2.08	79 (117)	Panama	San Marino
Singles (male, aged 45-49)	3.8%	94 (118)	French Guyana	Pitcairn Island
Singles (female, aged 45-49)	2.3%	98 (116)	French Guyana	Pitcairn Island
Male Female Ratio	50.0	65 (150)	Bahrain	Botswana
Senior Citizens (65+) in Population	8.6%	34 (152)	Sweden	Mali
Widowed Persons of Population (per 100 married)	10.83	68 (121)	Lesotho	Guadeloupe
Average Household Size	3.6 persons	98 (137)	Nigeria	United States
Illegitimate Births as % of Total Births	0.6	100 (102)	Guinea-Bissau	Tunisia
Ethnic Homogeneity	80%	52 (135)	North Korea	Tanzania
Christians (%)	2.2% (85,100)	177 (205)	Vatican	Yemen Arab Republic
Muslims (%)	8.0% (307,400)	63 (77)	Yemen Arab Republic	South Africa
Jews	3,436,100	2 (85)	United States	Libya

	Rank/of Total	First in Rank	Last in Rank
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**POLITICS AND INTERNATIONAL RELATIONS**

Most Powerful Nations (critical mass + economic capability + military capability) x strategy + will		18	Soviet Union	—
Registered Voters, %; Total Number	61.9%; 2,236,000	23 (59)	Finland	South Africa
Age of Nations	36 (1948)	80 (166)	Ethiopia	Vanuatu (3)
Size of Cabinet	19	68 (161)	China (49)	Tuvalu (5)
Civil Disorder Index (incidents since 1948)	313	50 (134)	Vietnam	Gambia (1)
Communist Party Membership (1980)	1,500	68 (94)	China	Saudi Arabia
Deaths from Political Violence (1948-1977)	84	88 (125)	Nigeria	Saudi Arabia (1)
Political Executions (1948-1977)	1	78 (tied with 10 other nations)	China	—
Assassinations (1948-1977)	4	49 (88)	South Vietnam	21 tied with one each

**FOREIGN AID**

Per Capita	\$216.12	16 (134)	St. Pierre & Miguelon	Venezuela
Total Dollars (1978)	\$780,200,000	3 (134)	Egypt	—
Aid from International Organizations (1946-1981)	\$305,900,000	70 (141)	India	North Korea
U.S. Economic Aid (1946-1981)	\$6,350,000,000	5 (142)	India	Bahamas

**MILITARY**

Manpower	400,000	13 (50)	Soviet Union (4,335,000)	—
Men/Women Under Arms (1980)	172,000	33 (132)	China (4,750,000)	Luxembourg (690)
Soldier/Civilian ratio, per 1,000 Inhabitants	44.6	1 (143)	—	Sierra Leone
Defense Expenditures (1980)	\$5,540,000,000	10 (134)	United States	Mauritius
Defense Expenditures as % of GNP	29.8%	1 (133)	—	Mauritius
Defense Expenditures, per capita	\$1,464	3 (134)	Qatar	Bangladesh
Defense Expenditures, per Soldier	\$33,374	23 (132)	Saudi Arabia (\$387,909)	Afghanistan (\$711)
U.S. Military Aid (1946-1980)	\$14,304,200,000	2 (94)	Vietnam	Togo
Civil War & Battle Deaths (1816-1980)	7,570	42	Soviet Union (9.7 million)	—

		Rank/of Total	First in Rank	Last in Rank
<b>ECONOMY</b>				
GNP (1980)	\$17,440,000,000	54 (171)	United States	Nive
GNP per capita	\$4,500	43	United Arab Emirates	Bhutan (\$80)
GNP per capita, growth rate	1.6%	90 (157)	Macao	Angola
Average annual rate of inflation (1970-1980)	39.7%	4 (104)	Chile	Ethiopia
Consumer Price Index (1970 = 100)	15,538 (July 1982)	4 (137)	Argentina	Soviet Union
Public Expenditures, per capita	\$3,043.90 (1979)	19 (166)	Qatar	Cuba
Public Expenditures on Social Welfare (% of budget)	19.01% (1980)	27 (97)	Spain	Papua New Guinea
Individual Income Tax as % of total revenue	31.15% (1980)	10 (98)	New Zealand	Nigeria
Corporate Income Tax as % of total revenue	9.54% (1980)	47 (101)	Nigeria	Somalia
<b>FINANCE</b>				
Currency in circulation (per capita)	\$100.00	36 (107)	Switzerland	Sri Lanka
Strongest Currency (loss in exchange rate per dollar, 1977-1982)	-3,036.00	136 (137)	Netherlands	Argentina
Gold Holdings	1.147 million fine troy ounces	47 (92)	United States	Upper Volta
External Public Debt (1980)	\$12,632,800,000	10 (100)	Brazil	Solomon Islands
External Public Debt as % of GNP (1981)	62.2%	8 (79)	Mauritania	Hong Kong
<b>TRADE</b>				
Balance of Trade (1979)	-\$3,302,000,000	109 (125)	Saudi Arabia	United States
Imports per capita (1979)	\$1,940.00	23 (125)	Bahamas	Burma
Ratio of Imports to Exports	58.7 (1979)	90 (125)	Brunei	Yemen Arab Republic

Source: *The New Book of World Rankings* by Robert Kurian. © 1984 by Facts on File. Reprinted with permission.

## The Israeli Political System: How It Works

*American Zionist Federation*

Israel was founded on May 14, 1948, as an independent and sovereign nation, in accordance with the laws of the United Nations, in the western borders of ancient Palestine. Israel's founding fathers established the country as a democratic republic with a parliamentary system of government. The Knesset is the sovereign legislative body of the republic. The Government (the cabinet) receives its mandate to govern from the Knesset, which has the authority to vote no confidence in the Government at any time. This focuses the Israeli political system on the Knesset and its political parties.

Historically, the predecessors of the Knesset and cabinet in the *yishuv* (pre-state Israel) were the *Asefat ha-Nivharim* (Elected Assembly), *Moetzet Ha'am*, the provisional National Assembly, and the *Vaad Leumi*, the provisional National Council. However, the structure of the Knesset and its predecessors trace their origins to the World Zionist Organization and its legislature, the World Zionist Congress. Inherited from the WZO and casting a major influence on the shape and texture of Israeli political life is the country's electoral system. The electorate votes parties, not individuals, into the Knesset. Legislature seats are apportioned to the parties based on their percentage of the overall popular vote, and then it is up to the President, after consultation, to designate a party leader to form the Government. The Knesset, which has ultimate control over the Government, is actually the apex of a system in which party is supreme.

### The Political Parties

The political parties in Israel derive much of their strength from the nation's electoral system. There is no parliamentary districting. The entire country constitutes a single electoral district for the purpose of national Knesset elections. Registered voters, anyone 18 and over regardless of sex, religion or creed, choose their favorite party, from a selection of national party election lists, to represent them in the Knesset chamber.

The parties earn their share of Knesset seats based on the percentage of votes they win in the popular election. Every party capturing at least one percent of the total vote is assured of representation in the Knesset. Also, in local elections, city council candidates are elected proportionally from party lists. Mayors, on the other hand, while they are usually party nominees, are voted in *ad personam*.

Logically, the party has a direct influence over the way its members (MKs) vote in Knesset. Ranking on election lists is controlled by the party—parties may submit up to 120 names on election lists, the first candidates, in order, having the best chance of being seated in Knesset—so that MKs whose records are esteemed by the party, tend to rise upward numerically on the list, better guaranteeing them seating in Knesset. If an MK votes against his party in Knesset, the chance diminishes that the MK's name will be placed in a safe spot (within the number of seats that the party actually expects to capture) in the next general election. If an MK quits his or her party while in Knesset, the MK may retain the Knesset seat, either as a "one-man party" until the next election, or by joining another party in Knesset. When an MK resigns Knesset or dies, the party fills the vacancy with the person whose name next appeared after the cut-off point on the last election list.

Another source of party strength in Israel stems from the early days of the State's development when the huge influx of immigrants depleted the young nation's resources. The parties eagerly came forth to supply many of these needs. They established banks, schools, housing and medical centers. Though the parties no longer run these services today, carry-overs of this phenomenon may be noted in Israel's party-affiliated newspapers, party-aligned settlement-movements, youth and athletic groups, and especially in the Histadrut, the National Labor Union, where parties are elected to union bodies, using the same system of party lists and proportional representation that is used in Knesset elections.

Overall, the system encourages small parties to flourish. The smaller parties' support is often crucial to the larger Knesset party trying to assemble a coalition government. The leaders of the small parties are usually appointed to ministerial positions in the coalition, transforming their political influence into concrete power. The electoral system works to the small parties' advantage by designating the whole country as one electoral district. If small parties had to field candidates district by district their task would be so difficult as to make it impossible for them. Proof of the system's suitability for smaller parties is the fact that 31 parties ran lists for Knesset seats in 1981, 20 of them garnering less than one percent of the national vote.

Israel's polyethnic character provides several sources of political division in the country. Differences between secular and Orthodox Jews cause others. Historically, the most significant ideological debate separating the major parties has been waged over the State's social-economic policies. The Likud Party advocates strong free-market capitalism. The Labor Party and Mapam, the principals of the Labor Alignment, both oppose a State economy left completely to the forces of hierarchy capitalism. However, the Labor Party, when in power, has allowed and even encouraged the development of the private sector. Mapam maintains a

strong commitment to developing a cooperative society and economy.

More recently, the question of negotiating the disposition of the territories held by Israel since 1967 (the extent to which territorial compromises should be made in treaties affecting these areas) has arisen as a major source of political dispute in Israel. In 1977, the Likud Party was elected to power advocating the historical right of the Jewish people to these territories of Eretz Israel. The Likud platform maintains that territorial compromise will not necessarily lead to peace. The Labor Alignment, while insisting on defensible borders, deems territorial compromise negotiable. Small parties have sprung up on both sides of the debate.

The Likud Party consists of member parties Herut, the Liberals and Laam. It formed the first non-Labor coalition government following the 1977 elections in which it won a small plurality of the popular vote. The Likud-led coalition then consisted of the National Religious Party, the Orthodox Agudath Israel Party and DASH, the Democratic Movement for Change. Today's Likud coalition includes the religious parties, Tehiya and Tami but not DASH. Herut, the major partner in the Likud Party, is staunchly nationalistic, favors a strong military defense and opposes territorial compromise in Judea-Samaria. The Liberals have steered Likud economic policy toward strong open-market capitalism.

The Labor Alignment (the Maarach) includes the Labor Party, Mapam and the Citizens Rights Party. The Labor Party and Mapam generally share foreign policy views while diverging over social economic policies.

The National Religious Party—Mizrachi and Hapoel Hamizrachi—are committed to a Jewish State based on religious law.

The other Orthodox religious parties, Agudath Israel and Poalei Agudath Israel, refuse to sit as cabinet members in any Government because of their religious interpretations concerning the Jewish State. With the Likud's election to power in 1977, however, the Agudath parties have officially aligned themselves as members of the Likud coalition.

The Knesset is the sovereign parliament of the State of Israel. Upon its formation after the national elections, a Government presents itself before the Knesset with its political platform. When the Government's composition and platform are approved by the Knesset, the Government becomes established through a vote of confidence of the Knesset members and continues in office only as long as it holds the confidence of the Knesset. No-confidence votes are limited, however. Each party is allowed to bring only one no-confidence motion to a vote in a Knesset session. Only the Knesset can vote to dissolve itself or dismiss the Government and set elections. It is the Knesset that has final authority over the Government.

The Knesset consists of a 120-member single chamber elected to a four-year term. However, the Knesset may vote to lengthen or shorten its term by its own special vote. Two sessions of Knesset are held yearly, the first beginning after Succoth (October); the second starting after Israeli Independence Day (April or May). Extraordinary sessions of Knesset can be called at any time at the request of 30 or more Knesset members. Members of Knesset must be 21

years or older. Any Israeli citizen may serve in Knesset, regardless of sex, religion, or political creed. The name and number of seats in the Knesset are derived from the *Knesset ba-Gedolah* of the early Second Temple Period. The permanent Knesset edifice in Jerusalem was opened in 1966.

The first Knesset elections were held on January 25, 1949. Of the total electorate, 505,567 people, 86 percent cast their votes. None of the parties which ran at that time was able to capture a majority of the seats, nor has any party been able to since.

The original coalition, composed of Mapai, Mizrahi, Hapoel Hamizrachi (later, the latter two together, the National Religious Party—NRP) and the progressives (later, Independent Liberals) was to become the backbone of all succeeding Labor coalitions, with variations of additional parties. In 1977, the opposition Likud party captured the popular vote and was able to form its own coalition government, including the NRP.

Although the Knesset was expected to adopt a constitution when it first met on February 14, 1949, the majority of its members felt that it should begin immediately to act as a legislature rather than as a constitutional assembly. On February 16, as its first piece of legislation, the Israeli parliament passed the Transition Act, naming itself the Knesset. Its next action was to vote in a speaker and the President, Chaim Weizmann, who, in turn, charged David Ben-Gurion, leader of Mapai, with the task of forming the first Government, quickly approved by the Knesset.

After several years of debate, the Knesset voted to adopt a constitution gradually by designating certain acts of Knesset as Basic Laws. While the Israeli Supreme Court does not rule on issues of constitutionality, it can rule that Knesset legislation contradicts Basic Law, and it can force the Government to show cause as to why legislation should or should not be enacted.

In the actual legislative process, the Knesset must read a bill three times for it to become law. There is a preliminary reading, followed by a reading in which the bill is debated thoroughly by the full Knesset. After debate, if the bill has enough support, it is sent to be revised or amended in one of the Knesset's standing committees. The committees are composed proportionally according to the parties' percentages in the Knesset chamber. The bill's second reading comes when the committee reports the bill back to the floor of Knesset. Debate then is restricted to committee members only. The third reading is the roll call vote on the bill. Passage comes with a simple majority vote of those present; no quorum is needed. After passage, the bill must have the signatures of the president, prime minister and the cabinet minister responsible for implementing the legislation, before it can become law in the Knesset Book of Statutes, its official entry into Israel's legal codes. No veto powers exist on legislation passed by the Knesset. Only the Knesset itself has the power to rescind, repeal or revise its statutes.

The Speaker of the Knesset often plays a pivotal role in Knesset sessions as the parliamentary chairman who sets the agenda and decides whether or not to entertain urgent Floor motions. The Speaker heads a presidium of party whips through whom he communicates to the parties while Knesset is in session. The Speaker is also proprietor of the Knesset grounds and, as such, can declare individu-

als persona non grata, preventing them from entering the guarded Knesset gates.

Knesset members have three parliamentary procedures that they can use in the legislative process in addition to the work that they do in committees. They may submit questions in writing to cabinet ministers, make motions to add to the agenda, and they may sponsor private legislation. In practice, all three maneuvers must be cleared with an MK's party beforehand. The number of bills that can be introduced during a legislative session is limited proportionally to the parties, according to their percentage of seats in the Knesset.

While individual Knesset members are not elected by district, giving them no particular constituency to answer to, in practice, the Knesset election lists are composed to elicit votes from as many different areas of the nation as possible and among as many ethnic groups as possible. After election, these groups tend to view these legislators as representing their special interests in Knesset and often turn to them to express their views, or to solicit help on government-related problems.

Herewith is the breakdown of parties in the Knesset, as of the 1984 elections:

BLOC AND PARTY	VOTES	SEATS
<b>Nationalist-Religious</b>		
Likud (Nationalist)	661,302	41
Tehiya (Ultra-Nationalist)	83,037	5
N.R.P. (Religious-Zionist)	73,530	4
Shass (Orthodox-Sephardi)	63,605	4
Agudah (Orthodox-Non-Zionist)	36,079	2
Morasha (Orthodox-Nationalist)	33,287	2
Kach (Kahane-Religious-Ultra-Nationalist)	25,907	1
<b>Labor-Liberal</b>		
Labor Alignment	724,074	44
Shinui (Rubinstein-Liberal)	54,747	3
Ratz (Aloni-Liberal)	49,698	3
<b>Transient</b>		
Yahad (Weizman)	46,302	3
Ometz (Hurwitz)	23,845	1
Tami (AbuHatzera)	31,103	1
Democratic Movement for Change (Yadin)		
Telem (Dayan)		
<b>Predominantly Arab Lists</b>		
Communist	60,815	4
Progressive/Democratic Change (Arab-Nationalist)	38,012	2
Others	58,978	0
<b>TOTAL</b>	<b>2,073,321</b>	<b>120</b>

## The Cabinet

The cabinet has day-to-day charge of the State. It conducts foreign and domestic policy through its ministries. Proposed legislation and policy decisions are voted on by the full cabinet and decisions are binding on all its members. The cabinet proposes about 90 percent of the legislation that is passed by Knesset each year. Cabinet ministers are most often the leaders of the parties of the governing coalition, but they may be appointed to sit

without portfolios, and they need not be Knesset members.

Generally, cabinet positions are divided among the coalition parties according to their size. First, however, the parties interested in entering into the coalition must come to agreement on the principles that will become the basis for the coalition's formation, functioning and efficacy. For instance, in 1981, coalition parties arrived at specific wording in their platform on the role that Camp David was to play in future foreign policy decisions of the government.

The number of cabinet members varies as Governments change, though one of the electoral reforms proposed in Israel from time to time has been to limit the number of cabinet members to a fixed number. There were 17 cabinet portfolios distributed by the Begin Government at the start of the Tenth Knesset in 1981.

The formation of the coalition Government and the composition of the cabinet are closely related. When the president designates a Knesset member to form a Government, that MK must seek out the support of other parties in order to garner the crucial 61 votes of confidence from the Knesset, whose vote seats the Government. Cabinet positions are used as inducements to have smaller parties join the coalition. If one party were to capture a majority of seats in Knesset in the general election, establishing a coalition government would become, theoretically, unnecessary. Even then, however, the majority party may wish to solicit additional parties to join the Government to strengthen its authority in the Knesset. In fact, every Israeli Government has been comprised by coalition. No party has ever captured a Knesset majority, 61 seats, in the general election.

Within the Knesset, the majority party of the ruling coalition is regarded as the founder and foundation of the Government. Within the Government, the majority party has the authority of being the leadership group with the most cabinet members holding the key ministries.

At the same time, the Government ministers set and execute policy within their respective parties retaining their positions as their parties' senior leaders. This intersection of ministerial functions permits the parties to directly influence the policies of the Government at the pinnacle of the political structure, the prime example of party power in the Israeli political system.

Much cabinet business is discharged through permanent or ad hoc ministerial committees, composed by parties proportionally, according to their strength in the cabinet itself. These committee decisions are final unless challenged by the full cabinet. Ministers, with cabinet approval, may appoint deputy ministers, who must be members of Knesset. They are not cabinet members, but their purview extends from acting as de facto ministers to that of ministerial spokesmen in the Knesset. Most are charged with a particular section of their ministry's work. In addition, cabinet members themselves run an exhausting schedule of working with Knesset committees, attending Knesset sessions and voting as Knesset members (if indeed they are MKs), administering the nation's services and programs and drafting and implementing new laws. In the event of national crisis, the cabinet must steer the State ship.

Ultimately, the cabinet is responsible to the Knesset, which can vote to unseat the cabinet at any time through a

simple majority vote of no-confidence. A vote of no-confidence does not cause the dissolution of Knesset, and elections are only held if the Knesset chooses to do so. The cabinet holds no such reciprocal power over the Knesset. Their relationship is based on the concept that it is the Knesset's job to establish an effective Government, to oversee its functioning, and to dissolve it, if and when it has lost the Knesset's confidence to govern the Israeli nation effectively.

### The Prime Minister

Legally speaking, the prime minister is first among equals, in the cabinet. Unlike other cabinet members, the prime minister must be a Member of Knesset. The prime minister's vote counts equally as any other member of Knesset. However, there are a number of affairs of state over which the prime minister acts as chief supervisor. The prime minister is in charge of the nation's intelligence services and directs, and often personally conducts, negotiations with foreign countries. The office has final authority on matters of public information concerning the Government.

In the cabinet, the prime minister presides over and determines the agenda. He or she makes cabinet committee appointments too, giving the prime minister enormous influence among the parties in the Government. Since 1981, the prime minister has been given the authority to dismiss any member of the cabinet, though dismissal of a cabinet member outside the prime minister's own party can cause a coalition crisis or even government collapse.

The prime minister acquires his greatest influence over the cabinet by threat of or exercising his resignation. The prime minister's resignation is treated as though the entire cabinet has resigned office. Be this as it may, the prime minister is finally responsible to the Knesset, which can vote at any time to remove the prime minister and the Government by a simple majority vote of its members.

### The President

The president is not a member of the Government in Israel and need not be a Knesset member to be elected to serve in the position. While the office is largely ceremonial in character, the president is responsible for signing all laws and treaties and for the appointment of diplomats and judges to the civil judiciary and religious courts, though recommendations for these appointments originate from outside the presidential office. The president accredits his country's diplomatic corps and receives visiting dignitaries from foreign states. The president has the authority to pardon, mitigate or commute sentences.

The president is elected once every five years by a majority vote of Knesset members in secret balloting. The president may not serve more than two terms. In the event of a president's death or absence, the speaker of the Knesset assumes the office until the president's return or until a replacement can be voted in.

A major responsibility of the president is to receive the official resignation of the prime minister, and therefore the Government, either after elections when the Knesset's

regular term has expired, or in the case of a Government's loss of confidence voted by the Knesset. In initiating formation of a new Government, the president is required by law to meet with each party in the Knesset to ascertain which Knesset member, based on the recommendations of the party heads, has the greatest chance to form a government. Usually this is the leader of the party with the largest number of Knesset seats. The president then designates that person to the task which must be completed within 21 days, though an additional 21-day extension may be granted by the president.

If a Government cannot be formed, the president has the authority to designate the responsibility to a different Knesset member. In the event that no Government can be formed, only the Knesset has the right to vote to set a new election date. Between elections or Government reformations, the presiding cabinet ministers remain as the interim Government.

### Epilogue

A sketch of Israel's political system would be incomplete without mentioning the intensity and diversity that characterize the country's political life. With its numerous parties, its continuously emerging new parties, and these parties' accommodations for special interests, the Israeli political structure is unusually expansive for a nation so small. It is not a surprise that a system so manifold stimulates tremendous debate and dissent from the parliament to the street corner. It is noteworthy, though, that politics in a country composed mainly of immigrants from non-democracies sparks so much public interest and participation. Voter turn-out in national elections regularly exceeds 80 percent of the electorate, one of the highest ratios in the world. Observers would be hard pressed to find another society in which citizens demonstrate a greater awareness and concern about their government's policies, their country's ethnics, their people's historical and future obligations to themselves and the world, in addition to their own routine—and not so routine—problems and dangers that confront them on a daily basis. It is a quilted society of immigrants, from some 75 different countries, in which so many shades of opinion are voiced and make themselves heard that Israelis like to joke that theirs is a land of four million prime ministers.

If the system's efficacy may be gauged, in part, by how often governments change before Knesset terms expire, then the system is becoming more durable as fewer governments are brought down and replaced by Knesset in-between general elections. This would seem to indicate a trend toward political stabilization, as both the public and those in office show increasing stamina to weather storms without precipitating full-scale political crises. Definite proof of the system's resilience was offered after the 1977 election, when Government power was smoothly passed on to the Likud Party from the Labor Party, which had been at the helm of every Israeli Government since the State's beginning in 1948.

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# Israel Law Digest

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## ABSENTEES:

Apart from Absentees' Property Law, 1950 which deals basically with local problem of care and custody of property belonging to persons who left country at time of 1948 war, there are no specific provisions regarding absentees. Power of attorney may be given for all purposes and, if executed abroad, should be authenticated. See topic Acknowledgments.

Under Protection of Deposited Property Law, 1965 where management or control of property has been committed to another, written notification thereof in form set out in Law, must be given to Administrator General if ten years have elapsed from authorisation or appointment.

## ACKNOWLEDGMENTS:

Any deed, power of attorney or other instrument in writing made or executed in any place outside of Israel may be proved in any civil cause or matter in Israel if authenticated (a) before an ambassador, minister, chargé d'affaires or secretary of an embassy or legation, or any consul, vice-consul, pro-consul or consular agent of Israel, and attested by a certificate under the hand of such officer and his official seal, or (b) before a notary public and attested by a certificate under his hand and notarial seal and authenticated by any Israel officer mentioned under (a). (Evidence Ordinance [New Text] §33). See also Affidavits.

## ACTIONS:

Civil procedure is governed by Civil Procedure Rules, 1963. In general, courts will only exercise jurisdiction over persons within territorial limits of state and assumption of jurisdiction will depend on validity of service of process. Rules give a list of events in which courts may grant leave to serve outside jurisdiction. Foreign claims are proved in same way as local claims. Foreign law is a question of fact and is proved by evidence of an expert in law in question. See also topics Death; Limitation of Actions; and Practice.

**Limitation of.**—See Limitation of Actions.

**Death.**—See topic Death.

## ADMINISTRATION:

See Executors and Administrators.

## ADOPTION:

Adoption is permitted subject to an order of competent district court. Procedure to be followed is set out in The Children Adoption Law, 1981, and in Civil Procedure Rules. See topic Practice. Interest of child to be adopted is given paramount consideration. Adopted child must be under 18 years of age. Normally adoption of a child will not be allowed if adopting parents live abroad or intend to take child abroad. Secrecy is observed and neither natural parents nor adopting parents know identity of each other unless otherwise ordered by court. Religion of child and adoptive parents must be same (procedure for conversion of child in certain instances set forth in law).

See also topic Descent and Distribution.

## ADVERSE POSSESSION:

Land Law 1969 has virtually abolished whole of existing Ottoman legislation and there are now no provisions relating to acquisition of title by adverse possession. See also topic Limitation of Actions.

## AFFIDAVITS:

The jurat, which is a memorandum in regard to the place, time and person before whom the affidavit is made, should be without interlineation, alteration, erasure or obliteration, immediately at the foot of the document to be sworn, and towards the side of the paper, and should be signed by the person administering the oath, at the side of the date of the swearing and the place where the document or the instrument is sworn, and should state that the document or the instrument was sworn before the person administering the oath and that warning was given that document was executed under penalty of perjury. See also topic Acknowledgments.

The last paragraph of the affidavit should use words to the following effect: I swear by Almighty God (or I solemnly and sincerely declare and affirm) that this is my name and signature, and that the contents of this, my affidavit (or affirmation of declaration, as the case may be), are true.

In case of a declaration, there should be added the following words: I make this solemn declaration conscientiously believing the same to be true. Declarations may be signed before any advocate authorized to practise in Israel and have same force as an affidavit.

**AGENCY:** See Principal and Agent.

## ALIENS:

Except in regard to elections, aliens are under no disability. Aliens wishing to enter Israel must secure a Traveller's Visa. See topic Constitution and Government, subhead Citizenship.

**Corporations Owned or Controlled by Aliens.**—Nonresidents may buy and sell Israeli shares provided payments made through authorised dealer, generally bank. Otherwise there are no restrictions on ownership or control of Israeli corporation by alien.

## ARBITRATION:

Now governed by Arbitration Law, 1968. All disputes may be submitted to arbitration. No particular form of submission is required, except that submission must be in writing. Award may be enforced by leave of court in same manner as a judgment or order of court to same effect. Award may be set aside if it has been improperly procured, or if arbitrator has misconducted himself or award is bad on face of it. Court will usually stay an action brought in a dispute which it has been agreed should be submitted to arbitration. Where international convention to which Israel is a party, applies to arbitrators, court will stay an action, in accordance with such convention. Schedule is attached to law containing rules relating to procedure of arbitration which will apply unless a contrary intention appears in agreement.

A foreign award is enforceable as a local award and may be relied upon in any legal proceedings. In order that a foreign award may be enforceable in Israel, it must have been (a) made in pursuance of an agreement for arbitration which was valid under the law by which it was governed, (b) made by the tribunal provided for in the agreement or constituted in manner agreed upon by the parties, (c) made in conformity with the law governing arbitration procedure, and (d) has become final in the country in which it was made, and (e) is in respect of a matter which may lawfully be referred to arbitration under the law of Israel, the enforcement thereof not being contrary to the public policy or the law of Israel.

See also topic Executions.

## ARCHITECTS:

Under 1958 law all architects must be entered in a register. Qualification: (a) Diploma of Technion, Technical High School; (b) registration abroad entitling to work as architect; (c) actual work for 12 years and examination.

## ASSIGNMENTS:

Under Assignment of Obligations Law 1969 right of a creditor, including a conditional or a contingent right, may be assigned without consent of debtor, may be of whole or part of debt and may be conditional or by way of charge. Debtor retains same rights against assignee as he had against assignor and if he pays assignor before receiving notice he is exempt from further payment. Debtor can also assign debt in whole or in part to another with consent of creditor.

## ASSOCIATIONS:

The following forms of corporate associations are recognized: (a) partnerships; (b) companies; (c) cooperative societies; (d) societies.

**Partnerships.**—A partnership is defined in Partnership Ordinance as relation which exists between persons carrying on a business in common with a view to profit. Partnerships are either general or limited.

A partnership formed in Israel may not consist of more than 20 persons. Every partnership formed in Israel must be registered with the Registrar of Partnerships, to whom certain particulars are to be supplied. A small registration fee is payable.

Partners of a general partnership are liable jointly and severally for all debts of the partnership. A limited partnership consists of one or more general partners who are liable for all debts, and one or more limited partners who are not liable for the debts of the firm beyond the amounts contributed by them as capital. A corporation may be a limited partner.

See also topic Business Names.

**Companies.**—See topic Corporations.

**Cooperatives or Cooperative Societies.**—A society which has as its object the promotion of thrift, self-help and mutual aid among persons with a common economic need, can be registered as a cooperative society.

No member is entitled to hold more than one-fifth of the capital. Registration fees are nominal.

**Non-Profit Associations.**—Association having two or more members for non-profit purposes may be registered with Registrar of Non-Profit Associations, provided regulations contain provision for annual meetings, presentation of au-

dated accounts and proper supervision of activities. Registration fee is payable. (Non-Profit Associations Law 1980).

#### ATTACHMENT:

An application for an attachment may be made in all civil actions whether in contract or in tort. It must be based on a written document or other satisfactory proof as to reasonableness of claim, in which an amount of money is claimed.

An application for attachment may be made prior to or simultaneously with institution of civil proceedings. It can be granted *ex parte* or in presence of the respondent. It must be supported by an affidavit. A bond or other security is invariably required. Real and personal property may be attached. Property attached may include monies due or property held by third party.

Except in special circumstances such as perishables, property attached cannot be sold before final judgment in action.

Third party claims in opposition to attachment can be heard upon motion in proceedings.

Respondent may obtain release of an attachment against adequate security. See topic Executions.

#### ATTORNEYS AND COUNSELLORS:

Advocates Ordinance of 1938 which regulated admission of members to Israel Bar was repealed by Chamber of Advocates Law of 1961. Israel Bar has been constituted as a recognised entity by virtue of 1961 Law, and it vested in elected bodies of members of Bar right to admit members to Bar, to regulate discipline and make other appropriate provisions affecting practice of law in Israel.

Only persons who have qualified as lawyers, are residents of Israel, and have reached age of 23 may be admitted to Israel Bar. Persons who qualify as lawyers may be graduates of Law Faculty in Israel or persons who are admitted to a foreign Bar and practiced abroad for not less than two years and/or are graduates of foreign law school. Normal period of apprenticeship prior to admission to local Bar, with reductions for foreign lawyers related to prior experience. There are special provisions for apprenticeship preliminary to admission to local Bar.

A licence to practice as an advocate is renewable annually against the payment of an appropriate fee.

A foreign advocate or attorney may not appear even for the purposes of a particular case, unless he was nominated to defend a foreign citizen accused of a capital punishment crime, and was approved by the Ministry of Justice.

There is a special registration for pleaders before the Rabbinical courts. All advocates may be inscribed on this list upon paying a registration fee.

Under Patents Law, 1967, a patent agent has, with leave of court, right to plead in patent actions, on a nonlegal point.

#### BANKRUPTCY:

The principal law governing bankruptcy proceedings is Bankruptcy Ordinance (New Version) of 1980, which follows substantially English Bankruptcy Acts of 1914 and 1926.

A debtor is liable to be declared bankrupt and to have his property administered under the Bankruptcy Law upon committing any of the following acts, which are termed Acts of Bankruptcy: (1) if he makes a fraudulent gift or transfer of his property, or any part thereof; (2) if he makes any transfer of his property, or any part thereof, or creates any charge thereon which would be void as a fraudulent preference if he were adjudged bankrupt; (3) if, with intent to defeat or delay his creditors, he departs out of Israel, or being out of Israel remains out of Israel or departs from his dwelling house or absents himself from his usual place of business or abode; (4) if any of his property has been attached and sold in the execution of the decree of any court; (5) if he files in the court a declaration of his inability to pay his debts or petitions to be adjudged bankrupt (debts in such case must exceed IS.1,000 due to at least two creditors); (6) if he gives notice to any of his creditors that he has suspended, or that he is about to suspend payment of his debts; (7) if creditor has obtained final judgment against him for any amount, and execution thereon not having been stayed, has served on him in Israel or by leave of court elsewhere bankruptcy notice requiring him to pay judgment debt, or to secure or compound for it, and he does not within seven days after service of notice (or in case service is effected out of Israel, then within time limited) either comply with requirements of notice or satisfy court that he has counterclaim, set-off or cross demand which equals or exceeds amount of judgment debt, and which he could not set up in action in which judgment was obtained.

The expression "debtor" includes any person of not less than 18 years of age of whatever nationality who at the time when any act of bankruptcy was done or suffered by him: (a) was personally present in Israel; or (b) ordinarily resided or had a place of residence in Israel; or (c) was carrying on business in Israel personally, or by means of an agent or manager; or (d) was a member of a firm or partnership which carried on business in Israel.

A creditor is unable to present a bankruptcy petition against a debtor unless: (a) the debt owing by the debtor to the petitioning creditor, or, if two or more creditors join in the petition, the aggregate amount of debts owing to the several petitioning creditors amounts to IS.1,000, (b) debt is liquidated sum, and (c) act of bankruptcy on which petition is grounded has occurred within three months before presentation of petition. It is also required that debtor be domiciled in Israel, or within a year before date of presentation of petition that debtor (a) has ordinarily resided, or (b) had dwelling house, or (c) place of business, or (d) has carried on business personally or by means of agent or manager, or (e) is or has been member of firm or partnership of persons which has carried on business by means of partner, agent or manager in Israel.

A creditor's petition must be verified by affidavit of the creditor or of some person on his behalf having knowledge of the facts.

At the hearing the court requires proof of the debt of the petitioning creditor, of the service of the petition, and of the act of bankruptcy. A creditor's petition cannot, after presentment, be withdrawn without the leave of the court.

#### BANKS AND BANKING:

No banking business may be transacted in Israel except by a bank registered under provisions of Companies Ordinance. A foreign company may transact banking business if registered as a foreign company under Ordinance.

Bank may not operate in Israel unless licensed by Governor of Bank of Israel, under Banking Law (Registration) 1981, subject to compliance with Banking Ordinance 1941, as am'd. Purchase and sale of controlling rights in banks require permit of Governor. Banks Law provides for fulfilment of certain conditions preliminary to registration especially by fixing minimum of authorized and paid-up capital of banks operating in Israel. There are also provisions in regard to returns to be furnished. Under Bank of Israel Law 1954, which constituted State of Israel Bank—The Central State Bank—Bank of Israel is given certain powers in regard to control of banking institutions, especially in respect of liquidity, grant of credits, reserves, and rates of interest. 1976 amending law provides for discharge of liabilities, postponement of payments, addition of interest and linkage differences when banking services are disrupted by labour disputes. Banking Law (Service to Customer) 1981 places obligation on banks to give customers proper banking services with penalties for misleading or unfair actions.

#### BILLS AND NOTES:

Principal statute governing Bills and Notes is Bills of Exchange Ordinance (New Version) 1957 (as amended) which follows substantially English Bills of Exchange Act of 1882.

**Inland and Foreign Bills.**—An inland bill is one which is, or on its face purports to be (a) both drawn and payable within Israel, or (b) drawn within Israel on some person resident therein. Any other bill is a foreign bill.

Inland bills must be stamped before execution. Foreign bills can be stamped after execution, before presentation for payment. Bill of exchange which has been dishonoured by nonacceptance can now be executed by summary procedure whereby bill of exchange, promissory note or cheque is capable of execution like judgment of court. Amount stated in bill shall be collected in accordance with 1968 Execution Amendment Law with addition of interest so fixed therein, and if no interest is fixed therein, with addition of interest at rate fixed in Adjudication of Interest Law 1961 from date of payment of bill or from date of its presentation for payment. Person wishing to execute bill shall file application to Execution Office supported by affidavit verifying facts stated therein. Debtor may oppose application and Chief Execution Officer shall stay application and refer matter to court. For purposes of hearing in court, opposition shall be regarded as application for leave to defend in summary proceedings under Civil Procedure Regulations 1963. When a bill has been dishonoured by nonacceptance, or by nonpayment, notice of dishonour must be given to the drawer and each indorser, subject to limited exceptions. Notice of dishonour may be given either to the party himself, or to his agent in that behalf. It must be given within a reasonable time, which normally is three days after dishonour of the bill.

The provisions in regard to presentment for acceptance, acceptance, and issue of bills in a set do not apply to promissory notes.

The provisions in regard to presentment for payment apply to promissory notes, only where the promissory note is in the body of it made payable in a particular place, in which case it must be presented for payment at that place, in order to render the maker liable.

**Limitation of Actions.**—No action on a bill of exchange, cheque or promissory note can be maintained against any party thereto, other than an indorser, after expiration of seven years, or against an indorser after expiration of two years from time when cause of action first accrued to the then holder against such party. Where a bill is payable after sight, presentment for acceptance is necessary in order to fix maturity of instrument. When a bill payable after sight is negotiated, holder must either present it for acceptance, or negotiate it within a reasonable time, provided always that a bill payable after sight must be presented for acceptance within six months of its date, or such shorter period stipulated for either by drawer or by an indorser, or such longer period not exceeding 12 months as may be stipulated by drawer. Failure in regard to presentment discharges drawer and all indorsers prior to holder.

A bill must be presented for payment in accordance with the following rules: (a) where a bill is not payable on demand, presentment must be made on the date it falls due; (b) where a bill is payable on demand, then presentment must be within a reasonable time after its issue, in order to render the drawer liable and within a reasonable time after its endorsement, in order to render the indorser liable. Presentment must be made at a reasonable hour, on a business day, at the proper place, excluding therefore legal holidays. The legal holidays include the State holidays and certain religious days of Jewish, Moslem and Christian communities.

**Conflict of Laws.**—Where a bill drawn in one country is negotiated, accepted or payable in another the rights, duties and liabilities of the parties are determined as follows: (1) Validity of the bill as regards requisites of form is determined by the law of the place of issue; validity of a supervening contract (e.g., acceptance, endorsement, etc.) is determined by the law of the place where such contract was made. (2) Interpretation of the drawing, endorsement or accept-

ance is determined by the law where the contract was made, provided that where an inland bill is indorsed in a foreign country the endorsement must, as regards the payer, be interpreted according to the law of Israel.

#### **BROKERS:**

There is limited legislation in regard to brokers. Brokers must be licenced by the District Commissioner. Licences are renewable annually. A tariff of brokerage fees for licenced brokers is fixed by law. The usual fees range from 1% to 5%.

#### **BUSINESS NAMES:**

Under the Registration of Business Names Ordinance 1935, every individual or firm carrying on business under a business name, namely, a name which does not consist of the true surname of the individual, or of the true names of all partners, must register the name as a business name. Particulars required to be furnished under the Ordinance have to be furnished within 15 days after the person or firm commences business under the business name. A nominal fee is payable.

#### **CHATTEL MORTGAGES:**

See topics Mortgages; Pledges.

#### **CHATELS:**

See topic Moveables.

#### **COMMERCIAL REGISTER:**

No special registration required but see topics Business Names; Corporations; Licences.

#### **CONSTITUTION AND GOVERNMENT:**

A formal Constitution of State of Israel has not yet been promulgated. Present Constitution is based on Declaration of Establishment of State of Israel, dated 14th May, 1948, on Law and Administration Ordinance, 1948, and on Transitional Law of 1949. By a resolution of 13th June, 1950, Knesset resolved to impose upon Constitution, Law and Justice Committee the task of preparing a draft constitution. Constitution would thus be built up chapter by chapter. So far, four such chapters have become law: Basic Law—The Knesset (1958), Basic Law—Israel Lands (1960), Basic Law—President of the State (1964) and Basic Law—The Government (1968). Further basic Law (1980) substituted reference to principles of Jewish Traditional Law for reference to U.K. common law and equity as prescribed by §46 of Provisional Order in Council 1922 now repealed. (Basic Law—Appointment of Judges [1984]).

**The Knesset.**—Basic Law—the Knesset, and Knesset Election Law, 1959 combine all previous laws in reference to sovereignty and elections of Knesset, the legislature of Israel. Knesset is elected by all Israeli citizens and residents over age of 18 years. Knesset consists of only one chamber, in which there are 120 members. Term of Knesset is four years. Elections take place on same day all over country and election day is a public holiday. Limits in reference to election propaganda are provided by law, and State officials, army officers, judges, etc., are not allowed to participate in election campaign.

**President of Israel** is elected by Knesset for a period of five years. 1963 Law forbids holding of office of President for more than two consecutive periods of five years.

**Government** consists of Prime Minister and Ministers of State. Prime Minister must be a member of Knesset who enjoys confidence of Knesset. A Government which does not enjoy confidence of Knesset must resign. All powers which were formerly vested in British Crown or Mandatory Government, are now vested in Government of Israel, and are exercised through various Ministers of State.

**Law and Administration.**—Laws which existed on date of establishment of State of Israel on 14th May, 1948, continue to be effective insofar as they are not inconsistent with establishment of State, and insofar as they have not been abrogated or modified by laws passed since establishment of the State of Israel.

**Citizenship.**—Under Citizenship Law 1952 as am'd 1968, Israel nationality is acquired in one of following ways: (1) Any Jew who has emigrated or emigrates to Israel and expresses his desire to settle there, becomes an Israel citizen automatically unless (a) he ceased to reside in Israel before July 14, 1952 or (b) being a foreign citizen he makes or has made a declaration that he does not desire to be an Israel citizen and in case of an infant, his parents have made such a declaration; (2) former Palestine citizen becomes an Israel citizen if he was resident in Israel on July 14, 1952 and fulfils certain other conditions; (3) any person born in Israel is an Israel citizen if his mother or father is an Israel citizen; (4) stateless person born in Israel after setting up of State may acquire nationality by filing a request to such effect between his 18th and 21st birthdays provided he has resided in Israel five years continuously prior to application; (5) Israel citizenship may also be acquired by naturalization, conditions being (a) residence in Israel at time of and for three out of five years prior to application, (b) intention to reside permanently in Israel, (c) some knowledge of Hebrew language and (d) renunciation of any other citizenship. An infant who is a resident of Israel or one of whose parents is an Israel citizen may apply for grant of citizenship. Israel citizen living abroad may renounce his citizenship. Citizenship acquired by naturalization, may be lost in certain circumstances. Save in case of naturalization, Israel citizenship does not require giving up of any former citizenship. (Book of Laws, No. 95 of 8/4/52).

#### **CONSUMER PROTECTION:**

1981 Law forbids dealer in goods or services to mislead consumer by act or failure to act, in writing or verbally in any material matter affecting transaction, inter alia re quality, nature, quantity and type of goods and/or services, measure, weight, form, components, date of delivery of goods or supply of services.

Dealer is likewise forbidden to exploit in any way, reduced circumstances, physical or mental deficiency, ignorance, language, lack of experience or to exercise undue influence to induce transaction on unreasonable or abnormal terms.

Dealer is obliged also to disclose material defects known to him.

Misleading advertisements, or packaging are forbidden.

Detailed Regulations govern credit sales, interest calculation and marking of goods on package.

#### **CONTRACTS:**

Israel Law, broadly follows English rules of common law and equity. There are also relics of Turkish laws and there is a growing body of legislation on contracts. Contract requires consensus ad idem which is formed by offer and acceptance. To great extent Israeli legislation has either codified English Common Law or borrowed from models such as American Uniform Commercial Code. One notable departure is absence of any requirement of consideration as basis for contract. (The Gift Law 1968 however retains concept of consideration where gift is defined as ownership of property otherwise than for consideration.) What is paramount under Contracts Law 1973 is intention of parties to enter into agreement.

There are several new laws replacing existing Turkish legislation which lay down general rules in respect of various types of contract. These are Agency Law 1965, Guarantee Law 1967, Pledges Law 1967, Bailies Law 1967 and Sale Law 1968. It is always possible to contract out of these Laws.

**New Law.**—1973 Law of Contract Act, general part, contains a codification of general part of law of contract, which no longer follows principles of English Law of Contract which have hitherto been accepted by courts. In particular, consideration is no longer required to create enforceable contract. Law came into force on Jan. 1, 1974.

See also topics Consumer Protection; Landlord and Tenant; Mortgages; Moveables; Pledges; Principal and Agent; Restrictive Trade Practices; Sales.

**Excuses for Nonperformance.**—Contract is void in case of mistake going to root of contract, illegality and impossibility of performance. Impossibility must be literal impossibility. Presence of a material misrepresentation, duress or undue influence may make contract voidable by non-offending party.

**Notices Required.**—Notice of cancellation of contract for fundamental breach must be given within reasonable time after party becomes aware of breach. If breach is not fundamental, party in breach is given period of grace to make good breach and if necessary notice of breach is given within reasonable time of elapse of such period. Period of grace is not required to be notified in writing. (Law of Contracts [Remedies for Breach of Contract] 1970 §§7-8).

Notice is required for set-off in case of money debts owed by one party to another in same transaction whether liquidated or not, and if not in same transaction, in case of liquidated debts only. (Law of Contracts [General Part] 1973, p. 53).

Purchaser of goods must give immediate notice to vendor after inspection required to be made on delivery if goods are found not to be as ordered, or as soon as defect discovered if concealed, otherwise purchaser has no claim against vendor. (Law of Sale 1968, §14).

Vendor must give notice to purchaser of any third party claim against goods supplied which he knew of or should have known of before delivery. (Law of Sale 1968, §18).

**Applicable Law.**—English rules of conflict of laws apply and "proper law of the contract" is applicable law: If parties choose a law in contract, this will almost invariably be applicable law. As regards contracts for sale of goods Uniform International Commercial Code applies from Aug. 18, 1972.

**Government Contracts.**—There are no special forms and Government is generally liable for its contracts and can be sued on them although injunction and specific performance are not available against State.

**Remedies for breach of contract** have been given statutory force by Contracts (Remedies for Breach of Contract) Law 1970. Subject to provisions of Law, injured party may claim enforcement or rescission of contract and/or damages. Enforcement is similar to equitable remedy of specific performance and is granted except where contract is incapable of performance, where enforcement requires compelling carrying out of personal work, where enforcement requires unreasonable amount of supervision by court or it is inequitable in circumstances of case. Rescission is permissible in case of fundamental breach but where breach is not fundamental, reasonable time must be given to party in breach to remedy breach. Damages are granted for injury caused by breach and its consequences and which party breaking contract foresaw or should have foreseen as a probable consequence of breach at time contract was made.

**Breach of Contract.**—Supreme Court has summed up 1970 Law regarding relief on breach of contract (a) that breach of contractual condition, including date of payment, agreed as being "basic" is fundamental breach; (b) on fundamental breach injured party may, and on ordinary breach, he must give an extension which other party may use to fulfil his contractual obligation within reasonable time of grant of extension; (c) right to regard contract as void and must be exercised within reasonable time after lapse of such reasonable period, in case of ordinary breach or immediately in case of fundamental breach; (d)

right to regard as void, revives if extension given, even if not obligatory by law, after lapse of reasonable extension period.

**Form.**—In general, form of contract is immaterial but certain contracts need to be in writing in order to be enforceable, in particular contracts relating to land and to lending of money and partnerships and agreements with building contractors.

**Contractors' Agreements.**—1974 law regulates work undertaken by a contractor who is not an employee of person ordering work. It regulates liability of contractor to repair defects, contractor's right to refuse delivery until paid according to agreement, and liability to pay contractor.

**Warranties.**—§11 of Law of Sale 1968 provides that vendor fails to fulfil his obligations under sale agreement if only part of goods or larger or smaller quantity than agreed upon is delivered, if article supplied differs in kind or description from agreement, if article lacks quality or characteristics required for normal or commercial use thereof or for special purpose for which agreement implies it was purchased, or if article is not, by reference to type, description, quality or characteristics, according to sample or specimen submitted by vendor, unless so submitted without any undertaking of conformity to sample. If vendor does not within reasonable time of receiving notice from purchaser, remedy deficiency in fulfilment of his obligations, purchaser may claim specific performance, rescission or deduct from price payable value of deficiency. (§28 of Law of Sale).

**CONVEYANCES:** See Assignments.

#### COPYRIGHT:

English Copyright Act of 1911 is incorporated into Israeli Copyright Ordinance.

**Nature of Copyright.**—Copyright is sole right to produce or reproduce work of literature, music, drama or art or any substantial part thereof in any material form in public. Copyright in lecture exists in delivery. If work is unpublished, it is sole right to publish it wholly or partially and includes sole right to produce, reproduce, perform or publish any translation of work. Copyright exists in conversion of dramatic work into novel or vice versa; and in making of any record, perforated roll, cinematograph film or other contrivance by means of which literary, dramatic or musical work may be mechanically performed or delivered. Publication of any work means issue of copies of work to public. Any unauthorised person who performs above acts infringes copyright. According to 1953 Copyright Amendment Ordinance, copyright in unpublished work exists where author was at time of creation national or resident of Israel.

**Infringement.**—Copyright in work is infringed when person without copyright owner's consent does anything, sole right to do which, is conferred on owner. Thus copyright is infringed when unauthorised person sells work or lets it for hire or by way of trade exposes or offers it for hire; or where he distributes work either for trade or in manner that prejudices owner of copyright; or when he exhibits work by way of trade in public; or when he imports for hire or sale any work which to his knowledge infringes copyright; or where he for his private profit knowingly permits theatre or other place of entertainment to be used for performance of work without copyright owner's consent.

There are the following exceptions to copyright infringements: (a) Fair dealing with any work for purposes of private study, research, criticism, review or newspaper summary; (b) use by author of work of any mould, cast, sketch, plan, model or study made by him where he is not copyright owner, provided that he does not repeat or imitate main design; (c) making paintings, drawings, engravings or photographs of work of sculpture if permanently situate in public place; (d) publication of non-copyright matter for bona fide use of schools as long as not more than two passages from works by same author are published within five years and source from which passages are taken is acknowledged; (e) publication of report of lecture delivered in public unless printed notice of prohibition of publication is given; (f) reading or recitation in public by one person of any reasonable extract from any published work.

Term of copyright is for life of author and for 50 years from Jan. 1st after his death. Same position obtains in case of any anonymous or pseudonymous work.

**Ownership of Copyright.**—Author of work is first owner of copyright therein except: (a) In case of engraving or photograph where plate or original was ordered by some other person and was made for valuable consideration in pursuance of that order where person who orders original is first owner; (b) where author was in employ of some other person under contract of service and work was done in course of his employment, employer (in absence of any contrary agreement) is first owner. This position does not obtain where work is some contribution to newspaper, magazine or periodical where (unless there is contrary agreement) ownership of copyright remains vested in author.

**Assignment.**—There are no special forms for assignments or licences nor does copyright require registration.

**Civil Remedies.**—Where there is infringement, owner is entitled to injunction, damages or otherwise as may be conferred by law for infringement of right. Costs are in absolute discretion of court. In action for infringement plaintiff is presumed to be owner unless defendant puts existence of copyright or owner's title in issue. Even if damage resulting from infringement is not proved court may award compensation of not less than IS.250 and not more than IS.15,000 for each infringement.

**Copyright Owner's Rights.**—All infringing copies and plates used or intended to be used for production of such copies are deemed to be property of copyright

owner who may take proceedings for recovery of possession or conversion, except as regards architectural restriction where interdict or injunction cannot be obtained or where demolition cannot be ordered. Infringing structure is not deemed to be property of copyright owner.

**Prescription of Action.**—According to Prescription Law of 1958 action for copyright infringement expires after seven years from date of infringement.

**Protection of Foreign Works.**—Where convention relating to copyright protection has been concluded between Israel and another country, or where Israel has acceded to convention, Minister of Justice may direct that works for which protection is required by such convention shall be protected. Israel is signatory of Stockholm B, Brussels and Unesco Conventions. Protection granted by Minister shall not exceed any protection were such work to have been published in Israel. Work published simultaneously in Israel and several other countries shall be considered as having been first published in Israel provided that there is no "colourless" publication.

**Privacy.**—By an amending Statute of Law of Civil Wrongs, use of name, connotation picture or voice of a person for commercial purposes, constitutes a civil wrong (a tort) rights to relief being given to person affected and after his death to his heirs.

**Moral Right.**—By 1981 Amendment, author of work has moral right in accordance with Berne Convention to have his work published without distortion, defect or alteration prejudicing its value, or his good name. Infringement of this right is compensated even if financial damage not proved.

#### CORPORATIONS:

Principal law concerning companies is Companies Ordinance based on English law. Major amendment was made to Companies Ordinance (1929) in Dec. 1980. Table B of Companies Ordinance which granted ancillary powers in addition to aims stated in memorandum has now been abolished. From day on which company has been formed in accordance with date appearing on certificate of association, company assumes all legal rights, duties and acts permitted by law. Any seven or more persons may form public company, and any two or more persons, but not more than 50, private company. Private company is exempt from certain provisions which apply to public company such as annual filing of accounts with Registrar. Both classes of companies must register memorandum and articles of association with Registrar of Companies. Objects of company are set out in memorandum which is company's charter. Any act of company not within objects set out in memorandum is ultra vires. Distinction has been drawn by new 1980 amendment between ultra vires acts and acts in which company directors act outside scope of their authority. Where servant of company acts outside scope of his authority on behalf of company, such acts have no validity vis-a-vis company, unless subsequently authorised by general meeting of company or by decision of board of directors where director has acted outside scope of his authority. According to new 1980 amendment, should company wish to change objects as determined by memorandum of association, such change may now be effected by special resolution and comes into force 21 days after adoption of resolution subject to rights of objection of minority shareholders. Articles set out internal regulations of company. Unless particular set of articles is filed, regulations contained in "Table A" of Companies Ordinance govern internal management of company. Great elasticity is possible in drafting of articles and it is common to include preemption rights and various devices for protecting interests of minority shareholders.

**Companies may be:** (a) Limited by shares, (b) limited by guarantee, or (c) unlimited. In a company limited by shares, liability of members is limited to amount, if any, unpaid on shares respectively held by them. In a company limited by guarantee, liability of members is limited by memorandum to such amount as members may respectively thereby undertake to contribute to assets of company in event of company being wound up. Company not having any limit on liability of its members is an unlimited company. Company limited by shares is by far most common form of company.

1980 amendment provides for split vote whereby shareholders may vote one way for portion of their shares and other way for rest of their shares at company meetings.

**Registration fees** are payable in form of registration fees and capital duty. Every company must file annual return with Registrar of Companies containing statutory information in regard to share capital, charges and directors. Public company must also file accounts.

**Foreign Company.**—1980 amendment defines foreign company as being all companies and associations, except partnerships which have been formed or registered outside Israel. Number of members is now unspecified. Foreign company which establishes place of business in Israel, has to be registered as foreign company. Registration fee is IS.100. Fee is IS.100, if paid by end of Feb., otherwise IS.130 is payable annually with company's annual return.

Application for registration by foreign company has to be made within one month from establishment of place of business and has to be accompanied by following documents: (a) Certified copy of charter, statutes or memorandum and articles of company; (b) list of directors; (c) names and addresses of some one or more persons resident in Israel authorized to accept on behalf of company service of processes and any notices required to be served on company; (d) certified copy of power of attorney enabling some person ordinarily a resident in Israel to act for company in Israel. Fee of IS.100, plus publication fee, or in case of corporation not constituted for purposes of profit fee of IS.50, is payable on registration of foreign company.

**New Government Companies Law 1975.**—Regulates formation, management and winding-up of companies in which State has more than half voting power or right to appoint more than half directors. Law provides for compensation for minority shareholders in companies which become subject to Law, appointment of directors on behalf of State and of managing directors and appointments to government companies of accountants, legal advisers and internal comptrollers. Resolutions of government companies on certain matters require government ratification. Some of provisions of Law also apply to companies in which State has not more than half voting power or right to appoint not more than half directors.

See also topics Associations; Securities.

#### COURTS:

The courts of Israel consist of the following: (1) Magistrates' Courts, which deal with civil matters in which the subject matter is of IS.75,000 or less, and recovery of possession and partition of immovable property of any value, and in criminal matters with contraventions and misdemeanours. Claims not exceeding IS.300 where claimant appears in person may be dealt with under simplified procedure. Minister of Justice may, by Order, empower Magistrates' Court to act as Court of Local Matters and deal with defined matters, mainly municipal and local laws and offences. (2) District Courts, which have jurisdiction in all matters save as expressly vested in any other courts, e.g., magistrates' courts. There are five District Courts, one in each of following cities: Jerusalem, Tel-Aviv, Haifa, Beer Sheva and Nazareth. Admiralty jurisdiction formerly vested in Supreme Court, is now vested in district court sitting in Haifa. There is right of appeal to Supreme Court. (3) Supreme Court, which has jurisdiction as High Court of Justice to which application in nature of mandamus, petition of right, habeas corpus and any other petition against Government, or government officer or any other public authority can be made and also as Court of Appeal, i.e., appellate tribunal from decisions of district court. (4) Municipal Courts, which have jurisdiction over any offences against municipal regulations or bylaws and over certain other specified minor offences. (5) Anti-profiteering courts are attached to each magistrates' court and district court. Tribunal is composed of professional judge or magistrate, and two members of public. (6) Rent Tribunals constituted under 1954 Tenant Protection Law, consisting of magistrate and two members of public, assess rent and value of services in relation to tenancies. (7) By Labour Courts Law 1969 court was set up to deal with all matters arising from employer/employee relationships including national insurance claims. Special Juvenile Tribunals were constituted for first time in 1955. Since 1957 Chief Justice may order criminal case to be reheard either by Court of Appeal or by district court if new facts have come to light, another person has been convicted for same offence, or evidence relied on has been declared false or forged. Chief Justice can also decide to rehear any matter decided by Supreme Court if it involves question of importance, difficulty or novelty.

The religious courts of several recognized religious communities have jurisdiction in matters of marriage and divorce of residents. In other matters of personal status these courts have jurisdiction with consent of the parties concerned. The religious courts have no jurisdiction over foreigners except by consent of all parties.

Courts are empowered by Legal Aid to Foreign States Law 1977 to collect testimony, seize documents or articles, conduct searches or carry out other legal proceedings at request of legal authority of foreign country. All such proceedings are to be conducted according to Israel Law. Court is entitled to refuse request for such aid if it is convinced that proceedings are of political character. Law does not apply to extradition proceedings prior to trial or serving of sentence.

See also topic Labour Relations.

#### CRIMINAL LAW:

Punishments Law 1977 effected comprehensive codification of criminal law and came into force on Apr. 1, 1978. Criminal procedure is codified in Criminal Procedure Law (Consolidated Version) 1982.

Magistrates' Courts can deal with crimes for which penalty is a fine only or imprisonment up to three years. All other offences are within jurisdiction of district courts. In respect of limited offences, private complaint may be filed, otherwise Attorney-General or his representative is in charge of criminal proceedings on behalf of state.

Courts have jurisdiction to release on bail persons charged with any offence except one for which penalty is death or life imprisonment or in respect of certain offences against security of state.

Capital punishment for murder was abolished in 1954, except in respect of a limited number of offences under Nazis and Nazi Collaborators (Punishment) Law, 1950 and it is still in force under Genocide (Prevention and Punishment) Law 1950 and in respect of treason under §96 of Punishments Law.

See also topic Limitation of Actions.

#### CURRENCY:

Unit of currency is Israel Shekel (IS). New Currency Law of 1980 changes old Israeli Pounds (IL) into Shekels. (Ten IL. have equivalent value of one Shekel.) Since 1955 the Bank of Israel is the central state bank and is the issuing bank of the Government. Dealings in foreign currency are authorized only through approved banks and there are limitations on the export of foreign currency.

Exchange Control is now governed by Currency Control Law 1978 and Currency Control Regulations 1978.

#### CUSTOMS:

See topic Taxation, subhead Customs Duty.

#### DEATH:

The Declaration of Death Law implements the United Nations Convention on the subject of declarations of death of persons who disappeared in Europe during the Nazi regime. The same law also provides for declarations of death in a case of persons dying a natural death or through accident and of whom all traces have been lost for more than two years. Application by an interested person, as defined by the Law, is to be made to the competent court, which is the Jerusalem District Court. (Book of Laws, No. 93, of 13.3.53).

A copy of death certificate of a person dying in Israel is obtainable on application to the local authorities of the area in which the death took place.

**Actions.**—On death of any person any cause of action in respect of a civil wrong subsisting against or vested in him survives against or, as case may be, for benefit of his estate.

Where death is caused by a civil wrong and such person would, had death not ensued, have been entitled at time of his death to recover compensation in respect of bodily injury caused to him by such civil wrong, the husband, wife, parent and child of such deceased person may recover compensation from person responsible for such civil wrong.

These laws, like all other laws, apply equally to foreigners.

See also topic Limitation of Actions.

**DEEDS:** See topic Real Property.

#### DEPOSITIONS:

See also Acknowledgments; Affidavits.

**For Use Within Israel.**—The court or a judge may at any time order that any particular fact or facts be proved by affidavit, or that the affidavit of any witness be read at the hearing, on such conditions as the court or judge thinks reasonable. Where it appears that either party bona fide desires the production of a witness for the court's examination and that such witness can be produced, an order will not be made authorizing evidence of the witness to be given by affidavit.

Affidavits must be in the first person, divided into paragraphs and confined to such facts as the deponent is able of his own knowledge to prove, except on interlocutory applications, in which a statement of the deponent's belief may be admitted provided that the grounds thereof are stated.

**Within Israel for Use Elsewhere.**—The Foreign Tribunals Evidence Act 1856 (an English Act) has been applied to Palestine and has effect in Israel. Under this Act any court or tribunal of competent jurisdiction in a foreign country before which any civil or commercial matter is pending, may obtain any testimony in Israel in relation to such matter. Application for this purpose may be made to a court or judge in Israel, and such court or judge may order the examination upon oath, upon interrogatory or otherwise, before any person or persons named, of such witness or witnesses as may be required, and the attendance of such witness or witnesses for examination or for the production of any documents may be commanded and other directions given as to time, place or manner of examination.

A certificate under the hand of an ambassador, minister or other diplomatic agent of a foreign state that any matter in relation to which an application is made is a civil or commercial matter pending before a foreign tribunal and that such tribunal is desirous of obtaining the testimony of the witness to whom the application relates, is sufficient evidence of the matter certified.

Further, under the Foreign Tribunals Evidence Rules, where any civil, criminal or commercial matter is pending before a court or tribunal of a foreign country, a district court in Israel is authorized to take the testimony of any person in relation to the matter pending before the foreign court or tribunal. The President of the District Court, if satisfied that the foreign court or tribunal is desirous of obtaining testimony within the jurisdiction, may, on an ex-parte application of any person shown to be duly authorized to make the application and on production of a commission rogatoire or letter of request, make such order as may be necessary to secure the examination of the witness or witnesses. The application should be forwarded to the court through the Israel Minister of Justice.

Under the Extradition Ordinance, depositions or statements on oath taken in a foreign state, and copies of such original depositions or statements and foreign certificates or judicial documents, stating the fact of conviction may, if duly authenticated, be received in evidence in proceedings for extradition.

**Outside Israel for Use Within Israel.**—On the application of any party to any civil proceedings, the court may make an order for examination upon oath before any person in any place outside jurisdiction of any witness, and court may give directions as to matters connected with examination. Person directed to take any examination may administer oath and report to court on examination, and conduct of any witness.

#### DESCENT AND DISTRIBUTION:

Comprehensive succession law was enacted in 1965—Inheritance Law of 1965. Former limitations on power of testamentary dispositions in respect of certain classes of immovables were abolished (see topic Wills). Subject to any testamentary dispositions, following are legal heirs entitled to succession: (1) Spouse of deceased; (2) children and their descendants and parents of deceased and their descendants.

Spouse is entitled to home contents including automobile and one-half of rest of estate if there are children of marriage between deceased and spouse, or issue of such children, or surviving parents of deceased if no children of deceased and spouse. Where Financial Relations between Spouses Law results by agreement or by law in surviving spouse being regarded as joint owner with deceased in his lifetime, surviving spouse inherits one-quarter on intestacy. If deceased is survived by children of preceding marriage, spouse takes one-quarter. If parents or brothers or sisters of deceased survive deceased but no children or descendants of children, spouse is entitled to two-thirds of estate. In any other case, surviving spouse is entitled to whole of estate of deceased.

State succeeds in absence of relations.

Adopted child is entitled to same share as natural child. New provisions are embodied in 1965 law entitling needy spouse, needy child or needy surviving parents to maintenance out of estate. Court is entitled to allow widow or widower a one-time grant or periodical maintenance.

Maintenance in respect of children may be granted until they reach age of 18 and in special cases up to 23 years of age, and to parents for life.

Administrator may be appointed by court to administer estate, and court may confirm as administrator an executor appointed by will.

Creditors have to be satisfied first before any distribution is made to heirs.

Spouse, children or parents who lived with deceased in his place of residence are entitled to continue to reside in same premises as lessees of legal heirs for such duration and subject to such terms as may be settled with heirs or as settled by court.

Competent court is entitled to deal with estate of any person who resided in Israel on date of his death or has left property in Israel.

Applicable law is law of residence of deceased on date of his death, except in respect of assets which devolve in accordance with *lex situs*. Competent court is district court (civil court) where deceased resided at time of his death, or in case of nonresident court having jurisdiction where any assets of deceased are situated in Israel.

Religious courts may exercise jurisdiction when all parties consent to such jurisdiction.

See also topic Marriage.

**DESIGNS:** See topic Patents.

#### **DIVORCE:**

Rabbinical Courts have exclusive jurisdiction in regard to divorce where both parties are Jews, and are either domiciled in Israel or Israeli citizens. Christian recognized Religious Courts have exclusive divorce jurisdiction in regard to Christians who are Israeli citizens. Moslem Religious Courts have exclusive divorce jurisdiction in regard to Moslems who are Israeli citizens or foreigners who, under law of their nationality, are subject in such matters to jurisdiction of Moslem Religious Courts.

Law of Jurisdiction in Dissolution of Marriage in Special Cases, 1969, authorizes Chief Justice to direct that an application for divorce (which is not in jurisdiction of any Religious Court) be dealt with either by a Civil Court or a Religious Court. As a result, it is now possible in case of mixed marriages where parties belong to different religious communities, for marriage to be lawfully dissolved. Law also repealed limitation of jurisdiction in divorce cases of foreigners.

**Maintenance.**—By 1972 Law to ensure payment of maintenance where judgment for maintenance is given in favour of a spouse, a minor child or a parent, resident in Israel, party entitled may apply to be paid by National Insurance Institute, thereby saving himself necessity of execution proceedings. Amount payable is sum adjudged, subject to overriding maximum fixed by regulations. Rights under judgment are subrogated to Institute which may recover from defendant under judgment. Apart from right to maintenance legal separation is not recognized.

**Division of Property of Spouses in Divorce.**—In absence of agreement each spouse is entitled by 1973 Law of Financial Relations between Spouses to half of total property of both spouses excluding such property as either had before marriage or received as gift or by way of inheritance during marriage or non-assignable rights or property which parties agreed should not be taken into consideration.

#### **EXCHANGE CONTROL:**

See Currency; Foreign Trade Regulations; Investment Law.

#### **EXECUTIONS:**

Execution Law 1967 provides for various methods of enforcing judgments and for securing defendant's property during course of an action (see topic Attachment). Judgment debtor can be detained or prevented from leaving country if Chief Execution Officer considers he intends to impede execution. There is power to attach movable property but certain items such as foodstuffs for subsistence of debtor and family for 30 days, vital household effects and clothes, religious articles and trade implements are exempt. Attached property may be sold after seven days from date of attachment. Immovable property may also be attached and sold after 30 days. Dwelling house is exempt unless it can be shown that debtor has somewhere else to go. Agricultural land required for subsistence is also exempt. There are also provisions for attachment of property in hands of a third party which includes debts due to judgment debtor. There are certain exemptions, most important being wages up to a certain amount. In certain

limited circumstances a debtor, who has not, after an inquiry into his means, paid the ordered instalments of his debt, can be arrested. Further form of execution commonly used is appointment of a receiver similar in nature to remedy of equitable execution used in Anglo-Saxon systems.

By virtue of a 1968 amendment to Law, bill of exchange may be enforced directly by execution without obtaining judgment.

**Execution of Foreign Judgments.**—Under Foreign Judgments Enforcement Law 1958, foreign judgment may be enforced in Israel either by action thereon before a district court or by grant of an exequatur issued by a district court. A "judgment" for this purpose means any judgment or order given by a court outside Israel in any civil proceedings, whereby a sum of money is made payable and includes an award in any arbitration, if award is, in pursuance of law enforced in place where it was made. It is enforceable in same manner as a judgment given by a court in that place. Judgment to which an exequatur has been accorded is executory in Israel. There are certain conditions required for enforcement, particularly reciprocity and that judgment was given according to rules of natural justice.

By amendment to above Law in 1977, foreign judgment will be recognized by Israel Court only if following conditions are satisfied: (a) Agreement with country where judgment was given; (b) Israel undertook by such agreement to recognize judgments of same class; (c) such undertaking applies only to judgments enforceable by Israel Law; (d) all conditions of agreement are fulfilled.

By same amendment debts in foreign currency may be paid in that currency or in Israel currency at rate of exchange in force at time of payment.

Special provisions in regard to the enforcement of foreign awards are contained in the (Arbitration) Foreign Awards Ordinance of 1934. The provisions of this ordinance apply only in respect of territories which have made reciprocal provisions. There is as yet no provision for the reciprocal enforcement of awards between Israel and the United States, but it would seem that an award issued and confirmed in the United States may be enforced in Israel under the Enforcement of Foreign Judgment Rules.

#### **EXECUTORS AND ADMINISTRATORS:**

See also topic Descent and Distribution.

An administrator may be appointed on the application of any person entitled to an interest of the estate. An administrator is personally liable at the instance of persons beneficially entitled for any wrong committed by him in the course of his administration. An administrator is required to give security, whilst an executor may be exempted from furnishing any security for the due administration of the estate. Executors or administrators are required to file returns in regard to their administration and the discharge is obtained on proper application after the conclusion of the administration or by leave of the court even before the winding up of the estate. The court will, on the application of an administrator, give such direction as may from time to time be required as to the administration of the estate.

The application for probate of a will or for the appointment of an administrator of an estate of a deceased person is made by petition to the court having jurisdiction in the area where the deceased had his last usual residence or place of business; and if the deceased had no place of residence or place of business in Israel, then the petition may be addressed to the court within whose area any part of the estate is to be found.

#### **EXEMPTIONS:**

The following are exempt from attachment: (1) a minimum income sufficient to provide the debtor with the necessities of life; (2) things necessary for the support, clothing and lodging of the family of the debtor; (3) machinery and implements used by the debtor in exercising his trade; (4) amount of salary of employees up to IS.357 (after tax) per month; (5) dwelling house of debtor unless reasonable substitute dwelling is available.

#### **FOREIGN EXCHANGE:**

See topics Currency; Foreign Trade Regulations; Investment Law.

#### **FOREIGN INVESTMENT:**

See topic Investment Law.

#### **FOREIGN TRADE REGULATIONS:**

Exchange Control Regulations were imposed during World War II. Although Regulations of 1941 were substantially relaxed, dealings in foreign currency and export of foreign currency are controlled by regulations. Contracts with nonresidents required to be approved by Controller of Foreign Exchange. Tendency in recent years has steadily been a relaxation in control and the streamlining of procedures. Similarly, while for many years all imports were subject to import licences due to exchange control and for protection of local industry, present tendency is towards liberalization of imports including elimination of necessity for import licences on an ever-increasing number of goods and materials. Treaties of friendship and commerce have been concluded with many countries and are renewable annually or at other regular intervals. In Nov. 1977 necessity for import licences was virtually abolished.

Israel has concluded trade and customs agreements with European Economic Community.

See also topics Currency; Investment Law; Taxation.

**FRAUDS, STATUTE OF:** See topic Contracts.

**GARNISHMENT:**

See topics Attachment; Executions.

**GUARDIAN AND WARD:**

Legal Capacity and Guardianship Law of 1962 governs appointment and duties of guardians. Legal acts of persons under 18 and other equally incapacitated persons are subject to ratification by court and where property rights are involved to consent of court. Management of affairs of and care of legally incapacitated persons is entrusted to guardian, subject to general supervision of court. Jurisdiction is vested in District Court but religious courts have jurisdiction if all parties so desire. Law of domicile applies but court has powers over incapacitated person living in Israel or over legal acts performed in Israel relating to property of incapacitated person.

**HIRE:**

See topic Landlord and Tenant.

**HOLIDAYS:**

The following are public or legal holidays for the purpose of the Bills of Exchange Ordinance: Independence Day (also day of rest); Jewish holidays (Passover, first and last days, Pentecost, New Year's, two days, Day of Atonement, and First and Eighth day of Feast of Tabernacles); Christian holidays (New Year's Day—according to both Gregorian and Julian calendar, Ascension Day, Christmas Day, and Easter Monday); Moslem holidays (Shaker Bairam, three days, Qurban Bairam, four days, and Maulid al Nabi, one day).

There are also legal rest days. The Jewish rest days are the days mentioned above under "Jewish holidays," as well as Saturdays. These need not be the rest days for non-Jews, as they may rest on their respective holidays and other religious days.

Election day is a public holiday.

**HUSBAND AND WIFE:**

See topics Divorce; Marriage.

**IMMIGRATION:**

Substantial rights are granted to new immigrants including income tax concessions, customs and purchase tax exemptions on personal and household effects, investment assistance and housing facilities.

See also topic Constitution and Government, subhead Citizenship.

**INFANCY:**

Age of majority of both sexes is 18. Parents of a minor (a person under 18) are natural guardians. Natural guardians or any guardians appointed by court may consent to or ratify a contract made by a minor but unless made with such consent or until ratified, contract may be repudiated by minor or by his guardians or by Attorney General. Consent or ratification need not be in writing.

Certain acts of a guardian, such as transfer of real property, charges or mortgages, gifts, donations, guarantees and transactions between a minor and his guardian or his parents, require the approval of court.

An infant is represented in court by his guardian. Court may appoint a guardian ad litem.

**Adoption.**—See topic Adoption.

See topic Guardian and Ward.

**INSURANCE:**

The 1981 Insurance Contracts Law has basically legislated much of common law position and now governs law of Commercial (as opposed to State) Insurance in Israel.

**Scope.**—Law regulates law pertaining to life insurance; personal accident; sickness and disability insurance; regular commercial insurance; and vehicle insurance. (However, 1970 Motor Vehicle Insurance Ordinance is still applicable.) Law does not however apply to Maritime Insurance where 1863 Ottoman Maritime Trade Law still applies (insofar as it has not been repealed). Law does not apply to air insurance, nor does it apply to re-insurance treaties.

1981 Law repeals 1976 Law Dealing with rights of third parties but incorporates protection of third parties in case of insolvency of insured. 1981 Law also repeals 1904 Ottoman Insurance Law which dealt with property insurance.

1981 Law provides that should one of parties wish to cancel contract in accordance with said Law or by virtue of conditions of contract, contract is terminated 15 days after notice has been sent to other party.

Claim for insurance payment prescribes three years after occurrence of event insured against.

1981 Law applies concurrently with 1951 Insurance Business (Superintendence) Law. Latter regulates and limits carrying on of insurance business in Israel, deals with grant of licences, lodging of returns by insurance companies and payment of deposits by persons engaging in insurance business in Israel. Maximum deposit in case of Israeli Insurers is IS.280,000 in case of life insurance and IS.210,000 for other types of insurance. Maximum deposit for foreign insurers is IS.450,000. Foreign Insurance Companies licensed before 12/12/79 are liable to maximum deposit of only IS.250,000. Should such company, licensed before 12/12/79, wish to deal in other types of insurance than stipulated

in licence, further deposit of IS.30,000 is due, but total deposit shall not exceed IS.350,000.

See also topics Labour Relations; Consumer Protection.

**INTEREST:**

Under law of 1957, rate of interest chargeable is restricted. Minister of Finance may by order approved by Finance Committee of Knesset (Israel Legislature) fix maximum rate of interest chargeable in respect of commercial transactions of various categories. There is normally no maximum rate fixed but where repayment is limited to a currency rate of exchange or to an index, maximum permitted rate is 8%. Courts are authorized to reopen usurious transactions and penalties are provided in case of any breach of law.

**INVESTMENT LAW:**

Law for Encouragement of Capital Investments 1959 as am'd succeeds earlier legislation in regard to encouragement of investments in Israel. Substantial reliefs and exemptions from property tax, local taxes, purchase tax, customs duties, income tax, stamp duties, and inheritance tax are allowed. (See below amended benefits for approvals after July 30, 1978.) Special concessions are allowed to foreign investors whose investments are approved by Investment Centre. These include removal of five year time limit for maximum income tax rate of 25% on dividends from approved investments, exemption from tax on income from investments in foreign currency in securities quoted on Tel Aviv Stock Exchange, provided investor receives no double taxation relief or if Double Taxation Agreement with investor's country allows "tax-sparing."

Law for Encouragement of Capital Investment in Agriculture 1980 provides special tax benefits for approved investment in agriculture.

Foreign currency invested in approved investment and profits earned thereon may be taken out in foreign currency by foreign investor.

Companies owning enterprises approved by Investment Centre are entitled to exemption from income tax and pay profits tax at 28% for five years from first year of chargeable profit (subject to overriding time limit of 12 years from commencement of production). For enterprises approved after Apr. 1, 1980 exemption period is seven years with overriding limit of 14 years. Where approval is granted after 1st Apr. 1971, profits tax is 33%; where approval is granted after Mar. 31, 1976 profits tax is 40%. Enterprises approved after July 30, 1978 pay 30%. Enterprises approved after May 31, 1981 pay 40% reducible to 30% on chargeable income equal to net investment in fixed assets in tax year. Shareholders are exempt from income tax on dividends from profits of approved enterprises on which profits tax has been paid. Dividends out of profits of enterprise approved after Mar. 31, 1976 are chargeable to income tax at 15%. Individuals and Kibbutzim owning approved enterprises pay income tax at 25% if approved before Mar. 31, 1976, 40% if approved between Mar. 31, 1976 and July 30, 1978, and 30% if approved after that date. Approved enterprises with 25% foreign investment being Industrial Companies under Encouragement of Industry (Taxes) 1969 Law are entitled to deduct provision for capital stabilisation, based on dollar exchange rate differences each year. As from tax year 1978, companies where foreign investment exceeds 49% are entitled to alternative capital stabilisation allowances based on adjustment of share capital and profits for exchange rate variation.

Buildings which are assessed approved by Investment Centre completed after 1st Apr., 1968, 70% of area of which is intended for letting and two-thirds of such letting is residential, are granted relief from 80% of property tax, increased depreciation rates and reduced tax rates as for approved enterprises but without time limit.

Industrial enterprises approved between Jan. 1, 1971 and Mar. 31, 1976, and completed by Mar. 31, 1980, or approved between Apr. 1, 1976 and Mar. 31, 1981 and completed by Mar. 31, 1986 are entitled to investment grants from State, amounting to 15% or 30% of amount invested in buildings, machinery and equipment, higher rate being given where enterprise is located in less developed areas of country. Under 1976 amendment, export grants were also paid as percentage of foreign currency earned from exports of approved enterprises up to amount equal to 24% of investment in enterprise. Investments in construction of buildings intended for leasing are also entitled to certain tax exemptions and accelerated depreciation. By Amending Law of July 30, 1978, exemptions from property taxes, local taxes, purchase tax, customs and stamp duties are cancelled in relation to approvals after that date. Export grants are cancelled but investment grants and grants to cover indirect taxes are allowed.

Minister of Finance has power to exempt from income and Companies Tax, international trading concerns, otherwise liable to Israeli taxes only by reason of management and control being situated in Israel.

Investment Encouragement Law (Capital Rich Companies) (1973 Law) provides that any company, capital of which is \$100,000,000 of which \$20,000,000 was subscribed by signatories to memorandum and purposes of which are to acquire and maintain or enlarge industrial works, finance or agriculture, tourism, transport, land development, building, public services or advance of exports from Israel and recognized by Minister of the Treasury until Dec. 31, 1975, is entitled to extensive benefits. It is free from income tax or capital profits tax within 30 years from first year of income. It will only pay company tax not exceeding 20% and be free from any other tax upon income.

Any person receiving dividends from such a company within 15 years of year when income was obtained will be free from any income tax in addition to income tax paid by company, and any person selling shares out of a series of shares issued by company, will be free from capital profits tax. Shares owned by a nonresident will not be included in his estate for purpose of estate tax. Law

contains provisions for cancellation of benefits if capital has not reached \$30,000,000 within four years of issue of first series of shares and also if less than 80% of share capital was issued to nonresidents for foreign currency.

#### JUDGMENTS:

**Enforcement of Foreign Judgments.**—By a law of 1958, judgments of foreign courts are enforceable if they were given in the foreign country by a court having jurisdiction to act, and are final and not subject to appeal, and their contents are not in contradiction to the laws of Israel or public policy in Israel and they are capable of execution in the country in which they were given. The jurisdiction is based upon mutuality and special rules have been provided. See topic Executions.

#### LABOUR RELATIONS:

**Wages.**—1958 Wage Protection Law provides that wages must be paid in cash. Other modes of payment are allowed only under collective agreement; only small portion may be paid in food and lodging. Payment must be directly to labourer. Fixed amount is free from attachments. Time for payment fixed and if delayed, additional sum is payable. This rule was made applicable to compensation for dismissal by 1977 Amendment. Debts due from labourer to employer can be deducted only within limits. 1976 Sickness Pay Law provides for payment of 75% of normal wage in case of sickness for period up to 1½ days for each month of service, unless provided otherwise under Collective Agreement.

**Employment of Children.**—Employment of children and young persons is governed by Law of 1953 Relating to Employment of Youth and Apprenticeship Law of 1953. Employment of persons under age of 14 is forbidden. Minister of Labour has power to prohibit or limit employment of infants in specific occupations or to fix age for employment in certain employments. Minister may also fix work hours and conditions of employment.

**The employment of women** is also strictly governed by the Employment of Women Ordinance 1945, which restricts the employment and working hours and makes provisions for the protection of women employed in the various undertakings.

Equal opportunity in Employment Law 1981 forbids discrimination in engaging employees on grounds of sex, marital or parental status unless justified by nature of employment or security considerations.

**National Insurance Law** (Consolidated Version) 1968 as amended contains comprehensive code in regard to payment of old age pensions, payments in respect of compensation to workmen injured by accident, maternity payments, unemployment payments, death benefits and child allowances.

National Insurance Law provides for old age pensions to males of over 65 and females over 60 and for compensation in respect to death or injury during work both to workmen and to independent earners. It also provides certain benefits in respect to childbirth and burial expenses. Law is administered by a National Insurance Board which levies a fixed premium on all residents. The premiums vary according to income and premiums due from employed persons are deducted by employers from their salaries.

**Assurance of Income Law, 1980** provides for persons resident in Israel who are unable to work or support themselves sufficiently and who are not eligible for benefits under National Insurance Law. All claims are subject to specific conditions.

**National Employment Service.**—By the 1959 law, employment agencies have been erected on a national basis and no labourers may be employed except through those agencies, with the exception of certain highly specialized professions or administrative employment. 1976 amending law provides youth occupational guidance and requires notification of dismissals of ten or more employees at one time.

**Collective Agreements.**—Collective agreements may be entered into between an employer or an organization of employers and between organized labour, regarding conditions and terms of work. Labourers rights under such agreements cannot be waived, and the Minister of Labour may extend its application.

**Labour Disputes.**—There is no provision in regard to compulsory settlement of disputes between employers and labourers, but the Department of Labour has power to assist the employers and labourers in the settlement of their industrial disputes and it normally intervenes in such disputes with a view of securing an amicable settlement. In case of labour disputes provision is made for settlement by mediation, the mediator possessing far-reaching powers to assemble the parties and ascertain the nature of the dispute. Certain matters are passed to compulsory arbitration, the decision of the arbitrators being binding. There is now a Labour Court which deals with labour disputes.

Under Civil Wrongs Ordinance (New Version) 1963, as amended, master is liable for acts of his servant if he authorized or ratified act or if it was committed by servant in course of his employment.

By Amendments to Law of Settlement of Labour Disputes, following limitations were introduced on right to strike: (a) By §5a of 1969 Amending Law a 15 day notice must be given of any intended strike both to Commissioner of Labour Relations and to employer; (b) by §37 b-d of 1972 Amending Law, special provisions governing public service were introduced. Term "public service" includes labour relations in service of Government, municipalities and local councils, health services, primary and higher education, aviation, oil, water and electricity. In a public service a strike declared without legal notice above-mentioned or whilst a collective agreement is in force is (with few exceptions) an "unprotected strike." Participation by individual labourer in an unprotected strike de-

prives him of protection granted by Collective Agreements Law to effect that a participation in a strike does not constitute a breach of personal agreement of labourer. Person causing labourers to participate in an unprotected strike is liable for procuring a breach of contract. Labour Courts are entitled to issue an injunction prohibiting individual labourers to participate in an unprotected strike. By amending law 1976, Labour Courts are empowered to order proportionate wage reduction in case of unprotected "go-slow" strike in public services. See also topic Banks and Banking.

See also subhead National Insurance Law.

**Compensation for Dismissal.**—By a 1963 law an employee who has worked continuously for a minimum period of one year with same employer in same job is entitled on dismissal to compensation amounting to a sum equal to one month's pay for each full year of service. No compensation is payable if employee is dismissed for dishonesty. In certain cases, such compensation may be paid even where employee resigns of his own accord, e.g., for health reasons. Female worker who leaves her employment with nine months after birth or adoption of child by her in order to attend to such child is entitled to compensation.

See also topic Wages.

**Right of Dismissal.**—Supreme Court, as High Court of Justice, set aside a judgment of Labour Court of Appeal ordering an employer to continue employing an employee whom he had dismissed. Rule that court does not order specific performance of a contract of personal employment, is not affected by fact that employment is governed by a collective agreement.

**Labour Courts.**—By a 1969 Law, special Labour Courts were created and given exclusive jurisdiction in all matters dealing with or arising from labour relations.

There are four District Labour Courts in Jerusalem, Tel-Aviv, Haifa and Beer Sheva, and a State Court in Jerusalem. In every Court there are professional judges and two members of the public, one nominated by employers' association and one by employees' association. In State Court there are three professional judges and two members of public appointed as above. District Courts have exclusive primary jurisdiction in all matters between employers and employees and in collective agreement disputes arising from a special collective agreement (i.e., one dealing with one or a limited number of employers). State Court has primary jurisdiction in disputes arising from general collective agreements (i.e., agreements covering all employers of a certain category) and an appeal jurisdiction from District Court. Both courts have criminal jurisdiction too.

There is no appeal from State Court. It is subject however to a limited "High Court jurisdiction."

**Trade Unions.**—Supreme Court refused to interfere with decision of Labour Association not to create a trade union consisting of workmen of one branch in certain towns. Labour Association is a voluntary body and, hence, law courts would refrain from interference with a decision, which prima facie constitutes a valid exercise of Association's discretion.

See also topic Wages.

#### LAND:

Under the "Basic Law—Land of Israel 1960," all the lands which belong to the State Development Authority or J.N.F. are considered as the lands of Israel, the ownership whereof cannot be assigned either by sale or by any other way. Land includes land, houses, buildings and all other appurtenances belonging thereto. Under the Land of Israel Law, 1960, several transactions in reference to these lands are exempted from the prohibition of transfer. These are mainly transactions in the nature of exchange of lands. Special authorities were created in order to manage the lands and to supervise the execution of the provisions of the law.

Land Law is now virtually codified by Land Law 1969. Existing Ottoman legislation has been abolished. Dealings with registered land not valid unless registered, and equitable rights have been abolished. Written document is required for sale or lease of land. Owner of land has right to claim possession against wrongful occupier.

Joint tenancies may only be over an undivided whole. Any joint tenant may require dissolution of joint tenancy which may be carried out by agreement or by order of court. Court may order partition or sale.

**Registration.**—Land registration now covers most of country except part of Galilee.

**Cooperative Houses.**—Cooperative Houses Law has been repealed but has been incorporated in Land Law. It facilitates registration of separate dwellings in a jointly-owned house and regulates rights between owners. Urban housing in Israel is largely based on cooperative housing.

**Sale of Apartments Law 1973** came into force on 1/10/73 and provides that a sale of an apartment which has been built or is about to be built must be accompanied by a specification in a form prescribed by Minister of Housing. Any deviation from specification or from applicable town planning regulations is regarded as a noncompliance conferring upon purchaser all rights under Sales Law 1968. (See topic Sales.)

Special provisions apply to sale of an apartment in a condominium house or in a property designated to be registered as a condominium house requiring all relevant details as to management of house. Default in attaching specification is punished with a serious money penalty.

See also topic Sales, subhead Sale of Flats.

**Securing Purchasers of Apartments.**—By 1974-76 Law of Sale (Apartments) (securing investments of apartment purchasers) vendor or lessor by lease for

more than 25 years, of an unbuild apartment, may not receive from purchaser more than 15% of purchase price unless he gave purchaser bank guarantee securing refund of all monies paid, in event of non-delivery of apartment to purchaser as agreed, or has insured himself with an authorised insurance company against such event, with purchaser as beneficiary under policy, or has transferred ownership or long lease of apartment to purchaser or encumbered same in his favour.

**Transfers.**—Immovable property can only be transferred by execution of a deed which has to be signed either at competent Land Registry in Israel or before any lawyer in Israel who authenticates signatures on deed. Deed is executed before District Land Registrar, when appropriate fees must be paid. Transferee's title is entered on Register in substitution for title of transferor. All transfers of immovable property must now be reported for Betterment Tax purposes.

**Recuperation Areas Authority.**—By 1973 Statute this authority is set up and authorised to recommend that a certain area having qualities that would attract persons recuperating, be declared a recuperation area, of one of various categories, and any restrictions on undertakings within area. It can also encourage research, advance level of services of existing recuperation areas, encourage housing, supervise and generally regulate exploitation of area. This law contains full supplementary provisions regarding effect of such declaration, and any ensuing rights and liabilities.

**Radio and Television Aerial Masts.**—Local Authorities (Radio and Television Aerial Masts) Law 1975 empowers local authorities to limit number of radio and television aerial masts on buildings and to require erection of central masts on apartment buildings with compensation for persons aggrieved and financial penalties for infringements.

See topic Taxation. See also topics Adverse Possession; Landlord and Tenant; Limitation of Actions; Mortgages.

#### LANDLORD AND TENANT:

Land Law 1969 requires written document and registration in Land Registry to effect lease if for more than five years or with option to renew beyond five years. Registration not required for lease of dwellings or business premises unless for period exceeding in all ten years. Subject to agreement lease may be charged with mortgage or easement and tenant may transfer lease or sublet. See also subhead Hire Law 1971, *infra*.

Duties of landlord to provide services and effect repairs are laid down in Tenants Protection Law 1972. This Law also consolidates previous legislation regarding control of rentals and protection against eviction for tenants of residential and business premises occupying under leases prior to 1958 which have expired or who paid key-money. Protection extends to surviving spouse, children or parents who occupied premises with tenant at least six months prior to decease. Protected tenant continues to hold on terms of expired lease as varied by agreement or by Law.

Rentals of premises within Law may not be increased except within the limits fixed by Regulations issued periodically. In event of dispute between landlord and tenant, local Rent Tribunals have power to fix rental.

Outgoing tenant is entitled to share of key-money to be paid by incoming tenant, amount of which depends on whether his tenancy began before or after 1958, period of occupation and whether he himself paid key-money. Special procedure is provided to settle outgoing tenant's share if disputed.

Law ceases to apply to premises falling vacant and does not apply to buildings completed and let after 1968, nor to buildings of Approved Undertakings (see topic Investment Law).

Principal grounds for eviction of protected tenant are nonpayment of rent, breach of original lease justifying eviction, wilful damage, use of premises for unlawful purpose, molesting neighbours, premises required for own purposes or rebuilding by landlord, public body requiring premises for public purpose. In last two cases alternative accommodation must be provided.

**Hire Law 1971.**—Law in respect of hire applies to both moveables and immovables where contrary intention does not appear in agreement. Object hired must comply with specifications in agreement unless lessor knew otherwise at date of agreement or lessee did not notify lessor of unsuitability within reasonable time. Lessor has liability to repair. Where object hired is a chattel, lessor may exchange defective chattel so as to comply with his obligations. Where repair not carried out, lessee may repair and debit lessor with expense or reduce rent in accordance with defect. Where object leased is land and lessee cannot use it for reasons connected with land or access thereto, he is not liable to pay rent. Lessee must give lessor facilities to inspect and repair. Lessor may assign his rights but must notify lessee. Lessee may not assign without lessor's consent, but if lessor unreasonably withholds consent, in case of land lessee may assign without lessor's consent, and in case of any object court may order transaction.

See also topic Sales, subhead Sale of Flats.

#### LAW REPORTS, CODES, ETC.:

There are official law reports of cases in Supreme Court and in district courts and there are also official reports of cases in rabbinical courts and certain specialised reports such as tax cases.

Certain branches of the law are codified and may be found in books of Mandatory Ordinances and Israeli Statutes. See also topic Statutes.

#### LEGISLATURE:

See topic Constitution and Government.

#### LICENCES:

Business Licencing Law of 1968, replacing pre-State legislation empowers Minister of Interior in consultation with Minister of Health to issue Orders requiring certain businesses to obtain licences in order to ensure proper environmental and health conditions, prevention of public nuisances and observation of Town Planning regulations, public safety, prevention of pollution and diseases in livestock. Special provisions are laid down for sale of intoxicating liquors and public entertainments. Comprehensive list of businesses requiring licence has been drawn up in Registration Order of 1973 covering close to 200 kinds of business. Licencing authority is local government or such authority as Minister of Interior may determine. Fine of IS.500 or six months imprisonment is imposed for noncompliance. Companies pay double fine. Court may order temporary or permanent closing of business convicted for noncompliance.

See also topic Foreign Trade Regulations.

#### LIENS:

There are various forms of liens which basically follow English Law. Maritime liens are provided by Shipping (Vessels) Law 1960.

#### LIMITATION OF ACTIONS:

Actions must be brought within following periods after respective causes of action, including civil wrongs, accrue: (a) in respect of a debt or chattels, within seven years; (b) in respect of unregistered land, 15 years. There is now no limitation period in respect of registered land. (c) parties may agree in writing to extend the period in case of land, and either to extend it or shorten it in case of movables.

Supreme Court decided in 1955 that suits for specific performance are not barred by any limitation period, but only by laches (delay causing damage).

See topics Bills and Notes; Insurance; also Adverse Possession.

In respect to crimes the following are the periods of prescription: felonies, ten years; misdemeanours, three years; contraventions, one year. Period of prescription runs from date of commission of offence or from date of last step taken in investigation or prosecution of offence in question in respect of felonies or misdemeanours; and in respect of contraventions, from date of commission of offence.

Time limits for bringing of actions under Nazis and Nazi Collaborators (Punishment) Law 1950 and under Genocide (Prevention and Punishment) Law 1950 were abolished in 1966.

Customs prosecutions must be instituted within five years.

**Lost Property Law of Return.**—By a new law of 1973 which came into force on Aug. 31, 1973, a person finding lost property must either return it to its owner or notify police and may keep property or deliver it to police unless police require such delivery, in which case he must comply with requirement. If owner has not been found within four months, he is presumed to have forfeited ownership, in which case it passes into finder's ownership. If, however, finder did not notify police it becomes State property. Previous owner may, however, within a year redeem lost property on paying its value at time of redemption. Goods liable to destruction or live stock may be sold after notifying police and provisions of Law apply to proceeds.

#### MAINTENANCE:

See topic Divorce, subhead Maintenance.

#### MARRIAGE:

Matters of marriage are considered as matters of personal status, which are within exclusive jurisdiction of Rabbinical religious courts in respect of all Jews and religious courts of other denominations in respect of non-foreigners who are members of respective recognized religious communities. In respect of foreigners, who are not Jews, their national law applies, and local courts will recognize as valid any marriage which is valid according to national law.

General consuls, vice-consuls and any other competent consular authority may officiate at marriages where at least one of the parties is of the consul's nationality.

No marriage of a girl under 17 is permitted unless court orders otherwise in special circumstances.

Every marriage must be registered by person performing marriage. Registration is effected by filing a copy of record with District Commissioner of district where marriage is performed. Failure to register involves considerable penalties.

**Financial Relations Between Spouses.**—1973 Law which came into force on Jan. 1, 1974 provides that spouses may regulate their financial relations by an agreement which requires approval by District Court or by Religious Court having jurisdiction in matters of marriage and divorce of spouses. Failing such an agreement, financial relations and ownership of property of spouses will be regulated as follows: (a) Entry into marriage or its subsistence do not affect spouse's ownership rights and do not confer upon either spouse any right in other spouse's property or any liability for other spouse's debts; (b) upon dissolution of marriage whether by divorce or by death of one spouse, each spouse is entitled to half of total property of both spouses excluding such property as either had before marriage or received as a gift or by way of inheritance during marriage or non-assignable rights or property in respect of which parties agreed that they are not to be taken into consideration. In event of death of a spouse, his heirs succeed to his rights under Law.

Law further contains provisions as to details of assessment of value, of preventing attempts of alienation in order to defeat provisions of law, and confers extensive jurisdiction upon court in application of provisions. Law does not

affect such jurisdiction as is conferred upon Religious Courts but these Courts must apply provisions of Law unless both parties agreed to be judged by Religious Law. Law makes necessary amendments in Law of Succession in order to secure spouses rights according to provisions of this Law.

See also Divorce.

#### MINES:

Mines and minerals are the property of the state and their exploitation is governed by the Mining Ordinance of 1925, as amended. Licences for prospecting or exploring mines or for minerals may be obtained from the competent government department, and concessions are granted by the State. Mining rights or mining leases are obtainable on terms to be agreed with the State.

**Oil.**—The Oil Law of 1953 provides for prospecting and mining licences and regulations in regard to exploitation of mineral resources in Israel, particularly in respect of prospecting for oil and oil concessions.

**National Energy Authority.**—Set up by 1977 law to plan, develop and regulate sources and consumption of energy in Israel, taking over Governmental functions under Mining Ordinance and Petroleum Law.

See also topic Taxation.

#### MONOPOLIES AND RESTRAINT OF TRADE:

See topic Restrictive Trade Practice.

#### MORTGAGES:

Immovable property may be mortgaged to secure any debt or obligation. Mortgage of immovable property requires registration at District Registry in which land is situate. Mortgage fee of 1% is chargeable. Mortgage on immovable property not registered is not valid. Mortgage on land is realized by order of court or of Execution Office. Any provision denying mortgagor right to repay loan at any time is invalid.

Any mortgage pledge or charge created by company and not registered with Registrar of Companies within 21 days is void against a liquidator or any creditor.

For mortgage of chattels see topic Pledges.

Israel ships may be mortgaged by documents executed: (a) abroad, before an Israel diplomatic or consular delegate and approved by him; (b) in Israel, before Registrar of harbour of registration of ship. Mortgages must be recorded with Registrar of Ships. Mortgage on a ship is foreclosed or executed by order of Admiralty Court.

#### MOTOR VEHICLES:

Motor vehicles have to be licensed annually. Drivers are also licensed biennially by reference to type of vehicle driven. Age limit is 17½, in respect of all vehicles other than motorcycles. Age limit in respect of motorcycles is 16. All vehicles must carry third party insurance. Transfers of vehicles are effected by Deed of Sale recorded with licensing authority. Identification marks are applied to various types of vehicles, by reference to registry offices. Speed limit is 50 kilometres in built-up areas, 80 kilometres in open country and 100 kilometres (at present restricted to 90 km) on fast motorways. There is detailed road-code and substantial penalties for breaches. Security belt law enacted.

Certain restrictions apply temporarily in regard to the transfer of vehicles as a result of present war conditions. Normally bona fide transactions are approved. Special provisions apply in regard to public vehicles including omnibuses and taxis, and their transfer is substantially restricted.

#### MOVEABLES:

Moveables Law 1971 grants to owner of moveables same rights against wrongful possession and trespass as Land Law 1969 grants in respect of immovables. Joint ownership is over undivided whole with right to claim partition. See topic Landlord and Tenant.

#### NATIONAL SERVICE:

The Security Service Law, 1959, replaces all previous laws in this connection. Under the provisions of the law, every male resident of Israel from the age of 18 to 26 must serve 30 months compulsory service in the Army, and from the age of 27 to 29, 24 months.

Unmarried women from the age of 18 to 26 must serve 24 months. In the Reserves, every man up to the age of 39 years must serve one month per year and from the age of 40 to 49 years, 14 days per year. Unmarried women and married women without children up to the age of 34 years must serve one month per year. All soldiers on the reserve list are paid partly by the Army and partly by their employers.

#### NOTARIES PUBLIC:

All existing laws and regulations governing Notaries Public have been repealed by a 1976 Notaries Law. Notary must be Israeli citizen, member of Bar, who practises as an advocate in Israel 15 years or, if he is 65 years of age, or is a new immigrant, ten years. New law defines authority of notary, lays down procedure to be followed and code of professional ethics, confers on his confirmations status of lawfully sufficient proof of their contents; and enumerates acts which must be confirmed by him. Notary may be tried in an action before disciplinary courts of Bar, with appeal to Supreme Court. Israel diplomatic and consular representatives overseas are authorised to act as Notaries.

**PARTNERSHIPS:** See Associations.

#### PATENTS:

Patent Law was enacted in 1967.

**Application.**—An inventor or any person deriving title to an invention under him, whether product or process which is new, useful and susceptible of industrial or agricultural application may apply for grant of patent. Patent is granted to person who first validly applied for it in Israel, except that where owner's application for protection has already been filed in one of Convention countries, date of foreign application is deemed to be date of application filed in Israel, if application in Israel has been filed within 12 months after filing of other application.

Patent application is filed at office of Registrar of Patents in Jerusalem, and may be filed through an attorney.

Term of a patent is 20 years from date of application for patent provided that renewal fees are paid on their due dates.

Certain exploitation rights are reserved in favour of persons who prior to application date, have in good faith exploited invention in Israel.

Concept of novelty applied is that of universal novelty.

**Opposition and Revocation.**—Opposition to grant of a patent may be made within three months from date of publication of application in Reshumot (Government Official Gazette).

Patent may be revoked by Registrar on grounds on which opposition to grant of patent may be made, namely that invention is not patentable or that opponent and not applicant is owner of invention or if there exists another reason for which Registrar is entitled to refuse application in accordance with provisions of Law.

**Licences** may be granted by patentee. A licence under a patent is not effective in respect of any party other than parties to licence unless licence has been registered.

Certain rights are reserved to State in respect of use of patents which are required for security of State. Appropriate Minister may permit exploitation of patent by Government departments if it is necessary to do so in interest of defence of State or maintenance of essential supply and services. However, when such permission is given, owner of invention is entitled to compensation whether in form of royalties or otherwise, as detailed in Law. If Registrar is satisfied that owners of a patent have a monopoly which is misused he may grant a licence to exploit patent to a person who has applied for and paid prescribed fee, provided application is filed after expiration of three years from date on which patent was granted, or four years from date of filing of patent application, whichever is later.

Compulsory licence may also be ordered if it is necessary to assure public of a reasonable quantity of medical supplies. Detailed provisions are contained in Law in regard to factors to be taken into account in granting a compulsory licence, conditions of licence including payment of royalties.

Patents are assignable. Patentee may also charge patent or income thereof. Assignment and charge have to be registered.

**Designs** can be registered under Patents and Designs Ordinance of 1925 as am'd in respect of one or more class or classes of goods. A certificate of registration is granted by Registrar. On registration of a design proprietor of design is entitled to copyright in design for five years, and period may be renewed from time to time for five years up to three cycles of five years each.

An amendment to Ordinance brings Israel law in line with Hague International Convention for Protection of Industrial Property to which Israel has now become a signatory. A design may no longer be eliminated from Register because it is in use abroad, and not in Israel. Registration in Israel of a patent or design registered abroad receives preference over an application registered after date of foreign application, if registered in Israel within 12 or six months respectively after registration in any of signatory countries of convention. (Book of Laws, No. 99, of 12.6.52).

#### PLEDGES:

Law of pledges is contained in a law with effect from Oct. 1, 1967.

Pledge is a charge on chattel as security for debt and creditor may recoup from pledge if debt not discharged. Pledge is created by agreement between debtor and creditor. Pledge serves as security for interest, costs and damages due from debtor. Debtor may repledge chattel to a further creditor, but prior creditor takes precedence; if, however, prior creditor agrees, later creditor may have equal rights (*pari passu*).

Any profits from pledge are subject to pledge unless agreed otherwise.

In case of nonpayment, execution is obtained by court order, except in case of banks where such order is not required.

On cessation of debt, rights of pledge terminate and debtor may demand return of pledge.

#### PRACTICE:

Consolidated and revised Rules of Court in civil actions came into effect on Nov. 1, 1963. Actions are commenced by a statement of claim, answered by statement of defense. English procedure is closely followed with rights of request for further particulars, discovery of documents and interrogatories. New rules provide for preliminary settling of issues by court where necessary. Procedure in cases against Government is same as for other cases.

**PRESCRIPTION:**

See topics Adverse Possession; Limitation of Actions.

**PRINCIPAL AND AGENT:**

Comprehensive code covering law of principal and agent was recently promulgated as Agency Law of 1965. Law sets out duties and rights of agents. No special formality is required to establish any agency relationship, and agent may be granted unlimited or limited authority. Corporation may be appointed as agent.

Power of attorney authorising person to act as agent in respect of lands or rights in land must be in writing and in certain cases, especially if irrevocable, copy of power of attorney has to be deposited with Betterment Tax Authority and may be subject to payment of Betterment Tax.

Person entrusted with possession of assets or their management, is required, if ten years have passed since grant of authority, to advise Administrator-General of existence of the power or authority. No transaction relating to immovables may be given effect by virtue of power of attorney after expiration of ten years from date of appointment, except with authority of appointor or with leave of court.

Agents for purchase of military equipment of all kinds for Israel Army or Defence Ministry may not receive commission unless permit granted by Defence Minister.

**REAL PROPERTY:**

See topic Land.

**RECEIVERS:**

A comprehensive code in regard to liquidators is contained in the Companies Ordinance in respect of winding up of companies. Receivers may be appointed in pending proceedings by way of interlocutory remedy or by judgment. Receivers may also be appointed under a debenture according to its terms. Receivers appointed by a court are officers of the court and must submit certain periodical returns and obtain the discharge from the court. See also topic Executions.

**RECORDS:**

The only system of formal records is the recording at the District Land Registry of land dispositions, including sales, exchanges, leases exceeding three years and mortgages. There is a limited system of recording of documents before the Public Notary (power of attorney and pledges), and for registration of ships (transfers of ships and mortgages), registration of patents and designs, and registration of trade marks. See also Patents; Shipping; Trade Marks.

**REPORTS:** See topic Law Reports, Codes, Etc.

**RESTRICTIVE TRADE PRACTICE:**

Under Restrictive Trade Law, 1959, every "restrictive arrangement" or agreement, i.e., any arrangement or agreement which includes restrictive instructions in reference to price, profits, quality, quantity, marketing, etc., has to be registered with the competent Registrar. Restrictive arrangements which are not so registered and which are not accepted for registration by the Registrar are illegal and considered as an offence for which the offender is liable to receive a penalty. All registered arrangements are open to the public unless otherwise determined by the Registrar. Similar provisions apply in reference to monopolies. By 1963 Law of Standard Contracts, restrictive conditions in standard agreements for supply of goods or services are invalid unless approved by Council set up under Restrictive Trade Practices Law 1959. Restrictive conditions are such as limit normal contractual rights of purchaser as against supplier.

By amending 1973 Law, a monopolist, may not refuse to supply or acquire a commodity or service, in respect of which monopoly exists, except according to accepted trade usage.

**SALES:**

Sales Law 1968 governs sales of all assets whether movable or immovable but may be contracted out. Usage of parties or of trade may govern sale. Seller is bound to deliver property and transfer ownership therein, delivery being by putting property at disposition of purchaser. If no time is set for delivery there is an implied condition of reasonable time and delivery takes place at place of business of seller. Seller does not fulfil his duty if he does not deliver amount ordered or property of a different nature than that ordered or which does not comply with sample or to accepted usage or which in any other way does not comply with contract. Purchaser may not rely on such unsuitability if he knew of it at time of signing of contract. Purchaser has a duty to inspect property on receipt and must advise vendor immediately of unsuitability. In case of latent defects in goods, purchaser has two years within which to give notice of unsuitability.

Remedies are same as for ordinary breach of contract. In case of unsuitability, purchaser also has right of deduction from price.

**International Sale of Goods.**—Sale (International Sale of Goods) Law 1971 adopted, for Israel, Uniform Law on International Sale of Goods. Law is now in force.

**Purchaser's Bona Fides.**—Rule that a bona fide purchaser of movables in ordinary course of vendor's business, acquires clear ownership, is not affected by fact that said movable was pledged and notice was entered in Register of

Pledges. Bona fides for purpose of law of sales, is not necessarily excluded by omission to examine Register of Pledges, even if such omission is negligent.

**Sale of Flats.**—Special 1974 Law regulates mode of securing monies paid by a purchaser of a flat to seller by providing that if purchaser pays more than 15% of price of flat, seller must either give purchaser a bank guarantee securing all sums paid if for any reason transfer cannot take place, or obtain a policy of insurance from an insurance company covering liability to repay in such a case to purchaser sums paid by him or mortgage flat or a proportional part of area on which it is to be built to secure such repayment or enter a note of sale in Land Registry books provided no mortgage is registered, or transfer ownership to purchaser.

Law provides penalties for breach of this provision.

**Protection of Consumers Law 1981** provides penalties for exploitation and misleading of customers in sales and services for private purposes. Customers are to be given full and correct information, regarding goods sold and price thereof in credit and instalment sales.

See also topic Contracts.

**SEALS:**

There is no necessity for seals on private instruments. Corporations are required to have an official seal which is to be fixed on deeds and other documents which by virtue of the statutes of the particular corporation require the corporate seal.

Municipal corporations have a corporate seal. The seal of the State of Israel is affixed to particular instruments of a very special class. The Minister of Justice is in charge of the State Seal.

**SECURITIES:**

There is a limited supervision by Ministry of Finance on issue of securities in respect of large issues exceeding IS.100,000. License for issue of these securities is required. This limitation was intended as a war measure and is being maintained. In bona fide transactions licence is normally granted. Application is made through Ministry of Justice. These limitations apply to companies only, and do not apply to normal current borrowing without security and similar commercial transactions. Under Mutual Investment Trust Law, 1961, a company, objects of which are to make as trustee mutual investment in securities, must have a paid capital of not less than IS.400,000 and must be connected with another company which will deal with securities.

Securities Law 1968 sets up a Securities Authority to watch over interests of public investing in securities. Offer of securities to public is forbidden except by way of a prospectus permitted by Authority. Law imposes civil liability on directors and experts to purchasers in respect of contents or prospectus. Any person purchasing securities relying on an erroneous statement in prospectus has a right of rescission within a reasonable time. Provisions of law also apply to securities in Israeli companies offered abroad. Authority has power to waive provisions of law in respect of securities of a company registered abroad if satisfied that laws of country of registration adequately safeguard Israeli investors.

By 1981 Amendment "insider trading" by persons holding 10% or more in corporation where shares issued to public or dealt in on Stock Exchange, and by persons holding position in such corporation giving them access to inside information becomes criminal offence punishable by imprisonment or fine; excepted are bona fide transactions, e.g. purchase of qualifying shares, transactions by trustee, liquidator, receiver, transactions by bona fide written contract.

**SHIPPING:**

A substantial part of the shipping law was embodied in the Shipping (Vessels) Law 1960 dealing primarily with shipping registration and ships' mortgages. Certain parts of the (English) Merchant Shipping Act 1894 have been applied and still apply to Israel.

Ministry of Communications is in charge of maritime matters including the enforcement of the shipping laws. See also topic Mortgages.

Under Ports Authority Law of 1961, Ports Authority was constituted as a separate legal entity and, pursuant to said law, control of ports and their management is vested in Ports Authority.

**Shipping (Sailors) Law 1973** regulates conditions necessary to become a sailor or both of Israeli and non-Israeli citizens. It provides means of supervision and disciplinary action. Council is appointed to plan, control and supervise examinations. Law defines authority and rights of captain, and regulates his duties both on land and on high seas. It also regulates discipline, and work distribution, salary and other rights of crew and deals with offences.

**STATUTES:**

Statutes are published regularly in Official Gazette and there are annual volumes. There is an official translation into English of Statutes known as Laws of State of Israel which may be purchased from Government Printer.

**TAXATION:**

**Operation Peace in the Galilee Finance Law 5742-1982.**—(a) Levy of 2% is payable on sales of all securities by Israel residents whether same is registered on Tel-Aviv Stock Exchange or on foreign exchange or traded over the counter, and on sales by nonresidents of securities registered on Tel-Aviv Stock Exchange; (b) compulsory loan, repayment of which linked to 80% of increase of cost of living index with linked interest of 1% per annum, or linked to represent-

ative rate of exchange between Shekel and U.S. Dollar is deductible from all salaries and income up to defined maximums. Loan is repayable with linkage differentials and interest in four equal annual instalments 1993-1996.

**Income Tax.**—Income Tax Law was codified in 1961. New Law brings up to date and incorporates in a comprehensive code the provisions of 1947 Ordinance and subsequent amendments.

Income tax is payable on income of any person arising in, derived from or received in Israel from any business, profession or employment as well as from dividends, interest and linkage differences, annuities, rents, premiums, royalties and other profits or gains. Special provisions impose tax on gains from share redemption, bond-washing, waiver of debts, stock options and fringe benefits of employees. Non-capital business expense of obtaining income is deductible, including depreciation at fixed rates on cost of business assets, interest and linkage differences on business loans. Deduction of travel and entertainment expense is restricted.

Capital and revenue expense on approved research projects in industry, agriculture, transport or energy allowed as deduction from tax year 1981. If project not approved, expense allowed in three equal annual instalments from year of outlay.

For tax year 1980, 10% of chargeable income allowed as special inflation deduction. Special inflation deduction extended to tax year 1981 with minimum 10% and maximum 50% of inventories not exceeding 15% of chargeable income. For tax years 1982, 1983, 1984 see Income Tax Law (Taxation in Inflationary Conditions) 5732-1982. Finance Minister has power to extend 1982 Law beyond 1984; otherwise it lapses.

All businesses and professions are required to keep accounts in accordance with rules. Noncompliance involves penalties and loss of tax benefits under law.

Individuals pay tax on chargeable income at progressive rates, i.e.: 25% (earned or rental income), 35%, 45%, 50%, 60%. Amounts charged at each rate are adjusted periodically for index changes. Surtax of 10% is imposed on tax due on income exceeding IS. 3,300,000 for Tax Year 1983 and on this amount adjusted to cost of living index for 1984. Reduced rates may be charged on pay for shift work in industry. Tax credits are allowed for resident taxpayer and wife. Additional credits allowed for new immigrants and for soldiers entering industry or agriculture at end of compulsory military service. Child allowances now given as cash grants by National Insurance. These grants are exempt from tax except where taxpayer entitled to allowances for no more than three children and whose income is liable to tax at 50% rate or more (as from 1/12/83). As to companies and cooperative societies, see below.

**Exemptions.**—The following persons and institutions are exempt from income tax either totally or partially: municipal and local councils; public institutions for promotion of religion, charity, education and charitable trusts; pension funds: cooperative societies not deriving their income from nonmembers; blind persons in respect of earned income not exceeding IS.70,800; diplomatic representatives and consular officers in regular service of foreign states in respect of salaries and emoluments payable for such services; members of Knesset (Israel Legislature) in respect of salaries and emoluments (there is no similar exemption relating to ministers); war invalids, victims of hostile action or Nazi persecution and dependents of deceased members of fighting services in respect of pensions payable by government; temporary resident in respect of income derived from property abroad, provided he did not reside in Israel for more than six months in year preceding to year of assessment and does not intend to stay permanently in country; linkage differences received by individuals on sale of assets, compensation on expropriation of land, cancellation of sale of assets, claims for damages, private loans to another individual, provided such linkage differences are not liable as trade or professional income; linkage differences on Government loans not held for trading; exchange differences on individual's foreign currency deposits (exemption limited to IS.50,000 if from business); on loan from nonresident, in company if majority of shares in foreign currency held by nonresidents; on foreign currency deposits of payments by nonresidents on account of share purchases; income of nonresident from employment in Israel is exempt if period of stay does not exceed 90 days and amount earned not more than IS.5,000; new residents in respect of income received from abroad for first seven years of residence; nonresidents in respect of interest on foreign currency term deposits; income from agriculture in certain defined development areas. See also topic Investment Law.

Regulations under Oil Law 1953 grant income tax benefits including special treatment for exploration expenses and depletion allowances.

**Companies Tax.**—Corporate bodies pay Company Tax at rate of 40% of chargeable income and Income Tax at rate of 35% of chargeable income after deducting amount paid by way of Company Tax. Total tax accordingly amounts to 61%. Dividends paid are deducted from income chargeable to income tax (see below as to withholding tax).

Special tax benefits are granted as from 1/4/1968 under Law for Encouragement of Industry (Taxes)-1969 to companies owning industrial undertakings. These benefits comprise deductions for accelerated depreciation, amortisation of patent rights and know-how payments, additional depreciation or revised cost base reflecting change in exchange rates 1967-1975, exchange differences on loan repayments, 10% income tax rate on profits reinvested in development. Reduced income tax rate was withdrawn as from tax year 1975 but renewed at 20% from tax year 1978. Further benefits from tax year 1978 include accelerated depreciation for leased equipment, relief for inflationary increases of inventory values, exemption from capital gains on conversion of private company to public company. Corporate groups may submit consolidated balance sheets for income tax purposes, enabling intercompany set off of losses between industrial members of

group, but only for year of consolidated return. Company amalgamations, where approved by special committee, may be effected with exemption from all taxes on transfers of assets and/or shares arising out of such amalgamation, and with spread allowance of preamalgamation losses against future profits. Supreme Court has confirmed that noncompliance with accounting rules involves loss of benefits under this Law. Company, shareholders of which are all members of one family, i.e. spouse, brothers, sisters, parents, grandparents, grandchildren and their respective spouses, major shareholder may claim treatment as noncorporate taxpayer. For tax year 1980 20% of capital but not exceeding 15% and not less than 10% of chargeable income allowed as special inflation deduction. For tax year 1981 minimum 10% deduction is allowed but ceiling extended to 50% of inventories and for companies within Law for Encouragement of Industry to 75% of capital or 50% of inventories but not exceeding 25% of chargeable income. For tax years 1982, 1983, 1984 see Income Tax Law (Taxation under Inflationary Conditions) 5732-1982.

All arrears of tax are charged with interest and linkage differences which are allowed as deductions from income. Interest and linkage differences are allowed on overpayments but treated as chargeable income.

**Income Tax Law (Taxation in Inflationary Conditions) 5732-1982.**—This complex law, applicable to tax years 1982, 1983 and 1984, provides mechanism for establishing real values of assets, liabilities and capital of business in determining their taxable income. Encouragement of Industry (Taxes) Law 1969 and Income Tax Ordinance have been amended to conform to this Law.

Main elements of this Law are as follows: In order to compensate for erosion of equity caused by inflation "entitled assessee" are granted deduction from chargeable income up to 50% thereof for tax years 1982, 1983 and 1984. Entitled assessee is body of persons or partnership, keeping proper double entry accounts on which income tax reports are based. Deduction is amount equal to difference adjusted for cost of living index increase during tax year, between "positive components" and "negative components" in entitled assessee's balance sheet. "Positive components" are total of equity if positive and amounts added thereto during year. "Negative components" are equity if negative, "protected assets" and amounts reducing equity during year. Detailed definitions of each of above "components" are provided in Law. "Protected assets" are generally speaking assets which are not considered to decline in value in inflationary conditions or which enjoy special tax benefits or government assistance. Further points to be noted are as follows: Special deduction of 5% for companies and 30% for individuals; index adjustment of depreciation allowances on protected assets; stocks and shares dealt in on Tel-Aviv Stock Exchange or on any other Stock Exchange approved by Minister of Finance, are "unprotected assets" but increase in their market in each tax year is treated as addition to taxable business income. This addition includes sales proceeds during year. Not applicable to shares in companies in which assessee holds 10% voting interest directly or indirectly. Such shares are regarded as "protected assets"; no inflationary amount allowed on sale of unprotected capital assets and capital assets sold in tax year in which acquired; no accelerated depreciation allowed except under Encouragement of Capital Investment Law 1959; special provisions for financial institutions, insurance companies, assessee's keeping books on single entry basis or legally unacceptable double entry basis or failing to keep proper books.

**Research Investment.**—1983 Law grants tax deduction to taxpayers purchasing convertible debentures or shares (participation units) issued by entitled companies with Government approval to finance scientific research on new or improved products for export. Proceeds of issue are held on dollar linked interest bearing deposit by government until required. Research expenditure out of these deposits is not deductible for income-tax but deposits are included in equity for calculation of deduction under Income Tax Law (Taxation in Inflationary Conditions)—(see above). Entitled companies must export goods produced from results of research of prescribed minimum annual value. If license to manufacture outside Israel is granted minimum royalty is payable to Government.

Sanctions are imposed for noncompliance with conditions for benefits.

**Dividends.**—Income Tax at the rate of 35% is withheld on payment of dividends if company is registered on Tel Aviv Stock Exchange, otherwise 45% unless lower rate fixed by special law, e.g. see topic Investment Law. 25% is withheld from dividends paid to nonresidents.

**Capital Profit Tax.**—By 1975 new law basis for calculating this tax has been changed. Briefly, purchase price is divided by cost of living index at time of purchase, and multiplied by cost of living index at time of resale. This is called adjusted purchase price. That part of profit on sale, equal to difference between original and adjusted purchase price is called "inflationary excess" and is taxed at 10% of such difference. Balance of profit on sale is taxed at 61% in case of corporations, and at rate of income tax applicable to an individual according to his total income. Where asset sold was acquired by inheritance after 31/3/81, cost of purchase by deceased is taken for calculating profit on sale. Amounts spent on asset sold as taxes, rates, depreciation and repairs are deductible and brought into calculation of adjusted purchase price after index adjustment. Profit on sale of assets purchased before 1948 is taxed at special rate of 12% and rate increases 1% per year for every year after 1948 and up to 1960. Sales of assets purchased after 1960 are taxed at normal rates as above. This is subject to ceiling rate of 50%. New law applies to all transactions completed after July 7, 1975.

**Double Taxation.**—Agreements are in force with U.K., Sweden, France, Finland, W. Germany, Denmark, Norway, Austria and Singapore, Holland, Italy, Belgium, Canada and South Africa. Mutual exemption has been agreed with many countries with regard to shipping and aviation profits. Unilateral relief may also be granted in certain circumstances.

**Estate Tax.**—Repealed in relation to estates of persons deceased after 31/3/81. Capital Profit Tax and Betterment Tax Laws adjusted so that profit on sale of asset inherited after 31/3/81 includes increment accrued during lifetime of deceased. See topic Capital Profit Tax.

**Property Tax.**—As from 1/4/81 Property Tax is charged only on market value of land on Oct. 1, preceding year of assessment.

**Purchase tax** may be applied by the Minister of Finance to certain commodities. It has been applied to a large range of commodities and the usual rate is 35% of the wholesale price. Purchase tax on certain luxury items increased, as of Aug. 21, 1983.

**Imports.**—Importers required to deposit 15% of cost of goods imported from abroad, from June 1, 1983.

**Betterment Tax.**—Imposed on sales of land, house property and rights in land. This tax is calculated on substantially same basis as Capital Profit Tax (see above). As from 10/7/78 sale of private dwellings exempted provided owner has not made exempt sale in previous four years.

**Value Added Tax (VAT).**—This is an entirely new tax in Israel, and is therefore treated more fully. It is imposed in Israel from July 1, 1976, is in nature of sales tax and is charged on all taxable transactions in Israel and on imports to Israel. Taxable transaction includes sale of asset or supply of services by taxable person in course of his business and also sale of asset used by taxable person in course of his business. Taxable person is person who sells asset or supplies services in course of his business. Isolated transactions of commercial nature and any sale of real estate to taxable person other than financial institution or non-profit organization are also included.

Tax is paid by taxable person as percentage of sale price of asset sold or of service supplied and amount of tax is included in invoice given to customer. Customer in his turn may if he himself is taxable person deduct tax included in invoice and paid by him from amount of any tax which he himself has to pay on sales or services supplied by him. If customer is not taxable person he cannot set off tax which he paid at time of purchase or receipt of services against any other VAT.

Rate of tax in force as from Aug. 1, 1982 is 15%. There are number of transactions exempted from tax such as letting of living accommodation for period not exceeding ten years, letting of any property for key money, transactions of business with annual turnover of less than IS.64,400 and import of goods exempt from customs duty by virtue of international treaties and import of goods for diplomatic staff insofar as exempt from customs.

Certain other transactions are not charged with tax and are described as "zero-rated." These include goods imported by person entitled to purchase them free of Purchase Tax, e.g. an immigrant, hotel accommodation and services including car-hire supplied to foreign tourists, purchase of air and sea tickets, air and sea transport, sale of specified fruit and vegetables. Where taxable person has effected zero-rated transaction as distinct from an exempt transaction, he is entitled to set off any VAT paid by him in connection with any purchases made or services provided by him in connection with such zero-rated transaction.

Financial institutions such as banks and insurance companies are taxed VAT on different basis, namely on percentage of their income chargeable to tax under the Income Tax Ordinance and also on percentage of total salaries and wages as assessed to income tax. Present rate is 12%. Non-profit organizations are also liable to VAT on amount of salaries and wages paid by them unless such amount is less than IS.14,700 annually. Present rate is 5%.

**Employer's Tax.**—Employer pays 7% on payroll. Exemption granted to industrial undertakings within Encouragement of Industry (Taxes) 1969 Law, farms, companies where 70% of goods sold are exports of Israel industrial or agricultural products, hotels, housing construction. Tax is paid together with income tax deducted from payroll by employer.

**Municipal Rates.**—Under Municipalities and Local Authorities Ordinances local governments impose tax on buildings and occupied land. Tax is based on area of chargeable assets, location, use and type of building and is payable annually by occupier. Arrears are charged with interest and linkage differences.

**Stamp Duty.**—A comprehensive system of taxes in the form of a stamp duty is fixed by the Stamp Duty on Documents Law, 1961, which provides for stamps to be affixed on certain classes of documents. Rates of duty are either fixed or ad valorem.

**Customs Duty.**—Customs are payable in respect of import of commodities subject to substantial list of exempted articles. Duty is either fixed or ad valorem. Many tariffs subject to limitation under General Agreement on Tariffs and Trade with European Economic Community.

Israel has concluded trade and customs agreements with European Economic Community and customs duties are to be progressively reduced on imports from member nations.

#### TRADEMARKS AND TRADENAMES:

Under Trade Marks Ordinance, trade marks are registered with Registrar of Trade Marks. A trade mark is defined as a mark used upon or in connection with goods for purpose of indicating that they are goods of proprietor of such mark by virtue of manufacture, selection, survey, or dealing with or offering for sale. Trade marks capable of registration must consist of characters, devices or marks or combinations thereof which have a distinctive character. Application for registration is advertised, and opposition may be made within three months of advertisement. Period of duration of trade mark rights is seven years from

date of registration, but this period may be renewed for 14 years from expiration of original registration, or of last renewal.

Under Trade Mark Law of 1965, trade mark may be transferred even if goodwill connected therewith is not transferred. Further, licence to use trade mark may be granted by owner of mark. Such licence is subject to registration with Registrar of Trade Marks. In addition, following Lisbon Treaty of 1958, use of name of place of origin with reference to quality may be protected if product originates from such place and its qualities are connected therewith.

Under Section 11A of Ordinance, introduced in 1965, Registrar may, subject to certain qualifications, allow registration of a mark registered in its country of origin, notwithstanding that it might not otherwise qualify for registration.

**Tradenames.**—See topic Business Names.

#### TREATIES:

**Civil Procedure.**—Israel is party to Convention on Service Abroad of Judicial and Extrajudicial Documents in Civil or Commercial Matters, and to Convention on Taking of Evidence Abroad in Civil or Commercial Matters. (Regulation for the execution of the Hague Convention [Civil Procedure] 1954).

Israel is party to United Nations Convention on Recognition and Enforcement of Foreign Arbitral Awards.

**Extradition Treaties.**—Israel has signed following bilateral Extradition Treaties: Belgium (1956), Italy (1956), Luxembourg (1956), Netherlands (1956), France (1958), Switzerland (1958), South Africa (1959), United Kingdom (1960), Austria (1961), U.S.A. (1961), Sweden (1963), Canada (1967), Swaziland (1970).

**Double Taxation.**—§196 of Income Tax Ordinance empowers Minister of Finance to issue Order giving effect to Treaty made with another State for Relief of Double Taxation, regardless of anything contrary thereto in Ordinance.

Treaties are in force with following countries:

Sweden	—effective 22.12.59 by Order 20.7.61.
Great Britain & N. Ireland	—effective 1.4.61 by Order 25.4.63, revision effective 1.4.68 by Order 18.11.71.
France	—effective 1.4.61 by Order 3.3.66.
Finland	—effective 1.4.65 by Order 12.5.66.
Federal Republic of West Germany	—effective 1.4.61 by Order 19.1.67, revision effective 1.4.70 by Order 26.12.80.
Italy	—effective 1.4.62 by Order 27.6.74.
Denmark	—effective 1.4.65 by Order 20.4.67.
Norway	—effective 1.4.65 by Order 13.6.68.
Austria	—effective 1.4.68 by Order 27.1.72.
Singapore	—effective 1.4.71 by Order 28.5.72.
Holland	—effective 1.4.70 by Order 12.2.75.
Belgium	—effective 1.4.75 by Order 7.7.76.
Canada	—effective 27.7.76 by Order 14.6.77.
South Africa	—effective 27.5.80 by Order 21.5.81.

**Customs Duty.**—Israel is party to General Agreement on Trade and Tariffs (GATT), and to many Conventions affecting customs duties of which principal ones are Convention concerning creation of International Union for Publication of Customs Tariffs (Brussels) effective 1956, Lisbon Names of Origin Convention effective 1966, Brussels Convention on Nomenclature for Classification of Goods in Customs Tariffs effective 1970, Kyoto Convention for Simplification and Harmonisation of Customs Formalities effective 1977.

**Trade Agreements.**—Israel signed Agreement with European Economic Community in 1970.

Many bilateral treaties affecting aerial and maritime navigation, commerce, tourism, economic, scientific and cultural cooperation have been signed and are published in Official Treaties Gazette.

#### TRUSTS:

Nature of trusteeship, duties of trustees, formation of private trusts, charitable trusts and public trusts are defined in Law of Trusteeship 1979.

Trusteeship is defined as relationship to asset requiring trustee to hold such asset or act on behalf of beneficiary or for any other object. Trusteeship may be created by law, by agreement with trustee or by deed of charitable trust, which must be in writing signed in presence of notary or created by will in writing, or bequest under will. If trust is of public nature, registration (with Registrar of Trusts) and publication required. Law also provides for creation of companies for advantage of community requiring licence from Minister of Justice, approval as public institution for tax purposes, declaration by court that its objects are charitable; registration is necessary.

Duties of trustees and supervisory powers of courts are referred to in Law generally, but more detailed regulations are laid down for trusteeship in special cases, e.g. under Law of Inheritance, Law of Guardianship and Legal Capacity.

**Trust (Mutual Investment Funds).**—Mutual Investment Funds Law of 1961 allows establishment of mutual investment funds. It regulates constitution of the fund and its operations and, subject to compliance with provisions of the law, exempts income of the fund from company tax, and the income tax does not exceed 25%. Income derived from the realisation of securities of an approved mutual fund is free from income tax.

**WAREHOUSEMEN:**

There are no special provisions in regard to warehousemen, except in respect to licensed warehouses approved by the Director of Customs. There are two classes of licensed warehouses, viz., (a) general warehouses to be used for the warehousing of goods generally, and (b) private warehouses to be used only for the warehousing of goods which are the property of the licensee. Licensed warehouses are only warehouses in which dutiable goods may be warehoused prior to the payment of the duty.

General rules as to bailment are now governed by Bailees Law, 1967.

**WATER:**

Under the Water Law, 1959 the State acquired ownership of all the water resources in the country. The law entitles all persons to use water only in accordance with the provisions of the law. The objects of the law are to preserve water supplies, to prevent their decrease and pollution and to utilise the water resources for development purposes of the country.

**WILLS:**

Detailed provisions in regard to capacity to make a will and appropriate form of will are now contained in Inheritance Law 1965.

Will may be in writing or may be made verbally. Holograph will need not be attested. Any other written will must be signed by testator in presence of two witnesses at least. Witnesses must confirm execution of will by testator in their joint presence.

Will may be declared or signed before judge or registrar of civil court or before judge of religious court.

There is no limitation on right of disposition by will. Earlier limitations were abolished.

Capacity to make will is determined by law of place of residence of testator at time will is made, but will is valid in form if made in accordance with Israeli law or in accordance with law of place where it was made or law of residence of deceased when will was made or at time of his death. When testator is not a resident of Israel, will is valid if it is in accordance with form recognised by national law of deceased.





**PART SIX**  
**HISTORICAL**  
**NOTES**



**Page One: The State of Israel as Seen in  
*The New York Times***

THE WAR IN EUROPE IS ENDED! SURRENDER IS UNCONDITIONAL; V-E WILL BE PROCLAIMED TODAY; OUR TROOPS ON OKINA WA GAIN

ISLAND-WIDE DRIVE

Marines Reach Village a Mile From Naha and Army Lines Advance

7 MORE SHIPS SUNK

Search Planes Again Hit Japan's Life Line—Kyushu Bombed

By WARREN MOSCOW... GUAM, Tuesday, May 8.—In an island-wide American advance on Okinawa yesterday the First Marine Division drove south to the edge of Dakabai Village, about a mile from Naha, the capital, straightening out the line on our right flank. It is the center the Seventy-seventh Army Division... Americans were maintaining their rate of 3,000 a day.

As the United States forces on Okinawa resumed their drive, Fleet Admiral Chester W. Nimitz revealed that Japanese killed on the island had mounted to 38,335 on Monday, showing that the Americans were maintaining their rate of 3,000 a day.

The Americans had not yet taken the main Japanese artillery emplacements on Okinawa, which were the principal targets of the fleet off the island. The fleet's guns continued yesterday, along with carrier aircraft, to support the ground movements.

Meanwhile search bombers of Fleet Air Wing 1 continued to give an impressive demonstration of what the "lightening air blockade of Japan will mean. Attacking at mid-day heights with bombs and machine guns, these long-range aircraft, based in the Okinawa area, sank four more ships in waters off Korea and damaged five others.

The ships sunk were a large cargo ship, a medium cargo ship, a medium oiler and a large fleet tanker. Two small freighters were

Coastguard on Page 13, Column 3

Leopold Rescued By 7th Army Troops

By the Associated Press... WITH THE UNITED STATES SEVENTH ARMY, Tuesday, May 8.—Leopold III, King of Belgium, and his wife, Princess Felicitas, have been liberated by the Seventh Army. It was announced today.

They were found near Strobel, eight miles east of Bastogne. The Americans had been told of their whereabouts by civilians.

With the King and his wife were eighteen members of their staff and four children. All were in good health.

Elements of the American 104th Cavalry Group had to overpower German Elite Guards to make the rescue. Seventh Army troops have been ordered guarding the royal party.

The Pulitzer Awards For 1944 Announced

The Pulitzer Prize awards announced yesterday by the trustees of Columbia University included: For a distinguished novel, to "A Bell for Adano" by John Hersey; for an original American play of the current season, to "Harvey" by Mary Chase. Among the newspaper awards were those to Hal Boyie, Associated Press war reporter, for distinguished correspondence, to James B. Reston of THE NEW YORK TIMES for his reporting of the Dumbarton Oaks Security Conference to Joe Rosenthal, Associated Press photographer, for his photograph of marines raising the American flag at Iwo and to The Detroit Free Press for "distinguished and meritorious public service" in its investigation of legislative corruption at Lansing, Mich. Further details of the awards will be found on Page 16.

MOLOTOFF HAILS BASIC UNANIMITY

He Stresses Five Points in World Charter, but His View on One is Questioned

By JAMES B. RESTON... SAN FRANCISCO, May 7.—The major allies who met yesterday in an unconditional surrender have reached "unanimity" on the kind of world security organization which should be created at the United Nations conference to protect their newly won victory, Vyacheslav M. Molotov, Russian Foreign Commissar, said today.

While the delegates at the conference celebrated the end of the European war, and three of the Ministers, T. V. Soong of China, Paul Henri Spaak of Belgium and Trygve Lie of Norway left the conference to deal with urgent official business elsewhere, Mr. Molotov told the press that the Soviet Union attached the "greatest importance" to five agreements reached by the heads of the Big Four delegations.

First, he said, these leaders agreed to support the principles of peace, international law, human rights and fundamental freedom for all.

Second, he added, the Big Four agreed not to make provision in their security charter for the revision of treaties.

His statement on this point was ambiguous and led to some speculation as to the unanimity of all four on the question.

Revision of Former United Nations Charter... A reference in the United Nations charter to the necessity of revising treaties, Mr. Molotov stated, "would play into the hands of enemy countries, which would certainly like to undermine and annul these treaties." Furthermore, he declared, to give the new League of Nations authority to consider revision of treaties would be a violation of national sovereignty rights, which are guaranteed in the Dumbarton Oaks Charter.

For these reasons, he concluded, "the idea of revising treaties was rejected as untenable."

Third, Mr. Molotov said, it was agreed to sign the Big Four that treaties directed against Germany, such as Russia's twenty-year alliance with Britain, France, Czechoslovakia, Yugoslavia and the Warsaw Poles, "should remain in force until such time as the Government concerned felt that the international security organization was really in a position to undertake the accomplishment of the tasks of the organization."

Coastguard on Page 13, Column 3

GERMANY SURRENDERS; NEW YORKERS MASSES UNDER SYMBOL OF LIBERTY



Thousands filling Times Square in spontaneous celebration yesterday

PRAGUE SAYS FOES ACCEPT SURRENDER

Czechoslovak Radio Reports All Fighting in Bohemia Will Be Ended Today

By the Associated Press... LONDON, Tuesday, May 8.—The Czechoslovak-controlled Prague radio announced today that the Germans in Prague and throughout Bohemia, a last major holdout pocket of German resistance, had accepted unconditional surrender.

The announcement came as the United States Third Army was reported to have advanced to the outskirts of the Czechoslovak capital, and three Russian armies hammered toward the same goal from the east and north.

The German military plenipotentiary is negotiating with the Czechoslovak National Council on the modalities of unconditional surrender," said the broadcast, detailing what purported to be

Continued on Page 11, Column 3

Wild Crowds Greet News In City While Others Pray

By FRANK S. ADAMS... New York City's millions reacted in two sharply contrasting ways yesterday to the news of the unconditional surrender of the German army. A large and noisy minority greeted it with the turbulent enthusiasm of New Year's Eve and Election Night rolled into one. However, the great bulk of the city's population responded with quiet thanksgiving that the war in Europe was won, tempered by the realization that a grim and bitter struggle still was ahead in the Pacific and the fact that the nation is still mourning for its fallen President and Commander in Chief.

Times Square, the financial section and the garment district were thronged from mid-morning on with wildly jubilant celebrators who tooted horns, staged impromptu parades and filled the canyons between the skyscrapers with fluttering scraps of paper. Elsewhere in the metropolitan area, however, war plants continued to hum, school offices and

factories carried on their normal activities, and residential areas were calmly joyful.

One factor that helped to dampen the celebration was the bewilderment of large segments of the population at the absence of an official proclamation to back up the news contained in flaring headlines and radio bulletins. With the premature rumor of ten days ago fresh in everyone's mind, and millions still mindful of the false armistice of 1918, there was widespread skepticism over the authenticity of the news.

By mid-afternoon loudspeakers were blaring into the ears of the exiting thousands in the amusement district the news that President Truman's proclamation was being held up by the necessity of coordinating it with the announcements from London and Moscow, and that the formal celebration of the long-awaited V-E Day would be delayed until today.

This sobering note gradually

Coastguard on Page 7, Column 3

SHAEP BAN ON AP LIFTED IN 6 HOURS

Action Comes After Protests From Newspapers and Public—Writer Still Barred

Suspension of filing facilities of The Associated Press in the European Theatre was clamped on by Supreme Headquarters Allied Expeditionary Force (SHAEP), yesterday in an unprecedented action and was lifted six hours and twenty minutes later.

The ban was continued, however, on all copy submitted for clearance by Edward Kennedy, chief of the press association's staff on the Western Front, who sent the memorandum story announcing Germany's final surrender in a dispatch from Reims, France, which was received in New York over the AP wires at 9:25 A. M. (EWT).

It was not until seven hours and fifty-five minutes had elapsed after

Continued on Page 4, Column 2

Summary of News of the War and German Surrender

TUESDAY, MAY 8, 1945... The war ended in Europe yesterday after five years, eight months and six days of the bloodiest conflict in history. Grand Admiral Karl Doenitz surrendered unconditionally to the Allies in a little red schoolhouse at Reims, France. At 8:11 P. M. Sunday, New York time, Col. Gen. Gustav Jodl signed for the enemy and Lieut. Gen. Walter Bedell Smith, General Eisenhower's Chief of Staff, for the Allies. In the absence of any official announcement there was some confusion as to the exact time of the surrender. Fighting had been going on in Czechoslovakia and nothing had been heard from German pockets along the French coast. (11:7-8.) President Truman planned a broadcast from the White House at 9 o'clock this morning. Washington, predicted that the war in Europe was over, was confirmed by lack of confirmation. (12:3.) Prime Minister Churchill will also broadcast at 9 A. M. from London and Premier Stalin is expected to make a simultaneous announcement in Moscow. King George will talk over the radio six hours later. (2:1.) London will celebrate V-E Day today, but, unable to restrain its joy, staged many impromptu celebrations yesterday. (2:7.) Most New Yorkers took the news calmly and thoughtfully, sobered by realization that the war in the Pacific was far from over. There were, however, notable outbreaks in such centers as Times Square and Wall Street. Many people showed their joy from roofs and windows. (1:4-5.) German Foreign Minister Lutz Schwerin von Krosigk took the news to his people. The future will be difficult, he warned, and thus added: "We must make right the best of our nation. In our nation justice shall be the supreme law and the guiding principle. We must also respect the law of the best of all peoples—the laws of the nations." This sudden, complete reversal in German policy was received with

GERMANS CAPITULATE ON ALL FRONTS

American, Russian and French Generals Accept Surrender in Eisenhower Headquarters, a Reims School

REICH CHIEF OF STAFF ASKS FOR MERCY

Doenitz Orders All Military Forces of Germany To Drop Arms—Troops in Norway Give Up—Churchill and Truman on Radio Today

By EDWARD KENNEDY

REIMS, France, May 7.—Germany surrendered unconditionally to the Western Allies and the Soviet Union at 2:41 A. M. French time today. (This was at 8:41 P. M. Eastern Wartime Sunday.)

The surrender took place at a little red schoolhouse that is the headquarters of Gen. Dwight D. Eisenhower.

The surrender, which brought the war in Europe to a formal end after five years, eight months and six days of bloodshed and destruction, was signed for Germany by Col. Gen. Gustav Jodl, General Jodl is the new Chief of Staff of the German Army.

The surrender was signed for the Supreme Allied Command by Lieut. Gen. Walter Bedell Smith, Chief of Staff for General Eisenhower.

It was also signed by Gen. Ivan Susloparoff for the Soviet Union and by Gen. Francois Seves for France.

[The official Allied announcement will be made at 9 o'clock Tuesday morning when President Truman will broadcast a statement and Prime Minister Churchill will issue a V-E Day proclamation. Gen. Charles de Gaulle also will address the French at the same time.]

General Eisenhower was not present at the signing, but immediately afterward General Jodl and his fellow delegate, Gen. Admiral Hans Georg Friedeburg, were received by the Supreme Commander.

Germans Say They Understand Terms

They were asked sternly if they understood the surrender terms imposed upon Germany and if they would be carried out by Germany.

They answered Yes. Germany, which began the war with a ruthless attack upon Poland, followed by successive aggressions and brutality in internment camps, surrendered with an appeal to the victors for mercy toward the German people and armed forces.

After having signed the full surrender, General Jodl said he wanted to speak and received leave to do so.

"With this signature," he said in soft-spoken German, "the German people and armed forces are for better or worse delivered into the victors' hands. In this war, which has lasted more than five years, both have achieved and suffered more than perhaps any other people in the world."

LONDON, May 7 (AP)—Complete victory in

"All the News That's Fit to Print"

# The New York Times

LATE CITY EDITION  
Partly cloudy and mild today.  
Conditions show no tomorrow.  
Temperature Yesterday—High, 64; Low, 41.  
Forecast Today—High, 64; Low, 41.  
Full City & Weather Service Report, Page 12

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## WARSHIP BLOWS UP AT MUNITIONS PIER IN PORT, KILLING 5

### 60 on Escort Vessel Injured—Blasts Shake New Jersey Towns Near Big Depot

## BOMBS ASHORE SET OFF

### Sailor Is Only Slightly Hurt as Depth Charge Explodes as He Is Carrying It

By MEYER DEGENER  
The U. S. S. *Solar*, a minesweeper, was blown up in the harbor of Hoboken, N. J., April 30. One officer and four sailors of the destroyer escort, *Solar*, a minesweeper, were killed and 60 others were injured when the ship exploded in the harbor of Hoboken, N. J., yesterday. The explosion, which was caused by a depth charge exploding as it was being lowered from the ship's deck, was heard in several towns near the harbor. The explosion was the first of a series of explosions which were caused by depth charges exploding as they were being lowered from the ship's deck.

## AFTER EXPLOSIONS RIPPED DESTROYER ESCORT



The wrecked U. S. S. *Solar* at the Navy Ammunition Depot in Earle, N. J., yesterday.

## BAN BY MUSICIANS BLOW TO TELEVISION

### Petrillo Plans to Prolong the Refusal of Union Men to the Industry Indefinitely

By JACK GOULD  
The American Federation of Musicians, headed by James C. Petrillo, plans to forbid its members to work in television until some definite date in the future when the union can determine the effects of radio's advent on present-day radio, it was learned yesterday. Television broadcasters were agreed that Mr. Petrillo's stand would retard the immediate development of video programs, since Petrillo could be a member of some of the unions before anyone could determine to what extent television would supplant or complement sound broadcasting.

## Stalin Warns of War Plot By 'International Reaction'

### By THE ASSOCIATED PRESS

LONDON, April 30—Generalissimo Stalin promised tonight that the Soviet Union would be true to a policy of peace and security but charged that what he described as "international reaction" was "hatching plans of a new war." In an order of the day broadcast by the Moscow radio, the Russian leader also declared that it was necessary to be constantly vigilant, "to protect as the apple of one's eye the armed forces and defensive power of our country."

## INQUIRY FINDS 'PERIL' TO SECRETS OF WAR

### Senators Hear Radar Makers on Russian Buying and Urge Law Tightening

By C. P. TRUMBULL  
WASHINGTON, April 30—Need for a tightening of the laws to provide protection for wartime secrets in the electronics and other fields was declared by Senate investigators today to be "very definite." The statement came after a closed-session inquiry into negotiations for sales of radar and similar equipment to Russia.

## BIG FOUR RULE IN AUSTRIA'S DEMAND FOR SOUTHY TROOP

### Paris Conference Rejects Any Major Frontier Revision in That Region of Italy

## NO PROGRESS ON TRIESTE

### Rome and Belgrade Are Asked to Send Delegates—Report of Experts Confusing

By C. L. SULLIVAN  
By Cable to The New York Times  
PARIS, April 30—The retention of most of the Province of Bolzano (South Tyrol), which is claimed by Austria, was virtually assured tonight after the Council of Foreign Ministers had agreed that no request for a major frontier change would be accepted in that area so valuable in hydro-electric power.

## JOINT PALESTINE BODY BARS A JEWISH STATE, BUT URGES ENTRY OF 100,000 REFUGEES

## Arabs 'Outraged' by Report; Jews Are Far From Satisfied

## Rival Agencies Reiterate Their Arguments—U. S., British Talks Are Forecast on Easing Burden Too Big for London

By HERBERT L. MATTHEWS  
By Cable to The New York Times  
LONDON, April 30—Now that the report of the Anglo-American Committee of Inquiry on Palestine has been published, one can safely predict tonight that the next step will be for the British to consult the United States Government about it. The British have reached the point at which they consider that Palestine is far too great a burden for them to be forced to handle alone.

## Sharp Restrictions in Distilling Ordered in Food Conservation

### By CHARLES E. DEGAN

WASHINGTON, April 30—World famine is more than a short-term problem, and plans to meet its emergency needs must be drafted immediately, Chester C. Davis, chairman of the President's Special Famine Emergency Committee, asserted today.

## WEDNESDAY, MAY 1, 1944

Palentine should become neither a Jewish state nor an Arab state, the Anglo-American Committee of Inquiry declared in its report made public simultaneously last night in Washington and London. Admission of 100,000 Jews this year and virtual abrogation of the 1939 British White Paper with its restrictions on land holdings were recommended.

## Truman Said to Plan Start of Jewish Entry 'Forthwith'

### By LAWRENCE REINER

Barley C. Crum, one of the six United States members of the Joint Anglo-American Committee of Inquiry on Palestine, predicted here yesterday, on the basis of a discussion he had with President Truman at the White House on Monday, that the direct-

## U. N. SPAIN INQUIRY COMMENCES TODAY

### 5-Man Subcommittee to Meet Here in Secret—No Outside Witnesses at First Session

By W. H. LAWRENCE  
The Franco regime in Spain goes on trial today on charges that it is a cause of international friction and a threat to world peace.

## Warship Blows Up at Munitions Pier in Port, Killing 5

### 60 on Escort Vessel Injured—Blasts Shake New Jersey Towns Near Big Depot

## Bombs Ashore Set Off

### Sailor Is Only Slightly Hurt as Depth Charge Explodes as He Is Carrying It

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By W. H. LAWRENCE  
The Franco regime in Spain goes on trial today on charges that it is a cause of international friction and a threat to world peace.

Continued on Page 3, Column 2

## SCHUMAN BARS DISCUSSION OF FRENCH LABOR VIOLENCE; COMMUNIST PAPERS SEIZED

### PREMIER ADAMANT Strikers Must Go Back on Regime's Terms— Labor Curbs Urged

#### ASSEMBLY SPLIT ON CODE

### 324 Saboteurs Are Arrested— Paris to Expel Aliens Who Help Ruin Economy

By HAROLD KALLENBERG  
Special to The New York Times

PARIS, Sunday, Nov. 30.—Premier Robert Schuman returned early today to meet the leaders of the Confederation of Labor to discuss a strike settlement different from that offered by the French Government.

Meanwhile, the Premier pressed hard for immediate passage by the Assembly of a law to strengthen the Government's hand by enlarging its police force and enabling it to impound those who sought to force men to strike or who committed or urged sabotage.

As intense activity continued throughout the night inside and outside the Assembly, it became clear that the labor leaders who had encouraged the strikes had at last taken the initiative in seeking to end them, and that the Cabinet was divided regarding the policy the Government should adopt.

Early last evening Paris police surrounded the plants of the two Communist newspapers, *L'Humanite* and *Le Peuple*, entered the buildings and seized the plates of special editions whose publication had been forbidden. No papers were allowed to leave the plants. Later the police vacated the premises.

The special edition of *L'Humanite*, in large headlines printed in red, proclaimed: "We wish to annihilate the Republic!"

Minister Rogue Parley shortly after M. Schuman had placed his proposed law before the Assembly early yesterday, Pierre Laborin, a Communist secretary of the labor confederation, issued a statement urging renewed negotiations and mentioning that the striking workers would have a hard time when the 1 pay day came on Monday without pay envelopes.

At the same time, Daniel Mayer, Socialist Minister of Labor, who is understood to have proposed a law that M. Schuman sought, opened negotiations with the executive committee of the confederation, which at most of the night in his office while the Cabinet met in the Palais Bourbon. Through M. Mayer the committee asked to see M. Schuman, but the Premier refused its request and denied that the Government was negotiating with the strike leaders.

A sharp divergence of view was

Continued on Page 64, Column 2

### Major Sports Results

#### FOOTBALL

With Rip Rowan passing for the first touchdown and debating ninety-two yards for the second, Army capt. Navy stepped in for the fourth straight game, N.Y. rallied to tie the Fordham. Score of leading games:

- Alabama . . . 21 Miami, Fla. . . 6
- Army . . . 21 Navy . . . 14
- Florida . . . 20 Kansas . . . 7
- Fordham . . . 13 N. Y. U. . . 13
- Ge. Tech . . . 14 Duke . . . 7
- Holy Cross . . . 20 Boston Col. . . 9
- Michigan . . . 9 N. C. State . . . 9
- Mich. State . . . 58 Wisconsin . . . 13
- Mississippi . . . 23 Miami, Fla. . . 16
- N. Carolina . . . 46 Virginia . . . 23
- Ohio State . . . 27 Michigan . . . 23
- Oregon State . . . 37 Nebraska . . . 23
- Rice . . . 34 Baylor . . . 17
- S. C. . . 34 N. C. State . . . 9
- Tennessee . . . 13 Vanderbilt . . . 19
- Texas Tech . . . 14 Hardin-Sim. . . 9
- West Va. . . 17 Pittsburgh . . . 3

#### CRICKET

Chris Stone of Philadelphia won the National A.U.U. championship at Van Oerford Park, but the New York A. C. took the team title for the third consecutive time.

#### HORSE RACING

Incline extra Galvante to capture the Bryson and O'Hara Memorial Handicap at Saratoga on the last day of the major Eastern season.

(Full details in Section 3)

## VAST GI HOUSING TO RISE NEAR SITE OF WORLD'S FAIR

### 21 14-Story Apartment Units to Form Nation's Largest Veterans' Cooperative COST PUT AT \$50,000,000

#### CITES ROLE OF MINORITY

### Lie Regrets That Economic Issues Were Sidelacked —Others Hail Aranha

By MARSHALL E. FEWTON

It is the mission of the United Nations to achieve world peace and the General Assembly made a memorable contribution in that direction, Dr. Oswaldo Aranha of Brazil, president of the Assembly, told the delegates of the fifty-fifth member nations yesterday in his speech closing the second regular session in Flushing Meadows.

When he finished he addressed the delegates and applauded Dr. Aranha, whose talents and statesmanlike handling of the difficult task of presiding at the international assembly had been lauded by several preceding speakers.

Dr. Aranha pointed out that the present post-war period had not been marked by the armed conflicts that had followed the Peace of Versailles and he said that he believed today in a different era, which our minds must turn to be future and not the past.

Chills for Forefront  
"But close contact with international political life leads to no forecast of world war in the near future," he said. "The world seeks, however, new forms of political, economic and social integration in which the content of ideas will supersede the clash of arms. The status quo is no longer possible. A new reality is rising in our days to which we must impart the spirit of the United Nations, the only conception capable of insuring peace, solidarity, dignity and equality for all peoples."

"Our action should not be post-factum. Our task is one of foresight and of organized prevention to eliminate the elements and forces capable of disturbing world peace."

Continued on Page 15, Column 2

### World News Summarized

#### SUNDAY, NOVEMBER 30, 1947

The General Assembly of the United Nations today approved the plan for the partition of Palestine by a vote of 33 to 13 with ten abstentions and one absence. After the vote was taken, the speaker of bitterness and disillusion from the Arab representatives. One after another they asserted that the Charter had been violated and that their nations would not be bound by the action and would reserve "freedom of action."

The Arabs subsequently proposed the United Nations "dead," and discovered any intention of playing a part under the Charter. He said that he did not mean their retirement from the United Nations. Zionist leaders were jubilant over the outcome.

Zionists attending the Assembly expressed their joy with tears and excited laughter. Dr. Aranha, however, said that he did not go far enough. Then he proceeded to add a clause that made the British proposal an echo of the Soviet suggestion.

In Paris, Premier Schuman declined to discuss with leaders of the Confederation of Labor any strike settlement on terms other than the Government's. He asked for police powers to suppress Communist agitators and urged against Communist participation in the peace making.

In Italy, the United States commander and 2,000 American troops were ordered by Washington to postpone departure, presumably because of the troubled situation. The general strike in Milan, however, was ended.

The Roman Republic in 1947 through its gas operations, the company had increased its rate since Oct. 1, 1922, and that existing rates were satisfactory of the company's property. It was estimated that the company would lose \$1,048,000 in 1947 through its gas operations.

According to the company, 67 per cent of the gas it supplies is sold at the maximum rate of \$1.18 a thousand cubic feet. The company's gas is sold to 600 customers in Manhattan, the Bronx and the first and third wards of Queens—Astoria, Long Beach and Manhattan.

Continued on Page 20, Column 1

## ASSEMBLY VOTES PALESTINE PARTITION; MARGIN IS 33 TO 13; ARABS WALK OUT; ARANHA HAILS WORK AS SESSION ENDS

### PEACE GAINS NOTED Brazilian Says Contacts Inspired No Forecast of Imminent War

#### CITES ROLE OF MINORITY

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Continued on Page 15, Column 2

### Arabs See U. N. 'Murdered,' Disavow Any Partition Role

#### Angry Delegates Stalk From Assembly Hall Before Formal Closing—Silver Voices Gratification, Offers Friendship

By A. M. ROSENTHAL

Bitter Arab delegates walked out of the General Assembly hall at Flushing Meadows last night after the vote for the partition of Palestine and solemnly announced that in their eyes the United Nations had died.

"No, not died," said Paris Akhouri of Syria, "murdered."

The representatives of the Arab states swept out of the building without waiting for the formal end of the Assembly and the farewell speeches. But before they entered their limousines they announced that they would have absolutely nothing to do with the United Nations Commission for Palestine, nothing to do with the transitional period after the end of the mandate and nothing to do with partition.

There was an open throat of warning running through all the Arab delegates to the United Nations Assembly's session. They spoke of bloodshed to come and said the

responsibility would not be theirs, but would be on the shoulders of the countries that had pressed for partition.

On the other side of the quarter-century Arab-Sionist dispute there was jubilation and hope for the future. Dr. Abba Hillel Silver, chairman of the American section of the Jewish Agency for Palestine, expressed his gratitude to the Assembly and especially to the United States and the Soviet Union.

Dr. Silver's statement follows: "We are deeply gratified with the action of the General Assembly of the United Nations. It marks a turning point in Jewish history. It is an impressive reaffirmation of the just claims of the Jewish people to rebuild its national life in its ancestral home."

"This noble decision to re-establish the Jewish state and restore the Jewish people to their land is a historic act. It is a step toward the realization of the Jewish dream of a Jewish State in Palestine."

Continued on Page 60, Column 1

### U. N. REJECTS DELAY Proposal Driven Through by U. S. and Soviet Will Set Up Two States

#### COMMISSION IS APPOINTED

### Britain Holds Out Hand to It— Arabs Fail in Last-Minute Resort to Federal Plan

By THOMAS J. HANLON

The United Nations General Assembly approved yesterday a proposal to partition Palestine into two states, one Arab and the other Jewish that are to become fully independent by Oct. 1. The vote was 33 to 13 with ten abstentions and one delegation, the Siam, absent.

The decision was primarily a result of the fact that the delegates of the United States and the Soviet Union, which were at loggerheads on every other important issue before the Assembly, stood together for partition.

The Assembly disregarded last-minute Arab efforts to effect a compromise. After the vote of a dozen or more delegations remained to be taken, a majority of partition had two votes more than the required two-thirds majority, or a margin of three.

No Members Voted  
The roll-call vote was as follows: For (13)—Australia, Belgium, Brazil, Canada, Costa Rica, Czechoslovakia, Denmark, Dominican Republic, Ecuador, France, Guatemala, Haiti, Iceland, Liberia, Luxembourg, the Netherlands, New Zealand, Norway, Panama, Paraguay, Peru, Philippines, Poland, Sweden, the Ukraine, South Africa, Uruguay, the Soviet Union, the United States, Venezuela, White Russia.

Against (13)—Afghanistan, Cuba, Egypt, Greece, India, Iran, Iraq, Lebanon, Luxembourg, Mexico, Syria, Turkey, Yenan. Absentions (10)—Argentina, Chile, China, Colombia, El Salvador, Ethiopia, Honduras, Malaya, United Kingdom, Yugoslavia. Absent (11)—Siam.

All other questions before the Assembly were disposed of in a week ago, and it ended its second regular session at 10:30 P. M. on Sunday.

The vote on partition was taken at 3:35 P. M. Representatives of Iraq, Saudi Arabia, Syria and Yenan, four of the six Arab member states, announced that they would not be bound by the Assembly's decision and walked out of the hall. Egyptian and Lebanese delegates were absent but walked out, too.

British News Contact  
Sir Alexander Coogan, representative of British, which is to terminate the League of Nations mandate over Palestine and withdraw all British troops by Aug. 1, made a brief statement at the vote. He requested the United Nations Partition Commission to establish contact with the British Government about the date of his arrival in Palestine and the measures to be taken with the withdrawal of British troops.

The United Nations commission, which will be responsible to the Security Council in the event that the Arab and Jewish States fail to fight rather than agree to partition, will be composed of representatives of Britain, Czechoslovakia, Denmark, France and the Philippines.

The date which is understood to have the backing of the United States, was proposed by Dr. Aranha and approved without opposition after the Arab delegates had walked out.

The commission, as proposed by the partition, submission of the

Continued on Page 61, Column 2

## Molotov Insists on Regime Before Treaty on Germany

#### By DEWE MIDDLETON

LONDON, Nov. 29.—Soviet Foreign Minister Molotov urged early conclusion of a central German government as a precondition of the peace treaty.

Mr. Molotov's argument was based on the futility of concluding a German peace treaty with no German government to sign it or assist in its preparation. But it was obvious that the Soviet delegate was moved by fears that the Western Allies, if this Council meeting failed, would make their own arrangements for a German government and treaty.

With a stridency that disrupted an otherwise decorous meeting, Mr. Molotov declared the Soviet Union would never recognize a government set up in Frankfurt on the basis of the United States and no "ersatz government for Alsace" will be an adequate substitute for the Soviet proposal, he asserted.

Continued on Page 62, Column 2

## ZIONIST AUDIENCE JOYFUL AFTER VOTE

#### Tears, Excited Laughter Mark Tension—Aranha Commends Public's Good Behavior

By WALTER S. SULLIVAN

The attention of the entire Arab and Jewish world focused on Flushing Meadows yesterday to bear the verdict of the United Nations General Assembly on the future of Palestine.

The reaction to the packed hall to the reaction for partition typified that of listeners far and near. While members of the Arab delegations walked out, Zionists in the audience rejoiced.

It was a rejoicing that started with silence and grew as the meeting neared its end. In the public lobby there were kisses and tears and excited laughter. In the delegates lounge a rabbi cried, "This is the day the Lord hath made. Let us rejoice in it and be glad!"

The initial silence resulted from a call to order by the Assembly's president, Dr. Oswaldo Aranha. A burst of applause had greeted the surprise vote of France in favor of partition, and it was this that had

Continued on Page 67, Column 2

## Company Asks Rise in Gas Rate From \$1.15 to \$2 Sliding Scale

#### Island City, Flushing, College Point, Whitestone, Douglaston, Bayside, Little Neck and Bellerose

The Consolidated Edison Company of New York, Inc. announced yesterday it had applied to the Public Service Commission for permission to increase the maximum charge for gas from \$1.15 a thousand cubic feet to \$2 with sliding rates after the first thousand cubic feet.

The petition said that neither Consolidated Edison nor any of its predecessor companies had increased its rates since Oct. 1, 1922, and that existing rates were satisfactory of the company's property. It was estimated that the company would lose \$1,048,000 in 1947 through its gas operations.

According to the company, 67 per cent of the gas it supplies is sold at the maximum rate of \$1.18 a thousand cubic feet. The company's gas is sold to 600 customers in Manhattan, the Bronx and the first and third wards of Queens—Astoria, Long Beach and Manhattan.

"All the News That's Fit to Print"

# The New York Times

LATE CITY EDITION

Fair and armer today and tomorrow.  
Temperature Today—Max., 65; Min., 44  
Yesterday—Max., 53; Min., 40  
Wind—Northwest, 10 to 15 m.p.h.

Copyright, 1944, by The New York Times Company.

NEW YORK, SATURDAY, MAY 15, 1948.

Third Edition, New York, N. Y., May 15, 1948.

THREE CENTS PER COPY

## ZIONISTS PROCLAIM NEW STATE OF ISRAEL; TRUMAN RECOGNIZES IT AND HOPES FOR PEACE; TEL AVIV IS BOMBED, EGPT ORDERS INVASION

### NAVY PUSHES PLAN FOR CONSTRUCTION OF MISSILE VESSELS

Sullivan Asks House Committee to Approve Halting Work on Battleship, Destroyer Types  
WANTS 65,000-TON CARRIER

Floating 'Submarine Killers' Are Also Stressed in Plea for Diverting \$300,000,000 Fund

By G. P. THURSELL  
Special to The New York Times  
WASHINGTON, May 14.—The Navy asked Congress today for authority to shift sharply its construction of fighting craft from battleship, cruiser and destroyer types to guided missile vessels, a 65,000-ton carrier able to base, far at sea, planes with an operating range of 1,700 miles, better submarines and floating "enemy submarine killers."

### Heaviest Trading in 8 Years Marks Stock Market Spurt

3,840,000 Shares Change Hands as Wave of Bullish Enthusiasm Increases Securities 1 to 7 Points

The hectic days of the Nineteen Twenties were re-enacted yesterday on the floor of the New York Stock Exchange when the most turbulent session in recent years produced increases of 1 to 7 points in the share list. Accompanied by a burst of bullish enthusiasm not witnessed in almost a decade, the deluge of buying orders so taxed the facilities of the Exchange that the reporting ticker says lagged behind floor transactions by five minutes.

### Truman Sees His Election; Calls GOP 'Obstructionist'

By ANTHONY LEVIZIO  
Special to The New York Times  
WASHINGTON, May 14.—President Truman asserted tonight that there would be a Democrat in the White House during the next four years and that he would be the man. He made the statement to a cheering audience of 1,000 young Democrats at their meeting here.

### MINNESOTA'S GUARD OUT IN MEAT STRIKE

Governor Acts After 200 Raid Cudahy Newport Plant, Attack 60 Workers and Abduct 25

### Princess Elizabeth, in Paris Talk, Asks Common Effort of 2 Nations

By LANING WARREN  
Special to The New York Times  
PARIS, May 14.—Speaking in faintest French with just the touch of a British accent to delight French ears, Princess Elizabeth today asked France and Britain to make a common effort to lead Europe to moral and intellectual as well as economic reconstruction.

### AIR ATTACK OPENS U. S. MOVES QUICKLY

Planes Cause Fires at Port—Defense Fliers Go Into Action

BORDER IS BREACHED TRUCE AIM STRESSED  
Cairo Vanguard Takes Soviet Gesture to New Colony—Trans-Jordan Nation Anticipated—Others Due to Act

By THE ASSOCIATED PRESS  
Special to The New York Times  
TEL AVIV, Palestine, Saturday, May 15.—Air raiders bombed this all-Jewish city at about dawn today.

### World News Summarized

SATURDAY, MAY 15, 1948  
Several hours after the state of Israel, the first Hebrew name in 2,000 years, had been proclaimed in a Zionist declaration of independence in Tel Aviv, [1:8]. President Truman announced that the United States recognized the "provisional government" of Israel as "the de facto authority of the new state." A second White House statement expressed the hope that the new regime would cooperate with United Nations efforts to bring about peace in Palestine. [1:5] The British High Commissioner departed from Palestine and boarded a cruiser at Haifa as Britain's rule over the Holy Land formally ended. [1:7]

### Winston Churchill's War Memoirs

See Page 17 for today's installment, in which Mr. Churchill describes the invasion of Norway and the clash of the British and German fleets.

### AT HELM OF THE JEWISH STATE: THE JEWS REJOICE

Some Weep as Quest for Statehood Ends—White Paper Dies

HELP OF U. N. ASKED  
New Regime Holds Out Hand to Arabs—U. S. Gesture Acclaimed

Text of Declaration setting up new Jewish state, Page 3.  
By GENE CURRIVAN  
Special to The New York Times  
TEL AVIV, Palestine, Saturday, May 15.—The Jewish state, the world's newest sovereignty, to be known as the State of Israel, came into being in Palestine at midnight upon termination of the British mandate.

### U. N. Votes for a Mediator; Special Assembly Is Ended

By THOMAS J. HAMILTON  
After hearing both the Soviet Union and the Arab delegates denounce the United States for its sudden recognition of the new Jewish state in Palestine, the United Nations General Assembly decided last night to send a mediator to the Holy Land to do what he could to arrange a truce and carry on public services.

### CUNNINGHAM GOES AS MANDATE ENDS

British Commissioner Boards Cruiser Off Haifa—Jews Take Down Union Jack

### U. N. Bars Jerusalem Trusteeship; Vote Follows Mandate Deadline

By MALLORY BROWN  
The United Nations General Assembly yesterday rejected a United States plan for a temporary trusteeship regime in Jerusalem.

ISRAEL WANTS A SEAT IN U. N. BY 37-12 VOTE

ARABS INDIGNANT Protesters in Tripoli Tear U.S. Flag to Bits

Israel's Foreign Chief Sharetz Pledges Peace Effort—Debate Brings Polish Attack

By THOMAS J. HAMILTON The General Assembly admitted Israel to membership in the United Nations at 7:58 last night by a vote of 37 to 12, with nine abstentions.

WAR PENSION BILL IS SHARPLY LIMITED House Group Confines Benefits to Unemployable and Reports Measure as Rankin Protests

By JOHN D. MORRIS WASHINGTON, May 11—The new war pension bill was further watered down in committee today to such an extent that its author, Representative John B. Rankin, Democrat of Mississippi, reported, though in vain, against reporting it to the House.

KENNY TO ASK COURT FOR ORDER TO SEIZE JERSEY CITY BOOKS

U. S. PLAN WEIGHED Big 3 Would Withdraw to Ports in the North Under Proposal

FRENCH WOULD GO HOME Presentation of Suggestion Will Depend on Soviet Stand in Paris Talks

ACHESON STILL BARS FRANCO AS FASCIST Says Spanish Regime Denies Basic Rights in the Pattern of Hitler and Mussolini

World News Summarized

Johnson Approves Air Force Plan To Distribute Negroes Among Units

Major-Elect Seeks to Prevent Any Alterations of Records to Shield Old Regime FULL INQUIRY IS PLANNED

By LEO SOGAN The political coalition that de-throned Frank Hague as boss of Jersey City has decided to seek a court order barring the outgoing city administration from destroying or altering official records before it leaves office next Tuesday.

By JAMES BEFTON WASHINGTON, May 11—The United States was reported today to have under consideration a plan under which all occupation troops in Germany would be withdrawn into restricted areas at the North German ports.

By WILL LISSNER A man who has identified himself as Gerhart Eisler, native of Germany, is fleeing from the United States aboard the Gdynia-American liner Batory. It became known yesterday, the fugitive believed to be the former Communist agent named by the House Un-American Activities Committee as America's No. 1 Communist, jumping \$23,500 bail to escape serving a year in jail and other penalties, but his identity has not yet been definitely established.

By WILLIAM A. WHITE WASHINGTON, May 11—The Communist party of the United States through a statement filed by its general secretary, Eugene Dennis, libeled the North Atlantic treaty today to "Hitler's Axis," and demanded that the Senate withhold any action toward its ratification until after the Big Four Foreign Ministers' conference.

By JOHN D. MORRIS WASHINGTON, May 11—The House today approved a bill to distribute Negroes among units of the Air Force, which was signed by President Truman.

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BERLIN LAID BLOCKADE IS LIFTED; FIRST TRAIN, AUTOS REACH CITY; ZONE TROOP RETIREMENT STUDIED

IT'S A REAL HOLIDAY FOR THESE BERLIN YOUNGSTERS



ACHESON STILL BARS FRANCO AS FASCIST

U. S. REDS LIKEN PACT TO HITLER AXIS; NORMAN THOMAS URGES RATIFICATION

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World News Summarized

SIEGE ON 328 DAYS Leading Car Speeds 102 Miles From the British Zone in 1 1/2 Hours

AIRLIFT PLANES CONTINUE West Concerned as Russians Turn Back Some Trucks—City's Lights Turned On

By DEWEY MIDDLETON BERLIN, Thursday, May 13—Just as the morning sun rose over the jagged skyline of this broken but defiant city a Soviet plane landed and three locomotives chugged wearily into the Charlottenburg Station in the British sector hauling the first train to reach Berlin from the West in 328 days.

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"All the News That's Fit to Print"

# The New York Times

LATE CITY EDITION

Continuation of U. S. Weather Bureau Forecast: Partly cloudy, little temperature change today and tomorrow. Temperature range today: 48-51. Temperature range tomorrow: 48-51. U. S. Weather Bureau, New York 25.

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FIVE CENTS

## BRITISH AND FRENCH PUSH TOWARD LANDING; ISRAELIS CAPTURE GAZA AND CONTROL SINAI

## Hungary Protests to Soviet Against New Troop Moves; West Urges Action by U. N.; Tension Is Rising in Poland

### STEVENSON OFFERS A PROGRAM TO END STRIFE IN MIDEAST

Calls for a Cease-Fire and Israel's Security—Detroit Crowd Boos President

Speech at Detroit and remarks at Cleveland, Page 20.

By HARRISON E. SALESBURY

DETROIT, Nov. 3—Adlai E. Stevenson offered tonight a program to restore peace in the Middle East, based on the security of Israel and restoration of the Western Alliance.

Mr. Stevenson submitted his program to an enthusiastic overflow audience at the Fox Theatre.

He charged that President Eisenhower did not know what had been happening in the Middle East, and that "someone had misled him."

Mr. Stevenson's program called for these steps:

1. A cease-fire in the Middle East.

2. Restoration of the Western great alliance of the United States, France and Britain.

3. Security for Israel against Arab attack.

4. Establishment of the principle of international concern for the Suez Canal and an end of one-man or one-country control.

5. An all-out attack on resettlement of 800,000 Arab refugees in Middle Eastern lands.

6. A joint program for improvement of economic conditions in the Middle East.

Mr. Stevenson's address was carried on a state TV network. Several thousand persons were unable to gain admission to the theatre.

Earlier today, Mr. Stevenson spoke in Cleveland's Public Square. A huge throng heard him demand United Nations action in behalf of the new Hungarian regime.

Democratic officials put the crowd at 45,000. Newspaper reporters estimated it at closer to 30,000. There was agreement, however, that it was larger than General Eisenhower drew in the same place and time three weeks ago.

Tonight Mr. Stevenson asserted that the first task in the

Continued on Page 20, Column 2

### COUNCIL HEARING ON QUINN SLATED

Mayor Backs Tenny Report on Official's Carting Job

By CHARLES G. BENVENISTE

The City Council will hold hearings soon to consider charges against Councilman Hugh Quinn, Queens Democrat.

In a report to Mayor Wagner on Thursday, investigation Commissioner Charles H. Tenny found that Mr. Quinn had committed an "apparent" violation of the City Charter and had given grounds for his removal from office.

Yesterday Mayor Wagner said he agreed with the investigation Commissioner's conclusions.

Council Majority Leader Joseph T. Sharkey, Brooklyn Democrat, said he would call the Councilmen together next week, probably Wednesday, to arrange for hearings in the Quinn case. A question for the Councilmen to determine, Mr. Sharkey said, is whether the hearings will be public or private.

The Council, under the Charter, is the judge of the qualifications of its members. It may expel a member by a two-thirds vote.

Mr. Sharkey said he thought

Continued on Page 48, Column 2



HUNGARIAN PREMIER Imre Nagy, Communist who took office during additional anti-Soviet uprising, addressing nation by radio. Date when photograph was taken was not given.

### Eisenhower Sees Victory, Leaves Campaign to Nixon

By RUSSELL BAKER

WASHINGTON, Nov. 2—President Eisenhower now is so confident of re-election Tuesday that he is treating Adlai E. Stevenson's driving campaign

finish with a show of indifference. This was emphasized last night in Philadelphia when he indicated that, from his point of view, the campaign was over and that henceforth he would address the nation only in the non-partisan role of President.

It was pointedly driven home today when the White House noted that Vice President Richard M. Nixon, rather than the President, had been selected to reply tonight to the Democratic nominees' attack on foreign policy.

James C. Hagerty, White House press secretary, said the President's discussion of the Middle Eastern and Central European crisis Wednesday had been "nonpolitical." Mr. Stevenson's reply last night, he added, "was strictly political."

Mr. Hagerty's implication was that the President no longer intended to trouble with replies to Mr. Stevenson's "political" charges and that this chore now could be handled adequately by Mr. Nixon.

The President, he added, knew in advance the substance of the Vice President's speech. The White House staff had helped Mr. Nixon get "the facts to refute a lot of misstatements that Mr. Stevenson made last night," Mr. Hagerty said.

The White House also announced that the President's speech would be carried on a

Continued on Page 19, Column 2

### PHILADELPHIA, Nov. 2—President Eisenhower is clinging to a lead in the state so unshakable that it could be washed away by a heavy rain on election day.

Depending upon developments in the Middle East crisis, he may be able to increase that lead in the four days remaining before the election. But at the moment the world crisis has served only to create doubts in the minds of voters on both sides of the fence. Those doubts have not yet crystallized in favor of either candidate.

Two weeks ago a New York Times team found the Pennsylvania Democrat well organized and confident. They were fighting an uphill battle against the appeal of the President's personality, but the odds were on their side in a state that once was a bastion of Republicanism.

They appeared to have won the public—and some Republican newspapers, too—to their Senatorial candidate, Joseph B. Clark Jr. They had created a substantial lead in the polls among the 1953 supporters of President Eisenhower, and had won over enough of them to give some hope of carrying the state for Adlai E. Stevenson.

For Mr. Stevenson this state gave the "key" in any arch of triumph he may hope to build. Its thirty-two electoral votes, with various combinations of states, could carry him to a

Continued on Page 19, Column 2

### Nixon Hails Break With Allies' Policies

By WILLIAM M. BLAIR

HERSHBY, Pa., Nov. 2—Vice President Richard M. Nixon hailed tonight this country's break with Anglo-French policies as a "declaration of independence that has had an electrifying effect throughout the world."

Speaking with the full backing of President Eisenhower, he said that the President should have averted the Middle East crisis.

Continued on Page 19, Column 2

### TROOPS REPORTED CROSSING POLAND

Soviet Movement Is Said to Be to East Germany—Panic Buying in Warsaw

By SYDNEY GIBSON

WARSAW, Nov. 2—Reports reached Warsaw tonight of large-scale Soviet troop movements across Poland from Russia to East Germany. No details were available.

The purpose and the meaning of the troop movements were not disclosed. But even before they had been reported the situation in Poland had reached a point of extreme tension.

All through the day the Polish radio repeated its broadcast of an appeal by the Communist party's new leadership for "discipline and a sense of responsibility" within the nation.

In Warsaw panic buying began. People bought up all the foodstuffs in the stores and then after withdrawing their money from the banks began to buy jewelry and valuables.

Word came from various parts

Continued on Page 14, Column 4

### U. S. Protests Refusal by Soviet To Let Americans Quit Hungary

Special to The New York Times

WASHINGTON, Nov. 2—The United States protested tonight to the Soviet Union against the action of Soviet troops who prevented a convoy of Americans from leaving Hungary.

A report of the incident from the United States Legation in Budapest reached the State Department in early evening.

Under Secretary of State Robert Murphy called in George N. Zarubka, the Soviet Ambassador, at once.

Mr. Zarubka told Mr. Murphy he would get in touch with his Government in Moscow about the matter.

A State Department spokesman said Mr. Murphy spoke energetically to the Soviet Ambassador against the "interference with American official personnel."

According to the official report, the convoy consisted of dependents—wives and children—of American Legation officials.

Lincoln White, State Department press officer, said the convoy returned safely to Budapest and would attempt to leave the city again tomorrow.

"We had a report from Budapest that a convoy of our lega-

Continued on Page 15, Column 1

### NEW PLEA BY NAGY

Israelis Are Mopping Up; Egypt Braces for Landing

Premier Asks That U. N. Defend Neutrality of Hungary

By JOHN MACCORMAK

Special to The New York Times

BUDAPEST, Hungary, Saturday, Nov. 3—The Hungarian Government made three oral protests yesterday to the Soviet Ambassador in Budapest, explaining that Russian reinforcements were still pouring across the frontier.

Soviet tanks sealed the main crossings of the Austrian-Hungarian border Friday. This was regarded as a preliminary to dealing sternly with the insurgents.

Premier Imre Nagy also sent an appeal to the Secretary General of the United Nations to guarantee Hungary's neutrality and to bring her case before the General Assembly.

Similarly Joseph Cardinal Mindszenty, primate of Hungary, appealed to the West for political support of the revolutionaries and relief for the revolution.

Soviet Forces Approaching

Early today, forces at the command of the Revolutionary Council in Hungary occupied the Foreign Ministry. Other Army units cordoned off the Parliament Building and took up posts on and near all bridges spanning the Danube.

These measures were prompted by information that Soviet forces were approaching the capital.

In his plea to the Secretary General of the United Nations, Premier Nagy said that Hungary's first demand for the withdrawal of Soviet troops had been rejected favorably by Moscow in spite of this. He went on, fresh Soviet troops were brought in to Hungary on Tuesday and Wednesday.

The Hungarian Government then, denouncing the Warsaw Pact, proclaimed Hungary a neutral state and demanded the withdrawal of all Soviet troops. Budapest also proposed the appointment of a joint Hungarian-Soviet committee, one political and one military, to discuss the terms and set the timetable for the withdrawal.

The Premier said that he had protested against any further influx of Soviet soldiers, pointing out to the United Nations that new Soviet units had entered

Continued on Page 15, Column 1

### Israelis Are Mopping Up; Egypt Braces for Landing

12,000 Prisoners Taken

Cairo Defense Held Ready

By HOMER BIGART

Special to The New York Times

TEL AVIV, Israel, Saturday, Nov. 3—Israel's lightning conquest of Egypt's Sinai Peninsula and the Gaza Strip is complete except for minor mopping-up operations. The ancient Egyptian capital of Gaza was the last town to fall.

In its drive, Maj. Gen. Moshe Dayan's tough Army had killed 10,000 and captured or put to flight 30,000 Egyptian troops east of the Suez Canal.

With Israel's southern flank secure after only four days of operations, the Government, faced with calm confidence reports that Jordan was being reinforced by Syrian troops and that the Syrian-Jordanian Egyptian defense pact was about to become retroactive.

Gaza collapsed after a three-hour fight yesterday morning. A United Nations truce aide

Continued on Page 3, Column 5

### U. N. SPEAKERS ASK PARIS ACTS TO BAR CEASE-FIRE NOW

Override Soviet Objections as Security Council Argues International Action

By LINDESAY PARBOTT

Special to The New York Times

UNITED NATIONS, N. Y., Nov. 2—The Western powers override Soviet objections today and called on the United Nations to take measures against Soviet military action in Hungary.

An emergency meeting of the Security Council heard all nations that spoke, except the Soviet Union, appeal for international action against the reinforcement of Soviet troops in Hungary, where rebel nationalists appear to have taken control.

Prime Minister Nagy, Hungarian Premier, asked the United Nations yesterday to guarantee the country's neutrality.

No decision was reached at the two-hour session of the Council tonight. The members will meet again tomorrow afternoon in an attempt to decide on a course of action.

The meeting was sparked by a new message from Mr. Nagy distributed to Council members tonight.

The letter, couched in formal terms similar to the one Mr. Nagy sent to the United Nations yesterday, charged that "large" Soviet military units had crossed the Hungarian border. Moving toward

Continued on Page 16, Column 5

### Eisenhower Offers Relief to Hungary

Special to The New York Times

WASHINGTON, Nov. 2—President Eisenhower late today offered \$20,000,000 worth of food and medical supplies to relieve the suffering in Hungary resulting from the revolt against Soviet domination.

The White House announcement of this offer followed a conference between the President, Secretary of State Dulles, and Under Secretary of State Herbert Hoover.

The aid would consist of \$15,000,000 in United States grain and \$5,000,000 in specially purchased medical aids, food and medical supplies.

The President urged the American people to continue sending their contributions to the American Red Cross, which is pouring relief supplies into

Continued on Page 16, Column 5

### BOMBING PRESSED

Planes Center Attacks on Army After Cairo Loses Airpower

By BREW MIDDLETON

Special to The New York Times

LONDON, Nov. 3—The neutralization of the Egyptian Air Force, a primary condition to successful landing operations, was claimed tonight by British and French airpower.

More than a hundred Egyptian planes have been destroyed or damaged at airfields by bombers and fighters of Royal Air Force and French Air Force. A high proportion of these were Soviet-built MiG-15 jet fighter planes.

British and French fighters, however, R. A. F. sources said.

At the outset of the operations the Egyptian Air Force had ninety MiGs and fifty Ilyushin, Soviet-built twin-jet bombers.

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The New York Times

LATE CITY EDITION

U.S. Weather Bureau Report: Fair to fine. Mostly sunny, chance of showers. Clear tonight. Cloudy tomorrow. Temp. range 68-86. Windy 40-60.

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NEW YORK, FRIDAY, JUNE 1, 1962

18 cents beyond 50-mile zone from New York City except on Long Island Sound and in the city itself

FIVE CENTS

SOVIET INCREASES MEAT PRICES 30% TO SPUR FARMING

Butter is Also Raised 25% in Move to Obtain Funds for Livestock Needs

U.S. ARMS DRIVE BLAMED

Moscow Asserts Threat of Nuclear Attack Prevents Shift of Defense Money

By SEYMOUR TOPPING

MOSCOW, Friday, June 1.—The Soviet Government announced early today increases of 30 per cent in the retail price of meat and 25 per cent in the price of butter.

The announcement called upon the Soviet people to support these "temporary" increases in living costs as a measure directed at stimulating production of agricultural products.

It said that the collective farmers had not been materially interested in increasing the output of livestock products because purchase prices had been too low.

Reference to Kennedy

The Soviet paper went on to say that there was "no other way out" because the Western powers headed by the United States were engaged in an arms race and in "harboring a plan for a surprise nuclear rocket attack on the Soviet Union and other Socialist countries."

As alleged proof of the United States' intention, the statement cited the remarks attributed to President Kennedy in a published interview last March that the United States in some circumstances might take the initiative in the use of nuclear weapons.

In recent weeks Soviet leaders and the press have repeatedly repeated Kennedy's remarks without qualifying statement that he had no intention of suggesting that the United States might take aggressive action or launch a so-called preventive war.

Korea Seizures 41 in Plot on Junta

Regime Says They Aimed at Restoring Civilian Rule

By THE ASSOCIATED PRESS

SEOUL, Korea, Friday, June 1.—The South Korean military Government said today it had smashed a plot to overturn the ruling junta and kill its members. It said forty-nine persons were under arrest.

Col. Kim Chong Pil, director of the Central Intelligence Agency said the organizers of the plot were primarily leaders of the disposed Democratic party of former Premier John M. Chung.

He said the plot of the plotters was for a military coup d'état June 13 with restoration of the civilian Government by Aug. 15.

Colonel Kim disclosed the identity of only fifteen of the forty-nine persons he said were under arrest.

If charged and convicted with counter-revolutionary activities, the forty-nine could face the death penalty.

The ruling junta took over in a coup last May, ousting Dr. Chang and his party.

On July 3, Gen. Chung Hee Park took control from the officer who had become Premier. Later, Gen. Chang Do Young General Chang was originally sentenced to death for counter-revolutionary activities, but his sentence was commuted to life imprisonment and he was pardoned last month.

The latest arrest list included the former Seoul Mayor, Bang Doo Kim, and his wife, Cho Jung Su. Democratic party organization chief, and Kim Dal.

Eichmann Dies on Gallows For Role in Killing of Jews

Ben-Zvi Rejects Appeal for Mercy by Former Gestapo Officer

By LAWRENCE FELLOWS

RAMLE, Israel, Friday, June 1.—Adolf Eichmann was hanged just before last midnight for the part he played in rounding up millions of Jews and transporting them to their deaths in Nazi camps during World War II.

Presenting Itzhak Ben-Zvi rejected Eichmann's appeal for mercy shortly before the execution.

Eichmann's body was cremated early today as had been requested in his will. The ashes were scattered in the Mediterranean outside Israeli waters.

Cold and unfeeling to the point of being inhuman, an appeal by a Protestant minister that he repent. His last words spoken in German to a small group of witnesses in the execution chamber yesterday.

After a short while gentlemen we shall all meet again.

Continued on Page 2, Column 3

RUSK BRUSHES OFF SOVIET TRADE IDEA

Khrushchev Plan for Parley Called Attempt to Divert West From Its Goals

By MAX FRANKEL

WASHINGTON, May 31.—Secretary of State Dean Rusk today brushed off a Soviet proposal for a world trade conference, describing it as a "diversion" that betrayed an understandable concern about the economic vitality of the United States.

The Secretary said at a news conference that there was no intention of moving toward a world trade conference, describing it as a "diversion" that betrayed an understandable concern about the economic vitality of the United States.

He described the proposal as a "diversion" that betrayed an understandable concern about the economic vitality of the United States.

He also said in discussing another phase of Administration policy that Washington expected a showdown in Laos in a few days.

The United States policy toward the Common Market, foreign aid and the Western alliance in general, Mr. Rusk said, is evidence of the Administration's commitment to the notion that the wave of the future lies with freedom.

He challenged Senator Barry Goldwater's Republican charge that the Administration was pursuing a policy of "anything but action."

The Secretary expressed disappointment over the lack of progress in negotiations with the Soviet Union both on disarmament and on the issue of Cuba.

Continued on Page 4, Column 4

Kennedy Adopts Buildings Plan To Give Capital a Modern Look

By ADA LOUISE HUTCHALL

President Kennedy directed his own capital and throughout the Government yesterday to proceed with a large Federal office-building program according to the most advanced principles of modern architectural design.

The report prepares the way for a record amount of new Federal building, calls specifically for the improvement of Federal architectural standards and endorses the use of the best modern architecture for all major new construction.

Continued on Page 11, Column 3

U.S. AND CITY OPEN 126-MILLION WAR ON DELINQUENCY

3-Year Plan Aims to Reform Entire Lower East Side as Example to Nation

By MARJORIE HINTER

WASHINGTON, May 31.—President Kennedy announced today a \$126,000,000 mass social experiment on the Lower East Side of New York. It is part of a program designed to strike eventually at the roots of the national juvenile delinquency problem.

The three-year project called Mobilization for Youth, will be financed jointly by Federal, city and private funds. It was called "the most advanced program yet devised to combat delinquency on a broad scale."

The announcement was made in the White House garden, just outside the President's office. Attending the ceremony were Attorney General Robert F. Kennedy, chairman of the President's Committee on Juvenile Delinquency, Abraham A. Ribicoff, Secretary of Health, Education and Welfare, Secretary of Labor Arthur Goldberg, Mayor Wagner and members of the New York Congressional delegation.

"Action by All Urged" The President said juvenile delinquency was a "matter which requires action by all in this decade."

Using the Lower East Side area as a giant laboratory, project officials will seek to reform the social patterns of an entire community in a way of fusing youth into conforming with the accepted patterns of American life.

They will cover a broad range of social activities, from organizing the play of 7-year-olds to examining the political structure and community attitudes of adults.

There will be an Urban Youth Service Corps to provide jobs for 16-to-21-year-olds in Adventure Corps on paramilitary lines for boys 9 to 16, and "cool and jazzy" coffee shops featuring art and folk music and improved welfare service to troubled families.

Special Programs Set And there will be special units and school programs for both youths and adults.

The project is based on a study developed by Mobilization for Youth, Inc. of 214 East Second Street, New York City.

Dr. James E. Allen Jr., State Education Commissioner, follows the raising of academic requirements for high school teachers in September, 1960.

Dr. James E. Allen Jr., State Education Commissioner, follows the raising of academic requirements for high school teachers in September, 1960.

Continued on Page 14, Column 1



Attorney General Robert F. Kennedy, left, Mayor Wagner, and President Kennedy discuss Mobilization for Youth project at White House.

REGENTS INCREASE TEACHER TRAINING

Administration Is Hopeful Of Faster Rise in Economy

By JOHN D. MORRIS

WASHINGTON, May 31.—The Administration held out hope today for a faster-than-expected upturn in the national economy in the last three quarters of this year.

Secretary of the Treasury Douglas Dillon and Budget Director David E. Bell cited that possibility as a factor in the Administration's decision to stand by its January forecast of a balanced Federal budget in the fiscal year that starts July 1.

They testified before the House Ways and Means Committee today that the Administration is confident that the economy will improve this year.

They also called for a five-year House Ways and Means Committee program of college education for a permanent certificate, bill to fix the national debt limit at \$308,000,000,000 for the twelve-month period.

At the same time, colleges tonically will drop to \$285.000,000,000 July 1 in the absence of Congressional action.

They also called for a five-year House Ways and Means Committee program of college education for a permanent certificate, bill to fix the national debt limit at \$308,000,000,000 for the twelve-month period.

Continued on Page 10, Column 1

STOCKS WIPE OUT MONDAY'S LOSSES

IN NEW ADVANCE

Tuesday's Rally Is Extended

—Exchange Flooded Again —Volume 10,710,000

INDEX UP 1.59 FOR WEEK

S.E.C. Chief Denies Rigging Inquiry but Says Agency Will Study Fluctuations

By BURTON CRANE

Buy orders surged into the New York Stock Exchange yesterday and erased what remained of the Monday losses.

The gain for the day was about 181,000,000, and for the week it was \$800,000,000. At the close, aggregate values stood about 6.6 per cent below the record of May 18, just before the recession-day decline began, yet 18 per cent below the high point of 1961.

It was not a unanimous advance and many leading issues did not join in it. While American Telephone was rising 4 1/2 points, Corning Glass 5 and Sears Roebuck 3 1/2, Eastman Kodak was slipping 4 1/2. Beckman Instruments 7 1/2, Pittsburgh Plate Glass 5 1/2 and Polard 4 1/2.

Study in Contrast But the market's general performance yesterday was in dramatic contrast to that of Monday, when it had its widest one-day loss since "Black Tuesday," Oct. 29, 1929.

The Monday loss, based on the 500-stock index of the Standard & Poor's Corporation was \$20,800,000,000 and volume was the fifth greatest in history at 9,350,000 shares.

The market rallied sharply to recover \$13,500,000,000 or 60 per cent of Monday's losses. Volume on Tuesday was 14,700,000 shares, second only to the 18,410,000 shares traded on Oct. 29, 1929.

As on Monday and Tuesday the heavy volume yesterday again swamped the exchange causing repeated delays to run the close, the ticker was one hour and forty-six minutes late.

New yesterday's decline with economic developments appeared to have little implications for the stock market.

On the one hand, Washington requested a slight improvement in the employment picture of year. The rise in employment was about 300,000 above the seasonal level.

The effect was to cut the unemployment rate with seasonal factors eliminated from 5.5 per cent to 5.4. The rate is the proportion of the labor force that is looking for work and cannot find it.

The last time the rate was as low as 5.4 per cent was in July, 1960. It was 7 per cent last May—its recession high and has been dropping steadily since.

Secretary of Labor Arthur J. Goldberg in a statement accompanying the figures said:

"The fact that unemployment is continuing to go down is encouraging and shows a continued improvement in the economy."

Nonfarm employment rose by 912,000 to 62,773,000 in May. The total record was 62,215,000.

Continued on Page 10, Column 5

School Contractors To Repay \$100,000

By LEONARD BIEBER

The Board of Education agreed last night to accept \$100,000 in restitution from six plumbing contractors under indictment for allegedly defrauding the school system.

Continued on Page 14, Column 4

BEFORE HEARING ON NATIONAL DEBT. Representative Wilbur D. Mills of Arkansas, left, chairman of House Ways and Means Committee, meets with Douglas Dillon, right, Secretary of Treasury, and David E. Bell, Director of the Budget Bureau, prior to committee hearing at which Mr. Dillon and Mr. Bell testified for extension to debt limit.

ISRAELI AND ARAB FORCES BATTLING; BOTH CLAIM LAND AND AIR VICTORIES; CEASE-FIRE EFFORTS STALLED IN U.N.

Fighting Is Raging In Gaza and Sinai; Action in Air Heavy

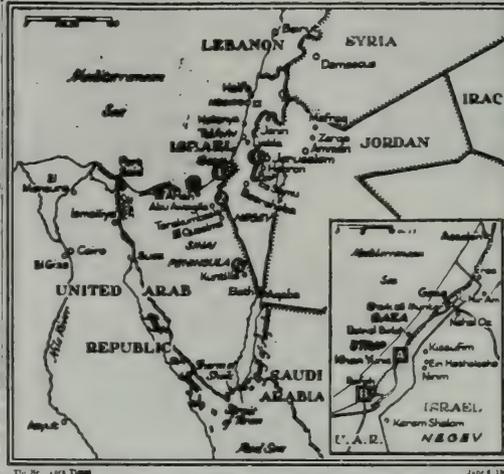
Israel and the Arab nations were locked in full-scale war yesterday along the borders of Israel and in the skies. Fighting raged from Syria, on the north, to the Sinai Desert, on the south, and on the Jordanian-Israeli border. Israel claimed major victories in the Sinai Desert and the Gaza Strip, reporting that her troops and tanks had taken El Arish and Khan Yunis, key towns, and asserting that the fall of Gaza city was imminent. In other sectors, the Israelis reported the capture of the Jordanian town of Jenin and said that Syrian land forces had entered the conflict for the first time with an attack on a border village. Israel also said her pilots had obtained the Egyptian, Syrian and Jordanian Air Forces, Israeli pilots were reported to have destroyed 374 enemy planes, with an additional 34 probably destroyed. Israel put her losses at 10 aircraft. The United Arab Republic said, however, that Arab land forces had repulsed invading Israeli armor on the Gaza Strip and at two points in the Sinai Peninsula. In Jerusalem, Jordanian and Israeli troops exchanged machine-guns and mortar fire across no man's land. In the Capitals In Tel Aviv, Israeli leaders declared that their goals did not include the conquest of Arab territory. In Cairo, President Gamal Abdel Nasser said the Arabs sought to "eliminate the shadow of Zionism from Palestine." In Washington, the Johnson Administration sought to maintain a neutral role in the conflict and, calling on both sides to accept an immediate truce, avoided placing blame. In Moscow, the Government issued a statement denouncing "Israeli aggression" and demanding withdrawal.

Nasser Exhorts Arabs Israel Depicts Gains By JAMES FERON Special to The New York Times JERUSALEM (Israeli), Tuesday, June 6—The Israeli Air Force indicated early today that it had decimated the Egyptian, Syrian and Jordanian air forces in a sweeping series of air battles and ground attacks. The Israeli pilots reported that they had destroyed 374 enemy planes, and that 34 other aircraft probably had been destroyed. The Israelis put their losses at 10 planes. Eight pilots were reported killed and 11 were reported missing, including some known to have been captured. Statements on Sinai Fighting guns were also reported on the Sinai Peninsula where the hostilities began, according to the Israelis, with the shelling of Israeli settlements along the Gaza border at dawn yesterday. The Israeli Chief of Staff, Maj. Gen. Itzhak Rabin, said in a statement issued at a post-midnight news conference in Tel Aviv that Israeli armor had captured El Arish and was moving rapidly along the El Arish-Ashquna road. The Gaza town of Rafah was reported captured as well as the junction of Khan Yunis in the disputed Gaza Strip. The fall of Gaza itself was considered imminent. The Air Force chief, Mordechai Hod, said that most of the damage had been done to the Egyptians, who lost 238 aircraft.

Program of Fighting Unclear The overall progress of the conflict was unclear from the series of military communiques issued throughout the day by the Cairo radio. But these reports that the United Arab Republic had destroyed 80 Israeli planes by nightfall while they acknowledged only two Egyptian planes lost to the Israelis. They said that United Arab Republic and Palestinian land forces had repulsed Israeli invaders at Khan Yunis in the Gaza Strip and at Kuntilla and El Aguzia on the Sinai Peninsula. Egyptian forces were said to be fighting in the Sinai Desert. Within minutes of the first shot, Arabs and Israelis were firing at each other with rifles, machine-guns, mortars, tanks and artillery from positions along an eight-mile border between the city of Gaza and the Sinai Desert. The fighting continued into the night. In the darkness, the Jordanians threw up a blanket of anti-aircraft fire as jets swept overhead. In early fighting, Jordanian

Troops and Armor Israeli Planes Raid Airports in Jordan

By TERENCE SMITH Special to The New York Times JERUSALEM (Israeli), June 5—War came to this divided city today at 11:20 A.M., a little more than three hours after the first announcement of the fighting at the Sinai border to the south. Within minutes of the first shot, Arabs and Israelis were firing at each other with rifles, machine-guns, mortars, tanks and artillery from positions along an eight-mile border between the city of Gaza and the Sinai Desert. The fighting continued into the night. In the darkness, the Jordanians threw up a blanket of anti-aircraft fire as jets swept overhead. In early fighting, Jordanian



WAB IN MIDEAST: Israeli reported they seized El Arish (1) and Tarakumbasi (2). Fighting was heavy in Jerusalem (3) and Gaza Strip (4). Cairo said it repulsed foe at Kuntilla (5) and Khan Yunis (A) on Israel, but Israel said she took latter and Rafah (B).

Egypt, Backed by Soviet, Blocks U.N. Call for Truce

U.S. SEEKS TO HOLD A NEUTRAL STANCE Presses for a Cease-Fire—Many in Congress Oppose a Unilateral Move in Area

By JOHN W. FINNEY Special to The New York Times WASHINGTON, June 5—The Administration sought today to maintain a neutral role in the Middle East without formally committing itself to be neutral. The White House, warning that "tragic consequences would result if the fighting continued, called on both sides to accept an immediate cease-fire. The dominant Congressional reaction was that the United States should take no unilateral action in the Middle East. In an attempt to bring about a cease-fire, the Administration deliberately refrained from firing any blame for the outbreak of fighting. In London, the Foreign Secretary said that Britain's policy was "not to take sides." France suspended all deliveries of military equipment to the Middle East. Page 18

MOSCOW DEMANDS ISRAEL QUIT EGYPT

Soviet Bids U.N. Condemn 'Aggression' and Repeats Support of Arabs

By PETER GOOSE Special to The New York Times MOSCOW, Tuesday, June 6—The Soviet Union demanded today that Israel "immediately and unconditionally" halt military operations and pull her troops back from Egyptian territory. A Government statement asserted the Soviet "right to take all steps that may be necessitated by the situation" and called on states, specifically including the major powers, to work for peace. The United Nations "must discharge its direct duty; condemn Israeli actions and promptly take steps to restore peace in the Middle East," the statement said. It expressed the hope that other governments "will do, for their part, everything in their power to extinguish the military conflagration in the Middle East." This was the first official reaction from the Soviet Government. Continued on Page 15, Column 6

U.S. Military Analysts Expect Short War, With Israel Winning

By WILLIAM BEECHER Special to The New York Times WASHINGTON, June 5—A group of Egyptian military analysts, while admitting that the situation was still very cloudy, forecast in the Middle East, were in 1956, Israel was able to force a cease-fire. As it cast around for some way to bring the fighting to an end, the Administration announced that travel by American citizens to Israel and 13 Arab countries, was being banned, unless the traveler had the specific permission of the State Department. As of today, the State Department announced United States citizens should not travel to Israel. Continued on Page 16, Column 1

4 States Hit by Blackout

JERSEY HURT MOST 13 Million Affected—Power Back Quickly in Philadelphia

Traffic Is Searled As Signals Go Out By PAUL WOPMANN Motorists blew their horns in self-defense and drove gingerly through intersections where traffic lights were out. 1,000 persons were stranded in the Philadelphia subway and railroad trains in four states rolled to a halt in yesterday's power blackout. Air traffic over the Northeast generally suffered only a little delay and disruption, but Newark Airport was severely crippled for the first hour or so after the power failure started and before emergency equipment could restore partial power. The Newark control tower was cut off from aircraft on the ground and in the air. Continued on Page 61, Column 7

HIGH COURT CURBS HOME INSPECTIONS

Backs Right to Deny Entry Not Sufficient by Warrant —Also Protects Business

By FRED P. GRAHAM Special to The New York Times WASHINGTON, June 5—Property owners may refuse to open their homes or businesses to health, fire and other administrative inspectors, unless they have search warrants, the Supreme Court ruled today. In extending the search warrant requirement beyond law enforcement officials to the routine inspections of administrative authorities, the Court relaxed the traditional standards for the issuance of search warrants. It ruled that inspectors may obtain warrants to enter premises without having cause to believe that evidence of an ordinance violation would be found inside. The 6-to-3 opinion by Justice Byron R. White said that such warrants might be obtained for an entire city area simply by showing that a certain period of time had passed since the last inspection, or by showing that the buildings were in a run-down condition. This provoked a strong dissent. Continued on Page 21, Column 3

Speck Is Sentenced To Chair on Sept. 1

By DONALD JAMON Special to The New York Times PHOENIX, Ariz., June 5—Richard P. Speck was sentenced to death in the electric chair today for the murders last summer in Chicago of eight young women. The 35-year-old drifter stood mute and expressionless a foot in front of the bench as Circuit Court Judge Herbert C. Panchak ordered the execution for Sept. 1. Before sentence was passed, the public defender, Gerald W. Getty, told the judge that the lanky, itinerant seaman had nothing to say in his own behalf. A jury of seven men and five women found Speck guilty of each of the murders last April. Continued on Page 34, Column 6

"All the News  
That's Fit to Print"

# The New York Times

LATE CITY EDITION

Weather: Fair and warm today and tonight. Partly cloudy tomorrow. Temp. range: today 65-83; Wed. 61-82; Temp.-Hum. Index: mid-70's; Wed. 71. Full report on Page 93.

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10 CENTS

## ISRAEL'S ROUT THE ARABS, APPROACH SUEZ, BREAK BLOCKADE, OCCUPY OLD JERUSALEM; AGREE TO U.N. CEASE-FIRE; U. A. R. REJECTS IT

### JOHNSON WILL USE CABINET TO COURT STATES OFFICIALS

Aides Will Seek to Tighten Ties Between Governors and the White House

By WARREN WEAVER Jr.  
Special to The New York Times  
WASHINGTON, June 7.— President Johnson has decided to use the members of his cabinet as diplomatic agents in his campaign to improve relations between the Administration and state governments.  
The President has approved a plan under which each member of the Cabinet would be assigned four or five states as his personal responsibility, with instructions to maintain personal contact between the Governors and the White House.  
As part of the same effort, each of the 50 states will be given a "day" in Washington next fall and winter when a plenipotentiary of its key officials will fly here to hold conferences all over the capital capped by a meeting of the Governors with the President.

### Rise in Debt Ceiling Rejected in House; Johnson Rebuffed

Special to The New York Times  
WASHINGTON, June 7.— The House of Representatives dealt the Johnson Administration a sharp setback today by rejecting a bill to increase the ceiling on the national debt \$29-billion to \$335-billion.  
The vote against passage was 210 to 197, with Republicans voting solidly to kill the bill. Enough Democrats, mostly Southerners, voted with them to turn the tide.  
About six Northern Democratic "doves"—opponents of the war in Vietnam—also joined the opposition.  
In all 31 Democrats joined with 176 Republicans to defeat the measure.  
Today's action raised the possibility—though a slim one—of financial chaos after June 30. At that time the debt limit reverts to its "permanent" ceiling of \$285-billion, though the debt at \$330-billion, is already far above that level. The legal authority of the Treasury to pay its bills would be in doubt.  
However, the Ways and Means Committee is expected to report back on the bill.

### EBAN SBES THANT Says Acceptance Is Based on Enemy's Reciprocal Action

By DREW MIDDLETON  
Special to The New York Times  
UNITED NATIONS, N. Y. June 7.—The Security Council unanimously adopted a Soviet resolution today calling on the combatants in the Middle East to "cease fire and all military activities" at 6 P. M. New York time today.  
The Government of Israel shortly thereafter announced that she had accepted the call of the Council for a cease-fire, provided her Arab foes agreed.  
In the evening, reports from the Middle East indicated rejection of the call by the United Arab Republic, Syria, Iraq, Saudi Arabia, Algeria and Kuwait. Jordan told Secretary General Thant that she would abide by the cease-fire, except in self-defense.  
Says It's an Effect  
Abba Eban, the Foreign Minister of Israel, told the Secretary General that a cease-fire was already in effect between Jordan and Israel.  
In presenting the resolution, the Soviet delegate, Nikolai T. Fedorenko, made it clear that if Israel failed to heed the Security Council's demands, Moscow would consider severing diplomatic relations. The original Security Council resolution adopted yesterday, simply called for a cease-fire.  
But the reports from the Arab capitals indicate diplomatic operations will continue.  
According to diplomats, the best hope lies in a draft resolution presented by George Ignatieff, the Canadian delegate and the Secretary General take measures to insure compliance with the resolutions.  
Today's resolution demanded that the combatants "cease fire and all military activities on 7 June 1967 by 2000 hours Greenwich mean time." The resolution was adopted less than an hour before this time, when the United States, which has worked hard to avoid a war, in Jordan and Israel and 11 P. M. in the United Arab Republic and Syria.  
The Council adjourned without voting on the Canadian draft largely because Mikko Taivola, the Finnish delegate, said he would not vote for it.



OLD JERUSALEM IS NOW IN ISRAELI HANDS: Israeli soldiers in prayer at the Wailing Wall yesterday.

### Major Mideast Developments

**On the Battlefronts**  
Israel claimed victory in the Sinai Desert after three days of fighting. Sharm el Sheik, guarding the entrance to the Gulf of Aqaba, fell after a paratroop attack, and the Israelis said the blockade of the gulf was broken. Other Israeli units were within 20 miles of the Suez Canal, and one Israeli report placed them in the eastern section of Iamania, on the canal itself.  
**In Jerusalem,** for the first time in 19 years, Israeli Jews prayed at the Wailing Wall when their troops occupied the Old City. Israeli troops captured Jericho, in Jordan, and sped northward to take Nabulus, giving them control of the west bank of the Jordan.  
**The Egyptian High Command** reported that its forces had fallen back from first-line positions in the Sinai Peninsula and were fighting fiercely from unopposed secondary positions. It announced that Egyptian troops had pulled back from Sharm el Sheik to join main defense units.  
**In the Capitals**  
In the United Nations, Israel accepted the call for a cease-fire, provided the Arabs complied. Jordan announced that she would accept and ordered her troops to fire only in self-defense. But Baghdad declared that Iraq had refused. There were indications that Syria, Algeria and Kuwait were also opposed.  
In Cairo, an Egyptian official said the United Arab Republic would fight on.  
In Moscow, the Soviet Union threatened to break diplomatic relations with Israel if she did not observe the cease-fire.  
In Paris, the French proposed an international agreement for free passage in the Gulf of Aqaba similar to the one governing the Dardanelles in Turkey.  
In Washington, President Johnson promised to seek a settlement that would assure lasting peace in the Mideast, before they aroused more turmoil in the Arab world and diminished the chances for a settlement.

### Israelis Weep and Pray Beside the Wailing Wall

By TERENCE SMITH  
Special to The New York Times  
JERUSALEM, June 7.—Israeli troops wept and prayed today at the foot of the Wailing Wall—the last remnant of Solomon's Second Temple and the object of pilgrimage by Jews through the centuries.  
In bath-dress and still carrying their weapons they gathered at the base of the sand-colored wall and sang Hallel, a series of prayers reserved for occasions of great joy.  
They were repeating a tradition that goes back 2,000 years, but has been denied Israeli Jews since 1948, when the first of three wars with the Arabs ended in this area.  
The wall is all that remains of the Second Temple, built in the 10th century before Christ and destroyed by the Romans in A. D. 70.  
The Israelis trembling with emotion, bowed vigorously from the waist as they chanted psalms in a lusty chorus. Most had submachine guns slung over their shoulders and several held baqqalas, as they prayed against Israeli troops from secondary positions.  
Another statement of the High Command, broadcast four hours later by the Cairo radio, said Israeli troops at Sharm el Sheik, guarding the entrance to the Gulf of Aqaba, had joined other Egyptian forces "now concentrated in the Sinai Peninsula."  
There was no elaboration, but the communiqué, broadcast about 5:30 P. M. appeared to confirm Israeli reports that the Egyptians had been forced to retreat from Sharm el Sheik.  
At night, the High Command reported that Israeli paratroops had dropped over the "second-line Egyptian front" but had Israel did alone," he declared.  
The general then turned over the communiqué also said the briefing to Brig. Mordechai Israel had tried another drop. The commander of the air at Sharm el Sheik after the force, who announced 441 Arab troops had been captured.

### AQABA GULF OPEN

### Dayan Asserts Israel Does Not Intend to Capture the Canal

By THE ASSOCIATED PRESS  
TEL AVIV, June 7.—Israel proclaimed victory tonight in the Sinai Peninsula campaign against the United Arab Republic. On the eastern front, both the Old City of Jerusalem and Bethlehem were captured from the Jordanians.  
"The Egyptians are defeated," said Maj. Gen. Itzhak Rabin, the Israeli Chief of Staff. "All their efforts are aimed at withdrawing behind the Suez Canal, and we are taking care of that. The whole area is in our hands. The main effort of the Egyptians is to save themselves."  
Israel Losses "Not Great"  
Describing the developments through the third day of this Sinai Arab-Israeli war in 19 years, General Rabin made these claims:  
"Sinai, the Egyptian territory between Israel's Negev Desert and the Suez Canal, is taken."  
"Most of the Jordanian territory on the west bank of the Jordan River, including Jericho, is in Israeli hands, and most of Jordan's army has been captured."  
"Relative to what was done, the number of Israeli casualties was not great."  
The Israelis were reported to have swept to the Suez Canal. (An Israeli delegation source at the United Nations said Israel's troops had seized that part of the canal city of Iamania that is on the eastern side of the waterway. But this was denied by an army source in Tel Aviv, who said, according to Reuters, that the Israelis had not taken any point along the canal.)  
[Maj. Gen. Moshe Dayan, the Israeli Defense Minister, declared that there was "no intention" of taking the canal, United Press International reported.]  
"Never to Depart"  
After the fall of the Old City of Jerusalem, Defense Minister Moshe Dayan said there that the Israelis had reunited their capital and would never "depart from it again."  
He reported that paratroops aided by naval units had captured Sharm el Sheik, commanding the entrance to the Gulf of Aqaba, and said the blockade that the Egyptians had mounted from that position had been broken.  
The Strait of Tiran is now open," General Rabin said. Israel's chief of staff said his men had taken on the United Egyptians had been forced to retreat from Sharm el Sheik and said the forces and overrun their armor reported that Israeli paratroops had dropped over the "second-line Egyptian front" but had Israel did alone," he declared.  
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### Bryant's Work Continued

Both projects reflect Mr. Johnson's continuing determination to build domestic as well as foreign bridges by working to sort out the tangled Federal-State relations that have been increasingly complicated by the administration of the Great Society programs.

### U.S. VOWS TO SEEK A DURABLE PEACE

Johnston Recalls Pledging for New Mideast Binding Unit —'Real Chance' Is Seen  
By MAX FRANKEL  
Special to The New York Times  
WASHINGTON, June 7.— President Johnson pledged today to do his best to help translate the new Middle Eastern settlement between Israel and her Arab neighbors.  
Apparently hoping to exploit Israel's lightning military success—which has surprised but not depressed the White House—Mr. Johnson ordered the drafting of special policies and a "new peace" and set up new machinery to deal with the situation.  
The President said that the United States, which has worked hard to avoid a war, in Jordan and Israel and 11 P. M. in the United Arab Republic and Syria.  
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Today's resolution demanded that the combatants "cease fire and all military activities on 7 June 1967 by 2000 hours Greenwich mean time." The resolution was adopted less than an hour before this time, when the United States, which has worked hard to avoid a war, in Jordan and Israel and 11 P. M. in the United Arab Republic and Syria.  
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### CAIRO ANNOUNCES A SINAI PULLBACK

Blames Foreign Aid to Foe, but Says Troops Fight On in Secondary Positions  
By ERIC PACE  
Special to The New York Times  
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Another statement of the High Command, broadcast four hours later by the Cairo radio, said Israeli troops at Sharm el Sheik, guarding the entrance to the Gulf of Aqaba, had joined other Egyptian forces "now concentrated in the Sinai Peninsula."  
There was no elaboration, but the communiqué, broadcast about 5:30 P. M. appeared to confirm Israeli reports that the Egyptians had been forced to retreat from Sharm el Sheik.  
At night, the High Command reported that Israeli paratroops had dropped over the "second-line Egyptian front" but had Israel did alone," he declared.  
The general then turned over the communiqué also said the briefing to Brig. Mordechai Israel had tried another drop. The commander of the air at Sharm el Sheik after the force, who announced 441 Arab troops had been captured.

### CONFEREES BLOCK A DRAFT LOTTERY

Compromise Bill Continues Deferment of Students  
By United Press International  
WASHINGTON, June 7.— Senate and House negotiators reached agreement today on new military draft bill that rules out for the present any lottery-like random selection system to determine the order of induction.  
The bill was a compromise of differing bills that the Senate and House had passed. It would guarantee the continuance of educational deferments for college undergraduates and students enrolled in apprentice and job training programs.  
Senator Richard B. Russell, Democrat of Georgia, who is chairman of the Senate conferees, said the Senate might act on the four-year draft extension bill tomorrow. House action must await approval by the Senate.  
Congressional action will clear the way for President Johnson, under current discretionary powers, to reverse the order of induction and take 18-year-olds first from the Selective Training and Service Act.

### Pentagon Believes Israeli Jets Struck From Sea, Eluded Radar

By WILLIAM BECHTOLD  
Special to The New York Times  
WASHINGTON, June 7.—At least a part of the Israeli Air Force that caught large numbers of Egyptian aircraft on the ground in the early hours of the war may have slipped through gaps in the United Arab Republic's radar net by Israeli planes returned to their bases by way of the sea," one ranking officer said, "and we day by day by Pentagon analysts. If assume they may have approached from the seaward, it would help to explain how Israeli pilots were able to surprise so many Egyptian jets before they could get into the air.  
It might also serve to provide part of the explanation behind constant Arab assertions that Israel-Backed American States and British jets participated in the raid.

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### Dorothy Parker, 73, Literary Wit, Dies

By ALDEN WHITMAN  
Dorothy Parker, the sardonic humorist who parodied her wit in conversation, short stories, verse and criticism, died of a heart attack yesterday afternoon in her suite at the Volney Hotel, 23 East 74th Street. She was 73 years old and had been in frail health in recent years.  
In print and in person, Miss Parker sparkled with a word or a phrase, for she honed her humor to its most economical size. Her rapier wit, much of it spontaneous, gained its early renown from her membership in the Algonquin Round Table, an informal luncheon club at the Algonquin Hotel in the nineteen-twenties, where some of her best-known work was done.

### CONQUEST IN THE MIDEAST: Israeli troops took Sharm el Sheik (1), drove on to the Suez Canal (2) and captured the Old City in Jerusalem (3). Photo was taken in September, 1966, during the flight of Gamal el Nasser.



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EGYPT AND SYRIA AGREE TO U.N. CEASE-FIRE; ISRAEL REPORTS TROOPS REACH SUEZ CANAL; JOHNSON, KOSYGIN USED HOT LINE IN CRISIS

SENATE APPROVES A TIGHTENED RULE ON REDISTRICTING

33 States Ordered to Bring Population Variant Down to 10% by 1968 Election

By JAMES F. CLARIFY Special to The New York Times WASHINGTON, June 8—The Senate approved today a bill requiring that by the 1968 election no state have a population variance of more than 10 percent between its largest and smallest Congressional districts.

The approval, which came in a surprise vote of 57 to 25, was a result of a tie vote by Senator Edward M. Kennedy, Democrat of Massachusetts, to amend a measure that would have permitted a variance of 25 percent until the 1972 election.

The Kennedy amendment, which was soundly defeated in committee two weeks ago, is intended, according to the Senator, to make Congressional redistricting conform with the Supreme Court's one-man, one-vote ruling of 1964. The amendment also directed language setting the states power to determine when the compactness of a district was "practicable."

An Altered Version The measure, before it was amended today, was an altered version of a bill already passed by the House. The House bill provided for a population variance of 30 percent, and was amended by the Senate Judiciary Committee to cover four additional states.

The version passed today, which now goes to a Senate-House conference, would apply to 28 states having variances of more than 10 percent. Nine of these states, all under Federal court orders to redistrict, the 17 states not covered by today's Senate action either elect Representatives at large or have variances lower than 10 percent.

Mr. Kennedy's proposal was approved, first in a crucial 54-to-49 vote as an amendment, then in the final vote on the bill as amended, 57 to 25.

"We knew it would be close."

Continued on Page 20, Column 1

Arms Cost Stress Scored by Rickover

By EVERETT CLARK Special to The New York Times WASHINGTON, June 8—Vice Adm. Hyman G. Rickover has denounced the cost-effectiveness approach to weapons development as an "arm" a "new religion" and a "fog bomb" that is keeping the nation from gaining technology that would save lives.

In Congressional testimony released today, the head of the nuclear-powered ship program attacked present management techniques in the Pentagon.

By Presidential order, many of these techniques, including the mathematical analysis of cost vs. effectiveness, are now being spread throughout the executive branch of the Government.

Continued on Page 2, Column 2

JURY FINDS LAXTY IN BUILDINGS UNIT

Graft, Shirking and Lack of Personnel Training Are Cited—Moerdler Agrees

By JACK BOTH A New York County grand jury criticized yesterday long-standing conditions in the Buildings Department that it said had resulted in corruption among housing inspectors and landlords.

The jury also said the situation permitted some inspectors and their supervisors to quit work as early as 10:30 A.M. and go to bars and racetracks for the rest of the day.

The jury, in a presentment handed up to Supreme Court Justice Mitchell D. Schwab, charged that the department suffered from lack of financial and manpower resources.

It asserted that inspectors were not properly trained for their jobs, that they were unaware of their department's rules and regulations, that there was duplication in inspections, that electronic processing equipment was failing to do its job and that unauthorized persons had access to file rooms and private departmental offices.

The Buildings Commissioner, continued on Page 31, Column 1

ALL SINAI IS HELD

U.A.R. Loses 50 Tanks in Actions Termed Fiercest of War

By BRYAN TEL AVIV, Friday, June 8—Israeli troops have reached the bank of the Suez Canal and have taken control of the entire Sinai Peninsula, the Israeli radio reported this morning.

The radio broadcast the text of a message from the commander in the southern front, to the Chief of Staff, Gen. Yitzhak Rabin. The message said:

"Happy to inform you that our forces are stationed on the bank of the Suez Canal and the Red Sea. The Sinai Peninsula is in our hands. Greetings to you and to the whole defense forces of Israel."

Battle reports yesterday indicated that the remnants of two Egyptian armored divisions and four infantry divisions were trapped in the western part of that Sinai Desert.

50 Tanks Reported Wrecked

The news of Cairo's acceptance of the United Nations cease-fire coincided with an announcement by an Israeli spokesman that three battles in the desert yesterday had been the fiercest in this war.

The Israelis said they had shot down eight Egyptian planes and destroyed at least 50 Egyptian tanks during the fighting.

Other tanks were wrecked and left on the road to Qimban, about 30 miles north of Ismailia, about midway along the 100-mile Suez Canal.

Among the Egyptian planes downed were a Soviet-made Ilyushin bomber and several Soviet-built Sukhoi's. Israeli planes also struck Soviet-made missiles in the Suez Canal some doing daylight raids, the spokesman added.

Despite the continuation of heavy fighting, the Israeli spokesman said that all escape routes for Egyptian armored units had been closed.

He added that Israeli forces had captured oilfields at Ras Badra, south of the port of Sidiq on the western coast of the Sinai Peninsula. Israeli soldiers said the wells were a few miles away.

Continued on Page 17, Column 2



AFTER THE BATTLE: Egyptian prisoners, press on the sand, their hands behind their heads, are guarded in a camp composed by Israeli troops at El Arish in the southern Sinai Peninsula. El Arish was taken by Israel Tuesday.

EGYPTIANS TOLD OF TRUCE DECISION

Cairo Broadcast in Terse—Syrians Also Announce Approval of Cease-Fire

By ERIC PACE Special to The New York Times CAIRO, Friday, June 8—The Government told the Egyptian people this morning that it had conditionally accepted a cease-fire in the war with Israel.

There was no immediate popular reaction because the Cairo radio waited until early morning before announcing, more than three hours after the fact, that the United Arab Republic had told Secretary General Thant of the United Nations that it would agree to a truce if Israel did so.

The Damascus radio announced that Syria, too, had accepted the cease-fire. Reuters reported, Page 17.]

Cairo was blacked out as protection against possible Israeli air raids when the news came, but nocturnal strikers reported that policemen were already taking down at least some of the anti-Israeli banners that have festooned the city for the last few weeks.

An early edition of a popular Cairo newspaper, Al Akhbar, put the news on the front page but made no comment. There was also no elaboration from the radio, which broadcast a military communiqué saying that the battle against Israel was continuing at all points along the Egyptian front.

The terse announcement of the cease-fire contrasted with continued on Page 17, Column 2

Major Mideast Developments

In the Capitals The United Arab Republic accepted a United Nations cease-fire. Israel had previously agreed to stop hostilities if her enemies were willing to go along.

In Damascus, after a series of militant vows to fight on, the Syrians announced that they would also accept the cease-fire.

President Johnson welcomed the cease-fire agreement and urged prompt action to solve the "many more fundamental" questions in the Middle East.

An emergency declaration on oil was being considered by the Johnson Administration after major oil companies reported that a worldwide transportation problem had resulted from the war.

The hot line between Washington and Moscow was used this week for the first time during a crisis.

On the Battlefield Before the cease-fire went into effect, Israeli planes and torpedo boats mistakenly attacked a United States communications ship about 15 miles off Sinai. The Pentagon reported that 10 Americans had been killed and 100 wounded. Israel sent an apology.

Israel reported that her troops had reached the bank of the Suez Canal and that the entire Sinai Peninsula was under her control. Earlier Israel reported three fierce desert battles in which at least 50 Egyptian tanks had been destroyed.

The United Arab Republic announced that its air force had inflicted heavy damage on Israeli armored columns trying to advance westward from El Arish in the Sinai Peninsula.

At the Strait of Tiran, a Soviet freighter bound for the Jordanian port of Aqaba was the first ship to pass since Israel declared the waterway open to shipping on Wednesday. Two Israeli ships prepared to follow.

JOHNSON PLEASSED BY GAINS ON TRUCE

Looks to a Stable Peace—White House Discloses Use of the Hot Line

Texts of the Mansafid letter and Johnson reply, Page 18

By MAX FRANKEL Special to The New York Times WASHINGTON, June 8—President Johnson welcomed spreading acceptance of a cease-fire agreement in the Middle East today, but urged all parties to move promptly toward the "many more fundamental questions" pressing on a stable peace.

While thus pressing for more than merely another truce, the White House also disclosed that its hot-line connection with Moscow had been used for the first time this week in an international crisis.

The United States used the teletype link this morning when it heard of an attack on an American communications ship off the Sinai Peninsula. At the time, the source of the attack was not known.

The Soviet Government, whose warships have been observing the movements of the United States Sixth Fleet in the eastern Mediterranean, was advised that the carrier-based American planes were scrambling into action for the sole purpose of assisting the distressed vessel.

It was later learned that Israeli forces had attacked the American ship in error.

The announcement of quick action to prevent misunderstanding was not known.

Continued on Page 18, Column 1

A SHIFT BY CAIRO

Thant Notices Council in Middle of Debate on Resolutions

Excerpts from the U.N. debate are printed on Page 10.

By DREW MIDDLETON Special to The New York Times UNITED NATIONS, N. Y., June 8—The United Arab Republic, the leader of the anti-Israel coalition, today accepted the Security Council's demand for a cease-fire in the Middle East provided Israel did the same.

Yesterday, the delegate of Israel said his country accepted the cease-fire provided Israel's force agreed to it. Reports here yesterday indicated rejection by Cairo.

Syria gave notice tonight that she would also comply, informing the Secretary General after the Security Council recessed.

This afternoon, in his dry, precise voice, Secretary General Thant read to the Council a brief letter from Mohamed Abdel Kady, the Egyptian delegate, disclosing that President Gamal Abdel Nasser's Government had "decided to accept the cease-fire" called for in the two Council resolutions "on the condition that the other party ceases fire."

His Scrape Long Speech Mr. el-Kady wrote the letter after a long 40-minute conversation with Cairo shortly before the Council meeting began. After the call, he scrapped a 20-page speech he had prepared to read and wrote the note to Mr. Thant.

The Israeli Foreign Minister, Abba Eban, hailed the "immediate prospect" of a cease-fire as "a notable step" and called for other Arab governments to follow the Egyptian lead.

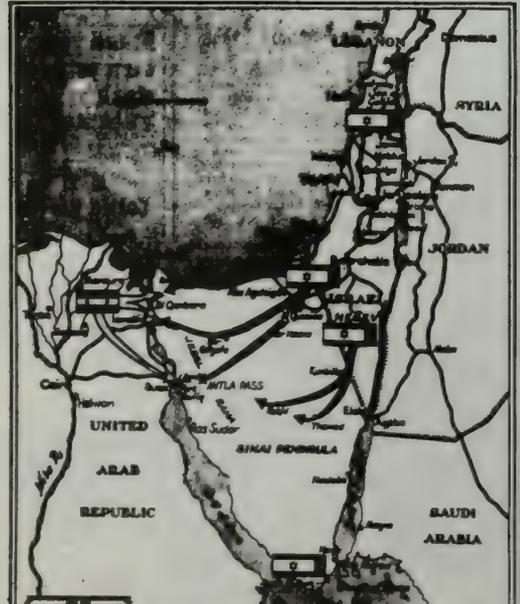
Cairo's acceptance of the Council resolutions adopted unanimously on Tuesday and Wednesday raised rather than lowered the heat of the debate between the United States and the Soviet Union over the resolutions each submitted to the Council.

Arthur J. Goldberg, the United States delegate, saying he hoped for a peace "stable and just to all concerned," submitted a draft of a resolution calling for the "withdrawal and disengagement of armed personnel" from the Sinai Peninsula.

The "maintenance of vital international rights" and the establishment of a durable peace in the area.

The Administration was said to be pleased.

Continued on Page 17, Column 1



CELEBRATING OFFENSIVE: Israeli thrust westward across northern Sinai (1) to the Suez Canal after sharp fighting at Bir Gifgafa and Mitla Pass, and routed Egyptians at Nakhi and Thamed in drive farther south (2). Soviet ship passed through Strait of Tiran (3), now under Israeli control. Mistaken Israeli attack on U.S. ship in Mediterranean (4) killed 10 men. Israelis held west bank of the River Jordan as far north as Jenin (5).

DONATIONS POUR IN FOR ISRAELI FUND

Many Give All They Have—Some Gifts in Millions

By M. S. HANDLER "You have got it all now," said a brief letter containing a check for \$35,000.

The message was from a professor at the Jewish Theological Seminary who said he had gladly stripped himself of his worldly goods and sent the proceeds to the United Jewish Appeal for the Israeli Emergency Fund.

The owner of two gas stations arrived at the appeal's offices and turned over the deeds to the stations as his contribution to the multi-million fund drive.

Other Jews walked in with the cash-surrender values of their life insurance policies. Still others, deeply moved by the Arab-Israeli war, sold real estate and securities and sent the money to the fund's headquarters, on the Avenue of the Americas at 51st street.

These were some examples of the drama being played out in the Jewish communities across the United States. U.J.A. officials said yesterday.

The contributions, appeal of continued on Page 9, Column 4

ISRAEL, IN ERROR, ATTACKS U.S. SHIP

10 Navy Men Die, 100 Hurt in Raids North of Sinai

By WILLIAM BEECHER Special to The New York Times WASHINGTON, June 8—An American naval vessel was mistakenly attacked by Israeli planes and torpedo boats today in international waters, about 15 miles north of the Sinai Peninsula. Reports tonight listed the toll as 10 dead and 100 wounded. Twenty of the wounded were hurt critically.

The vessel, the Liberty, was on a peaceful, though war-related mission. Pentagon sources said she had been dispatched from Spain to the war zone to provide additional communications to facilitate the evacuation of American citizens from the Middle East and North Africa.

Pentagon officials said it was too early to tell whether identification would be asked from Israel for the loss of life and the damage to the Navy ship.

President Johnson, in a letter to the Senate majority leader, said the Soviet ship, while following the carrier

Continued on Page 19, Column 1

Russians Continue To Harass 6th Fleet

ABOARD U.S.S. AMERICA in the Eastern Mediterranean, June 8—Two Soviet warships, a destroyer and a small, highly maneuverable patrol craft, moved into the formation of this Sixth Fleet carrier task force this morning and began systematically harassing the American ship.

The harassment was undertaken despite a warning, another Soviet destroyer yesterday from Vice Adm. William J. Martin, the Sixth Fleet commander. Admiral Martin warned the Soviet vessel to withdraw from the area of the American formation. He said the Soviet ship, while following the carrier

Continued on Page 18, Column 1

SOVIET SHIP SAILS INTO AQABA GULF

Passage is First Since Israel Lifted Arab Blockade

By BRYAN ELATHI, Israel, June 8—A Soviet freighter bound for the Jordanian port of Aqaba passed through the Strait of Tiran today, the first ship to do so since Israel declared the passage an international waterway yesterday.

Two outgoing Israeli freighters were preparing to be the first Israeli ships to pass through the strait since the Egyptians blockaded the Gulf of Aqaba on May 23.

A report from Sharm el Sheik, which dominates the strait, discontinued on Page 17, Column 7

NEWS INDEX table with columns for Page, Section, and Page.



BEFORE JUDGE'S SLAYING: James D. McClain, convict holding guns against Superior Court Judge Harold J. Haley, his hostage, in San Rafael, Calif. A sawed-off shotgun was fastened to a loop of adhesive tape around the judge's neck. Both men were killed.

### NIXON AIDES ISSUE 'INFLATION ALERT' CITING PRICE RISES

But the Economic Advisers Avoid Placing Any Blame on Industry or Labor

By EDWIN L. DALE Jr. Special to The New York Times  
WASHINGTON, Aug. 7—The Nixon Administration's first "inflation alert," issued today, identified several recent price increases, some accompanied by large wage increases, that it said had been important in raising the price level. It pointed no finger of blame, however. The report attributed the rise in prices this year to a wide variety of causes. Only some of the causes were associated with "concentrated" industries, those dominated by a few large corporations, and with wage increases won by unions. The basic conclusion of the report was that inflation in the United States always eventually responds to Government policies curbing total spending in the economy. But the longer the duration of the inflation, the slower the response, the report found.

**Increases Detailed**  
Solely because they were important recently, the report discussed in detail price increases for coal and electric power, rubber, cigarettes and trucking. There was no effort to say whether wage bargains won by unions, or price increases made by the industries involved, were "justified," as was done in the Kennedy and Johnson Administrations.

For 1970 to date, the report mentioned price advances in a variety of sectors of the economy, all different in their causes—steel and construction, medical care and mortgage interest rates, copper and New York City subway fares.

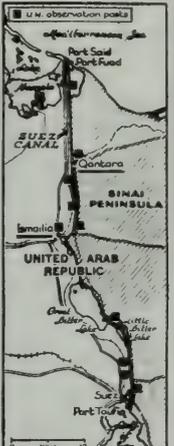
**Smaller Union Role**  
It also pointed out that only 7 per cent of the labor force would have its wages determined by union negotiations this year, although it noted that wage increases in the settlements negotiated so far "have not slowed down."

The most dramatic single price increase identified in the report was that for coal, up 35 per cent in the last year. The cause was a rapid rise in demand, not higher wages, the report found.

So far, electric power rates for consumers have been slow to rise despite the coal price increase.

Continued on Page 24, Column 3

## CEASE-FIRE IN EFFECT ALONG SUEZ; ISRAEL AND EGYPT TO POLICE ZONE; INITIAL TALKS BEGINNING AT U. N.



MIDDLE EAST TRUCE: U.N. aides are to help police it from posts shown in map at left, with command centers at Ismailia and Qantara. Dotted lines on other map indicate truce zone. U.S. sees truce applying also in area of Jordan (1), Syria (2) and Lebanon (3).



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### RATE OF JOBLESS AGAIN RISES TO 5 1/2%

Unemployment Among Men in 20-24 Age Group Shows Especially Big Increase

By ELLEN SHANAHAN Special to The New York Times  
WASHINGTON, Aug. 7—The nation's unemployment rate rose in July, again touching the 5 1/2 per cent mark, which it had also reached in May.

The Labor Department's monthly report on employment and unemployment, made public today, showed that the rise in unemployment had come about both because there were fewer jobs in most areas of the economy and because there were more job-seekers.

There was a particularly large increase in unemployment among young men in the 20-24 age group. This appeared to indicate, according to Department experts, that discharged servicemen were having a hard time finding jobs.

The experts said that while they were not sure how many of the unemployed men in this age group were veterans, the fact that any were reported in the statistics as "re-entering the work force" rather than "first-time job-seekers," indicated that many probably were veterans.

The number of men in the 20-24 age group who were looking for work in July and were unable to find it rose to 528,000 from the June level of 515,000. The unemployment rate for this group was up from 7.2 per cent in June to 9.1 per cent in July.

The other category that expanded in July was the 16-19 age group. The unemployment rate for this group was up from 7.2 per cent in June to 9.1 per cent in July.

Continued on Page 10, Column 1

### SUBWAY WORKERS Judge and 3 Slain on Coast QUESTION SAFETY As Convicts Hold Up Court

Supervisors Predict More Serious Mishaps Because of Personnel Shortages

By FRANCIS X. CLINES  
The Subway Supervisors Association said yesterday that additional serious accidents were likely on the lines because of a shortage of experienced personnel and an alleged de-emphasis of equipment maintenance by transit officials.

The association's counsel, Moss K. Schenck, said that past warnings to this effect had been ignored by transit officials and that the system, which he described as "basically sound," had deteriorated rapidly in the last two years.

As evidence of this, Mr. Schenck offered copies of Transit Authority data indicating a drop in on-time performance in recent years and listing what he termed a "typically poor day of 38 trains abandoned in their runs, 185 others canceled and 953 seriously late of a total of 8,109 scheduled runs."

**Personnel Problems**  
The personnel problems, according to Mr. Schenck, include large-scale retirements of recent years, which transit officials concede have been troublesome, and a consequent lowering of the standards of employment standards.

The supervisors' group which say, it represents most of the system's 3,000 dispatchers, yardmasters, foremen, stationmasters and other supervisors, echoed recent criticism of subway management that was prompted by a rash of subway accidents.

Continued on Page 24, Column 4

### Judge and 3 Slain on Coast As Convicts Hold Up Court

By THE ASSOCIATED PRESS  
SAN RAFAEL, Calif., Aug. 7—An armed man entered a courtroom today and touched off a judge's head, forced deputy gun battle that took the lives of three men, including a judge, the intruder and two self and Magese, who was on convicts he was trying to free. The witness stand. He then

The intruder and the convicts Magese to the corridor to hold the Superior Court at bay. Christmas, who was waiting for 10 minutes but were shot to death as they fled in a small van carrying the judge and courtroom and alerted San three women jurors as hostages. Quentin Prison guards and

Those killed were Judge Har Sheriff's deputies. Sheriff's deputies. Sheriff's deputies. Sheriff's deputies.

McClain got on a telephone. William Arthur Christmas, 27, and the armed intruder, who was tentatively identified as Jonathan P. Jackson, 17.

**Others Are Wounded**  
Deputy District Attorney Gary Thomas was seriously wounded in the back. Also seriously wounded was another convict, witness, Ruchell Magee. A juror, Maria Graham, suffered an arm wound and three other persons were less seriously injured.

McClain, who was serving five years to life for burglary in Solano County, was on trial in the stabbing of a San Quentin Prison guard in 1969. McClain and the convict witnesses had been transferred this morning from San Quentin about five miles away, to the Marin County Hall of Justice.

Lieut. Thomas A. Lightfoot of the Sheriff's office said that about 11 A.M., a slender man entered the second-floor courtroom where the trial was in progress.

Opening a flight bag containing pistols and road flares taped together to look like dynamite, he tossed a pistol to McClain and covered the crowd with a carbine that he had concealed under his coat.

"This is it," the intruder

Continued on Page 24, Column 3

### Burger Finds Courts Imperiled By Breaches of Civility at Trials

By FRED P. GRAHAM Special to The New York Times  
ST. LOUIS, Aug. 7—The Chief Justice of the United States today urged the courts to adopt measures to look like dynamite the series of recommendations for administering criminal justice that have been worked out by the ABA during a year-long study that is in its final stages.

Specifically, he said, they should adopt the ABA's recommendations that attempt to set out the limits to which lawyers can properly go in representing their clients. These rules, including one that forbids opposing counsel to address each other directly during a trial, are being considered by the Supreme Court.

Mr. Burger stressed that theme that he has repeated repeatedly during his judicial career.

Continued on Page 34, Column 5

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Continued on Page 34, Column 5

### Texas Sued by U.S. On Desegregation

By WILLIAM ROBBINS Special to The New York Times  
WASHINGTON, Aug. 7—The Justice Department filed suits today against the State of Texas and 26 school districts, seeking to compel desegregation for the coming school year in the last large group of holdouts not already under litigation.

The suits, announced tonight by Attorney General John N. Mitchell, named as defendants the Texas Education Agency and the State Commissioner of Education, J. W. Edgar, as well as the 26 districts. They were filed in Federal District Court in Dallas, Houston, Austin and Tyler.

The complaints charged that 16 school districts had continued to operate dual school systems with both student and

Continued on Page 8, Column 5

### Jarring Mission Is Reactivated For Middle East Peace Talks

By SAM POPE BREWER Special to The New York Times  
UNITED NATIONS, N. Y., Aug. 7—Secretary General Jarring announced today that the Jarring mission for peace in the Middle East "is now reactivated."

In a report to the Security Council, Mr. Jarring said that Dr. Gunnar V. Jarring, his personal representative, was "already intensively at work in this new stage of his peace effort."

Dr. Jarring has been holding consultations with the heads of the three delegations directly concerned—the United Arab Republic, Jordan and Israel—with United States and Soviet representatives and with high Secretariat officials.

Continued on Page 2, Column 1

### Mrs. Meir Voices Hope; U.A.R. Notes Assurances

She Looks to Other Fronts By PETER GROSE Special to The New York Times  
JERUSALEM, Aug. 7—Premier Golda Meir expressed today hope tonight that the cease-fire along the Suez Canal. It linked the public would spread to other fighting fronts and that of a truce would have no limit in time.

Her statement came in a message she read on national television in which she informed Israel of the cease-fire agreement.

The Premier's announcement came after a full day of consultations between the United States and Israel, according to Israeli sources, to work out the terms of the truce and methods of supervision.

None of the arrangements for policing the truce were announced here, Israeli sources indicated their belief, however, that each country's "national means," presumably widespread aerial photoreconnaissance without any crossing of the canal line, would be satisfactory assurance against military build-ups. Mrs. Meir read

Continued on Page 2, Column 6

### Egypt Emphasizes Security

By RAYMOND H. ANDERSON Special to The New York Times  
CAIRO, Aug. 7—The United Arab Republic agreed today to hope tonight that the cease-fire along the Suez Canal. It linked the public would spread to other fighting fronts and that of a truce would have no limit in time.

In a statement, the Foreign Ministry said that Cairo's acceptance of the cease-fire rested on assurances of security for Egypt's Suez Canal front and other Arab fronts.

The reinstatement of the 1967 cease-fire, the Foreign Ministry added, opens the way to a resumption of the mission of Dr. Gunnar V. Jarring, the special United Nations representative for the Middle East, to seek implementation of the Security Council resolution of Nov. 22, 1967.

In the past, President Gamal Abdel Nasser has repeatedly rebuffed appeals by the United States and other Western powers for a return to the 1967 cease-fire agreement, asserting that a cessation of shooting would be a "surrender" to Israeli occupation of the Sinai.

Continued on Page 3, Column 1

### TRUCE OF 90 DAYS

U.S. Acclaims Action —Diplomats Stress Problems Ahead

Texts of related statements will be found on Page 2.

By HEDRICK SMITH Special to The New York Times  
WASHINGTON, Aug. 7—A cease-fire went into effect tonight on the Egyptian-Israeli front along the Suez Canal, and the preliminary phase of a new round of negotiations on peace in the Middle East was underway at the United Nations.

Fighting stopped on this front, where there have been frequent air and ground battles ever since the six-day war of June 1967, when the Israelis occupied all of the Sinai Peninsula to the eastern shore of the canal. In recent months the fighting has been almost continuous.

Today's cease-fire breakthrough was hailed by President Nixon, Secretary of State William P. Rogers and Secretary General Thant of the United Nations as an important step in the drive for a "just and lasting" peace between the Arabs and Israelis.

**Diplomats Are Cautious**  
At the same time, diplomats cautioned that major differences on the provisions of a peace settlement still divided the Israelis and Arabs, meaning that difficult negotiations lay ahead.

Mr. Rogers, who originally put forward the cease-fire proposal on June 19, was the first to announce that it had been accepted by Israel and the United Arab Republic and would take effect at midnight Israel time (1 A.M. Saturday in Cairo and 8 P.M. Friday in New York). The 90-day cease-fire is to run until the evening of Nov. 5 in the United States. American officials hope it will lead to a permanent cease-fire.

**U.N. Observers to Assist**  
On the Suez front, Israel and Egypt will police each other's observations of a strict standstill that rules out military build-ups or offensive action within a zone at least 32 miles wide on each side of the canal.

Informed sources said that each side would conduct aerial reconnaissance of the other's positions without actually crossing the canal or flying over the other side's lines. About 100 United Nations observers on the ground will assist in policing the cease-fire.

The depth of the cease-fire zones was described as sufficient to assure Israel that neither Egypt nor the Soviet Union would expand military positions—especially the Soviet SAM-2 and SAM-3 antiaircraft missile sites—into the 32-mile zone.

Continued on Page 2, Column 1

### Cuba and Chileans Will Exchange TV

Special to The New York Times  
MIAMI, Aug. 7—Cuba and Chile have signed an agreement to exchange television programs was described as sufficient to assure Israel that neither Egypt nor the Soviet Union would expand military positions—especially the Soviet SAM-2 and SAM-3 antiaircraft missile sites—into the 32-mile zone.

The accord provides for an exchange of news programs between the Cuban Broadcasting Institute and the television channel of the Catholic University of Chile.

An announcement on the Havana radio described Chilean television executives who signed the agreement in Havana as representatives of "Chile." It said that television

Continued on Page 8, Column 4

NEWS INDEX table with columns for Page and Section

NASSER DIES OF HEART ATTACK; BLOW TO PEACE EFFORTS SEEN; NIXON CANCELS FLEET EXERCISE



VATICAN CITY: President Nixon with Pope Paul VI during special audience yesterday. Later, he flew by helicopter to U.S.S. Saratoga, with Sixth Fleet in the Mediterranean.

A GESTURE BY U.S. President Terms Loss Tragic—He Joins Fleet Off Italy

By Reuters
ABOARD U.S.S. SARATOGA, in the Mediterranean, Tuesday, Sept. 29—President Nixon last night ordered cancellation of today's exercises of the United States Sixth Fleet in the Mediterranean because of the death of President Gamal Abdel Nasser of Egypt.



President Gamal Abdel Nasser bidding good-by to King Hussein of Jordan after meeting in Cairo yesterday. From ceremony, he returned home where he died of heart attack.

ARAB-WORLD HERO Vice President Sadat Takes Over as the Interim Leader

Obituary article will be found on Page 16.
By RAYMOND H. ANDERSON
Special to The New York Times
CAIRO, Tuesday, Sept. 29—President Gamal Abdel Nasser, leader of Egypt for 18 years and hero of much of the Arab world, died here yesterday.

50,000 FLEE BLAZE IN SAN DIEGO AREA

Brush Fire, 30 Miles Long, Is California's Biggest Yet—5 Die in Copter Crash

LOS ANGELES, Sept. 28—The largest brush fire in California history raged today through mountain canyons near the Mexican border, driving thousands of persons from their homes as the flames advanced.

Intrepid Wins Series, 4-1, And Keeps America's Cup

By STEVE CADY
Special to The New York Times
NEWPORT, R.I., Sept. 28—The longest series in 100 years of America's Cup challenges came to a desperately dramatic close today with Intrepid coming off a 4-1 conquest of Gretel.

U.S. Officials See Period Of Instability in Mideast

By TERENCE SMITH
Special to The New York Times
WASHINGTON, Sept. 28—U.S. officials, startled by the death of Gamal Abdel Nasser, tended to view today's events as a blow to peace-making efforts in the Middle East.

Arab Truce Observers Arrive In Generally Peaceful Amman

By ERIC PACE
Special to The New York Times
AMMAN, Jordan, Sept. 28—One hundred foreign Arab observers arrived here today to observe the peace-keeping operation teams that will be deployed in Amman under the agreement reached yesterday.

THE ARAB WORLD IS GRIEF-STRIKEN

Moslems Fire Rifles Into Air as Sign of Mourning—Koran Read on Radio

By JOHN L. REES
Special to The New York Times
BEIRUT, Lebanon, Sept. 28—The Arab world went into mourning tonight over the loss of its major international figure Arab distress was heightened by the fear that instability would increase in the area and diminish the already slender prospect of peace.

Malpractice Suits Reported Soaring

By LAWRENCE B. ALTMAN
Witnesses at a State public hearing testified yesterday that a steep rise in medical malpractice suits was forcing physicians to practice "defensive medicine" shirk hazardous modes of treatment that could be of benefit to patients, and pass along the costs of skyrocketing insurance premiums to patients.

John Dos Passos Is Dead at 74; Acclaimed for 'U.S.A.' Trilogy

Special to The New York Times
BALTIMORE, Sept. 28—John Dos Passos, the novelist of the Post-World War I generation who wrote more than 30 books including the trilogy "U.S.A.," died today in his apartment.

Anti-Arab Jet Plot Laid to Seized Pair

By MORRIS KAPLAN
An Israeli Army veteran and his wife, accused of trying to board a London-bound plane here with a live hand grenade and clothing, were reported yesterday to have planned to hijack an Arab airliner and take it to Israel.

Stresses Role of Fleet

Earlier Mr. Nixon had told the men of the Saratoga that never had American military and diplomatic power been used more effectively than in the latest Middle East crisis.

Fame From Early Books

The life and writings of John Dos Passos were marked by a progression from left to right. "Every day I become more Red," he said in his youth.

Fourth Group of Hostages Here After Seeing President in Rome

By ROBERT D. McFADDEN
Thirty-three travel weary Americans, whose ordinary morning routine they stepped out of, became the focus of international concern during three harrowing weeks while they were hostages in Jordan.

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NEWS INDEX table with columns for Page, Section, and Page.

## 9 ISRAELIS ON OLYMPIC TEAM KILLED WITH 4 ARAB CAPTORS AS POLICE FIGHT BAND THAT DISRUPTED MUNICH GAMES



A copter making a test run before picking up Arabs involved in the attack on Israelis. At rear is the Olympic Tower. Sign in German says, "Olympic Village, Gate 6."

### MRS. MEIR SPEAKS

#### A Hushed Parliament Hears Her Assail 'Lunatic Acts'

By TERENCE SMITH  
Special to The New York Times  
JERUSALEM, Sept. 5—Her voice heavy and trembling with emotion, Premier Golda Meir today denounced "these lunatic acts of terrorism, abduction and blackmail, which tear asunder the web of international life."

Speaking to a hushed and somber parliament before the fate of the Israeli hostages held captive in Munich was known, she said, "It is inconceivable that the Olympic events should continue as long as our citizens are under the threat of being murdered in the Olympic Village."

She called on all the nations participating in the Olympics to do "whatever is necessary" to rescue the nine Israelis taken hostage by Arab guerrillas in an early-morning attack in which two other Israelis were killed.

Official sources in Jerusalem said early Wednesday that the Cabinet would meet later in the morning and that there would be no statement on the deaths of the hostages until then.

#### Cabinet Still Firm

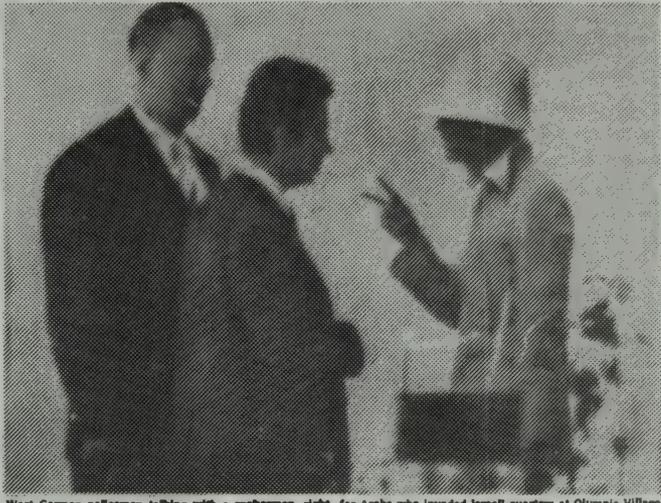
Although she was not explicit, Mrs. Meir left the impression that Israel would continue to refuse the guerrillas' demands for the release of 200 Palestinian commandos held in the country. Cabinet sources said the Government remained committed to its hard-line policy of neither dealing with nor making concessions to the guerrillas.

Most Israelis meditated the news of the bizarre attack on the Israeli athletes, which was first reported here on a radio broadcast at 5 A.M. BST Tuesday, New York time. Although Israeli citizens 1,200 pre-World War II cars, traveling abroad have been at- tacked by Palestinian guerrillas since the Olympics opened, many an unlikely setting.

"The games were going so well," one Jerusalem news dealer said, "and now this."

In parliament, where the members had gathered in an extraordinary session, the attack was the sole topic of conversation. Cabinet Ministers and members of parliament met in the building's modern, man-washed dining room waiting for additional news from Munich. Each hour on the hour, the large room grew silent and the ministers gathered four deep around a radio as the Israeli, radio summarized the developments.

The tension was greatest at



West German policemen talking with a spokesman, right, for Arabs who invaded Israeli quarters at Olympic Village



A West German Army ambulance passing through the heavily guarded gate at the military airfield in Fürstenfeldbruck, near Munich, after the commandos and the hostages landed in three helicopters.

### A 23-HOUR DRAMA

#### 2 Others Are Slain in Their Quarters in Guerrilla Raid

By DAVID BINDER  
Special to The New York Times  
MUNICH, West Germany, Wednesday, Sept. 6—Eleven members of Israel's Olympic team and four Arab terrorists were killed yesterday in a 23-hour drama that began with an invasion of the Olympic Village by the Arabs. It ended in a shootout at a military airport some 15 miles away as the Arabs were preparing to fly to Cairo with their Israeli hostages.

The first two Israelis were killed early yesterday morning when Arab commandos, armed with automatic rifles, broke into the quarters of the Israeli team and seized nine others as hostages. The hostages were killed in the airport shootout between the Arabs and German policemen and soldiers.

The bloodshed brought the suspension of the Olympic Games and there was doubt if they would be resumed. Willi Daume, president of the West German Organizing Committee, announced early today that he would ask the International Olympic Committee to meet tomorrow to decide whether they should continue.

#### Policemen Killed

In addition to the slain Israelis and Arabs, a German policeman was killed and a helicopter pilot was critically wounded. Three Arabs were wounded.

There were some reports that two of the hostages said to have been killed might still be alive. "It is a dim hope," said Dr. Bruno Merk, the Interior Minister of Bavaria, "but I am skeptical on this point."

The bloodbath at the airport that ended at 1 A.M. today, came after long hours of negotiation between German and Arab at the Israeli quarters in the Olympic Village where the Arabs demanded the release of 200 Arab commandos imprisoned in Israel.

Finally the West German armed forces supplied three helicopters to transport the Arabs and their Israeli hostages to the airport at Fürstenfeldbruck. From there all were to be flown to Cairo.

A Boeing 707 provided by the Lufthansa German Airlines was waiting.

Two of the terrorists, carrying their automatic rifles, walked about 170 yards from the helicopters to the plane. And then they started back to pick up the other Arabs and the hostages.

#### Positions Cited

As the Arabs were returning, German sharpshooters reportedly opened fire from the darkness beyond the pools of light at the airport. The Arabs returned fire.

The moment of the entire event was heightened by confusion created in the public mind by contradictory reports from German and Olympic officials were called off in the wake of an attack staged by Arab guerrillas before dawn on the Olympic Village in which nine Israelis were killed and two others taken hostage. The hostages were later killed.

After the attack, Mark Spitz, the American swimmer who won seven gold medals at the Munich Olympics and who is Jewish, flew hurriedly to London on his way back to the United States. There were fears before his departure that he might become a victim of an indefinite word for hours. The announcement of the suspension made by the International Olympic Committee, also announced a memorial service for the victims.

Continued on Page 18, Column 1

### 752 Air-Conditioned Cars Ordered for City Subways

By EDWARD RANZAL  
Mayor Lindsay announced yesterday that 752 new air-conditioned subway cars had been ordered for \$210.3-million. He said the contract was the largest ever signed in the country for the purchase of passenger railroad cars.

### Berrigan and a Nun Get Prison Terms in Letter Smuggling

By JOHN KIFNER  
Special to The New York Times  
HARRISBURG, Pa., Sept. 5—The Rev. Philip F. Berrigan, cleared of charges that he led a plot to kidnap President Nixon's adviser on national security affairs, Henry A. Kissinger—was sentenced in Federal District Court here today to four concurrent two-year terms for smuggling letters out of the Lewisburg Penitentiary.

Sister Elizabeth McAlister, also cleared of the plot charges, was sentenced to one year in jail and three years' probation for smuggling letters.

Moments after the sentences were announced, Government attorneys moved to dismiss the first three substantive counts of their indictment, confirming that the Justice Department would not see a retrial of the controversial "Harrisburg Seven" case.

The Government charged Father Berrigan, Sister Elizabeth, two other Roman Catholic priests, a former priest, a former nun and a Pakistani scholar with conspiracy to kidnap Mr. Kissinger as ransom for a halt to the bombing in Viet-

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### Elizabeth City Hall Under Investigation

By DONALD SULLIVAN  
Special to The New York Times  
TRENTON, Sept. 5—Law enforcement authorities reported here today that the administration of Mayor Thomas J. Dunn of Elizabeth was the target of a Union County grand jury investigation of alleged municipal corruption.

Mayor Dunn, a Democrat running for a third term, said in an interview that he had "no knowledge of any investigation involving me or my administration." But he said he volunteered last spring to go before a Union County grand jury.

According to official sources, the grand jury is investigating charges of payoffs and back-bucks involving city officials. In the other indictment, Mr. Dunn, a Democrat, was charged with

increase officials have already been subpoenaed, as have a number of city records and contracts.

Karl Asch, the county prosecutor, refused to comment on the nature of the reported investigation. He did say his staff had been instructed to seek indictments before the Nov. 7 elections.

Last week two of Mr. Dunn's three major opponents were indicted in separate matters by a Union County grand jury.

Matthew J. Nilson, a Republican freeholder in the county, was indicted on charges of atrocious assault in August in a case involving an alleged ex-fortion.

In the other indictment, Mr. Dunn, a Democrat, was charged with

### PARLEY REJECTS Nixon Tightens Security In U.S. Against 'Outlaws'

By TAD SZULC  
Special to The New York Times  
WASHINGTON, Sept. 5—Secretary of State William P. Rogers issued this statement on "extra security measures" would be taken in the United States: "There are no words which to protect American citizens as can fully express our reaction to today's tragedy at the Olympic Games. I know I speak for all Americans in extending the deepest sympathies of the United States to the victims of this tragedy."

Mr. Nixon, speaking in news conference here rejected today United States-Canadian efforts to negotiate a new protection hijacking treaty based on a would cover prominent American draft proposed by the two nations. He described as "Americans of Jewish and British citizens" and supported by the Soviet Union and Egypt.

Facing what appeared to be certain defeat of the proposed treaty if it came to a vote, the two North American nations acquiesced in the French proposal to start writing a new treaty from scratch, after debates on what "principles" should be included.

The delegates have eight working days left before the conference is scheduled to end. Today's rejection was a significant setback for the United States.

Continued on Page 91, Column 2

Contradictory reports last night about the fate of the Israeli hostages seized by Arab terrorists in the Olympic Village threw the public into confusion all over the world.

Throughout the day, as the tragedy in Munich unfolded, millions of viewers, through the world watched on live television which employed editors that had been intended for the Games. But in the eve, before his departure that he might become a victim of an indefinite word for hours.

At first the West German Government's official spokesmen said that a memorial service for the death of the Israeli hostages and West German policemen,

### GAMES SUSPENDED, RITES IN ARENA SET

Halt Is the First Since 1896, When the Classic Resumed—Egypt Team in Forfeit

By NEIL AMDUR  
Special to The New York Times  
MUNICH, West Germany, Wednesday, Sept. 6—The Olympic Games were suspended yesterday for the first time since competition in the modern era began in 1896.

Late-afternoon and evening games were called off in the wake of an attack staged by Arab guerrillas before dawn on the Olympic Village in which nine Israelis were killed and two others taken hostage.

The moment of the entire event was heightened by confusion created in the public mind by contradictory reports from German and Olympic officials were called off in the wake of an attack staged by Arab guerrillas before dawn on the Olympic Village in which nine Israelis were killed and two others taken hostage.

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ARABS AND ISRAELIS BATTLE ON TWO FRONTS; EGYPTIANS BRIDGE SUEZ; AIR DUELS INTENSE



BEES, ORIOLES WIN PLAYOFF OPENERS: Johnny Bench after his homer won National League game for Cincinnati from New York, 3-1. Sparky Anderson, manager, is at lower left. Baltimore beat Oakland, 6-4, in the American League. Details in Section 5.

U.S. ASKS A HALT

Pleas by Kissinger to Prevent the Fighting Prove Fruitless

By BERNARD GWEZERTMAN
Special to The New York Times
WASHINGTON, Oct. 6—The United States appealed to Israel and Egypt today to halt the fighting. Secretary of State Kissinger, who was in New York, was caught by surprise when the crisis developed. He made a last-minute effort by telephone with Foreign Minister Abba Eban of Israel and Foreign Minister Mohammed El-Zayyat of Egypt to prevent the fighting from breaking out, but it proved fruitless.

Both men had had routine talks with Mr. Kissinger in the last two days without giving any indication that fighting was about to erupt, Administration officials said. Kissinger Urges 'Restraint' On instructions from President Nixon, who was in Key Biscayne, Fla., for the weekend, Mr. Kissinger urged restraint to avoid the undermining and violation of the cease-fire in effect since August, 1970, and to avoid any escalation and continuation of the fighting. Robert J. McCloskey, a State Department spokesman, said in New York before Mr. Kissinger returned to Washington this afternoon.



Army boots clang over his shoulder, an Israeli reservist reports for duty in Tel Aviv

SYRIANS IN CLASH

Fighting Along Canal and Golan Heights Goes On All Night

By ROBERT D. McFADDEN
The heaviest fighting in the Middle East since the 1967 war erupted yesterday on Israel's front lines with Egypt along the Suez Canal and Syria in the Golan Heights. Official announcements by Israel and Egypt agreed that Egyptian forces had crossed the Suez Canal and established footholds in the Israeli-occupied Sinai Peninsula.

A military communiqué issued in Cairo asserted that Egyptian forces had captured most of the eastern bank of the 100-mile canal. An Israeli military communiqué said the Egyptians had attempted to cross the canal at several points by helicopters and small boats and had succeeded in laying down pontoon bridges at two points. Armored forces were pouring across them into Sinai, it said.

A communiqué issued early today in Tel Aviv said fighting had raged all night along the canal's eastern bank and along the entire cease-fire line with Syria.

Each side accused the other of having started the fighting. But United Nations reporters by the military observers posted crossings by Egyptian forces as five points along the Suez, and said Syrians had attacked in the Golan Heights at two points. Israeli and Syrian artillery duels in the Golan Heights, and on both battlefronts there were air clashes. The Cairo radio said Egyptian forces had shot down 11 Israeli planes and lost 10 of their own in battles over the Sinai and the Gulf of Suez. The Israeli spokesman did not comment on losses but said Israeli planes had shot down 10 Egyptian helicopters carrying troops into the southern Sinai.

Shelling by Syrians In Damascus, the military command said that Syrian pilots and ground fire had shot down 10 Israeli aircraft in retaliation for action over the Golan Heights this morning. Syrian artillery was reported by the Israelis to have shelled a number of settlements in the occupied Golan Heights and the Hama valley area.

The Damascus radio said that Syrian forces had recaptured Mount Hermon in the Golan Heights for the first time since 1967, and said Syrian troops were fighting on the ground with Israeli forces along the entire cease-fire line.

An Israeli spokesman said today that Israeli planes had sunk an Egyptian vessel and that the navy had sunk three troop-carrying Egyptian craft during the night.

As fighting continued into the night, Syrian and Israeli gunboats clashed in the Syrian harbor of Latakia, 110 miles north of Beirut. An Israeli communiqué said that five Soviet-built Syrian vessels were sunk by Israeli sea-to-sea missiles being used for the first time.

In Damascus, however, a military spokesman said that Syrian forces had sunk four Israeli naval vessels and shot down two Israeli helicopters in the sea battle.

No military action involving Jordan or Lebanon was reported, but King Hussein of Jordan placed his armed forces on full alert and conferred by telephone with President Anwar el-Sadat of Egypt and President Hafiz al-Assad of Syria. Jordan was a belligerent in the 1967 war by Israel.

The Government radio stations in Cairo and in Damascus

Continued on Page 2, Column 3

CAB DRIVER SLAIN Tax Agents Compile Data IN TENSE BOSTON On Net Worth of Agnew

Found Stabbed to Death in Roxbury Area Following Two Previous Killings

By JOHN KIFFNER
Special to The New York Times
BOSTON, Oct. 6—The body of a young white taxi driver who has been stabbed to death was found today in the predominantly black Roxbury neighborhood as this uneasy city tried to come to grips with its racial fears. The police identified the driver as Kirk Miller, a student at Clark College, who was working for the Boston Cab Company. His body was found hidden in some bushes in a vacant lot in Roxbury. Detectives said that he had multiple stab wounds in his chest and head. They said that they "had to assume" that robbery was a possible motive although they could not discount other factors. They said that no money was found on the body.

Mr. Miller was discovered by his sister Sally and a friend, Jeffrey Carter.

Tuesday night, a young white woman was burned to death by six youths in Roxbury, and less than 48 hours later an elderly white man was slain near a housing project. There

Continued on Page 77, Column 3

By MARTIN WALDRON
Special to The New York Times
BALTIMORE, Oct. 6—Agents, its agents have been collecting data dealing with Mr. Agnew's affairs, even minor transactions, according to sources close to the investigation. On Oct. 3, agents from the Internal Revenue Service are apparently compiling a statement on Vice President Agnew's net worth as part of the continuing investigation into his financial affairs.

Although the purpose of the revenue service's investigation is not known, the service often uses the technique of the net worth audit to attempt to show that a defendant accused of evading taxes is worth more than the amounts on which he paid taxes.

Earlier this week the Federal grand jury investigating working for the Boston Cab Company his body was found hidden in some bushes in a vacant lot in Roxbury.

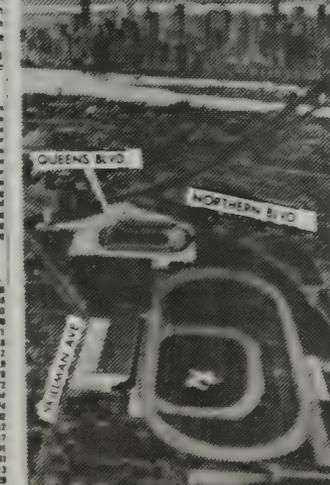
By law, the revenue service is prohibited from commenting on individual income tax reports or on investigations it may have under way.

But in the last few weeks

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Queens Sports Center Proposed



Race track is flanked by Northern Boulevard at right and Skillman Avenue, left. Hotel rises at center, next to stadium. Queensboro Bridge leads to Manhattan.

U.N. COUNCIL AIDES Israelis and Egyptians Tell Of Beginnings of Conflict

President of Body Seeks Views on Calling Meeting to Deal With Fighting

By ROBERT ALDEN
Special to The New York Times
UNITED NATIONS, N.Y., Oct. 6—The President of the Security Council, Sir Laurence McNicoy of Australia, opened formal consultations tonight with other members of the Council to seek their views on calling a Council meeting to deal with the fighting in the Middle East.

The Western powers generally favored calling such a meeting, but not prematurely. They said that a premature meeting would result in little more than ineffective claim and counterclaim.

Another proposal the Council members were discussing was for the President of the Council to appeal to both sides in the Middle East to halt the fighting. While Western powers generally supported such an appeal, the Chinese and the Russians held back endorsement.

Neither the Israelis nor the Arab states called for an urgent meeting of the Council today. Through the Egyptian Foreign Minister, Dr. Mohammed El-Zayyat, said he wanted to study the idea.

Continued on Page 6, Column 1

Gas Pipeline Contest Develops in Alaska

By GLADWIN HILL
Special to The New York Times
PRUDHOE BAY, Alaska, Sept. 29—Another Alaskan pipeline dispute is brewing.

While the oil companies with the big petroleum deposits here on the North Slope await a final Congressional go-ahead to build a controversial 785-mile pipeline to Alaska's south coast, a consortium of United States and Canadian concerns is pushing plans to tap the region's rich natural gas reserves via a different but equally controversial 2,000-mile route.

Current exploratory activities toward a possible major incursion into the Arctic National

Continued on Page 49, Column 1

Jerusalem's Report

By TERENCE SMITH
Special to The New York Times
JERUSALEM, Sunday, Oct. 7

Heavy fighting erupted yesterday between Israeli and Arab forces along the Suez Canal and Golan Heights cease-and-situa fire lines, a military spokesman along the entire length of their front lines with Israel.

The forces were still fighting this morning in what controlled Cairo radio, Egypt Mrs. Meir's address Page 5. Dayan excerpts Page 6.

The fighting began at 2 P.M. yesterday. Israeli tanks had crossed the Suez Canal during the afternoon and establish bridgeheads at several points on the Israeli-held eastern bank, but Israeli military spokesmen said last night that Israeli forces had moved into position to block action on the Egyptian side.

On the occupied Golan Heights, a large-scale Syrian force including armor and artillery shore of the Red Sea, and

Continued on Page 4, Column 1

Cairo Commentaries

By HENRY TAMMER
Special to The New York Times
CAIRO, Oct. 6—The Egyptian Government announced today that Israeli ground, sea and air forces attacked Egypt. Israeli and Syrian artillery duels in the Golan Heights, and on both battlefronts there were air clashes. The Cairo radio said Egyptian forces had shot down 11 Israeli planes and lost 10 of their own in battles over the Sinai and the Gulf of Suez. The Israeli spokesman did not comment on losses but said Israeli planes had shot down 10 Egyptian helicopters carrying troops into the southern Sinai.

Shelling by Syrians In Damascus, the military command said that Syrian pilots and ground fire had shot down 10 Israeli aircraft in retaliation for action over the Golan Heights this morning. Syrian artillery was reported by the Israelis to have shelled a number of settlements in the occupied Golan Heights and the Hama valley area.

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An Israeli spokesman said today that Israeli planes had sunk an Egyptian vessel and that the navy had sunk three troop-carrying Egyptian craft during the night.

As fighting continued into the night, Syrian and Israeli gunboats clashed in the Syrian harbor of Latakia, 110 miles north of Beirut. An Israeli communiqué said that five Soviet-built Syrian vessels were sunk by Israeli sea-to-sea missiles being used for the first time.

In Damascus, however, a military spokesman said that Syrian forces had sunk four Israeli naval vessels and shot down two Israeli helicopters in the sea battle.

No military action involving Jordan or Lebanon was reported, but King Hussein of Jordan placed his armed forces on full alert and conferred by telephone with President Anwar el-Sadat of Egypt and President Hafiz al-Assad of Syria. Jordan was a belligerent in the 1967 war by Israel.

The Government radio stations in Cairo and in Damascus

Continued on Page 2, Column 3

Table with 2 columns: Section and Page. Lists sections like Section 1 (2 Parts), Section 2, etc., and their corresponding page numbers.

Table with 2 columns: Index to Subjects and Page. Lists subjects like Air, Building, Crime, etc., and their corresponding page numbers.



Heavy arrows (upper right) indicate drive by Syrians and (lower left) crossing of Suez Canal by Egyptians.

U.S. FORCES PUT ON WORLDWIDE ALERT; LEST SOVIET SEND TROOPS TO MIDEAST; CRISIS EASED AS U.N. SETS UP A PATROL



Members of a Texas Air National Guard group are briefed at Ellington Air Force Base.

ACTION BY COUNCIL

Unit Will Be Made Up of Soldiers From Smaller Nations

By KATHLEEN TELTCH... UNITED NATIONS, N. Y., Oct. 25—The Security Council voted today to establish a United Nations emergency force to insure a cease-fire in the Middle East, using troops from smaller nations.

The vote was 14 to 0, with China not participating in the adoption of the resolution.

Excerpts from Malik remarks are printed on Page 19.

which asked Secretary General Waldheim to report back within 24 hours on proposals for carrying out the Council's decision.

The vote came in a meeting that was delayed as delegates watched Secretary of State Kissinger's news conference on television and concern over a possible big-power confrontation in the Middle East.

Threat May Be Averted

The importance of the Security Council's action, as seen by some Western diplomats, was that it could head off the possibility that the Soviet Union might unilaterally send troops to the Middle East.

One Western official said that while the creation of a United Nations peace-keeping force might "be a can of worms," it might also prevent a major-power confrontation.

A quick dispatch of United Nations forces, said a European, "could get all of us off a very painful hook."

Yesterday Egypt had asked that Soviet and American forces be sent to the Middle East to compel Israel to pull back to the positions she occupied Monday when the first cease-fire was ordered. The United States rejected Cairo's appeal that America troops be sent.

Resolutions Revised

During the delay this morning, at the insistence of the United States, the eight non-aligned countries sponsoring the resolution agreed to revise it to exclude the five permanent Council members—the Soviet Union, the United States, China, France and Britain—from participation in the emergency force. The original resolution, introduced in a meeting that ended at 12:35 o'clock this morning, did not exclude the major powers.

The willingness of the Soviet

Continued on Page 19, Column 7



President Nixon sees Secretary of State Kissinger off for his Washington news session.

KISSINGER SPEAKS

He Cites Ambiguous Signs by Moscow as the Cause

By HERNARD GWERTZMAN... WASHINGTON, Friday, Oct. 26—The United States orders its military forces on a worldwide "precautionary alert" early yesterday morning, citing concern that the Soviet Union was planning to introduce military forces into the Middle East. But the crisis seemed to abate when the Soviet Union joined later in a United Nations Security Council resolution barring big powers from participating in a Middle East peace-keeping force.

Secretary of State Kissinger said at a news conference.

Transcript of the Kissinger news conference, Page 19.

Washington that the United States was not seeking a confrontation with the Soviet Union.

And a State Department spokesman, noting that Mr. Kissinger had said that such a Security Council vote would ease tensions, termed the United Nations action "a step in the right direction." As early today the precautionary alert was still in effect.

Other officials said that because of the Council vote some military units might be taken off alert later this morning.

Alert in Soviet Union

The alert was instituted after the Soviet Union gave what Mr. Kissinger called "ambiguous" signs that it might intervene to help out Egyptian forces caught behind Israeli lines and face with destruction or surrender despite the cease-fire.

Military officials cited as alert of airborne troops with the Soviet Union as one cause of the American alert. [Detail on Page 20.]

Intervention by the big powers, Mr. Kissinger warned, could cause major tensions in the world.

The sudden developments unfolded yesterday when the White House was reporting that the Middle East cease-fire was taking effect, shocked the nation's capital and led President Nixon to postpone his scheduled news conference last evening in which he was expected to defend his actions in the Watergate tapes controversy.

Denial by Kissinger

The crisis, caused by an uncertainty in Washington about the ability of the superpowers to avoid a direct confrontation over the Middle East, also produced some speculation that Mr. Nixon might have ordered the United Nations Truce Supervision Organization's observer teams were moving into position.

Mr. Kissinger denied such allegations, strongly saying "It is a symptom of what is happening to our country that it could even be suggested that the United States would alert its forces for domestic reasons."

He added, in his television news conference, that "the President had no other choice as a responsible national leader" than to follow the advice

Continued on Page 19, Column 1

FORD BACKS STUDY ON IMPEACHMENT

Says He'll Support Congress if It Insists on Another Watergate Prosecutor

By JAMES M. NAUGHTON

WASHINGTON, Oct. 25—Gerald R. Ford, President Nixon's nominee for Vice President, said today that the House of Representatives should "carry on" with an inquiry into the question of impeaching the President.

Moreover, Mr. Ford said in response to questions that he would support "demands for creation of a new Watergate special prosecutor's office if a majority of the Congress insist on it."

Mr. Ford, who is the minority leader of the House, outlined his views minutes after the House Republican Conference implored three White House officials to persuade Mr. Nixon to name a new special prosecutor and to make public the contents of the secret Watergate tape recordings.

Bryce N. Harlow, a counselor to the President, told newsmen that the Republican requests would be conveyed to Mr. Nixon and that the President would decide "very shortly" whether to name a successor to Archibald Cox, the special prosecutor who was discharged Saturday.

But Democrats in the Senate and the House pressed ahead with plans to enact legislation that would grant Chief Judge John J. Sirica of the United States District Court

Continued on Page 24, Column 3

Text of U.N. Resolution

UNITED NATIONS, N. Y., Oct. 25—Following is the resolution adopted by the Security Council today:

1. The Security Council, Recalling its Resolutions 333 (1973) of 22 October, 1973, and 339 (1973) of 23 October, 1973, and noting with regret the reported repeated violations of the cease-fire in noncompliance with Resolutions 338 (1973) and 339 (1973),

Noting with concern from the Secretary General's report that the United Nations military observers have not yet been enabled to place themselves on both sides of the cease-fire line,

1. Demands that immediate and complete cease-fire be observed and that the parties return to the positions occupied by them at 16:50 hours G.M.T. on 22 October, 1973;

2. Requests the Secretary General, as an immediate step, to increase the number of United Nations military observers on both sides;

3. Decides to set up immediately under its authority a United Nations emergency force to be composed of personnel drawn from states members of the United Nations except permanent members of the Security Council, and requests the Secretary General to report within 24 hours on the steps taken to this effect;

4. Requests the Secretary General to report to the Council on an urgent and continuing basis on the state of implementation of this resolution as well as Resolutions 338 (1973) and 339 (1973);

5. Requests all member states to extend their full cooperation to the United Nations in the implementation of this resolution as well as Resolutions 338 (1973) and 339 (1973).

Smoke Fells 150 on IRT In Crash in South Bronx

By ROBERT D. McFADDEN

More than 150 subway riders of confusion, crying, and even instances of hysteria as a northbound train with flames and smoke pouring from a muddle car stalled just north of the Longwood Avenue station on the Pelham Bay Park line and was hit by a following train.

The impact of the collision was described by Transit Authority spokesmen as light, but riders on both trains said many had been hurled to the floor. The collision occurred on the express track—the north end of three tracks—at the north end of the station, at about 7:30 P.M.

More than a dozen ambulances from hospitals in the Bronx converged on Longwood Avenue and Southern Boulevard in Hunts Point, along with Manhattan and Queens hospital disaster units, a dozen pieces of Fire Department apparatus

Continued on Page 14, Column 3

U.S. Says Mafia Informer Gave Evidence Against Rep. Brasco

By NICHOLAS GAGE

WASHINGTON, Oct. 25—The indictment of Representative Frank J. Brasco on Tuesday came as a result of information given to the Justice Department by John A. Masiello, a Mafia captain who was involved in the case, according to Federal sources.

Masiello is the highest ranking member of the crime syndicate known to have been "turned" — converted into a Government informer or witness.

The sources told The New York Times that Mafia leaders had a higher level of cooperation with the Justice Department as a captain

Continued on Page 23, Column 2

EGYPT SAYS ISRAEL CONTINUES FIRING

Sadat's Aide Reports Road From Cairo to Suez City Was Cut During Day

By HENRY TANNER

CAIRO, Oct. 25—Egypt accused Israel today of continuing to violate the cease-fire agreement and said Israeli troops had fired on Egyptian forces wherever they were found.

A foreign-policy adviser to President Anwar al-Sadat said at a news conference that the Israelis cut the vital road from Cairo to the city of Suez at the southern end of the canal during the day.

The adviser, Ashraf Ghorbal, expressed deep bitterness over the shipment of United States material to the Israeli forces, "some of it straight to the battlefield." This, he said, enables the Israelis to continue to violate the truce.

Meanwhile, United Nations truce teams took up positions on the Cairo-Suez road 63 miles from Cairo and 12 miles west of Ismailia on the Cairo-Ismailia road. Egyptian officials charged that the Israelis had prevented United Nations observers from taking up a position at the canal site at which Israel

Continued on Page 21, Column 8

Moscow Exhibits Tension, But No Intent to Intervene

By HERBERT SMITH

MOSCOW, Oct. 25—The Soviet Union showed new signs of tension with the United States today, but gave no public indication that it was preparing to intervene in the Middle East.

The Soviet leader, Leonid I. Brezhnev, abruptly postponed a scheduled address to 3,000 delegates at the opening session here, in which many had expected him to emphasize the benefits of reconciliation and of Soviet-American cooperation in defusing the Middle East conflict.

He was seen leaving his balcony box for urgent consultations during other speeches and then circulating papers to President Nikolai V. Podgorny.

Afterward, Foreign Minister

Continued on Page 21, Column 3

Trapped Egyptian Force Held Key Factor in Crisis

By CHARLES MORR

TEL AVIV, Oct. 25—The Egyptian III Corps, estimated to number 15,000 to 30,000 men, remained trapped by the Israelis today, unable to acquire fresh supplies of water and food.

It was generally felt here that the plight of the Egyptian force

Israeli spokesmen said that there was no fighting or violation of the cease-fire by either side during the day either the Egyptian or the Syrian fronts and that the United Nations Truce Supervision Organization's observer teams were moving into position.

Such a move would reduce Egypt's holdings on the eastern bank of the canal, all of which she had seized since the outbreak of the canal conflict.

If the isolation of the Egyptian force is very much prolonged, the III Corps might be forced to surrender or ask for passage through Israeli lines.

The surrender during a cease-fire of such a substantial part of the Egyptian armed forces might constitute a stinging political humiliation for the Egyptian Government.

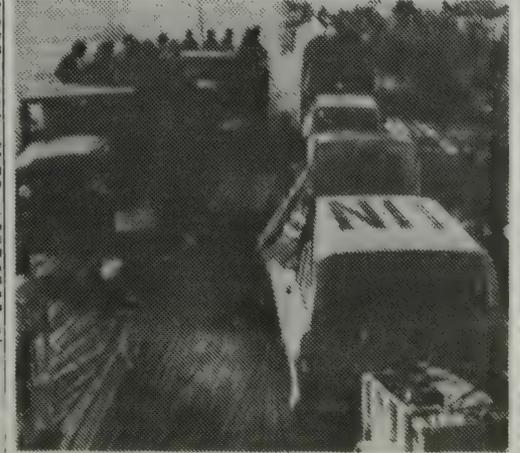
Such a move would reduce Egypt's holdings on the eastern bank of the canal, all of which she had seized since the outbreak of the canal conflict.

Continued on Page 21, Column 2

Beame Recruiting Unit

Controller Abraham D. Beame is so confident of victory in the mayoral election that he is forming a "recruiting" committee to seek out prospective top-level appointees for a Beame administration.

Details, Page 31.



U.N. observers, in vehicles towing supply tanks, moving to posts in Egypt yesterday.

NEWS INDEX

Table with columns: Page, Section, Page, Section, Page, Section. Lists various news items and their corresponding page numbers.

The New York Times, 15 CENTS

Busing of Pupils Upheld In a Senate Vote of 47-46

Ban Urged by Gurney Fails After 6 Hours of Debate—Revision in Aid Formula May Cost Schools Here \$23-Million

By RICHARD D. LYONS

WASHINGTON, May 15—An antibusing language of the Senate in effect upheld today the busing of children to end school segregation by a vote of 47 to 46.

Beame Asks \$11.1-Billion For an 'Austerity' Budget

By GLENN FOWLER

Mayor Beame formally presented his first operating budget as the city's chief executive yesterday, labeling it an "austerity" blueprint that calls for spending \$11.1-billion to run the municipal government in the fiscal year beginning July 1.

Oil Depletion Aid Faces House Vote

By EILEEN SHEANAHAN

WASHINGTON, May 15—Democratic members of the House of Representatives voted overwhelmingly today to force a straight yes-or-no vote in the House on immediate termination of the 22 per cent depletion allowance for the oil industry.

Democrats Mandate Action on Proposal to Repeal 22% Allowance Now

By JOHN H. CREWSON

WASHINGTON, May 15—Rep. Green is the key action of the caucus also brought into play today by the liberal Democrats in the House, Representative William J. Green of Pennsylvania.

Haig Said to Testify Simon Warned of Hughes Inquiry

By JOHN H. CREWSON

WASHINGTON, May 15—Gen. Alexander M. Haig Jr. reportedly told a closed-door session of the Senate Watergate committee today that he was warned a year ago by William E. Simon, then Deputy Secretary of the Treasury, that a Federal investigation of a \$100,000 political contribution from Howard R. Hughes had reached the point where it could eventually prove an embarrassment to President Nixon.

HOUSE UNIT ISSUES 2 NEW SUBPOENAS TO NIXON FOR DATA

Some on the Judiciary Panel Charge Transcripts Omit Significant Material

By JAMES M. NAUGHTON

WASHINGTON, May 15—The House Judiciary Committee issued today two new subpoenas for White House tape recordings and other documents amid charges by some committee members that significant portions of President Nixon's Watergate conversations had been omitted from edited White House transcripts.

In a series of votes on the two subpoenas, the committee

Text of two memorandums on tape subpoenas, Page 28.

Two White House recordings previously obtained by the Judiciary Committee were played for the panel members this afternoon, prompting several Democrats to increase their resolve to obtain tapes, and not transcripts, of the relevant Watergate conversations.

Significance Disputed

Two Democratic members of the panel, Representative Robert F. Dinnon of Massachusetts and Jerome R. Waldie of California, told reporters after hearing the tape of a Sept. 15, 1972, White House conversation that material had been omitted from the White House transcripts not because it was inaudible but, as Mr. Waldie stated it, "because of the content."

Both Democrats declined to specify the nature of the missing material, however, and some Republicans on the committee said that they did not regard the omissions as serious or deliberate.

"The only thing that was deleted was the expletives, nothing of substance," Representative Delbert L. Latta, Republican of Ohio, said after the four-hour closed hearing at which recordings were played for about 40 minutes.

Renewed Effort by Panel

The new subpoenas, which "commanded" Mr. Nixon to supply the recordings and diaries by next Wednesday, were the first step in a renewed and bipartisan effort by the Judiciary Committee to obtain tapes and documents that Mr. Nixon has so far refused to yield.

John M. Doar, the committee's special counsel on impeachment, said that he would meet tomorrow with White House lawyers to get an answer on whether Mr. Nixon would voluntarily supply recordings of 68 other conversations bearing on pledges of large political contributions to the President's re-election campaign by dairy industry groups and the International Telephone

Continued on Page 28, Column 1

16 YOUNG ISRAELI HOSTAGES DIE AS TROOPS KILL 3 ARAB CAPTORS; KISSINGER TALKS DELAYED A DAY



Young victims being carried from school in Maalot after the clash between Arab guerrillas and Israeli troops.



A student, wounded in chest and arm, is carried from the Nativ Meir school building.

TERROR AT SCHOOL

Soldiers Rush Building as Attempt to Trade Prisoners Fails

By TERENCE SMITH

MAALOT, Israel, May 15—A day of terror ended in this northern town this evening with a savage, 10-minute burst of gunfire and grenade explosions that killed three Arab terrorists and 16 of the high-school students they were holding hostage.

Early this morning, terrorists took command of the school, where about 90 students out on an excursion were sleeping. The three Arabs demanded the release of 20 prisoners held by Israel in return for the lives of the students.

An Israeli attempt to meet the demand failed and, as the deadline set by the guerrillas approached, soldiers rushed the school.

On 26th Independence Day

In the fighting that ensued, besides those killed 70 students were wounded, at least nine seriously. In the morning, as the day's terror began, a family of three was cut down by the Arab guerrillas as they entered the town. One soldier was also killed.

It was one of the bloodiest terrorist incidents in Israel's troubled history and it came on the 26th anniversary of the nation's independence.

After the decision to rush the school had been made, soldiers in bullet-proof vests surrounded the three-story building while snipers trained their sights on its shallow horizontal windows.

The firing broke out suddenly, while an officer with an electric megaphone was still pleading with the guerrillas in Arabic to postpone their 6 P.M. deadline.

Two of the three Arabs were hit by the opening burst of fire. One was apparently killed instantly, but the second had the strength to turn his automatic weapons on the students, spraying the second-story classroom indiscriminately.

Sought to Explode School

The third man tossed two grenades out the windows in an attempt to scatter the attacking soldiers. Then, according to one of the officers, the terrorist roared downstairs toward the entrance of the school where explosive charges had been placed. Before he could detonate them, soldiers shot him.

The screams of the terrified teen-agers could be heard a hundred yards away as the shouting erupted. One girl shrieked over and again, "Up here, let's up here," referring to the wounded terrorist who was still firing.

Even before the shooting

SETBACK IS SEEN IN PEACE EFFORTS

Moves for a Compromise on Israeli-Syrian Troops Are Called Impaired

Special to The New York Times

JERUSALEM, May 15—The terrorist attack at Maalot today forced Secretary of State Kissinger to suspend his Middle East peace efforts for one day.

The attack, which occupied the Israeli Cabinet through the day, was denounced by Mr. Kissinger as "this mindless and irrational action." The Secretary made it clear to his aides that he was determined not to let it undermine the progress made so far in this current Middle East negotiating trip.

But the tragic events at Maalot were viewed by both Israeli and American officials as probably having the effect of impairing his efforts to extract any last-minute compromises from either Israel or Syria on disengagement from the Syrian front before his scheduled return to Washington over the weekend.

Mr. Kissinger had been slated to meet with Israeli officials, led by Premier Golda Meir, this morning after an Israeli Cabinet meeting scheduled to discuss Israel's final ideas on disengagement to be conveyed by Mr. Kissinger to Syrian officials.

But this morning, when the dimensions of the terrorist attack became known, Mr. Kissinger put off his plans to leave Israel for Syria, preferring to wait until Mrs. Meir and other Israeli officials could meet with him to discuss the situation.

Coalition Proves Strength in First-Ballot Victory—Bitterness Dissipates

By CRAIG E. WHITNEY

BONN, May 15—Walter Scheel was elected to the ceremonial office of the West German presidency today in a demonstration of solidarity between the two governing coalition parties, Mr. Scheel's Free Democrats and the Social Democrats.

The 54-year-old Mr. Scheel, who has been Vice Chancellor and Foreign Minister in the coalition Government since 1969, won a comfortable majority—530 of the 1,038 votes in the presidential electoral college on the first ballot. The fourth President since the formation of the West German Federal Republic in 1949, he is the first to be chosen so easily.

It was clear that despite bickering and fears of a revolt by some Social Democrats because of the resignation of their leader, Willy Brandt, from the chancellorship last week in the wake of a divisive spy scandal, the coalition was holding firmly together. There were only five abstentions and three absences by Mr. Scheel's opponent, Richard von Weizsäcker, received 498 votes, three fewer.

Continued on Page 8, Column 5

CHAPIN SENTENCED TO 10-30 MONTHS

Former Nixon Aide Appeals Prison Term for Lying to Watergate Grand Jury

By ANTHONY RIFLEY

WASHINGTON, May 15—Dwight L. Chapin, President Nixon's former appointments secretary, was sentenced today to a minimum of 10 months in prison for lying to a Watergate grand jury about political assistance he provided in the 1972 campaign. Judge Gerhard A. Gesell imposed two concurrent sentences of 10 to 30 months each, calling it "a punishment sentence for a man who is not likely to repent and needs no rehabilitation."

When Judge Gesell read the sentence, Mr. Chapin was apparently unmoved as he stood before the bench in United States District Court here. On April 5, he was convicted by a grand jury on two counts of lying about his dealings with Donald Segretti, an old college friend Mr. Chapin was acquitted on a third count, and a fourth count was dismissed during the trial.

"It appears to the court that your resorts to the convenience of creating falsely when called before a grand jury cannot be condoned," Judge Gesell told the 33-year-old defendant. "I have therefore decided you

Continued on Page 27, Column 4

Threats by Nixon Reported on Tape Heard by Inquiry

By DAVID E. ROSENBAUM

WASHINGTON, May 15—The tape recording of President Nixon's Sept. 15, 1972, conversation with H. R. Haldeman and John W. Dean III, which was heard today by members of the House Judiciary Committee, contains at least one long passage that does not appear in the edited White House transcript of that tape, according to a committee source.

In the passage cited by the source, President Nixon threatened to punish The Washington Post and its attorney, Edward Bennett Williams, and notes specifically that The Post owns television stations.

There is the clear implication, according to the source, that the President hoped to take Government action to deprive The Post of its television licenses.

The Post won a Pulitzer Prize last year for its many disclosures about the Watergate case and other scandals in the Nixon Administration.

Continued on Page 28, Column 1

SCHHEEL IS ELECTED PRESIDENT IN BONN

Coalition Proves Strength in First-Ballot Victory—Bitterness Dissipates

By CRAIG E. WHITNEY

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Continued on Page 8, Column 5

Mrs. Meir Pledges Steps To Protect Israeli People

By BERNARD GWERTZMAN

JERUSALEM, May 15—Premier Golda Meir promised a number nation tonight that Israel would do everything possible to protect her people against terrorist attacks.

Speaking on television, Mrs. Meir went into detail about the reversal her long-standing policy of not negotiating with terrorists. The Government was prepared to release 23 prisoners in return for the safety of the approximately 90 teen-aged Arab hostages held by three Arab terrorists, the Premier said.

But the deal fell apart, she said, partly out of confusion, when the three terrorists insisted on a code word to begin negotiations. The code word never arrived from abroad for use by the French or Rumanian Ambassadors, who were prepared to begin discussions, she said.

Talking is a firm voice that occasionally faltered, and looked uncertain, a town or a village.

Mrs. Meir affirmed that Israel had decided during the day to

Continued on Page 18, Column 3

Table with columns: Art, Books, Business, Science, Sports, Theater, TV, etc. listing various news items and their page numbers.

"All the News That's Fit to Print"

The New York Times

VOL. CXXV, No. 43,261

CHINA TOWN FOR THE TIMES COMPANY

NEW YORK, SUNDAY, JULY 4, 1976

Published by The Times Company



The cruiser Wainwright leads a flotilla of ships up the Hudson for Bicentennial celebration. Following the Wainwright are the amphibious command ship Mount Whitney, the

Peruvian ship Independencia, the Venezuelan destroyer Zulia, the Spanish missile frigate Asturias and the Dutch destroyer Tromp. Warships were vanguard of review.

HOSTAGES FREED AS ISRAELIS RAID UGANDA AIRPORT

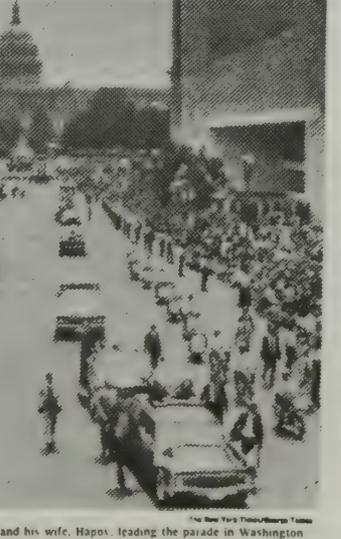
Commandos in 3 Planes Rescue 105—Casualties Unknown

By TERENCE SMITH
JERUSALEM, Sunday, July 4. News agency reports from Israeli airborne commandos Entebbe said that a number staged a daring night-time raid of large explosions — perhaps Entebbe airport in Uganda... The hostages and their rescuers were due back in Israel this morning after a brief stop at Kenya's international airport at Nairobi...

Italy's Major Parties Give Reds Key Legislative Post

By ALVIN SLUSTER
ROME, July 3.—The Communist Party won a victory today... The decision, which came at a joint meeting of Communist and non-Communist leaders, will give the Communists 228 seats in the Chamber of Deputies... The Communist Party will be able to control the government...

500,000 View Capital's Bicentennial Parade



Vice President Rockefeller and his wife, Hapoy, leading the parade in Washington

LONG TO LET PANEL RESTUDY TAX BILL

Review to Follow Criticism of Many Provisions Put in for Special Interests
By EILEEN SHANAHAN
WASHINGTON, July 3.—Senator Russell B. Long, chairman of the Senate Finance Committee, apparently concerned by criticism of the many special interest provisions contained in the pending tax bill, has decided to take the extraordinary step of giving the committee a chance to reconsider its earlier decisions on the bill.

Pension Law Said to Add Costs for New York City

By FRANCIS X. CLINES
The pension revision law from a pension specialist when enacted last week in a round that was trying to rewrite a piece of legislative compromise and a law. Mr. Schwartz said the law produced by the City Legislature is a compromise between the political and the financial aspects that make the law a... The law will have a negative effect on the city budget, at least for the next year...

U.S. Attorney Calls F.B.I. 'Out of Step'

By SELWYN RAAB
In an unusually sharp attack against the Federal Bureau of Investigation, U.S. Attorney David G. Trager, the United States Attorney for the Eastern District of New York, has described the FBI as "out of step" with the city's goals of Federal prosecution... Most of the cases they [the investigators] are handling are... a reference to the late...

Oslo Crew Arrives, City Like a Small Town During Holiday Festival

By RICHARD SEVERO
New York was like an old-fashioned small town yesterday, presenting an image of straw hats, little girls in summer prints, unusually orderly merchants, unusually clean and fresh you could breathe it without sighing... The tall ships of Operation Sail and the gray ships of the International Naval Review glided into a bright harbor where crowds were not only unobtrusive and where the spirit of the past somehow seemed more real than the present... The promenade along Battery Park looked more like one of Seurat's impressions of a 19th century Sunday in France than the edge of a great city, teeming with people and the problems of the present, a day away from a gaudy maritime extravaganza...

Borg Wins Wimbledon

By RICHARD HALLORAN
WASHINGTON, July 3.—The woman in the yellow jersey may have said it best when she clapped her hands and shouted to her friend marching by: "Everything's OK! Lookin' good, lookin' good!" It was a grand day for the Bicentennial parade in the nation's capital today, and it was a grand parade celebrating the diversity that is America... It was warm under a hazy sun but not one of Washington's blistering summer days and 500,000 people, according to the official estimate, turned out to see more than 50 bands, 60 floats and 90 marching units... President Ford missed the parade because he was playing golf at Burning Tree Country Club in suburban Maryland...

Warships of 22 Nations Arrive for Bicentennial

By FRED FERRETTI
An international flotilla of 22 nations' warships sailed under the New review ship for today's Rarano-Narrows Bridge into military sea parade, moved to New York Harbor yesterday, ward its anchorage in the Narrows and more than 200 high-masted rows, the Coast Guard reported... At precisely 8 A.M., the water and helicopters and the cruiser Wainwright, her blue dirigibles dipped or whirled as it dropped missiles pointing sky 17 of the international warships moved into temporary anchorage... Scores of small pleasure yachts anchored between the boats scurried about as the Statue of Liberty and Staten Island moved into the harbor... The Coast Guard reported that the 16 tall ships and more than 30,000 small boats... At 1:46 the Forrestal moved into the harbor... The tall ships of Operation Sail and the gray ships of the International Naval Review glided into a bright harbor...

JOBS IN THE MEDICAL FIELD... Advertisement for medical professionals.

Continued on Page 26, Column 4... Continuation of the parade article.

## ISRAELIS SEIZE 4-TO 6-MILE 'SECURITY BELT' IN LEBANON AND SAY TROOPS WILL REMAIN; WASHINGTON SEES 'IMPEDIMENTS TO PEACE'

### Senate Backers Of Canal Treaty Predict Victory Say They Have Votes to Win Roll-Call Today

By ADAM CLYMER

WASHINGTON, March 15—Senate supporters of the Panama Canal treaty said today that they had enough votes to win tomorrow's crucial roll-call on the first of the pacts.

On the eve of one of the most important foreign policy votes in many years, Senator Howard H. Baker Jr., Republican of Tennessee, the majority leader, told reporters he now believed that the treaty guaranteeing the neutrality of the canal after American control ends in the year 2000 would be approved. And the effective leader of the treaty's opponents, Senator Paul Laxalt, Republican of Nevada, characterized the situation as "no so good."

Tonight, Vice President Mondale told a Democratic Congressional fund-raising dinner, "Now we have 67 votes for the Panama Canal treaty tomorrow," indicating approval was insured.

#### Two New Votes in Favor

In a day of intense lobbying, beginning when Mr. Mondale appeared unannounced at the office of Senator Wendell H. Ford, Democrat of Kentucky, at 7:15 A.M., none of the uncommitted senators, including Mr. Ford, announced that they would vote against the treaty.

Two uncommitted senators, Edward W. Brooke, Republican of Massachusetts, and Dennis DeConcini, Democrat of Arizona, said they would vote for the neutrality treaty. Mr. Brooke, however, said he might vote later against the treaty turning over the canal and the Canal Zone to Panama.

The backing of Mr. Brooke and Mr. DeConcini, plus the expected support of Senator Bob Packwood, Republican of Oregon, gave the treaty supporters 65 votes they could count on. They would not say where they expected to get the two other votes they needed to make up the 67 required for approval.

There were still two uncommitted senators available and at least the chance

Continued on Page A2, Column 1

### CAPITAL SYMPATHETIC U.S. Officials Relieved That Heavy Combat Activity Is Apparently Over

By BERNARD GWEITEMAN

WASHINGTON, March 15—Israel's invasion of southern Lebanon evoked a sympathetic response from the United States today, but Secretary of State Cyrus R. Vance conceded that the Israeli attack and the Palestinian raid that inspired it had raised "impediments to the peace process."

The general mood at the highest levels of the Administration was relief this afternoon that the main fighting seemed at an end.

The evidence that the Israelis were confining their ground operations to a belt up to six miles deep along the border reduced the likelihood that the Syrians would enter the conflict and spread the warfare, one high official said.

#### Begin Statement Causes Worry

In Beirut, however, Syrian and Lebanese officials expressed for international help in obtaining Israeli withdrawal (Page A17). In Cairo, Foreign Minister Mohammed Ibrahim Kamel denounced the Israeli action as "organized genocide" and said that it named Egyptian peace efforts (Page A17).

American officials said that with Prime Minister Menachem Begin due in Washington next Monday for talks with President Carter on Tuesday and Wednesday, the chances for diplomatic progress, already dim, were now more remote.

A new problem has now arisen, officials said, over a statement by Mr. Begin today that Israeli forces would remain in the belt of Lebanese territory until an agreement was reached to prevent the Palestinians from returning to the area.

The United States, a strong backer of Lebanon's sovereignty and integrity, wants the Israelis to withdraw as soon as possible and the withdrawal issue undoubtedly will now become a major topic during Mr. Begin's talks with Mr. Carter, officials said.

Late this afternoon, Ambassador Sumcha Dinitz of Israel conferred for 90 minutes with Alfred L. Albertson Jr., the Administration's top Middle East negotiator, to discuss the Israeli presence in

Continued on Page A17, Column 1



Israel's Prime Minister, Menachem Begin, left, arriving at the Lebanese border yesterday for a check-out of the nation. Defense Minister Ezer Weizman is at center, wearing flight jacket and sunglasses.



Israelis established "security belt" in southern Lebanon after capturing Palestinian strongholds (marked by panels). Israeli gunboats attacked Tyre, and jets struck there, at Damour and also in Beirut area.

### MAJOR FIGHTING ENDS Forces Rout the Palestinians in Border Strongholds —Planes Bomb Bases

By WILLIAM F. FARRELL

JERUSALEM, March 15—Israeli forces routed Palestinian guerrillas today from at least seven strongholds in southern Lebanon, and Prime Minister Menachem Begin said the troops would remain until an agreement was reached to insure that the area could never again be used for raids against Israel.

With land, sea and air operations conducted from the Mediterranean to the foothills of Mount Hermon, Israeli occupied what Lieut. Gen. Mordechai Gur, the Chief of Staff, called a "security belt" along the 60 or so miles of its northern border, with a depth of four and a half to six miles. Late tonight, General Gur said the major fighting was over.

(An Israeli military spokesman reported that 11 Israeli soldiers had been killed in the operation and 57 wounded, according to The Associated Press.)

#### Air Strikes Near Beirut

Mr. Begin's remarks about how long Israelis would remain in Lebanon were echoed by Defense Minister Ezer Weizman, who told reporters:

"We shall continue to clear the area—prevent the area from being attack positions against us as long as we find it necessary."

The ground offensive, the largest that Israel has ever carried out against Palestinians, was accompanied by air strikes against Palestinian enclaves and camps far north of the Israeli border, including at least two in the vicinity of Beirut.

The Israeli Air Force spokesman announced that Israeli planes had bombed a Palestinian base near Damour, about 20 miles south of Beirut, which he said had been the staging area for the Arab raiders who infiltrated into Israel on Saturday and Sunday's last.

#### Syrians Said to Fire on Planes

The seizure touched off a wild ride on the Hafa-Tel Aviv highway, with shooting and an explosion that led to the death of 24 Israelis and an American and the injury of more than 70 persons.

The army spokesman said that Israeli planes had struck targets at the Mediterranean port of Tyre and at a site near Beirut that the spokesman described as a Palestine Liberation Organization training and supply base "for terrorist naval units and for their equipment."

In the raid at Damour, the spokesman said the Israeli planes had been fired on by a Syrian unit. The Israeli planes did not fire back at the Syrians, he said, and returned safely to their bases.

The Syrians have a large military

Continued on Page A14, Column 1

### Guerrillas Join Civilian Retreat From Attackers

By MARVINE HOWE

TYRE, Lebanon, March 15 — Many Palestinian and Lebanese families fled in panic today from population centers in southern Lebanon that had been bombarded by Israeli fighter-bombers, gunboats and artillery.

"We're going north, anywhere, to get away from the shelling," said Mohammed Ahmed al-Mohammed, a Lebanese farmer, as he and his family of 12 set out on foot along a road out of Tyre carrying only small bundles of blankets and clothing.

While young Lebanese and Palestinian guerrillas in the towns and villages spoke of their "fierce resistance," it was clear they were retreating in face of the heavy Israeli odds.

"We are not going to let ourselves be annihilated," said a member of the Palestine Liberation Organization's southern military command at Saida. "We cannot destroy the Israeli forces, but we can inflict as many casualties as possible and then make a tactical withdrawal."

The Palestinian military spokesman confirmed reports that the joint Palestinian-Lebanese leftist forces had lost their principal positions in the border area: Khiam, Ibi al-Saq and Taibe in the east, Bint Jaal and Marun al-Ras in the center and Naqura and Aime al-Chaab in the southwest.

The city of Tyre was a prime target as the main port of entry for arms shipment.

Continued on Page A16, Column 4

### Soviet Now Termed Cool to Linking Cuban Pullout to Ethiopian Truce

By RICHARD BURT

WASHINGTON, March 15—Contrary to what reporters said today at the State Department last week, the Soviet Union has given little sign that it is prepared to link the end of Somali-Ethiopian fighting with cuts in Cuban forces in Ethiopia, government officials said today.

They said Ambassador Anastoly F. Dobrynin, at a meeting with Secretary of State Cyrus R. Vance on Saturday,

declined to commit Moscow on the future of either reports or the Cuban forces in the Horn of Africa. The previous evening, reporters were told that Moscow said the Cuban forces, estimated at 12,000, would be reduced once Somalia ended its occupation of Ogaden, an ethnic Somali region of Ethiopia. The reporters were also told that the Soviet Union had agreed to have neutral observers monitor a cease-fire. The information was supplied as "deep background," meaning that it could not be attributed.

#### Pullout Up to Addis Ababa

Today, a high-ranking State Department official said the information had been based on a previous "direct conversation" between Mr. Vance and Mr. Dobrynin. However, at their Saturday meeting, the Soviet envoy said the withdrawal of Cuba's forces from Ethiopia had to be taken up with those two governments, the official said.

The State Department spokesman, Hodding Carter 3d, announced that the Somali pullout, begun last week, was now complete, and he called on Moscow to facilitate the withdrawal of the Cuban troops and of the 1,000 Soviet advisers in Ethiopia.

Privately, State Department and White House officials said the Russians had been unwilling to discuss concrete plans for withdrawing the Cubans or establishing a truce-observation group.

"We have no evidence from Moscow or anywhere else that the Soviets are inclined to be cooperative on the Horn," said one White House official.

Officials expressed doubts over the likelihood of an early reduction in the

Continued on Page A6, Column 1

### 6 Guilty in Attack At Washington Sq.

By GREGORY JAYNES

Six of nine young men charged with taking part in a 1975 rampage in Washington Square Park that left one man dead and 13 persons injured were found guilty yesterday—three of manslaughter and three of lesser charges.

The verdict was delivered, after a nine-week trial and six days of deliberation, while a number of the defendants' parents wept in a closed courtroom in State Supreme Court in Manhattan. Parents of the three men found not guilty also cried.

Semi-hearing was scheduled for April 19 before Justice Robert Haft, in whose court the trial was held. Those convicted of manslaughter could be sentenced to as much as 25 years.

Calling the crime "one of great social severity," Assistant District Attorney John Moscovice, the prosecutor, said that "the people will ask for imprisonment for all" those convicted.

During the trial, Mr. Moscovice argued that the nine defendants had planned the attack on Washington Square to clear the park of blacks and Hispanic persons. Of the nine defendants, one, Robert

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Palestinian refugees fleeing from Damour, Lebanon, following Israeli air strikes yesterday.

### INSIDE

**Parking Rules Reinstated**  
Alternate-side-of-the-street parking regulations are reinstated to let sweepers get at a 62-day accumulation of shabby litter. Page B1.

**Miner Council Backs Pact**  
The bargaining council of the United Mine Workers approved a three tentative contract that now must be voted on by the striking miners. Page D12.

**Soviet Bars Rostropovich**  
The Soviet Union revoked the citizenship of Mstislav Rostropovich, the ex-patriate cellist, and his wife, Galina Vishnevskaya. Page A18.

**CBS Executive Resigns**  
Robert J. Wussler, former president of the CBS television network and now president of CBS Sports, resigned to form a production company. Page C8.

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CALL FOR THE NEW YORK TIMES... (Small text at the bottom right)

All the News That's Fit to Print

The New York Times

LATE CITY EDITION

Weather: Mostly sunny, cool today, clear, cold tonight. Sunny tomorrow. Temperature range today 32-48, yesterday 36-49. Details on page C12.

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20 CENTS

EGYPT AND ISRAEL SIGN FORMAL TREATY, ENDING A STATE OF WAR AFTER 30 YEARS; SADAT AND BEGIN PRAISE CARTER'S ROLE

OPEC PARLEY WEIGHS NEW OIL PRICE RISES AND CUTS IN OUTPUT

Saudis Say They Will Try to Resist Big Increases — Carter Puts Off Decisions on Energy

By PAUL LEWIS

GENEVA, March 26 — Pressure for another large increase in world oil prices built up today at the opening of a meeting of oil ministers of the 13 member nations of the Organization of Petroleum Exporting Countries.

The advocates of a sharp new oil price rise, of anywhere from 30 to 35 percent from current levels on April 1, also urged other oil producers to reduce output. The aim would be to keep world markets tight as Iran resumes exports to insure that the new price levels stick.

But Saudi Arabia, the world's largest oil exporter, resisted pressure for price jumps, pointing out that they could do severe damage to the economies of both the developing and the industrialized world. "There is worry particularly about the effects of price changes on developing countries," OPEC's secretary general, Rifaat Othman, said.

Effort to Reduce Increases Sheik Ahmed Zaki Yamani, Saudi Arabia's oil minister, interviewed after tonight's session, said the ministers faced a "deadlock," with the Saudis feeling that the increases demanded by Iran and Libya were "too steep."

The ministers have not yet voted themselves the power to take any pricing action at the current two-day session but are expected to do so tomorrow. A simple majority vote would grant the meeting such authority.

On the question of possible punitive cutbacks in supplies, reflecting displeasure with some consuming nations' positions on the Palestinian question, Iraqi representatives said such moves were possible, particularly against Egypt. But they carefully noted that no such moves were planned by OPEC, although the "oil weapons" could re-emerge if conditions returned to the situation of 1973.

Carter Decisions Deferred In Washington, meanwhile, Administration officials said that President Carter's decisions on various energy proposals, expected Thursday, would be deferred, apparently because key White House officials had not been able to devote enough time to the controversial plans (Page D12).

When Sheik Yamani entered the OPEC



Leaders join hands after signing pact. President Anwar el-Sadat signed first, followed by Prime Minister Menachem Begin. President Carter was witness.

Mood of Peace Seems Somber And Uncertain

By BERNARD WEINRAUB

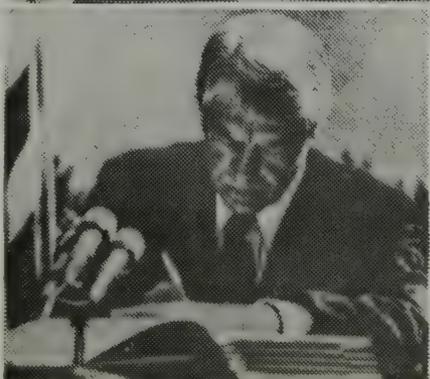
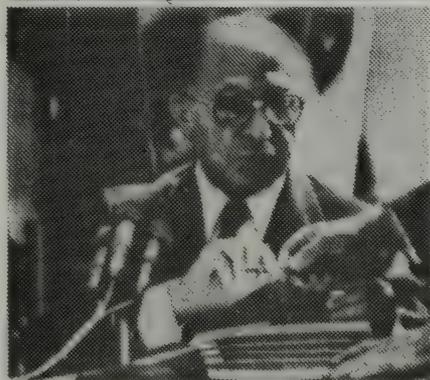
WASHINGTON, March 26 — Shortly after 8 A.M. today, President Anwar el-Sadat arose in the residence of the Egyptian Ambassador and began wandering around the five-bedroom house.

He scanned the morning newspapers, pedaled a stationary exercise bicycle, nibbled a slice of unbuttered toast, sipped a glass of orange juice and, by 7 A.M., turned on the television to watch the morning news.

Less than one mile away, in a ground-ninth-floor suite at the Washington Hilton Hotel, Prime Minister Menachem Begin of Israel peered out the windows at the traffic moving along Connecticut Avenue.

He turned away and, carrying a cup of tea, walked to a writing desk and began working on the emotional speech that he would deliver in mid-afternoon at the White House ceremony ending 30 years of war between Israel and Egypt. It was the start of a day marked by paradox — a triumphal day of peace that seemed curiously somber, a day of celebration blurred by protests in the heart of Washington, a bright day shadowed by uncertainty.

"There is, you know, a sense of trepi-



Photographs by The New York Times by EBERHARD GIBLIN

Treaty Impact Still Unknown

'Hopes and Dreams' but 'No Illusions' for Carter

By HERBIECK SMITH

WASHINGTON, March 26 — The elusive, unprecedented peace treaty that Egypt and Israel signed today has enormous symbolic importance and the potential for fundamentally transforming the map and history of an entire region, but the agreement faces an uncertain future.

Israel has now won what it has sought since 1948 — formal recognition and acceptance from the most powerful Arab state and the ultimate prospect of exchanging ambassadors and entering into a full range of normal relations.

For all the violent denunciations that this historic breakthrough aroused in the Arab world, the least diplomatic estimate here is that the treaty has markedly reduced the risk of a major war in the Middle East for a considerable time by removing Egyptian strength from the active Arab arsenal.

And it has demonstrated American capacity to influence events in the Middle East despite the setbacks Washington has suffered since the overthrow of the

Continued on Page A16, Column 3

CEREMONY IS FESTIVE

Accord on Sinai Oil Opens Way to the First Peace in Mideast Dispute

By BERNARD GWERTZMAN

WASHINGTON, March 26 — After confronting each other for nearly 31 years as hostile neighbors, Egypt and Israel signed a formal treaty at the White House today to establish peace and "normal and friendly relations."

On this chilly early spring day, about 3,500 invited guests — 3 millions more watching television as residents — war el-Sadat of Egypt and Prime Minister

Transcripts of statements at signing are on page A11. Texts of treaty and Camp David accords are on pages A12, A13 and A14.

Menachem Begin of Israel put their signatures on the Arabic, Hebrew and English versions of the first peace treaty between Israel and an Arab country.

President Carter, who was credited by both leaders for having made the agreement possible, signed, as a witness, for the United States. In a somber speech he said, "Peace has come."

"The First Step of Peace" "We have won, at last, the first step of peace — a first step on a long and difficult road," he added.

Later, at a state dinner, Mr. Begin suggested that Mr. Carter be given the Nobel Peace Prize, and Mr. Sadat agreed.

At the signing ceremony, all three leaders offered prayers that the treaty would bring true peace to the Middle East and end the enmity that has erupted into war four times since Israel declared its independence on May 14, 1948.

By coincidence, they all referred to the words of the Prophet Isaiah. "Let us work together until the day comes when they beat their swords into plowshares and their spears into pruning hooks," Mr. Sadat said in his paraphrase of the biblical text.

"No More War," Begin Says

Mr. Begin, who gave the longest and most emotional of the addresses, exclaimed, "No more war, no more bloodshed, no more bereavement, peace unto you, shalom, shalom, forever."

"Shalom" and "salaam" are the Hebrew and Arabic words for "peace."

The Israeli leader, noted for oratorical skill, provided a dash of humor when in the course of his speech he seconded Mr. Sadat's remark that Mr. Carter was "the unknown soldier of peace-making effort."

Mr. Begin said, pausing, "I agree, but as usual with an amendment" — that Mr. Carter was not completely unknown and that his peace effort would "be

Continued on Page A18, Column 1

Judge Bars Hydrogen Bomb Article After Magazine Rejects Mediation

By DOUGLAS E. KNEELAND

MILWAUKEE, March 26 — A Federal District Court judge here, acting only after his suggestion for an attempt at out-of-court settlement was turned down, granted the Government's motion for a preliminary injunction today to keep The Progressive magazine from publishing an article about the hydrogen bomb.

In so doing, Judge Robert W. Warren became the first Federal judge ever to issue an injunction imposing prior restraint on the press in a national security case.

The magazine's attorneys said they would file an appeal shortly with the United States Court of Appeals for the Seventh Circuit in Chicago.

Court's 'Awesome Responsibility' Before announcing his decision this afternoon, Judge Warren, a former Wisconsin Attorney General, acknowledged that he considered it an "awesome responsibility."

"Stripped to its essence, then," he said, "the question before the court is a basic confrontation between the First Amendment right to freedom of the press and national security."

The judge said "a mistake in ruling against The Progressive will seriously infringe cherished First Amendment rights." However, he added, "a mistake

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ILLUSTRATION BY MARGARET M. HARRIS

DEAR E. I LOVE YOU. MADLY HAPPY AS DAISIES. MILDLY YOU TRAVELER. I AM SURE YOU'LL ENJOY IT.

Palestinians, Reacting to the Pact, Go on Strike and Denounce Egypt

By BERNARD GWERTZMAN

BEIRUT, Lebanon, March 26 — Vowing revenge, staging strikes and protest marches and calling for punitive measures against Egypt, Palestinians and other Arabs reacted angrily today against the signing of the Egyptian-Israeli peace treaty in Washington.

Yasir Arafat, chairman of the Palestine Liberation Organization, vowed to chase Americans out of the Middle East and to "chop off the hands" of President Carter, President Anwar el-Sadat of Egypt and Prime Minister Menachem Begin of Israel. He spoke to a group of guerrilla recruits at the Sabra Palestinian camp here as effigies of the three signers were burned.

The inhabitants of Lebanon's 15 Palestinian camps protested the signing today by releasing to work, as did many Lebanese Muslims. Similar angry protests were staged in the occupied West Bank of the Jordan River and the Gaza Strip, and in the Arab Old City of Jerusalem a grenade exploded tonight, wounding five tourists.

Iran Government's Codemans Pact

In Teheran, the Iranian Government condemned the treaty, and 30 Arab students took over the Egyptian Embassy there. Protesters also stormed the Egyptian Embassy in Kuwait, where 250,000 Palestinians live, forming the largest foreign community in that small country. In Damascus, Syria, demonstrators occu-

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Table listing various news sections and page numbers: About New York, Around Nation, Art, Books, Bridge, Business Day, Crossword, Dance, Editorial, Education, Going Out Guide, Letters, Main to the News, Michigan State Wins, H.R.A. Administrator Quits, Judge Bars Hydrogen Bomb Article, Mood of Peace Seems Somber, OPEC Parley Weighs, Palestine Reacting to Pact, Treaty Impact, U.S. and Israel Sign Peace Treaty, U.S. and Israel Sign Peace Treaty, U.S. and Israel Sign Peace Treaty.

"All the News  
That's Fit to Print"

# The New York Times

LATE CITY EDITION

Weather: Cloudy, chance of showers today and tonight. Sunny tomorrow. Temperature range today 54-64; yesterday 62-67. Details on page 8.

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20 CENTS

## 272 DIE AS JET CRASHES ON TAKEOFF IN CHICAGO AFTER LOSING ENGINE; WORST U.S. AIR DISASTER

### ISRAEL LOWERS FLAG, GIVES TOWN IN SINAI BACK TO EGYPTIANS

Inhabitants of El Arish, Conquered in 1967, Cheer, Weep and Jeer at Withdrawal Ceremony

By CHRISTOPHER S. WREN  
Special to The New York Times

EL ARISH, Egypt, May 25 — Egyptian cheerleaders, prayed and wept as this town, capital of the Sinai Peninsula, was handed back to Egypt today, after 12 years under Israeli occupation.

The dusty coastal town, separated from the Mediterranean by groves of stately palms and dunes, became the first still-inhabited Arab town conquered in the 1967 war to be relinquished.

The pullout marked the beginning of Israel's promised withdrawal from Sinai under the peace treaty signed with Egypt March 26 in Washington.

The return of El Arish and a coastal strip westward is the first step of a process that will return to Egypt nearly three-fourths of Sinai within nine months. Israel has agreed to withdraw within three years from the remainder of Sinai, to the border that prevailed before the 1967 war.

#### Two Sides Meet at BeerSheva

As the transfer took place, Egyptian and Israeli negotiators met at BeerSheva to begin negotiations on a solution to the question of autonomy for Palestinians of the West Bank and Gaza. Secretary of State Cyrus R. Vance, who attended, urged both sides, whose positions were far apart, to show "maximum restraint and flexibility" (Page 3).

The turnover ceremony was held in the asphalt parking lot of a former Israeli Army canteen and rest stop, a mile and a half east of town. More elaborate festivities are planned tomorrow when President Anwar el-Sadat comes to El Arish.

**Egyptians Wield and Cheer**  
As the blue and white Israeli flag was lowered to bugle accompaniment today, more than a thousand residents watching from across a road began to clap, whistle and chant.

Hundreds of young men ran toward the barred wire of the compound where the half-hour ceremony was taking place. Armed Israeli troops in combat gear chased them back in jeeps. Four armored half-tracks sent to assist the soldiers sent up plumes of dust.

When the red, white and black Egyptian flag was run up the pole, the nearby hysterical spectators cheered wildly and surged forth amid cries in Arabic "God is great" and "Long live Egypt!" There was scuffling between some Egyptians and Israeli soldiers, who seemed unprepared for the outburst. Although the scene briefly turned ugly, violence was averted as Egyptian military policemen rushed in to calm the people.

When the Israelis got into their trucks and jeeps and began driving to their new line, a few miles east of town, some

Continued on Page 4, Column 1



Firemen searching through the smoldering wreckage of an American Airlines jet that crashed on takeoff yesterday at Chicago's O'Hare International Airport.

### NO SURVIVORS FOUND

Los Angeles-Bound DC-10 Narrowly Misses Tract of Mobile Homes

By DOUGLAS E. KNEELAND  
Special to The New York Times

CHICAGO, May 25 — An American Airlines jetliner lost an engine and crashed shortly after takeoff from O'Hare International Airport this afternoon, killing all 272 persons aboard. It was the worst disaster in United States aviation history.

Flight 191, a DC-10 bound for Los Angeles at the beginning of the Memorial Day weekend, rose to the northwest from Runway 14 just after 3 P.M. central daylight time. Then, witnesses said, the plane appeared to suffer difficulties with an engine on the left, rolled to the left, stalled and plunged into the small abandoned Ravenswood Airport, narrowly missing a mobile home court.

Several witnesses said the engine exploded, and others reported seeing a "huge cylinder" fall from the plane to the runway and burst into flames.

#### No Survivors Reported

American Airlines officials said there were apparently no survivors of the crash, which scattered debris over an area about 100 by 200 yards. The crash sent up flames and black smoke that could be seen 15 miles away in Chicago's downtown Loop area, and fiery remnants struck some of the mobile homes nearby, severely damaging three of them. Two persons who were apparently working on the ground near the crash site were injured.

The plane narrowly missed a Standard Oil Company gasoline storage facility a block away.

Fire trucks, ambulances and police vehicles from the city and surrounding suburbs rushed to the area and poured water on the flames from the nearby unrecognizable wreckage of the shattered DC-10.

Late this afternoon, ambulances began removing bodies of the victims to a temporary morgue set up in an aircraft hangar. By 11 P.M., 250 bodies had been removed from the wreckage, and Doug Las Drenas, a Federal investigator, said the rest would not be removed before daylight.

#### Worst Previous U.S. Crash

The worst previous air disaster in the United States occurred last September, when 144 persons died in the collision of a jetliner and a small private plane over San Diego.

William Nickerson, 52 years old, of Elk Grove Village, where the plane crashed, said he saw the DC-10 take off with the left engine smoking. Almost immediately, he said, the engine fell from the plane and the massive jet lost altitude and crashed sending flames shooting 125 feet into the air.

Danny Miernans, 25, a employee of

Continued on Page 7, Column 1

### FLORIDA EXECUTES KILLER AS PLEA FAILS

Spenkelnik, Electrocutted, Is First to Die Since Gilmore in 1977

By WAYNE KING  
Special to The New York Times

STARKE, Fla., May 25 — The state of Florida trusted John Arthur Spenkelnik in the electric chair this morning, dropped a black leather mask over his face and electrocuted him.

"He simply looked at us and he looked terrified," said Mrs. Rebillot, a reporter who was one of 22 persons who watched through a window from an adjoining room. "It was just a wide, wide, wide stare."

The execution was carried out in an extended legal battle. It was the first execution in the United States since Gary Mark Gilmore faced a Utah firing squad voluntarily on Jan. 19, 1977, and the first since 1967 in which the condemned person was put to death against his will.

#### No Final Staff Visit — His Wish

Mr. Spenkelnik made no final statement. The prison authorities said that had been his wish.

The prisoner was given three surges of electricity. The first 2,500 volts was administered at 10:12 A.M. Mr. Spenkelnik jerked in the chair and one hand clenched into a fist.

Then came the second, and the third, by two executors in black hoods. A doctor stepped forward after the third surge, pulled up the prisoner's T shirt

Continued on Page 4, Column 2

### Flattened Debris and 'Bodies All Over'

By WILLIAM ROBBINS  
Special to The New York Times

CHICAGO, May 25 — "The plane just lost power and slowly rolled over on its side," George Owens, a witness to the worst domestic air crash in history, said today shortly after the fiery disaster at O'Hare International Airport here.

Then he said, he "saw a huge fireball."

Hours after the crash of American Airlines Flight 191, which had just taken off for Los Angeles, smoke was still pouring from the wreckage, which was too hot for removal of many of the bodies of the victims. Red and yellow stakes marked the few charred bodies that firemen could reach. It was nearly

6 P.M. before the first bodies were moved to a nearby hangar.

One of the first physicians to arrive at the scene was Dr. Robert Loguorsio. "There were bodies all over," he said. "There were a lot of corpses on the scene. Obviously there was nothing I could do. Obviously there were no live injuries."

Happily, the police and firemen could only mill around the scene, keeping onlookers back and out of possible danger.

#### Wreckage Carried Off

But immediately after the crash, and before the police could cordon off the site, some small boys arrived and began to carry off bits of wreckage.

One was seen walking off with what looked like a fan belt in his hand.

The wreckage of the plane was spread over part of a small abandoned airport, one of the few open areas in the populated region surrounding O'Hare. It ignited three mobile homes situated in a neatly landscaped park at the edge of the field.

A resident of one of the mobile homes, Marie Mironopolis, had been stretched out on a couch, watching television, when she heard a "big bang." "It threw me off the couch," she said, "and the force knocked dishes off the shelves and my chandelier fell. I ran and opened the front door and saw part of the plane burning in the street. Thick black smoke filled the neighborhood and turned it pitch black. You couldn't see a foot in front of you."

#### Residents Ordered Out

Soon officials arrived and ordered the residents out for fear the fires might spread.

One witness, Winnann Johnson, saw what was later determined to have been an engine fall from the wing. "I saw this silver cylinder thing fall from the plane onto the runway," she said. "It burst into flames and then smothered real quickly."

Larry Rodenick saw the flight from about the same vantage point. "The left engine was smoking badly on take-off," he said. "Then there seemed to be an explosion. There was a burst of flame and the engine fell. The plane appeared to make a steep climb. Then it swung over to the left and plunged to the ground."

### President, Angered Over Setbacks, Urges Leadership From Democrats

By TERENCE SMITH  
Special to The New York Times

WASHINGTON, May 25 — President Carter, stung by a series of defeats on Capitol Hill, lashed out today at the "demagoguery and political timidity" that he said had made the American people doubt the courage and effectiveness of their political leaders.

Displaying more passion and anger than he normally allows himself on a public forum, the President lectured about 300 members of the Democratic National Committee at their spring meeting here on the need for Congress and the party to confront the difficult choices that face the nation on energy and the economy.

"The American people are looking to us for honest answers and clear leader-

ship," Mr. Carter said. "What they see is a Government which seems incapable of action at all."

In a long answer to a question from the floor, the President also all but declared his candidacy for re-election.

"I haven't made my announcement of

Excerpts from Carter remarks, page 8.

what I'm going to do in 1980," he said, "but I have never backed down from a fight, and I have never been afraid of public opinion polls. And if and when I decide to run, it will be in every precinct in this country, no matter who else runs, and I have no doubt it will be successful."

Mr. Carter also had some thinly veiled criticism for Senator Edward M. Kennedy and the five Democratic Representatives who announced their opposition to the President's re-election earlier this week.

"Press conferences will not solve the serious problems we face in energy, inflation, in maintaining peace in a troubled world," Mr. Carter said.

At a news conference on Monday, Representatives Edward P. Beard of Rhode Island, John Conyers Jr. of Michigan, Richard M. Nolan of Minnesota, Richard L. Ottinger of Westchester and Fortney H. Stark of California announced that they were organizing a campaign to dump Mr. Carter from the Democratic ticket and replace him with Senator Kennedy who has criticized the President's domestic policies at several meetings with the press in the last fortnight.

Mr. Carter's tone ranged from anger to

Continued on Page 8, Column 3



The Israeli flag being lowered and the Egyptian flag being raised yesterday in the Sinai town of El Arish.

### Gas Lines Touch Off Arguments; Price Hits a Record in Manhattan

By ALAN REICHMAN

Gasoline shortages caused arguments at service stations on Long Island yesterday and forced the posting of police officers to direct a line of waiting motorists in Manhattan. Meanwhile, prices rose to record levels — 56.5 cents a half gallon at a Getty station in lower Manhattan.

The frantic activity was expected to end soon because many stations indicated they would run out of gas before Monday night, the end of the Memorial Day weekend.

"My particular situation is that the company is running a day behind in deliveries," said Tom Sullivan, owner of a Sunoco Station at the corner of 220th Street and Horace Harding Boulevard in Bayside, Queens. Mr. Sullivan, who usually sells 1,800 gallons a day, received a

1,000-gallon delivery yesterday morning at service stations on Long Island yesterday. At a Hess station in Manhattan offering regular gasoline for 82.9 cents a gallon, automobiles were lined up in the entrance on 10th Avenue and 44th Street to a Getty station in lower Manhattan.

Arguments started not only between drivers waiting in line and those pulling in front of the line, but also between drivers waiting in line and those attempting to leave the lines. Finally, the Midtown North police precinct dispatched two officers, who spent the rest of the day asking "Leaded or unleaded?" and directing cars to appropriate pumps.

#### Mostly a Battle of Words

There's been nothing worse than verbal altercations — with some bumping into one another — explained Officer Tony Graffeo, who ordinarily drives a patrol car. "We call that a West Side conversation. Anything short of shooting on the West Side is a friendly discussion."

On Times Island, five fights started at several stations and Matthew Troy, executive director of the Long Island Gasoline Retailers Association, warned that association members might close for the weekend if drivers did not "behave themselves."

Mr. Troy reported as of mid-afternoon yesterday, 50 incidents of verbal abuse by motorists against gas station owners and

Continued on Page 22, Column 5

### INSIDE

#### Inflation in Double Digits Again

The Consumer Price Index rose 1.1 percent in April, making for an annual rate of 13.9 percent. April prices were up 10.4 percent from 1973. Page 2.

#### E.P.A. Rules on Coal Burning

The Environmental Protection Agency introduced rules on coal-burning by power plants that will please neither industry nor environmentalists. Page 6.

#### An Ayatollah Shot in Teheran

An Iranian religious figure believed to be a member of the secret ruling Revolutionary Council was shot and wounded in his home. Page 2.

#### Spanish Army Officers Killed

A lieutenant general in the Spanish Army was among officers and their driver were killed by Basque terrorists who ambushed their car in Madrid. Page 3.

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## SADAT ASSASSINATED AT ARMY PARADE AS MEN AT RANKS FIRE INTO STANDS; VICE PRESIDENT AFFIRMS 'ALL TREATIES'

### Israel Stunned and Anxious; Few Arab Nations Mourning

Worry in Jerusalem  
By DAVID E. SHIPLER  
Special to The New York Times

JERUSALEM, Oct. 6 — Israel, which had such a high stake in the survival of President Anwar el-Sadat, reacted with stunned anxiety today to news of his assassination in Cairo.

A fear for the peace treaty between Egypt and Israel dominated all emotions. So thoroughly had the Egyptian leader come to personally that peace, and so deeply had Israelis distrusted the motives of other Egyptians, that his death today swept away confidence as swiftly as his historic visit to Jerusalem in 1977 had brought hope.

"The very fact that one bullet can cancel an agreement," said Goula Cohen, who heads the Tehiya Party in Parliament, "is a sign that not only the withdrawal, but all these procedures, must be stopped. There is no doubt that this incident confirms all that we have been saying: there is no stability in this region and one cannot make an agreement which is dependent on a nondemocratic regime and one man."

#### Question About Treaty

Even in the likelihood that Mr. Sadat's successor will adhere to the treaty's precepts, serious questions are bound to linger for some time, and the Government of Prime Minister Menachem Begin is certain to face rising political difficulties domestically in completing the return of Sinai to Egypt, scheduled for April 1982.

This afternoon, voices on the right were raised in demands that all pre-

Continued on Page A3, Column 5

### Jubilation in Beirut

By JOHN EIFNER  
Special to The New York Times

BEIRUT, Lebanon, Oct. 6 — There was no mourning in most of the Arab world today for President Anwar el-Sadat of Egypt, whose separate peace with Israel had led to his isolation.

Public jubilation was reported in Syria, Iraq and Libya, and the streets of Beirut echoed with gunfire in celebration of the assassination. Most public statements attributed Mr. Sadat's death to discontent with the Egyptian-Israeli peace accord.

However, the Sudan, Egypt's closest friend in the Arab world, condemned the assassination and said it stood with the Egyptian Government against all forms of conspiracy and aggression.

#### Hope for Arab Unity Expressed

There was little public comment in Saudi Arabia. At the United Nations, Gaafar M. Allagany, the acting head of the Saudi mission, expressed sorrow "that this had to happen at a crucial stage." Noting Saudi opposition to Mr. Sadat's policies, he said, "We hope that our sister country will reject the Arab states."

An aide to Yasser Arafat, the leader of the Palestine Liberation Organization, said here on hearing of the shooting of Mr. Sadat, "We shake the hand that fired the bullets."

The aide, Saleh Khalef, better known by the code name Abu Iyad, said that "all attempts at dialogue" with Mr. Sadat had failed and that "it was inevitable."

Continued on Page A3, Column 1



As President Sadat watched parade with Vice President Hosni Mubarak, left, and Defense Minister Abu Ghazala.



... uniformed men, apparently part of the assassination team, approached the reviewing stand. Moments later, ...

### AT LEAST 8 KILLED

Speaker of Parliament Is  
Interim President —  
Election in 60 Days

By WILLIAM E. FARRELL  
Special to The New York Times

CAIRO, Oct. 6 — President Anwar el-Sadat of Egypt was shot and killed today by a group of men in military uniforms who hurled hand grenades and fired rifles at him as he watched a military parade commemorating the 1973 war against Israel.

Vice President Hosni Mubarak, in announcing Mr. Sadat's death, said

Mubarak speech excerpted, page A9

Egypt's treaties and international commitments would be respected. He said the Speaker of Parliament, Suhi Abu Taleb, would serve as interim President pending an election in 60 days.

The assassins' bullets ended the life of a man who earned a reputation for making bold decisions in foreign affairs, a reputation based in large part on his decision in 1977 to journey to the camp of Egypt's foe, Israel, to make peace.

#### Sadat Forged His Own Regime

Regarded as an interim ruler when he came to power in 1970 on the death of Gamal Abdel Nasser, Mr. Sadat forged his own regime and ran Egypt single-handedly. He was bent on moving this impoverished country into the late 20th century, a drive that led him to abandon an alliance with the Soviet Union and embrace the West.

That rule ended abruptly and violently today. As jet fighters roared overhead, the killers sprayed the reviewing

Of humble origin, Anwar el-Sadat became a statesman known for daring actions. Obituary, pages A8 and A9

stand with bullets while thousands of horrified people — officials, diplomats and journalists, including this correspondent — looked on.

#### Killers' Identity Not Disclosed

Information gathered from a number of sources indicated that eight persons had been killed and 27 wounded in the attack. Later reports, all unconfirmed, put the toll at 11 dead and 38 wounded.

The authorities did not disclose the identity of the assassins. They were being interrogated, and there were no clear indications whether the attack was to have been part of a coup attempt.

[In Washington, American officials said an army major, a lieutenant and four enlisted men had been involved in the attack. The major and two of the soldiers were killed and the others captured, the officials said.]

The assassination followed a recent crackdown by Mr. Sadat against religious extremists and other political op-

Continued on Page A8, Column 1

## Egypt After Sadat

### Washington's Policies Facing New Problems

By BERNARD GWERTZMAN  
Special to The New York Times

WASHINGTON, Oct. 6 — The assassination of President Anwar el-Sadat of Egypt created a new series of problems for future American policy in the Middle East at a time when the Reagan Administration was already worried about the spread of disorder in the region.

Administration officials, concerned about the chaos in Lebanon, the increased subversive activity of Libya and the Soviet incursions in Afghanistan, Southern Yemen and Ethiopia, had viewed Mr. Sadat as a solid, pro-American anchor of stability in the Middle East. With his death, there is now apprehension about the situation in Egypt as well.

At the White House, President Reagan said the United States had lost "a close friend" and "a champion of peace." But the Administration refrained from any public assessment of the possible repercussions of the assassination. [Page A12]

The mood in Washington was one of shock and sadness at the loss of a leader who had done what would have seemed impossible a decade ago: He replaced the Prime Minister of Israel as the favorite Middle East statesman in Washington.

On virtually every Middle East, African and world issue, the Reagan Administration and Mr. Sadat saw eye to eye. With the expectation that Mr. Sadat would be in control of Egypt's policies

Continued on Page A3, Column 2

### Cairo Regime's Plans Now Question Marks

The following article is by William E. Farrell, who has reported on Anwar el-Sadat's diplomacy from Jerusalem as well as Cairo.

CAIRO, Oct. 6 — Anwar el-Sadat's rule in Egypt was that of one man who skillfully engineered, in his 11 years in power, the means of controlling every important facet of Egyptian life.

Although he was dismissed by many as a somewhat feckless interim leader when he became President after the death of Gamal Abdel Nasser, Mr. Sadat gradually showed that he had staying power, political skill and an ability that transformed him into a world statesman when he paid his historic visit to Jerusalem in the search for peace.

Now, with his sudden, violent death, many questions about the future of Egypt and its role in the world are beginning to be raised in this saddened capital and in many other countries.

Over the years, Mr. Sadat controlled his political party, the National Democratic Party, he supervised the Egyptian press, which lauded him, he was commander of the military, a key factor in his rule, and he had a facility for taking the pulse of Egypt's masses — about 43 million people. Some 67 percent of them are illiterate, but he was able to reach them by television and radio. He often did, in long speeches that had a pedagogical tone.

Some Egyptians opposed Mr. Sadat.

Continued on Page A8, Column 5

## Other News

**'Safety Net' Bill Passes**  
The House of Representatives approved spending \$87.3 billion for social programs, despite President Reagan's threat to veto the bill. Page B10.

**Ulster Prison Rule Is Eased**  
Britain gave inmates in Northern Ireland the right to wear their own clothing but stopped short of meeting the hunger strikers' demands. Page A3.

**Runoff Due in Atlanta**  
Andrew Young, the former diplomat, and a State Representative, Sidney Marcus, won places in a mayoral runoff in Atlanta. Page A30.

**Lindbergh Papers Unsealed**  
Evidence in the kidnaping-murder of the infant son of Charles A. Lindbergh 40 years ago will be opened to review by scholars and others. Page B1.

Table with 4 columns: Section, Page, Section, Page. Includes: About New York, Around Nations, Books, Bridge, Business Day, Calendar, Editorials, Going Out Guide, Letters, Living Sections, Movies, Music, Notes on People, Obituaries, Op-Ed, Real Estate, Shipping, Sports, Theaters, TV, Radio, Weather, Washington Talk, News Summary and Index.



... after the attack, victims lay sprawled on the floor of the stand.

### The Scene Of the Assassination In Cairo

Men in military uniforms stepped from a truck and fired on President Sadat, who was in the center of the reviewing stand. The wounded president was carried to the back of the stand and flown south by helicopter to Meadi Military Hospital.

## Who Murdered President Sadat?

In the confusion swirling around the assassination of Egypt's President, Anwar el-Sadat, little information was made public in Cairo about the killers. Egyptian authorities were known to have several uniformed men in custody last night, but the Egyptians gave no details about the number or identity of the attackers or the reasons for the attack.

"Islamic fundamentalists" within the Egyptian Army was the characterization offered by Secretary of State Alexander M. Haig Jr. to a group of senators late yesterday afternoon. He also mentioned discontent among some Egyptian officers with the peace treaty that Mr. Sadat signed with Israel.

Reagan Administration officials said their information was that six uniformed men had taken part in the shooting, that three were killed and that the others were captured. They said that at least one was linked to the Takfir Wahgna Society, a radical right-wing Islamic group whose name translates as Repentance and Atone. Its past actions include the slaying of the Egyptian Minister of Religious Affairs in 1977.

In Beirut, a handful of organizations stepped forward to claim responsibility for the killing, with representatives calling news agencies with their statements. But Reagan Administration officials said they doubted that any of them had been involved in the killing. Details are on page A12.

BIG ISRAELI FORCE INVADES SOUTH LEBANON; SHARP FIGHTING WITH GUERRILLAS REPORTED

Limited Summit Agreement Set on Trade and Currency

By RICHARD EDER

VERSAILLES, France, June 6 — The eighth summit conference of the industrialized nations reached limited agreement today on two contentious subjects — East-West trade and the handling of currency fluctuations — and produced something of a breakthrough on North-South relations.

The agreements themselves were the subject of some disagreement whether they bridged or merely papered over fundamental differences. Prime Minister Margaret Thatcher of Britain described the atmosphere as one of unanimity. Prime Minister Pierre Elliott Trudeau of Canada called it "difficult."



President Reagan at economic summit yesterday in Versailles.

shaded and sometimes interrupted by the fighting in the Fallujah and Israel's invasion of Lebanon. Today's final hard bargaining on East-West trade was interrupted by the announcement by President François Mitterrand of France of the Israeli move, and the

The accord fell short of American hopes and was seen as having little world impact. News analysis and economic analysis, with text of the communiqué, page D4.

The Fallujah crisis, apart from producing an embarrassing flip-flop over the United States vote in the Security Council, caused Mrs. Thatcher to fly back to London tonight after the state dinner in the Versailles chateau's Hall of Mirrors.

She thus missed the musical masque and ballet and other festivities organized by France to make this the most glittering summit conference, whether or not it will have turned out to be the most productive.

The seven nations — the United States, Japan, Britain, France, West Germany, Italy and Canada — agreed to a compromise on the East-West trade issue. It fell short of American hopes for abolition of government-subsidized financing for such trade. Instead, it calls for "caution" in financial dealings with the Soviet bloc, and it says there is a need for "commercial prudence in limiting export credits."

The Reagan Administration had assembled leaders approved a statement expressing shock.

Continued on Page D7, Column 3

Britain Confirms the Landing Of 3,000 Soldiers From QE2

By R.W. APPLE JR.

LONDON, June 6 — British troops besieging the Argentine garrison at Stanley in the Falkland Islands have been reinforced by 3,000 fresh infantrymen from the liner Queen Elizabeth 2, the Defense Ministry announced tonight.

The arrival of the Fifth Infantry Brigade, including a battalion each of Scots and Welsh Guards and Grenadier Rifles, raises British strength on East Falkland Island to about 1,000. About 5,000 paratroopers and Royal Marine commandos went ashore last month, and most are drawn up opposite the 7,000 Argentine defenders of Stanley, the Falklands capital.

In Buenos Aires today, Argentine said its planes and artillery had bombarded the British positions surrounding Stanley. Senior military officers said they expected the British to launch a major assault on the Argentine garrison at any moment.

There were hints in London that the long-awaited assault on Stanley had already

ready began in a report from Michael Nicholson of Britain's Independent Television News.

"The British push is really on," he said in a broadcast this evening. "There are under way at this moment operations which I can only describe as extraordinarily daring which cannot be revealed until they are completed, but which, almost certainly if they are successful, will surely bring the end of this war that much closer."

Mr. Nicholson reported that the Grenadiers, composed entirely of Nepalese volunteers, were operating on their own, "circumnavigating East Falkland" in a search for Argentine units lurking in the interior, between the British base at San Carlos Bay and their forward headquarters near Mount Kent.

According to unofficial sources, the Fifth Brigade transferred from the Queen Elizabeth to the assault ships in-

Continued on Page A8, Column 3



An armored personnel carrier, part of the Israeli invasion force, breaks through the border with southern Lebanon.

U.N. COUNCIL ASKS ISRAELI PULLBACK

But Delegate, Hinting Refusal, Notes 'Limit of Endurance'

By BERNARD D. HOSSITER

UNITED NATIONS, N.Y., June 6 — The Security Council unanimously demanded tonight that Israel pull its invading forces out of Lebanon. There was, however, no indication that Israel would pay any more attention to this order than to the unanimous Council demand Saturday night for a cease-fire. Instead, Yehuda Z. Blum, the Israeli delegate, thanked the Council's 15 mem-

bers for "invoking not the slightest interest" in scores of terrorist acts attributed to the Palestine Liberation Organization. "New many Israelis have been killed by terrorists for this Council to be persuaded that the limits of our endurance have been reached?" he asked rhetorically. "Israel cannot expect this body even to deplore P.L.O. barbarism against Israel's civilian population, let alone take any steps with a view towards curbing that barbarism."

Though a test, a compromise drafted by Ireland after a day of discussion behind closed doors, directed Israel to withdraw its forces "forthwith and unconditionally." The Soviet Union insisted on that last phrase. At the demand of the United States, the resolution calls on Israel and the Palestinians to halt all military action "within Lebanon and across the Lebanese-Israeli border." That language was designed to cover P.L.O. shelling into Israel as well as Israeli strikes. The document directs both sides to report

Leaders of the major industrial democracies expressed shock at Versailles over Israel's move. Page A14.

Continued on Page A14, Column 3



Israeli tanks and troops moved into Lebanon in three columns (arrows). The land assaults, together with air and sea strikes, were aimed at the main Palestinian strongholds — Tyre, Beaufort Castle, Nabatieh and Kawabe. Warships destroyed the Qanaqya Bridge spanning the Litani River north of Tyre, cutting the main Palestinian supply line. Towns shown in southern Lebanon were among those shelled last week by Palestinian forces.

Israeli tanks and troops moved into Lebanon in three columns (arrows). The land assaults, together with air and sea strikes, were aimed at the main Palestinian strongholds — Tyre, Beaufort Castle, Nabatieh and Kawabe. Warships destroyed the Qanaqya Bridge spanning the Litani River north of Tyre, cutting the main Palestinian supply line. Towns shown in southern Lebanon were among those shelled last week by Palestinian forces.

Why Israelis Invaded Now

Heavy P.L.O. Shelling Said to Tip the Scale

The following dispatch has been subjected to military censorship

By DAVID E. SHIPLER

JERUSALEM, June 6 — Israel's invasion of Lebanon came today as the culmination of months of military and political calculation in which Prime Minister Menachem Begin repeatedly allowed the troops to be increased and the saber to be rattled, only to pull back at what seemed like the last moment. Until today the crucial factors favoring a major assault never quite lined up, and the risks seemed greater than the potential benefits.

The Israeli command described the air raids as retaliation for the shooting Thursday of Israel's Ambassador to Britain, Shlomo Argov, who was critically wounded in London. Five suspects, all traveling on passports from Arab countries, were captured. The P.L.O. denied any responsibility for the attacks.

The Palestinian shelling, with artillery and rocket launchers, was the most severe ever directed against Israeli towns and kibbutzim by the P.L.O.

Begin Orders Israelis to Push Palestinians 25 Miles to North

The following dispatch has been subjected to military censorship

By DAVID E. SHIPLER

JERUSALEM, Monday, June 7 — Prime Minister Menachem Begin said today that the Israeli Army had been ordered to push the Palestinian forces northward to a distance of 25 miles from the Israeli border, to place their artillery beyond the range of Israeli territory.

Mr. Begin made his statement in a letter to President Reagan, excerpts of which were reported on the Israeli radio. The Cabinet, after an emergency session, issued a statement saying Israel would not attack any Syrian forces in Lebanon or Syria unless the Syrians engaged the Israelis.

The Damascus radio said the Syrian Army was battling the Israelis near Hasbaya, 10 miles north of the border. The Israeli military spokesman said there had been no verification that any such clashes with the Syrians had occurred.

Reagan Urged Restraint

Mr. Begin's letter to President Reagan, disclosing the orders to the Army to push the Palestinians, was reported by the Israeli radio. That letter, delivered Sunday morning, requested Israeli restraint.

In his reply, as reported by the Israeli radio, Mr. Begin said that "the terrorists aim their weapons only at the civilian population." He went on: "The aim of the enemy is to kill Jews, women and children. Is there any people in the world that would accept such a situation?"

The invasion operation, called "Peace for Galilee," would not be aimed at acquiring any Lebanese territory and was not being undertaken

THOUSANDS ATTACK

Some Syrian Units in Area Said to Have Clashed With Raiding Force

By THOMAS L. FRIEDMAN

BEIRUT, Lebanon, Monday, June 7 — The Israeli Army invaded southern Lebanon by land, sea and air Sunday in an attack aimed at destroying the main military bases of the Palestine Liberation Organization.

More than 250 Israeli tanks and armored personnel carriers, as well as thousands of infantrymen, rolled past the observation posts of the United Nations peacekeeping troops in southern Lebanon at 11 A.M. (5 A.M. New York time) and fanned out across the frontier, according to a United Nations spokesman in Beirut.

By late Sunday evening the Israelis had taken several P.L.O. outposts in the craggy hills of southern Lebanon and were engaged in fierce firefights with the Palestinians for control of scores of other strongholds along the 33-mile frontier stretching from the port city of Tyre to the foothills of Mount Hermon, the United Nations spokesman said.

Main Targets Besieged

In the first day of the invasion the Israelis besieged all their main targets — Tyre, Beaufort Castle, Nabatieh and Kawabe — but the Palestinians stood their ground and did not flee north. The number of casualties was not known.

Israeli said this morning that Beaufort Castle, a Crusader stronghold overlooking the border that the Palestinians have used as a communications and artillery base, was captured during the night by an Israeli infantry battalion. But the Palestinians denied that the castle had fallen.

It appeared that at least a few elements of Syria's force of about 25,000 men in Lebanon had become involved in confrontations with the Israelis. The state-run Beirut radio reported Sunday night that Syrian artillery north of Hasbaya was exchanging fire with the Israelis on the eastern shore of their advance. This could not be confirmed. In Damascus, a Syrian military spokesman said Israeli forces had come into contact with Syrian troops in three places, but it was not clear whether fighting had occurred. (Page A12.)

The Israeli radio broadcast a statement.

Continued on Page A12, Column 1

Floods Rampage in Connecticut; 8 Believed Dead

By ROBERT D. McFADDEN

Torrential weekend rains and overflowing rivers swamped wide areas of Connecticut yesterday with the state's worst floods in decades.

The state police said that eight persons were dead or missing in the storms. More than 1,200 others were removed from their homes as floodwaters invaded residential areas, washed out roads and earthen dams and disrupted electric and telephone service and public transportation for tens of thousands of residents.

The floods, accompanied by 5 to 8 inches of pounding rain, struck a wide swath of the state, from Westport and other Fairfield County communities on the west to Waterford and New London on the east. At least 30,000 homes were hit by power blackouts, and 6,000 telephones were knocked out.

Nearly all trains in the state, including those operated by Amtrak between New York and Boston, were halted as Conrail and Amtrak used buses to carry passengers. Commuters and long-distance travelers were expected to face further delays today. Many communities in flooded areas canceled school for today.

The rest of the New York metropolitan area was relatively unscathed. But on eastern Long Island, up to 9.75 inches of rain also triggered heavy weekend flooding. Many traffic accidents were reported, and a stretch of Long Island



Matthew Giustano clearing a storm drain yesterday in Higganstown, Conn.

INSIDE

Defeat for Schmidt's Party The Social Democrats were defeated in state elections in Hamburg in what was considered a direct blow to Chancellor Helmut Schmidt. Page A9

'Nine,' 'Nickelby' Win Tonys 'Nine,' based on '8 1/2,' won the Tony award for musicals. The Royal Shakespeare Company's 'Nicholas Nickleby' won for plays. Page C11

Table with 4 columns: Award Name, Abbreviation, Date, and Page Reference. Includes categories like Annual Nation, Op-Ed, Society, Sports/Music, etc.

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FOR YOUR FAVORITE CUBA TOWN WOODLAWN... DEAR CABLE, FAX, PAT AND PORTY... HELPERS! Call 1-773-ADVT

ISRAEL REPORTS ITS AIR FORCE HAS WRECKED SYRIA'S ANTI-AIRCRAFT MISSILES IN LEBANON

U.S. EASES POSITION ON RACIAL BALANCE OF CITY'S TEACHERS Bell Bars Any Punitive Action Pending Study of Whether New York Follows Law

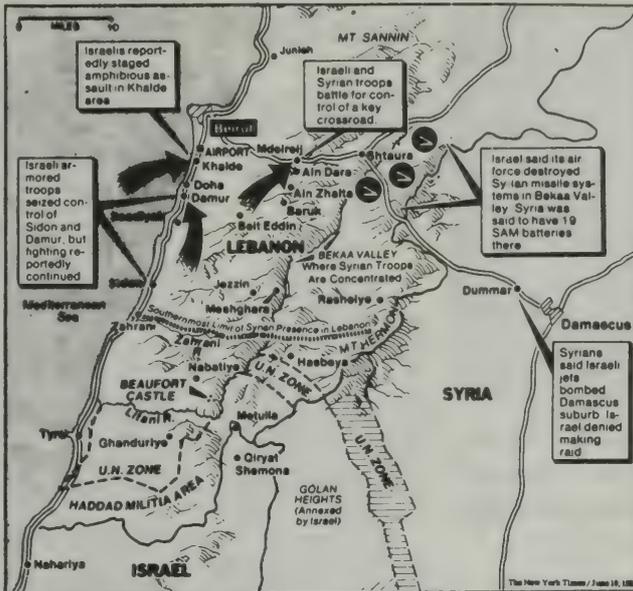
By JANE PERLEZ Special to The New York Times WASHINGTON, June 9 — The Federal Department of Education backed away today from its findings that the New York City Board of Education has failed to comply with an agreement to improve the racial balance of teachers in the city's public schools.

Reagan Suggests Limit on Troops For 2 Alliances Expresses Sympathy for Goal of Arms Protests

By HEDRICE SMITH Special to The New York Times BERN, June 9 — President Reagan, expressing sympathy with the goal of the European antinuclear movement but differing with its tactics, urged today that East and West agree to a ceiling of 700,000 ground troops for each alliance as "a major step toward a safer Europe."

The Warmest Applause Flying here from London on the fourth and most delicate stop of his European trip, the President drew the warmest applause when he reaffirmed American commitments to Europe's defense and specifically pledged to stand by West Germany.

Secretary, in Bonn, Suggests Purpose Is to Fight Syrians By STEVEN R. WEISMAN Special to The New York Times BERN, June 9 — Secretary of State Alexander M. Haig Jr., saying that the fighting in Lebanon had grown "somewhat more ominous" in the last 24 hours, suggested today that Israel might be shifting its originally announced objective in Lebanon and was now seeking to take on Syrian forces in combat.



'A TURNING POINT' 22 MIG's Reported Shot Down in the Strikes — Troops Near Beirut

The following dispatch has been subjected to military censorship. By HENRY HANDE Special to The New York Times JERUSALEM, June 9 — Israel said tonight that its air force destroyed the Syrian surface-to-air missile system in the Bekaa Valley of eastern Lebanon "in a concentrated strike" this afternoon. Twenty-two Syrian MIG's were reported shot down in the air battle that accompanied the raid, and seven more were said to have been hit.

HAIG SEES A SHIFT IN AIMS OF ISRAEL

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Syrians Report Major Air Battles; Say They Downed 19 Jets, Lost 16

By HENRY TANNER Special to The New York Times DAMASCUS, Syria, June 9 — Israeli and Syrian jets fought two large battles this afternoon over Syrian anti-aircraft missile sites in eastern Lebanon, according to communiqués made public here.

City Says No to 'Crisis Relocation'

By LESLIE BENNETTS The City Council yesterday rejected the Reagan Administration's proposal for the development of urban areas to remove New York City residents to "hot" areas upstate in the event of a nuclear attack.

ISRAELIS IN SIGHT OF CITY OF BEIRUT

Forces Establish a Beachhead Four Miles to the South By THOMAS L. FRIEDMAN Special to The New York Times BEIRUT, Lebanon, June 9 — Israeli ground forces drove to within sight of Beirut today as its fighter-bombers struck heavily at Syrian surface-to-air missile batteries east of here.

Refugees in Lebanon Need Food Critically

The following dispatch has been subjected to military censorship. By DAVID H. SHIPLEY Special to The New York Times JERUSALEM, June 9 — United Nations observers said today that thousands of Lebanese civilians, uprooted from their homes by the Israeli advance, were in critical need of food and water.

INSIDE

F.B.I. Reports on Donovan The F.B.I. said a Presidential aide had discouraged it from questioning Raymond J. Donovan about his possibilities to organized crime. Page B8

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Table with 2 columns: Section, Page. Includes sections like Antiques, Around Nazim, Books, Bridge, Business Day, Crossword, Deceit, Day by Day, Editorial, Going Out Guide, Home Section, Letters, News Summary and Index, Page B1.

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NEW BATTLES SHATTER LEBANON CEASE-FIRE; ISRAEL REPORTED TO IMPERIL LAST P.L.O. EXIT

FALKLAND ADVANCE ASSURES VICTORY, BRITAIN DECLARES

Outcome Is Not Now in Doubt, London Says — Argentina Reports a New Assault

By R. W. APPLE JR.

LONDON, June 13 — Britain's Defense Secretary, John Nott, said tonight that his country's success in ousting Argentine troops from the Falkland Islands had been assured by fighting this week.

But he disclosed that the 5,000-ton light cruiser Glamorgan, carrying a crew of 471, had been hit by Argentine gunfire during the assault Friday night on enemy positions west of Stanley, the main Argentine garrison on the islands. Nine British sailors were killed and 17 injured, Mr. Nott added, but the ship remained fit for battle. Buenos Aires had claimed to have sunk a British frigate.

With British troops consolidating their positions, some less than seven miles west of Stanley, in preparation for further offensive operations, there was no news here of further infantry action today. It was not clear when the British would resume their attack, and it appeared possible they were waiting for an Argentine capitulation.

Argentina Reports New Battle. But in Argentina, the military command said that its force repelled a British assault on Stanley in heavy fighting today and that casualties were high. Mr. Nott said "Our successes on the ground over the weekend mark another significant step to securing the complete and final withdrawal of Argentine forces from the Falkland Islands. There is some way still to go, but the outcome is not in doubt."

He also disclosed for the first time that 30 crew members and soldiers, most of them from the Welsh Guards, had been killed in the Argentine air attacks Tuesday on the landing ships Sir Triton and Sir Galahad off Bluff Cove and Fitzroy. At least 60 were wounded seriously, he added.

British deaths in the Falkland war have now reached at least 261, not counting those who died in this week-end's fighting. Argentina has lost more than 700 men, according to the most recent tally here.

Mr. Nott acknowledged that the Government had widened the casualty figures from Tuesday's action in the hope of misleading the Argentines.

"It was important," he said, "that the enemy was not able to assess exactly when, where or in what strength that tank force would attack. It is clear that the Argentines greatly overesti-

Continued on Page A4, Column 1



King Fahd of Saudi Arabia

Khalid Is Dead; Fahd Succeeds In Saudi Arabia

By STEVEN RATNER

Special to The New York Times

LONDON, June 13 — King Khalid of Saudi Arabia, ruler of the desert oil nation since 1975, died today of a heart attack in the mountain resort of Taif. The King, 69 years old, was succeeded by Crown Prince Fahd, 51, a half-brother.

Although he had been in ill health for years, the King's death was unexpected. On Saturday the ruler was shown by Saudi television arriving in Taif to spend the summer.

The change in rule came at a awkward time for Saudi Arabia. The country has been a staunch supporter of Iraq, which now appears to be losing its war against Iran. Saudi Arabia has also been active in trying to restore peace in Lebanon, where fighting continues a week after Israel's invasion.

No Immediate Changes Expected. There were differences in personality and outlook between King Khalid and his successor. But the takeover by King Fahd appeared unlikely to have any immediate effect on the country's traditional policies.

It is widely believed that in time, King Fahd, a dynamic man, could move the restrictive nation forcefully into Middle Eastern politics and international affairs.

"We will continue his path, seek to realize his hopes and complete his plan," a sobbing King Fahd said of King Khalid tonight on the Saudi radio. "We seek nothing but the glory of Arabs and Muslims."

Perhaps most immediately, the death of the King appeared likely to bring

Continued on Page A12, Column 4

INVADERS BLAME FOE

No Syria Action Reported in the Daylong Combat With Palestinians

The following dispatch has been subjected to military censorship

By DAVID K. SHIFLER

JERUSALEM, June 13 — The Israeli military command said today that Israeli artillery and fighter-bombers had attacked Palestinian targets in Lebanon after the Palestinians opened fire on Israeli positions at dawn. The fighting continued all day.

The Israeli truce with Syrian forces, arranged Friday, appeared to be holding, however. No clashes with Syrian forces were reported, and no Syrian planes were reported to have intervened against Israeli aircraft.

The renewed battles with Palestinian forces began just eight hours after Israel declared a cease-fire in the Beirut area. The fighting dashed prospects for a halt to the war that began with an Israeli invasion of Lebanon a week ago.

U.S. Seeks Total Pullout

In Washington, Secretary of State Alexander M. Haig Jr. said the United States would seek the withdrawal of Israeli forces from Lebanon as part of a long-term solution in which Syrian and all other foreign troops would also be pulled out. [Page A14.]

The new fighting appeared to give Israel a chance to continue inflicting damage on the Palestine Liberation Organization's military structure, which has been the principal target of the campaign. Defense Minister Ariel Sharon said the army will continue clearing Palestinian guerrillas out of areas under Israeli control.

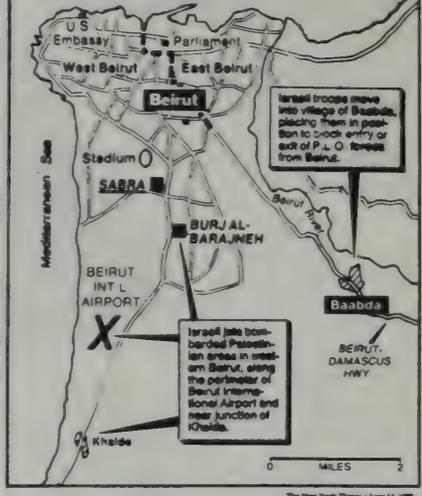
The Israeli cease-fire with the Palestinians was intended to apply only to the Beirut area. During Israeli "mopping up" operations today, fighting was reported in the area of the coastal city of Sidon.

Truce Begins Saturday Night. Some Israeli officials had expressed regret that more damage was not done to the P.L.O. in Beirut before the cease-fire, which was firmly requested by the United States, took effect Saturday night.

Despite the devastating assault on P.L.O. forces in the south and the pounding of various P.L.O. headquarters in the Lebanese capital, there had appeared to be enough key Palestinians left in Beirut to retain and possibly rebuild the organization's presence in Lebanon. Military sources said hundreds of Palestinian guerrillas surrendered today after the heavy Israeli attacks.

On the other hand, Israel seems to have little taste for a prolongation of the

Continued on Page A15, Column 1



Invasion Victims Swamp The Hospitals of Lebanon

By WILLIAM E. FARRELL

Special to The New York Times

BEIRUT, Lebanon, June 13 — The driveway was lined with stretchers. Every so often today ambulances, some of them caked with mud and camouflaged with rags and greenery, pulled into the driveway, their sirens wailing.

Attendants and medics attached to the American University Hospital here rushed to the vehicles, removing some of the victims of Lebanon's latest bout of carnage, and rushed them to the emergency room.

Other victims struggled in on foot seeking assistance. One elderly woman, tears in her eyes, walked painfully up the driveway today and said to a stranger: "Please, I'm with the diabetes and my home is gone. Where can I get the free help?"

No one knows with any accuracy how many died and wounded there are in this ravaged and fear-ridden country since the start of the Israeli invasion a week ago.

Regarded as Neutral Territory. The American University Hospital, so far anyway, is regarded as neutral territory and its fatigued and overworked staff have handled hundreds and hundreds of victims of bombings and strafings.

The 10-story building is filled with casualties. Some of them are lying on beds in hallways receiving fluids intravenously.

The hospital is representative of medical facilities all over this battered country where a cease-fire has been declared but the fire has not ceased.

According to the International Committee of the Red Cross, the medical facilities in southern Lebanon, the scene of fierce exchanges between Israelis and Palestinians, are in a ruin-

INSIDE

France Freezes Wages

France's Socialist Government announced a four-month freeze on wages and prices to help prevent a further weakening of the franc. Page A6

Hinckley Case Is Costly

The medical experts in the trial of John W. Hinckley Jr. have cost his parents and the taxpayers at least \$350,000 to \$450,000. Page D10

Aftermath of a Murder Trial

Two children are dead and a 16-year-old boy faces the electric chair in a murder case that continues to cast a shadow over Old Forge. Page D10

Table with 2 columns: Around Nations, Bridge, Business Day, Countdown, Dance, Day by Day, Etc. and Obituaries A12:D11, Op-Ed A19, Sports Monday C18, etc.

KEY ROAD AT STAKE

Troops Land Near Home of Lebanese Leader on Beirut's Outskirts

Special to The New York Times

BEIRUT, Lebanon, June 13 — Israeli troops with tanks and armored personnel carriers reportedly moved into a village just five miles southeast of central Beirut tonight. If the troops consolidate their position, it could lead to the virtual encirclement of the capital and the Palestinian guerrilla forces there.

Earlier, a brief cease-fire between Palestinian guerrillas and Israeli forces was shattered in a day of fierce fighting south of the city between Israeli troops and Palestinian guerrillas as well as repeated Israeli air strikes against West Beirut. The cease-fire was worked out Saturday by the Lebanese and United States Governments.

If the Israelis hold their position in the village, Baabda, it would mark a major turning point in their seven-day invasion. It would put Israeli troops outside the strategic Beirut-Damascus highway at the entry of Beirut, choking off the last exit or entry route for the Palestinian guerrilla forces in the capital.

Israeli Ally Controls East Beirut

In effect, the city would be surrounded, for the Palestinians could not be expected to make their way through the area to the north of the highway controlled by Israeli ally, the heavily armed Phalangist Christian militia headed by Bashir Gemayel.

The Israeli troops were reported only after hours of fighting from the palace of Lebanon's President Elias Sarkis. Mr. Sarkis was in the palace at the time, meeting with 10 of his ministers. The state-run Beirut radio said that the meeting had been called "to consider the formation of a strong government to save the country."

The radio, quoting official Government sources, said the Israeli force had "landed" in the village square. It added that Israeli troops were setting up positions and roadblocks inside Baabda and had commandeered several public buildings, including a police station and a Government hospital.

No Reports on Lebanese Troops

There were no immediate reports of fighting between the Israeli raiding party and Lebanese Army troops, who control Baabda and nearby Yaze, where the Ministry of Defense is situated. Reports most midnight were vague, and there was no indication that the Israelis had tried to enter the presidential palace.

The Phalangist Voice of Lebanon radio reported the Israeli entry into Baabda in somewhat sketchy manner as the state-run Beirut radio and gave no

Continued on Page A13, Column 1

Continued on Page A14, Column 4



The Calm Restored, Sailors Return to Central Park

Sailboats, with sails and rudders that respond to radio commands, on Coopers' Pond yesterday in a model yacht competition. About 1,000 workers cleared tons of

trash from hundreds of thousands of demonstrators who assembled Saturday to protest nuclear arms. Article on the cleanup is on page B1, on the yachts, on page B3

Power Shifts in Mideast

Israeli Invasion of Lebanon Alters Balance And Jumbles Relations of Friends and Foes

By THOMAS L. FRIEDMAN

Special to The New York Times

BEIRUT, Lebanon, June 13 — The Israeli invasion of Lebanon has recast the balance of power in this corner of the world and created a whole new set of relationships involving Israel, Syria, Lebanon and the Palestine Liberation Organization.

With Israeli forces on the fringes of Beirut and the Israeli Army in control of roughly a fourth of Lebanon's territory, the full political effect of the fighting can now begin to be assessed.

Tensions have already surfaced between the Palestine Liberation Organization and Syria. The Syrians have lost a dominant role in Lebanon. The Soviet Union's clients in the region have been weakened.

Problems for the P.L.O.

Although P.L.O. leaders have apparently not been captured or killed, damage to the organization should not be underestimated.

Southern Lebanon, the P.L.O.'s only independent base of military operations — excluding isolated pockets in Sidon, Tyne and Damour — has been occupied by the Israeli P.L.O. has been driven back to West Beirut, well out of striking distance to northern Israel.

This presents the P.L.O. leadership with serious problems. The guerrillas could try to continue operations out of

Continued on Page A14, Column 1

SAFETY INSTRUCTIONS: TO SEE THE NEW YORK TIMES PLEASE READ BY JUNE 14, 1982

## BRITAIN ANNOUNCES ARGENTINE SURRENDER TO END THE 10-WEEK WAR IN THE FALKLANDS

### Israelis Cut Off West Beirut, Trapping P.L.O. Leaders

#### ACTION IN LEBANON

##### Tank Units Push Through the Christian Suburbs Around the Capital

By THOMAS L. FRIEDMAN

BEIRUT, Lebanon, June 14 — Israeli tank columns completely cut off Moslem western Beirut today, trapping the military and political leadership of the Palestine Liberation Organization.

At the same time, other Israeli armored units, greeted by rice and flowers from sympathetic Lebanese Christians, began driving still deeper into Lebanon, apparently in an effort to push Syrian troops northeast of the capital into the Bekaa Valley.

There is a concentration of Syrian troops in the Khaldé junction area on the coastal highway south of Beirut near the airport, and fighting was reportedly continuing there today between Israeli forces and Palestinians and Syrians.

The Israeli radio quoted Israel's Chief of Staff, Lt. Gen. Rafael Eytan, as saying that Israeli troops had trapped guerrilla forces in Beirut and that the troops' mission was to smash the P.L.O.'s political and military nerve center there. (Page A14.)

#### Lebanese Leader Formes Council

The Israeli siege of guerrilla forces in Beirut came as the Lebanese Government announced the formation of a six-member Council of National Salvation to deal with the political repercussions of the Israeli invasion.

The committee, which was to contain the leading Christian and Moslem militia commanders, was formed by President Elias Sarkis and Prime Minister Shafiq al-Wazzan to determine the Government's response to Israeli conditions for withdrawal.

Israeli withdrawal terms were delivered this evening to Mr. Sarkis at the presidential palace in Baabda by the special United States envoy, Philip C. Habib. Mr. Habib arrived by car from Damascus, to which he had flown earlier today from Jerusalem.

Mr. Habib declined to make any statements to the press, but Israeli conditions are reportedly the creation of a demilitarized zone stretching 25 miles north of its border to prevent attacks by Palestinian guerrillas and the withdrawal of the 30,000 Syrian peace-keeping troops from Lebanon.

#### Latest Subjects Council

A meeting of the national council to consider the conditions, scheduled for this afternoon, was canceled after one proposed member, Wajid Jumblatt, leader of the leftist Mousslem National Movement, said he would not have anything to do with the group as presently constituted.

Mr. Jumblatt, who is under virtual house arrest by Israeli invasion forces occupying his mountain village of Mshkharra south of Beirut, said through a spokesman that the board should be "more comprehensive."

The other proposed council members are Bakht Gerayel, a Christian Phalangist militia commander, Nabih Berni, head of Lebanon's Shiite Moslem Party, Nassir Maalouf, another leading Christian political leader, Foreign

Continued on Page A14, Column 1



Israeli soldier steps armored vehicle in position overlooking western Beirut.

### In Lebanon, White Flags Fly Amid the Misery and Rubble

By DAVID K. SHIFFER

Special to The New York Times

SIDON, Lebanon, June 14 — Along the battered Lebanese coast, in the wake of the invasion, white flags still fly.

They flutter from the antennas of cars without windows or windshield. They hang from bamboo poles stuck into the shell-pocked roofs and verandas of concrete houses. Even some pedestrians carried torn strips of white cloth to signify their neutrality, their surrender to the storm of war.

The Israeli Army warned residents of Lebanon's picturesque coast to leave their homes before the bombing and shelling began, and many followed the instructions on leaflets dropped from planes.

#### Battles Slowly Traced

But when the fighting was over and they returned home from the beaches and the orange groves and the banana plantations where they had camped for days without food or water, what they saw took the strength out of them.

In Tyre, a stronghold and command center of the Palestine Liberation Organization, not a single building was untouched by the flying shrapnel.

Some high-rise apartments had collapsed like houses of cards, some villas were chewed into piles of dust and rubble.

Many other buildings revealed the course of battle: pits and chips around the doors and windows as Israeli

troops fired at guerrillas, then a single gaping hole in a wall where a heavy weapon funneled off the resistance.

The Israeli military governor of the town, Maj. Joseph Deas, who in civilian life is a lecturer in Arabic at Haifa University, estimates that 30 percent of all buildings in the town were destroyed.

In Sidon, farther up the coast toward Beirut, the damage was less extensive.

Continued on Page A14, Column 4

#### A MIDEAST WARNING

##### Soviet Conveys Concern Over Military Activity Near South Border

By JOHN F. BURNS

Special to The New York Times

MOSCOW, June 14 — The Soviet Government warned Israel today not to forget that the Middle East was close to the Soviet Union's southern borders and that developments in that area "cannot help affecting the interests of the U.S.S.R."

The warning was coupled with a demand, apparently directed at the United States, for "urgent effective measures" to halt Israel's "criminal

Text of Soviet statement, page A20.

act of genocide" against Palestinians and to bring about a withdrawal of Israeli troops from Lebanon.

The statement, issued through the official press agency Tass, said in part: "The Soviet Union takes the Arabs' side not in words but in deed and presses to get the aggressor out of Lebanon."

"The present-day Israeli policy makers should not forget that the Middle East is an area lying in close proximity to the southern borders of the Soviet Union and that developments there cannot help affecting the interests of the U.S.S.R. We warn Israel about this."

#### Implications of Soviet Action

The statement was evidently intended to arouse concern about American inability to arrange an early cease-fire between Israeli forces and Palestinian guerrillas could provoke direct Soviet intervention.

Theoretically, Soviet options would include an emergency airlift of arms to Palestinian guerrillas by way of Syria, which has signed a Treaty of Friendship and Cooperation with Moscow, or a new supply of weapons to the Syrian forces.

As if to underscore the Soviet warning, a Soviet general was reported to have begun talks in the Syrian capital. Sources in Damascus identified the officer as Col. Gen. Yevgeny S. Yursov, a first deputy commander of the air defense system. The sending of the general to Syria suggested that the

Continued on Page A3, Column 1



Prime Minister Margaret Thatcher or after addressing Parliament.

### Bus-Only Lanes To Be Increased To Speed Travel

By ARI L. GOLDMAN

Mayor Koch announced yesterday the creation of a system of 10 "red zone" lanes for buses in Manhattan to help relieve traffic congestion, increase bus speeds and reduce what has long been the bane of bus travelers — bus bunching.

Along the pavement at each of the 10 thoroughfares in the program, a bright red eight-inch thermoplastic strip will remind motorists of heavy fines if they park, stand or travel in the bus lane.

"Don't Even Think of Parking Here," a sign along the routes will read. Other signs will warn that fines of at least \$100 will be imposed on violators. Only cars preparing to make right turns will be permitted to travel in the lanes, and then only for short distances.

Next Tuesday, the first of the red zone lanes will go into effect, on Third Avenue from 35th to 58th Streets from 7 A.M. to 7 P.M. The others, which will be added over the course of the summer, will be in effect at various times on major thoroughfares in both midtown and lower Manhattan. Fourteen miles of city streets will be affected.

The other streets to get red zone lanes will be Eighth Avenue from 43d to 57th Streets between 4 P.M. and 7 P.M., Avenue of the Americas from 69th

Continued on Page B4, Column 1

#### TRIUMPH BY LONDON

##### Commander Says Enemy Troops Are Assembled 'for Reparation'

By R. W. APPLE JR.

Special to The New York Times

LONDON, Tuesday, June 15 — Argentine forces in the Falkland Islands have surrendered, halting the war in the South Atlantic. Prime Minister Margaret Thatcher's office announced early this morning.

A spokesman quoted Maj. Gen. Jeremy Moore, the commander of British land forces in the archipelago, as saying that enemy troops were being rounded up for eventual repatriation to Argentina. The surrender came at 1 A.M. British time (P.M. Monday New York time), the official announcement said.

There was no confirmation of the surrender from Buenos Aires by early this morning, but the Argentine high command announced Monday afternoon that an unofficial cease-fire had gone into effect on the Falklands. (Page A14.)

#### 'God Save the Queen'

General Moore radioed from his command post on Mount Kent: "Falkland Islands once more under Government control by their inhabitants. God Save the Queen." It had taken the British three weeks and four days of fighting on the ground to retake the islands following their landings at San Carlos Bay.

The Prime Minister suggested that the end of the conflict, or at least this phase of it, was at hand in a statement to Parliament Monday night in which she said that Argentine forces in Stanley, the last major enemy stronghold in the Falklands, had begun throwing down their arms and hoisting white flags.

As the House of Commons erupted in prolonged cheers, the Prime Minister disclosed that the deputy commander of British land forces, Brig. John Walters, was negotiating surrender terms with the commander of the 6,500 Argentine defenders of the town, Brig. Gen. Mario Menéndez. The surrender terms, she added, would cover both East Falkland, the island on which Stanley is situated, and West Falkland, where two small Argentine forces are based.

#### Crowds Hail Victory

Within minutes of her statement to the House, crowds gathered outside Mrs. Thatcher's residence at 10 Downing Street, singing "Rule Britannia." When she returned from the House, they cheered her and she said, "What matters is that it was everyone together — we all knew what we had to do and we went out there and did it."

Although it remained possible that fighting would continue on or around

Continued on Page A15, Column 1

### 1,600 Are Arrested In Nuclear Protests At 5 U.N. Missions

By PAUL L. MONTGOMERY

Offering daisies to policemen or chanting prayers for peace, more than 1,600 nonviolent demonstrators for disarmament were arrested in midtown Manhattan yesterday as they tried to block the entrances of the United Nations missions of five countries that have atomic weapons.

In an assembly-line operation that began at 7:30 A.M., the police carried the unrelenting demonstrators to nearby city buses to be booked for disorderly conduct. Some who had been arrested in the morning were back later in the day, encouraging their friends or sitting down again for another arrest.

The Police Department, which had 3,000 extra officers at the demonstration sites, said the total booked was a record for a civil disobedience campaign in the city. Patrick J. Murphy, the department's chief of operations, said, "Almost every policeman who was behaved — it was a textbook exercise."

The demonstrations, for which the participants were reimbursed and the police were briefed in advance, were a continuation of the protest that brought

Continued on Page A23, Column 1



Yusef Arafat, left, leader of the Palestine Liberation Organization, and an aide yesterday in Beirut.

### U.S. Is Easing '68 Antitrust Guidelines on Mergers

By ROBERT D. HERBESY JR.

Special to The New York Times

WASHINGTON, June 14 — The Government, seeking to reduce uncertainty about the types of corporate mergers that it will allow, today published a new set of enforcement guidelines more lenient than previous antitrust policy. Nevertheless, the Justice Department and the Federal Trade Commission,

which share antitrust responsibility, said they did not believe that their long-awaited statements would lead to any significant increase in mergers, which have diminished recently.

Attorney General William French Smith described the new guidelines as an "evolutionary change — not a revolutionary change" from actual practices in recent years. William F. Bas-

ter, the Assistant Attorney General in charge of the antitrust division, said that, "in general, the new guidelines would have to be regarded as more lenient." But he added that he did not expect them to encourage more corporate combinations than guidelines that have existed since 1980. Antitrust experts said the new guidelines were more than

Continued on Page D6, Column 4

#### INSIDE

##### U.S. Enters Dollar Market

As the dollar reached new highs against the devalued French franc, the Administration intervened in trading to try to restore order. Page D1.

##### Ruling Due on Copying TV

The Supreme Court agreed to decide whether use of home video recorders to tape television broadcasts violates Federal copyright law. Page D1.

##### U.S. Challenged in Space

A lack of planning and foreign competition were reported to threaten United States leadership in nonmilitary space technology. Page C1.

##### 17 Fakes at Met Museum

The Metropolitan Museum has discovered that 17 gold vessels it had believed to be ancient Egyptian are modern fakes. Page C9.

#### Sports Pages

The New York Times today introduces Sports Pages, an expanded and redesigned sports section appearing Tuesday through Saturday. It will include added news as well as new columns and features. Today's section begins on page D25.

Armed Nations	A34	Movies	C10
Art	C3	Music	CB-15
Buzz	C12	News Summary	B1
Bridge	C14	Obituaries	B6
Buzz	D1-D2	Op-Ed	BB
Class	C15	Science Times	C17
Crossword	C13	Shipping	C19
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Day by Day	B4	Theaters	CB-16,C14
Editorials	A2B	TV/Radio	A15
Education	C15	U.N. Events	C12
Going Out Guide	C11	Washington Talk	C1
Letters	A2B	Weather	D36

Sports Pages: D25-30

Classified Ads: B6-11; Auto Exchange: D19

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Late Edition

Weather: Overcast and mild today with scattered rain showers likely through tonight. Cloudy, chance of rain tomorrow. Temperature: today 73-77, tonight 61-65, yesterday 63-81. Details on page B10.

GEMAYEL OF LEBANON IS KILLED IN BOMB BLAST AT PARTY OFFICES

Hussein Praises Reagan's Mideast Plan

KING OFFERS HELP

But Jordanian Asserts He Lacks the Authority to Enter Peace Talks

By BERNARD GWERTZMAN

WASHINGTON, Sept. 14 — King Hussein of Jordan, in his first public comment on President Reagan's Middle East peace plan, said in an interview that it was "a very constructive and a very positive move."

Transcript of interview, page A10

have an Arab mandate to join talks with Israel, Egypt and the United States on Palestinian self-rule.

He said the Arab leaders who met in Fez, Morocco, last week did not alter the 1974 Arab League decision to give the Palestine Liberation Organization, not Jordan, responsibility for negotiations dealing with the Palestinians living in territories occupied by Israel.

"A Very Active Part"

Although the 1974 decision still holds, he said, "I am going to play a very active part in helping, pushing forth every possible attempt for the establishment of a just and durable peace."

King Hussein, in describing his ideas for an eventual settlement of the Palestinian issue, put forth a plan that was very similar to the one proposed by President Reagan in his address on the Middle East on Sept. 1.

In that speech, Mr. Reagan said the United States favored some kind of "association" between Jordan and the Palestinians. He said the United States rejected the idea of Israeli sovereignty over the West Bank and the Gaza Strip, but would not support an independent Palestinian state in the occupied territories.

Israel captured the West Bank from Jordan and Gaza from Egypt in the 1967 war. The Fez communiqué repeated the traditional Arab demand for the establishment of an independent Palestinian

Continued on Page A10, Column 1



Beauregard Gemayel during a visit to Washington a year ago.

Slaying Is Denounced by Reagan; U.S. Fears New Burst of Fighting

Special to The New York Times

WASHINGTON, Sept. 14 — President Reagan said tonight that the "cowardly assassination" of President-elect Beaurigard Gemayel was an "abhorrent act to the American people and to civilized men and women everywhere."

In an unusually sharp statement, Mr. Reagan added, "We condemn the perpetrators of this heinous crime against Lebanon and against their cause of peace in the Middle East."

The White House statement, issued late tonight, expressed deepest sympathy to the Gemayel family, and said, "This tragedy will be all the greater if men in countries friendly to Lebanon permit disorder to continue in this war-torn country."

Mr. Reagan added that the "U.S. Government stands by Lebanon with its full support in its hour of need."

American officials said earlier that the assassination raised the possibility of new fighting in that country between Mr. Gemayel's Christian Phalangist forces and Moslem leftists.

New internal strife would also raise the possibility that Syrian and Israeli forces, confronting each other in Lebanon, might enter the conflict, destroying hopes for restoring stability.

The special American Middle East envoy, Morris Draper, arrived in Israel today on his way to Lebanon to help negotiate the withdrawal of Syrian and Israeli forces and the strengthening of the Lebanese Government. His mission is even more precarious now, officials said, given the uncertain future in Lebanon.

There was no fundamental difference between Mr. Sarkis and Mr. Gemayel on the withdrawal of foreign troops from Lebanon, American officials said. They expressed hope that Mr. Sarkis

Continued on Page A9, Column 1

8 REPORTED SLAIN

President-Elect Was 34 — No Group Reports Making the Attack

By COLIN CAMPBELL

BEIRUT, Lebanon, Wednesday, Sept. 15 — President-elect Beaurigard Gemayel was killed Tuesday when a bomb blasted the headquarters of his Lebanese Christian Phalangist Party in east Beirut. The Government said he would be buried today.

Mr. Gemayel, 34 years old, who was to have been inaugurated Sept. 23, was said to have died as he was about to address 400 of his followers at a weekly meeting. The state radio said the blast left at least 8 dead, among them other Phalangist leaders, and more than 30 wounded.

Prime Minister Shafiq al-Wazzan deplored the killing in a statement, describing it as "a link in a chain of criminal conspiracies against Lebanon at a time when it started to restore its strength."

New Fighting Is Feared

No one took responsibility immediately for the bombing. It raised widespread fears that it would be followed by new fighting between Lebanon's Christian and Moslem militias.

Mr. Gemayel, who had been the commander of the Christian militia, was elected President Aug. 23 at a special session of Parliament that was boycotted by many Moslem legislators. To them, many other Moslems and some Christian groups, he was an enemy and an agent of Israel, whose invading troops made his election possible. [In Israel, there was no immediate official comment on the assassination.]

Until Sept. 23, the current President, Elias Sarkis, will continue as chief of state. Government sources said he could call new elections before then or appoint a presidential council to exercise presidential power until new elections could be called. Since the President in Lebanon is by tradition a Maronite Catholic, the council would also be headed by one.

400 Possible of Explosives

The sources said another possibility was an extension of the Sarkis term, but this would require a change in the Constitution. The Lebanese President is not allowed under current law to succeed himself.

The blast, involving the detonation of what Phalangist and Government sources estimated to be more than 400 pounds of high explosives, occurred at 4:18 P.M. Tuesday. There was no immediate explanation for how so large an amount of explosive could have been introduced into the building.

For several hours reports circulated that Mr. Gemayel had survived. There were reports that he had said "God be praised" as he left the scene for treatment of leg bruises at the nearby French-run Hôtel Duquesne hospital. Those accounts were broadcast by the Phalangist radio, which quoted wit-

Continued on Page A8, Column 1



Princess Grace of Monaco, the actress in "The Country Girl," 1964, for which she won an Oscar. Princess Grace of Monaco: At a tribute in Philadelphia this year.

Princess Grace Is Dead After Riviera Car Crash

By CLYDE HABERMAN

Princess Grace of Monaco, whose stately beauty and reserve gave her enduring Hollywood stardom even long after she ended her film career, died yesterday in Monte Carlo of injuries suffered when her car plunged off a mountain road Monday. She was 52 years old.

The Princess, the former Grace Kelly, died of a cerebral hemorrhage, a palace spokesman said in Monaco.

Princess Grace was driving her British Rover 3500 on a winding road at Cap d'Azur in the Côte d'Azur region when she lost control and plunged down a 45-foot embankment. The car burst into flames, and the Princess suffered multiple fractures, including a broken thighbone, collarbone and ribs.

Initial reports gave no sense that her life was in jeopardy. But a Monaco Government announcement yesterday said

that her health had "deteriorated during the night."

"At the end of the day all therapeutic possibilities had been exhausted," the announcement said.

With her in the car was Stephanie, 17, her youngest child by Prince Rainier III of Monaco. Stephanie was under observation at a hospital where she had been treated for shock and bruises.

Reagan Praises 'Gentle Lady'

Princess Grace's death brought expressions of grief from former Hollywood colleagues and from residents of her hometown, Philadelphia. President Reagan called her "a compassionate and gentle lady." In Philadelphia, a spokesman for John Cardinal Krol said the Cardinal, who was a close friend, would offer a memorial mass for her at noon Friday.

Alfred Hitchcock, who directed Grace Kelly in three films and was certainly in a position to judge, once said she had "sexual elegance." And it was that very elegance that probably made it a most lasting impression on movie audiences of the 1950's.

Whether playing the heiress in "To Catch a Thief" or the Quaker pacifist in "High Noon" or the amply detached career girl — a term still in vogue when "Rear Window" was made — Grace Kelly carried herself with straight back and clipped-voice self-assurance. Yet just beneath the frosty exterior lay a sensuality and warmth that cracked the formidable reserve.

It was this delicate balance of contrasts that helped give her legendary status — a remarkable achievement for an actress whose career encompassed only 11 films. She made more of that

Continued on Page C4, Column 1

Primaries Won By Ex-Governor, Two Incumbents

By ADAM CLYMER

A former Massachusetts Governor tries a comeback and two important members of Congress won key tests yesterday as 13 states and the District of Columbia held primary elections.

In another incumbent, Senator Howard Cannon of Nevada, was locked in a tight race with Representative James D. Eastman as he sought the Democratic nomination for the fifth term.

In Massachusetts, former Gov. Michael S. Dukakis, attacking his successor's administration as corrupt and too supportive of President Reagan, defeated the incumbent, Gov. Edward J. King, for the Democratic nomination for Governor, just as Mr. King did four years ago when Mr. Dukakis was the incumbent in the heavily Democratic Bay State. Mr. Dukakis will be favored over the Republican nominee in November, John W. Sears, a former Boston City Councilman.

In Vermont, Senator Robert T. Stafford, the Republican chairman of the Committee on the Environment and Public Works, defeated two conservative foes trying to end his 11-year Senate career. The two, Stewart M. Ledbetter and John McLaughry, argued that Mr. Stafford had become more interested in Washington than in Vermont.

With 80 percent of the precincts reporting, Mr. Stafford was safely ahead with 23,813 votes, or 46 percent of the

Continued on Page B11, Column 4

I.B.M. Accuses 3 Executives Of Stealing Computer Secrets

By ANDREW POLLACK

The International Business Machines Corporation, following its second undercover investigation in recent months, said yesterday that it had dismissed three of its executives and had sued them on charges of stealing corporate secrets.

The key figure in the month-long I.B.M. investigation, conducted by the company's own security officers, was the president of a small Cleveland computer company who pretended to negotiate a business deal with the I.B.M. executives while he negotiated, he secretly taped the conversations on

recording equipment supplied by I.B.M.

One of the executives had approached the Cleveland company, Tecmar Inc., and had offered to sell designs for products that would enhance I.B.M.'s new and fast-selling personal computer, according to court papers. In some cases, they would compete with still-secret products I.B.M. itself is planning to introduce, the affidavits filed in connection with the lawsuit stated.

The president of the Cleveland company, Martin A. Alpert, reported the approach to I.B.M. and agreed to cooperate when I.B.M. suggested the tape-recording plan.

In one excerpt from the transcript quoted in the court papers, William W. Erdman, an I.B.M. product manager and one of the defendants, said to Mr. Alpert: "I guarantee you that we know more about the way I.B.M. is going to put it (personal computer products) together than I.B.M. knows, because when the guys that we're talking about leave, a good deal of knowledge leaves with them."

The three men sued in the civil action included two high-level engineers who were heavily involved in the design of I.B.M.'s personal computer and follow-up products. Also sued was Bridge Technology Inc., a White Plains company that I.B.M. asserts was established by the three executives to market their products. The three executives were dismissed by I.B.M. on Monday.

Mr. Erdman, reached yesterday at his home in Stamford, Conn., said he

Continued on Page D7, Column 1

INSIDE

Doctor Shot to Death

A physician was fatally shot as he sat in his car near his grocery store office. The victim, Dr. Philip Wald, 53, was shot once in the head, Page B6.

Tuition Credit Compromise

President Reagan, returning to the theme of social issues, backed legislative compromise intended to advance a tuition tax credit bill, Page A20.



JOHN GARDNER IS DEAD: The senator, killed in a motorcycle accident, was 69. Page D7.

Table with 3 columns: Edition, Page, and Section. Includes entries for Albany, New York, Boston, and other regional news items.



Dan Rostenkowski

Key Democrat Bids Congress Halt Tax Cuts

By EDWARD COWAN

WASHINGTON, Feb. 8 — The chief Democratic tax writer in the House of Representatives, Dan Rostenkowski, proposed today that Congress reduce future budget deficits by the repeal or delay of various tax cuts for business and individuals now scheduled to take effect after 1983.

Mr. Rostenkowski acknowledged, however, that he could not muster a majority on the House floor to repeal the 10 percent cut in individual income taxes scheduled for July 1, 1983, and he indicated that he would not try to do so. His list of future tax cuts to be forgone included indexing, or the automatic adjustment of tax brackets for wage inflation now scheduled to start in 1985, and reductions in estate, crude oil, tobacco and telephone taxes.

Politically More Attractive

Mr. Rostenkowski, the chairman of the Ways and Means Committee, argued in a speech here to the Securities Industry Association that his "tax freeze" was a politically more attractive way for Democrats and Republicans to raise revenue than President Reagan's proposal for steady tax increases to take effect in 1985. Because the Chicago Democrat is close to the Speaker of the House, Thomas P. O'Neill Jr., and because he is understood to be willing to negotiate with the Reagan Administration, Mr.

Continued on Page B3, Column 5

U.S. SURVEY CITES RIGHTS VIOLATIONS AROUND THE WORLD

List Ranges From Vietnam to Countries Where Improved Relations Are Sought

By BERNARD WEINRAUS

WASHINGTON, Feb. 8 — The Reagan Administration, seeking what it terms "an active, positive human rights policy," issued an annual human rights report today. The document cited serious human rights violations in nations around the world, including some that are friendly to the United States. The 1,280-page report to Congress contains long descriptions of human rights violations in the Soviet Union and eastern-bloc nations as well as Middle East and Asian countries with strained ties to the United States. It also lists examples of torture, brutality and violence in South Africa, Pakistan and El Salvador, where the Administration has sought to improve relations.

At a news conference in the State Department, Elliot Abrams, the Assistant Secretary for Human Rights and Humanitarian Affairs, cited improvements and "moves toward democracy" in such countries as Brazil, Uruguay, El Salvador and the Democratic Republic of Vietnam.

But he said in response to questions that civil liberties seemed to have worsened last year in such countries as Iran, Czechoslovakia, the Soviet Union and Lebanon. And he said the "to-greatest" section of the document involved Vietnam. "It seemed to me the worst country to live in," Mr. Abrams said.

The annual study draws on reports from United States missions abroad, Congressional studies and human rights groups. It includes a country-by-country examination of political and press rights, freedom of speech and religion, arbitrary arrest and imprisonment.

In a section on Israel, the report says that although that nation is a parliamentary democracy with full freedom of speech and the press, relations with Arabs in the occupied territories have caused "significant human rights problems." In the West Bank and Gaza, the report said, Israeli forces were observed "roughing up" individuals, freedom of expression was "restricted" and there were cases of Arabs being imprisoned for several months without formal charges or trial.

Although the Reagan Administration

Continued on Page A13, Column 1

ISRAELI INQUIRY GIVES LEADERS 'INDIRECT' BLAME IN MASSACRE; CALLS FOR SHARON'S DEPARTURE



Defense Minister Ariel Sharon of Israel, right, and Lt. Gen. Rafael Eytan, the Army Chief of Staff, leaving a special Cabinet meeting in Jerusalem called to discuss the release of the report on the massacre in Beirut.

U.S. Aides Feel if Sharon Leaves, Begin May Show More Flexibility

By LESLIE M. GELB

WASHINGTON, Feb. 8 — Key White House and State Department officials privately expressed the hope today that the findings of the Israeli commission would lead to the departure of Defense Minister Ariel Sharon and new negotiating flexibility on the part of Prime Minister Menachem Begin.

At a meeting in the White House Friday, top Middle East advisers told President Reagan that the commission's report could help break the deadlock over Israeli withdrawal from Lebanon if it placed responsibility principally on Mr. Sharon and only indirectly on Mr. Begin. The general view was that with Mr. Sharon in the Cabinet

there was no chance of movement in either the Lebanese or West Bank talks but that, without him, the Begin Government would be somewhat weakened and Mr. Begin might be more amenable to compromise.

Today, neither the White House nor the State Department would publicly comment in detail on the report. Alan Rosenberg, a State Department spokesman, said, however, "We don't see why the impact of this report, whatever that may be, should affect the Lebanese negotiations or the current Habsh mission."

"Issues Are Urgent"

"Our view is clear: The issues being addressed are urgent, and they must be resolved as soon as possible in the interests of Lebanese stability and sovereignty, as well as in the interests of Israeli security," he said.

President Reagan told editorial writers who asked about the report today that "I just don't think we should be concentrating or injecting ourselves into that internal problem." He went on to praise Israel as a "strong democracy."

Administration officials were also saying that Secretary of State George P. Shultz was becoming more disposed toward making a trip to the Middle East, perhaps soon. The officials maintained, as President Reagan said Monday, that Israel was primarily responsible.

Continued on Page A21, Column 6

REPORT HIGHLIGHTS PHALANGISTS' ROLE

Inquiry Says Israeli 'Ordered' Christians Into the Camps

By THOMAS L. FRIEDMAN

JERUSALEM, Feb. 8 — The report of the Israeli commission of inquiry into the killings in the Palestinian camps in Beirut contains new details of the events of September and of the workings of the Christian Phalangists who carried out the operation.

For the first time, the Israeli commission officially confirmed the name of the Phalangist officer in charge of the operation in the Sabra and Shatila camps — Elie Hobeika, the head of intelligence. The report also disclosed that the Israeli Chief of Staff, Lt. Gen. Rafael Eytan, made a personal appeal to Phalangist commanders after the massacre to admit their guilt and try to explain their behavior publicly, but they did not do so.

According to the report, when the Israeli Army entered West Beirut on Wednesday, Sept. 15, after the assassination of President-elect Bashir Gemayel — the former commander of the Phalangist militia — General Eytan went to the Phalangist military headquarters. There, it said, he "ordered the Phalangist commanders to effect a general mobilization of all their

Continued on Page A22, Column 4

REPORT STIRS FUROR

Cabinet Weighs Response — Minister of Defense Refuses to Resign

By DAVID E. SHAPIRO

JERUSALEM, Feb. 8 — A special state investigating commission said today that Israel's top civilian and military leaders bore "indirect responsibility" for the massacre of Palestinians by Lebanese Christian Phalangist militia in Beirut last September. The panel, headed by the Chief Justice of Israel's Supreme Court, recommended

Key excerpts from the report are printed on pages A18-A20.

the resignation or dismissal of Defense Minister Ariel Sharon. Three senior generals were also found to have been seriously at fault. The commission recommended that Brig. Gen. Amos Yaron, division commander in the Beirut district, be relieved of his post as a field commander for at least three years, and that the Director of Military Intelligence, Maj. Gen. Yehoshua Saguy, no longer continue in his post. Its report named the Chief of Staff, Lt. Gen. Rafael Eytan, was retiring in April and that therefore "there is no practical significance to a recommendation with regard to his continuing in office."

Inquiry Took Four Months

The commission's report, issued after a four-month investigation, also criticized Prime Minister Menachem Begin, Foreign Minister Yitzhak Shamir and other officials, and revealed inadequacies in coordination and communication within the Cabinet and the army. These inadequacies, it said, led to faulty reporting and inaction while the Phalangists were in the Sabra and Shatila refugee camps.

The 56,000-word report set off a political furor in Mr. Begin's fractious coalition Government. Key members of the National Religious Party, whose 6½ seats are essential to maintaining the Government's slim majority in Parliament, were reported to have demanded Mr. Sharon's resignation as a condition for remaining in the coalition. Mr. Sharon refused and urged that the army officers named be praised instead of ousted. The Cabinet met in special session to discuss the report. Most ministers were said to favor following his recommendations, but Mr. Begin was said to oppose dismissal of Mr. Sharon. (Page A21.)

The report and its political consequences could have wide-ranging effects in the Middle East, and on Israel's

Continued on Page A21, Column 1



Prime Minister Menachem Begin of Israel, whose report criticized.



FIFTH AVENUE BUILDING TOPPED OFF: Workers placing a flag-draped girder on the addition to the Republic National Bank building, a Fifth Avenue Associates

E.P.A. Counsel Accused of Impeding Inquiry

By DAVID BURNHAM

WASHINGTON, Feb. 8 — The general counsel to the Environmental Protection Agency was accused by a House subcommittee chairman today of violating the law by seeking to impede a Congressional investigation.

The allegation by Representative John D. Dingell, Democrat of Michigan, arose one day after President Reagan dismissed Rita M. Lavelle, a top official of the agency, and after the House of Representatives held Anne M. Gorsuch, the agency's administrator, in con-

tempt of Congress for failure to turn over information.

In a letter to Mrs. Gorsuch, he said that his committee was being hampered in efforts to question agency employees to investigate strong evidence that waste site cleanup funds had been "manipulated for political purposes."

Representative Dingell is chairman of the Oversight and Investigations Subcommittee of the House Energy and Commerce Committee. He charges that the environmental agency's general counsel, Robert M. Perry, sought to block the subcommittee's inquiry into how the agency handled the case of the

Strangefellow Acid Pits in California. That case had been supervised by Miss Lavelle, who was dismissed Monday by Mr. Reagan as assistant administrator in charge of the toxic waste cleanup program.

The Strangefellow Acid Pits site is a large toxic waste dump near Los Angeles, negotiations are under way over what steps should be taken to clean it up and who should pay for the cleanup.

A spokesman for the agency said Mr. Gorsuch had received Mr. Dingell's letter but would have no comment.

Continued on Page B13, Column 4

Sentry Inquiry Leads to \$1 Million

By SELWYN RAAB

A green plastic garbage bag stuffed with about \$1 million has been found in the home of relatives of one of the suspects in the theft of \$11 million from a Bronx armored-car company, the Federal Bureau of Investigation said yesterday.

F.B.I. agents came across the money after interviews Monday with Mr. and Mrs. Thomas Skadas, the father and mother-in-law of Demostrious Papadakis, who was arrested Saturday in Miami, law-enforcement officials said.

According to the officials, Mr. and Mrs. Skadas said they had no idea how the bag and its 80 pounds of money in denominations of \$100 and smaller had got into a closet at their home in Westport, Conn.

A spokesman for the F.B.I., Joseph Valiquette, said investigators were trying to determine whether the money was some of that stolen from the Sentry Armored Car Courier Company in December. If the money is part of the loot, it would be the first recovered from the crime.

The F.B.I. had said that the 35-year-old Mr. Papadakis, who lived in Norwalk, Conn., until two months ago, was the "main motivator" in the

STAYERS YOUR HEAT SEALS YOUR FAME! jewelry at the late William Doyle Collection auction of the jewelry. Call Mr. Colburn, 497 Fifth Ave. 10th—ADTV

Sentry theft. Three other men were also arrested last week in the case.

As part of background checks of all the suspects, F.B.I. agents interviewed Mr. and Mrs. Skadas at their home at 8 Fernly Lane.

A law-enforcement official said that after the interviews, the couple let the agents "look around" their home, and the bag with the money was found.

After the discovery, the F.B.I. got a search warrant from a Federal judge in Bridgeport to allow them to seize the money.

There have been no charges against

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INSIDE

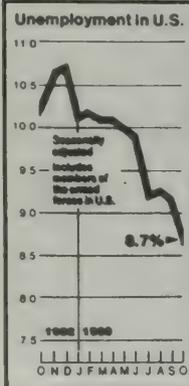
New Holocaust Report

A Jewish organization's report concludes American Jews were slow to react to the dangers Nazi Germany posed to European Jews. Page B11.

Agee Out at Bendix

William M. Agee resigned as president of the Allied Corporation and chairman of Bendix, which was acquired by Allied last year. Page D1.

Table listing various news items and page numbers, including 'About New York', 'Morris', 'New Holocaust Report', 'Agee Out at Bendix', etc.



### Unemployment Drops to 8.7%; Payroll Jobs Up

**By SETH S. KING**  
Special to The New York Times

WASHINGTON, Nov. 4 — The national unemployment rate fell four-tenths of a percentage point in October, to 8.7 percent of the labor force from 9.1 in September, the Labor Department reported today.

The Bureau of Labor Statistics said there was an increase of 300,000 payroll jobs, many of them in durable goods manufacturing and construction, two sectors hit hardest by the recession. The Government said one reason for the rise might be that employers hired more workers instead of extending work hours.

**Big Decrease for Jersey**

The jobs rate for civilians alone, not counting members of the armed forces in the United States, also declined, falling to 8.8 percent from the 9.3 percent recorded in September.

In New Jersey, the October unemployment rate dropped to 8.8 percent from 9.2 in September. New York City's unemployment rate dropped to 9.2 percent from 10.1 percent. The state rate declined to 8.6 percent from 8.6 [Page 16]

The Bureau of Labor Statistics said 101,928,000 civilians were employed last month, down from 101,945,000 in

Continued on Page 16, Column 1

### U.S. MAKES PUBLIC ARMS PACTS IT SAYS GRENADIANS MADE

Asserts Soviet, North Korea and Cuba Were to Deliver \$37 Million in Weapons

**By PHILIP TAUBMAN**  
Special to The New York Times

WASHINGTON, Nov. 4 — The Reagan Administration made public today copies of what it said were five secret military cooperation agreements concluded by the former Government of Grenada with Cuba, the Soviet Union and North Korea.

Administration officials said the documents called for the delivery of \$37 million in military equipment to Grenada and the permanent basing of 27 Cuban military advisers there.

Administration officials said the documents, which were found by American forces that invaded the island last week, supported President Reagan's assertion that Cuba and the Soviet Union were turning Grenada into a military bastion.

**Russians Leave Grenada**

Early today the 126 occupants of the Soviet Embassy in Grenada, including 49 Soviet citizens, 53 Cubans and 15 North Koreans, were flown off the island and taken to Merida, Mexico [Page 4]

The five treaties made public by the State Department this evening show that the Soviet Union planned to ship \$20 million in military equipment to Grenada, that North Korea had agreed to provide \$12 million worth of supplies and that Cuba expected to send advisers to help Grenada train and expand its armed forces.

Arms to be provided by the Soviet Union, according to the agreements, included 4,000 submachine guns, 2,500 rifles, 7,000 mines, 15,000 grenades and 60 armored-personnel carriers.

**'Free Offer of Assistance'**

A three-page document, dated April 14, 1983, is designated an agreement regarding "the free offer of military assistance to the People's Revolutionary Government of Grenada by the Government of the Democratic People's Republic of Korea," or North Korea. The name Maurice Bishop appears in handwriting in the signature block, alongside a signature that appears to be in Korean characters.

This agreement, which contains little detail, appears to provide for the sup-

Continued on Page 4, Column 6

## AT LEAST 39 DIE AS TRUCK BOMB RIPS ISRAELI POST IN LEBANON; JETS STRIKE PALESTINIAN SITES



An Israeli Army rabbi, left, helping to carry the body of an Israeli soldier from site of bombing in Tyre, Lebanon.

### 'We'll Hit Back,' Israel's Defense Minister Vows

**By DAVID K. SHIPLER**  
Special to The New York Times

JERUSALEM, Nov. 4 — Israel reacted to the bombing of its headquarters in Tyre, Lebanon, today with a series of military steps and statements designed to regain a posture of determination and resolve.

Defense Minister Moshe Arens indicated that retaliation might be taken beyond the two air strikes conducted against Palestinian factions near the Beirut-Damascus highway.

"We'll hit back against those who commit these criminal acts," he said on the army radio. "We, of course, will investigate what happened, how it happened, what must be done in order to assure that this won't happen in the future." He ordered the appointment of a commission of investigation.



An Israeli soldier covering the body of a comrade in demolished building.

### U.S. and Israeli Interests

**By BERNARD GERTZMAN**  
Special to The New York Times

WASHINGTON, Nov. 4 — The suicide attacks on American, French and Israeli forces over the last 12 days have quickened Washington's determination to alter its policy in Lebanon by forging a closer strategic bond with the Israelis, American officials said today.

They said they hoped to create a bond now to take advantage of what they regard as a growing convergence of American interests with Israel's.

By coincidence, Under Secretary of State Lawrence S. Eagleburger was in Israel winding up a mission aimed at reducing the misunderstandings and distrust of the last two years when the

### ARABS AMONG DEAD

Sentries Shot the Driver but Were Not Able to Divert the Vehicle

**By TERENCE SMITH**  
Special to The New York Times

TYRE, Lebanon, Nov. 4 — A truck loaded with explosives crashed through the entrance to an Israeli headquarters compound here today and detonated near the main building, killing at least 39 people and wounding 32.

A few hours later, Israeli jets struck at Palestinian targets along the Beirut-Damascus Highway, knocking out a command post and a number of tanks and artillery pieces. Some reports said they also attacked Syrian positions: As many as 60 people were reported killed [Page 8]

In Tyre, Defense Minister Moshe Arens visited the site of the explosion and told reporters Israel would continue to "hit back" at the terrorists.

The Beirut radio reported that responsibility for the incident had been claimed by the so-called "Mawazin li-Had, or Moslem Holy War, one of the two groups that claimed responsibility for the Oct. 23 truck bombings in Beirut of the American Marine headquarters and a French barracks.

**Sentries Opened Fire**

An Israeli Army spokesman said two sentries opened fire at the green Chevrolet truck as it crashed through the main gate of the headquarters compound. The Israelis estimated that the truck was carrying 800 to 1,000 pounds of explosives.

The sentries said they believed that they had hit the driver, but the truck careened on toward the main building. One of the guards was quoted as saying the truck swerved easily around three concrete blocks set as obstacles in the driveway.

Despite the shots fired by the sentries, the truck rolled into the center of the compound to the spot where it exploded, just a few yards from the main building. Officials said it was not clear exactly what set off the explosion.

**Building Collapsed**

The shockwave caused the building to collapse and blew down the tents of a 35-man medical team bivouaced nearby, according to Lieut. Col. Yona Gani, a spokesman for the Israeli Army's Northern Command. He said the blast dug a crater 15 yards deep.

The Israeli Army said at least 29 of those killed today were Israeli soldiers or security personnel. Also reported killed were 10 Arabs who were being held in detention cells in the building for interrogation as suspected Palestinian guerrillas.

As the rescue operation got under

Continued on Page 8, Column 5

### U.S. Presses Salvador to Act On Men Tied to Death Squads

**By LYDIA CHAVEZ**  
Special to The New York Times

SAN SALVADOR, Nov. 4 — The United States Embassy here is pressuring the Government to take action against a number of army and security officers who are said to be "highly suspected" of involvement in assassination squads, according to high-ranking embassy officials.

The officers said to be involved include the head of security for the Constituent Assembly, two provincial commanders and the directors of intelligence from two of the country's security forces.

Hector Antonio Regalado, the head of security for the Constituent Assembly, is said to be the "head of the thing," according to well-placed officials here.

**Many Thousands Killed**

Mr. Regalado is known as a close friend of Roberto d'Aubusson, the president of the Assembly, and was hired by Mr. d'Aubusson to direct security for the Assembly.

The death squads, which are believed to be in the pay of right-wing elements, have been blamed for many thousands of civilian deaths in El Salvador over the last four years.

Embassy officials say the death squads are believed to be responsible for the kidnapping of Amilcar Mariñas, the third-highest-ranking member of the Foreign Ministry. The officials say the squads are also believed to have assassinated 10 Salvadoran labor union members and to have threatened the two highest-ranking officials in the Roman Catholic Church here, Arch-

Continued on Page 16, Column 3

bishop Arturo Rivera y Damas and Msgr. Gregorio Rosa-Chavez.

Diplomats here say they believe that unless the Government takes action against these suspects it will be increasingly difficult for the United States Congress to approve further aid to El Salvador.

Some embassy officials said they had expected some of the suspects to be relieved of their duties at the beginning of this month. But the high command issued general orders concerning many

Continued on Page 7, Column 5



MARINES REMEMBERED: President Reagan and his wife, Nancy, at memorial service at Camp Lejeune, N.C., to honor marines killed in Beirut and Grenada. Gen. Paul X. Kelley, Marine commandant, is at left. Page 7.

### Burma Says Agents Of North Korea Set Blast That Killed 21

**By THE ASSOCIATED PRESS**

RANGOON, Burma, Nov. 4 — The Burmese Government said today that it had "firmly established" that North Korean agents planned the bomb that killed 17 high-ranking officials of the South Korean Government here last month.

The state radio said that as a result Burma had cut diplomatic relations with North Korea and ordered North Korean Embassy personnel to leave within 48 hours. The two countries had previously had warm relations.

The broadcast said evidence examined by Burmese investigators "firmly established" that the explosion Oct. 9 during a state visit by President Chun Doo Hwan of South Korea was "the work of saboteurs sent by the Democratic People's Republic of Korea."

Four of President Chun's Cabinet members and 13 other presidential aides were killed, along with four Burmese reporters. Forty-six other people were injured.

The radio said the investigators had reached their conclusions from confessions by two men captured by the Burmese police shortly after the bomb attacks. The broadcast said the evidence also included equipment seized from the two men and from an associate who

Continued on Page 16, Column 3

### INSIDE

**Medicare Overhaul Urged**

A Federal advisory panel says that to avert Medicare bankruptcy, the eligibility age should go up to 67 and premiums should be raised. Page 12.

**Soviet Sub Still on Surface**

Officials said the submarine off South Carolina may have been forced up by a collision with a solar device towed by a U.S. destroyer. Page 10.

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"All the News That's Fit to Print"

The New York Times

Weather: Light rain likely today; chance of light snow tonight. Partly sunny, windy and chilly tomorrow. Temperatures: today 40-42, tonight 30-32, yesterday 33-49. Details on page 37.

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NEW YORK, SUNDAY, MARCH 24, 1985

1100 Broadway, 750 Madison Ave., New York City

\$1.25



Customers standing in line yesterday outside Mellon Loan and Building Company branch in suburban Cincinnati.

INSURANCE URGED FOR NURSING CARE

Study Says Plan Can Cut Cost of Medicaid and Medicare

By ROBERT PEAR

Special to The New York Times

WASHINGTON, March 23 — Reagan Administration officials say they plan to encourage the development of private insurance for nursing home care for the elderly to help save money for Medicaid and Medicare.

The Department of Health and Human Services commissioned a study of the subject, which concluded that there was a large potential market for such insurance.

The study also said the use of private insurance could produce substantial savings for the Government.

Long-term care insurance could have a significant impact on Medicaid expenditures by substituting private for public financing, it said, adding, "Significant savings would occur even if only 20 percent of the elderly purchase the insurance."

The study did not give exact figures for possible savings but said Medicaid costs for a group of elderly people ranging from 67 to 89 years old could be reduced by more than 20 percent over a 20-year period.

A separate report, by the department's National Center for Health Services Research, concluded that there was a "clear need" for private insurance to protect against the costs of nursing home care. Medicaid, the medical assistance

Continued on Page 25, Column 1

Court Weighs Suit by Parents In Birth of an Unsought Child

By DAVID MARGOLICK

For most parents, there are few events more joyous than the arrival of a healthy normal baby. But for Brian and Suzanne O'Toole of Queens, things were not so simple.

Five years ago Mr. and Mrs. O'Toole decided that for their financial and physical health, three children were enough.

Mr. O'Toole, who was 25 years old at



PATRICIA R. HARRIS DEAS: Former Secretary of R.E.W. and M.U.D. in the Carter Administration died in Washington, Feb. 28.

46 Thrift Units Reopen in Ohio; Level of Activity Is Called Normal

By GARY KLOTT

Special to The New York Times

CINCINNATI, March 23 — Forty-six more savings and loan institutions reopened in Ohio today to a steady stream of customers who had access to their accounts for the first time since Gov. Richard F. Celeste ordered 71 state-chartered, privately insured thrift units closed March 15.

State officials said a survey of thrift units open today found brisk but not unusually heavy business. They said more money was withdrawn than deposited but the level of withdrawals was not a cause for concern.

"It was excellent — beyond belief," said Robert B. McAllister, Ohio's superintendent of savings and loans. He said there were "heavy runs" on only two of the thrift institutions, which he did not name. He said, however, that these runs did not approach the magnitude of those last week when mounting concerns over insurance covering deposits at the thrift units led to a run on deposits at several of the institutions.

Only four institutions had to borrow funds today from the Federal Reserve Bank in Cleveland to meet withdrawals.

There were reports of lines at some institutions. The longest was reported at the Mellon Loan and Building Company branch in suburban Cincinnati, where the police watched as the doors opened at 10 A.M. to about 100 customers.

There was a line of 38 to 40 depositors, some of them checking, "We want our money," outside the Charter Oak Savings Association branch, also in suburban Cincinnati. Both institutions

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REAGAN'S MARGIN IN HOUSE MX VOTE SEEN AS SLIPPING

2 Camps Say Odds Still Favor Missile, but Backers Now Fear Chance of Defeat

By STEVEN V. ROBERTS

Special to The New York Times

WASHINGTON, March 23 — As the House prepares to vote Tuesday on President Reagan's request for 21 new MX missiles, both sides say the Administration's once-comfortable margin is slipping.

Opponents of the huge intercontinental weapons contend the odds still favor approval, but for the first time supporters of the MX are worrying openly that it could be defeated.

Representative Les Aspin of Wisconsin, a leading Democratic proponent of the missile, assessed the fight as "very, very close."

Speaker Sam Rayburn

In an interview reported by The Associated Press today, House Speaker Thomas P. O'Neill Jr. said opponents of the MX had gained ground in recent days with "one who was wavering."

"It's an uphill battle, but it's close," Mr. O'Neill said.

Another senior Democrat who backs the missile said, "There are some very ominous signs that give me concern. I think it's going to lose." He said these signs included growing opposition to the cost of the weapon at a time of budget austerity, the united efforts of the House Democratic leadership to defeat the weapon, and a backlash among some Democrats against Republican campaign tactics.

Only a Few Unshaken

Opponents of the missile say they can count on a minimum of 130 Democrats and 10 Republicans or 200 votes. Mr. O'Neill told the A.P. that a recent count by the House leadership found 130 Democratic votes solidly against the missile. Since the House has two vacancies, 217 represents a majority if all members vote.

Only 15 to 20 members still profess genuine indecision, and they have been subject to ferocious lobbying by both sides.

"This is the most intense struggle for votes I've ever seen," said David Colson, former president of the public affairs lobby Common Cause, who is a strategist for the MX opponents. "It's one on one, member to member."

As part of that struggle, the Administration Friday night summoned home Max M. Kampelman, the chief negotiator

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The New York Times March 24, 1985

7 Die as Unrest Flares Anew In South Africa

By ALAN ODWELL

Special to The New York Times

JOHANNESBURG, March 23 — The police reported today that black activists had killed five fellow blacks they suspected of being Government stooges and that two other blacks were shot and killed by a black policeman.

Five of the slayings were apparently in revenge for the police killing of 19 blacks Thursday in Laage township near the southern automotive center of Uitenhage. Many blacks in South Africa feel that blacks who work with the white authorities share responsibility for the authorities' actions.

This is the vengeful mood that followed the slayings Thursday, which figures would be used as candidates for retribution. In the violence today, the homes of black policemen were set on fire.

Three of those killed today were said by the police to be friends or relatives of the township's last remaining community councillor.

In townships near Uitenhage, the focus of recent unrest that has raised the number of deaths to the last year to almost 250 across the nation, thousands of blacks massed in the streets. Witnesses said that policemen waved the time area in armored vehicles and that air force helicopters were flying

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Koreans Hold Chinese Boat on Which 6 Died

By CLYDE HABERMAN

Special to The New York Times

TOKYO, March 23 — South Korea continued tonight to hold a Chinese torpede boat that drifted into its waters with six dead crew members, killed in what some reports described as a mutiny after some crewmen tried to defect.

The South Korean Government made no direct response to a Chinese request for the return of the naval vessel and its crew "as soon as possible."

[China and South Korea were reportedly holding talks on the return of the boat and crew through officials they maintain in Hong Kong.]

2 Reportedly in Hospital

Two crew members, reportedly shot but not critically wounded, were in a hospital in the South Korea port of Kusan, on the Yellow Sea. A total of 10 or 11 other crewmen were also believed to have been taken to Kusan, but their whereabouts could not be determined. Their boat was apparently offshore.

It was not clear whether any of the sailors sought political asylum in South Korea or preferred to be sent home.

South Korean officials seemed to deal cautiously with the episode, which threatened to undercut recent attempts by the two countries to pursue friendly contacts even though they have no diplomatic relations.

"A Simple Scuffle"

A statement issued tonight in Seoul by the Minister of Culture and Information, Lee Won-Hong, did not mention a mutiny or any deaths.

"It was determined, based on facts so far obtained, that casualties aboard the Chinese torpede boat were due to a simple scuffle among the crewmen and that no political reasons were involved," Mr. Lee said.

Officials interviewed by telephone from Seoul declined to give details but several foreign diplomats in South Korea described the incident as a mutiny that seemed to have begun on

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SUDAN LETS U.S. FLY 800 ETHIOPIA JEWS TO ISRAELI REFUGE

SECRET 3-DAY OPERATION

Evacuation of Last Refugees Was Arranged by Bush in Meeting With Nimeiry

By BERNARD GWERTZMAN

Special to The New York Times

WASHINGTON, March 23 — The United States, in a secret operation, today completed the evacuation of virtually all the Ethiopian Jews who were left in the Sudan after an Israeli-sponsored airlift was halted, Administration officials said.

The operation was directed by the Central Intelligence Agency, and involved the State Department and the Air Force, the sources said, in a three-day period, 800 people were flown by C-130 Hercules transports to Israel, the officials said.

Because of the sensitivity of the issue, the United States Government would not officially discuss Israel has also refused to discuss the matter and has imposed a moratorium on news dispatches related to it, saying that the lives of people involved were at risk.

Reporter in the Sudan

According to United Press International, President Reagan was asked about the matter today as he and his wife, Nancy, were greeting children involved in the Special Olympics for the disabled. Mrs. Reagan looked at him and whispered, "Don't know." He then told reporters, "No comment."

Information was gained from several officials aware of the airlift who spoke on condition that there would be no attribution to them or their agency.

The operation was first disclosed by The Los Angeles Times, whose reporter was in the Sudan. As a result of that account, people who might not otherwise have spoken were willing to provide additional information.

They said the plan had been worked out when Vice President Bush met with President Gaafar al-Nimeiry agreed, as long as the Jews were not evacuated by Israeli planes.

Nimeiry Coming to the U.S.

The Sudan, which has dire economic problems, has already received nearly 60,000 refugees from the famine in Ethiopia, including 8,000 Jews.

Mr. Nimeiry has relied on American military and economic aid, even though much of the aid has been held up until the Sudan carries out needed economic changes.

It was announced today that he is scheduled to visit the United States and will see President Reagan at the White House on April 1.

"It was obviously convenient for Nimeiry to visit some points on the Falashas," an official said. Ethiopian Jews are sometimes called Falashas, an Amharic word for "stranger" that they find derogatory.

State Department officials said they did not believe that Mr. Nimeiry's visit was conditional on his cooperation in the airlift. They said he had been scheduled to visit earlier this month, but the date was postponed because of

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"All the News That's Fit to Print"

The New York Times

Late Edition Weather Mostly sunny and warm to day cloudy chance of showers tonight Partly cloudy and mild tomorrow Temperatures today 80-85 tonight 50-55 yesterday 45-67 Details on page C4

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ECONOMIC GROWTH FELL TO 1.3% RATE IN FIRST '85 PERIOD

LEVEL BELOW FORECASTS

Import Rebound and Drop in Exports Cited — Interest Rates and Dollar Slide

By ROBERT D. HERSHEY Jr. Special to The New York Times

WASHINGTON, April 18 — The economy slowed sharply to a weak 1.3 percent annual growth rate in the first three months of the year, the Commerce Department reported today.

That was the smallest growth since the recovery began in late 1982 and was far below the 4.3 percent rate of the final 1984 quarter.

According to most economists, the report dashed hopes that the United States could achieve the Reagan Administration's 3.9 percent growth target for 1985. One of the implications is an adverse effect on the Federal budget deficit because lower economic activity, among other things, implies lower incomes, profits and Treasury revenues.

Frantic Currency Trading

Today's report spurred a sharp fall in interest rates. It also led to frantic trading in the currency markets as the dollar suffered one of its sharpest plunges in the 12-year history of floating exchange rates. (Pages D1 and D16.)

Although some analysts shaved their estimates recently for the first-quarter gross national product, the nation's total output of goods and services, the 1.3 percent growth rate fell well below expectations. The department's "flash" estimate last month was that growth would run at a 2.1 percent rate for the quarter.

The main reason for the first-quarter slowdown was the drag from the international sector. Imports, which tumbled in the preceding quarter, rebounded, while exports fell.

"I see this as part of the longer-range trend that began in the summer of 1984 when the strength of the dollar really began to bite into economic activity."

Continued on Page D4, Column 1

New York City And Key Union Agree on a Pact

Contract Would Cover 115,000 for 3 Years

By JOSH BARBANEL

Mayor Koch and the leader of the city's largest municipal union announced a tentative agreement yesterday on a three-year contract covering 115,000 city employees.

The agreement, with District Council 37 of the American Federation of State, County and Municipal Employees, was reached in a hastily convened four-hour bargaining session that caught other labor leaders by surprise after nearly a year of sporadic negotiations. The last contract expired June 30.

Under the tentative pact, most workers would receive 5 percent wage increases in each of the first two years of the contract and 6 percent in the third year. The average salary for members of the union is \$16,000, union officials said.

Reductions in Vacations

The union also gained the right to a 12th paid holiday in honor of the birthday of the Rev. Dr. Martin Luther King Jr. and other benefit increases. The union agreed to sharp reductions in the vacations for new employees for the first four years on the job, beginning with a cut from four weeks to two weeks in the first year.

Mr. Koch and the head of the union, Victor L. Gotbaum, announced the tentative agreement in separate news conferences. Mr. Gotbaum said that this reflected the bitterness of the often-stalled negotiations, especially Mr. Koch's refusal to grant a paid holiday last January for Dr. King's birthday.

Voting Next Thursday

"I didn't want to smile down his teeth," Mr. Gotbaum said. "I didn't feel like saying to the Mayor, 'Now everything is grayer peachy.'"

Mr. Koch declined to comment on Mr. Gotbaum's remarks, except to say, "You know when you know a real victor — when they're gracious."

The accord was unanimously approved by the union's board, and it is to be put to a vote by union delegates next

Continued on Page D18, Column 2



Elie Wiesel speaking yesterday during a memorial service in the Rotunda of the Capitol marking the anniversary of the liberation of the Nazi concentration camps. Seated at right is Secretary of State George P. Shultz.

Reagan Likens Nazi War Dead To Concentration Camp Victims

By GERALD M. BOYD Special to The New York Times

WASHINGTON, April 18 — President Reagan, standing by his decision to lay a wreath at a German military cemetery next month, said today that most of the soldiers buried there were as much victims of the Nazis as the inmates of the concentration camps.

The President's remarks immediately stirred a new burst of criticism from American Jewish groups and others, who reiterated demands that he cancel the cemetery visit.

"I think that there is nothing wrong with visiting that cemetery where those young men are victims of Nazism also, even though they were fighting in the German uniform, drafted into service to carry out the hateful wishes of the Nazis," Mr. Reagan said. "They were victims, just as surely as the victims in the concentration camps."

His remarks, made in response to a question at a White House session with regional editors and broadcasters, were his most detailed explanation yet of the decision to visit the cemetery at

Transcript of remarks, page A13

Bitburg, near the Luxembourg border. The cemetery has the graves of nearly 2,000 German soldiers, including 47 members of the SS, the Nazi elite guard.

As the new protests erupted, several resolutions were introduced in the House of Representatives urging Mr. Reagan not to go to the cemetery. On Wednesday, 53 senators urged him in a letter to omit the Bitburg ceremony in favor of a visit to the Babi Yar memorial.

Protests over preparations for President Reagan's five-day trip to West Germany next month began when he said at a news conference on March 21 that he would not visit a Nazi concentration camp site. The criticism mounted when it was announced last week that the itinerary included a stop at the Bitburg cemetery.

Reagan's Remarks Stir New Debate

Reagan's Remarks Stir New Debate

President's Visit to Germany Is Assailed at Ceremony

By FRANCIS X. CLINES Special to The New York Times

WASHINGTON, April 18 — Elie Wiesel, chairman of the United States Holocaust Memorial Council, pleaded today with Secretary of State George P. Shultz to disavow President Reagan from inflicting "pain and shame" on Americans by visiting a cemetery where Nazi war dead are buried.

"Mr. Secretary, please be our emissary," Mr. Wiesel said, turning to Mr. Shultz at a mournful Capitol ceremony honoring the American liberation of the German death camp of World War II. "Tell those who need to know that our pain is genuine, our outrage deep and our perplexity infinite."

Mr. Wiesel spoke before learning of remarks today in which the President contended that both the Jews slain in the Holocaust, and some of the soldiers, many of them draftees, who are buried in the German cemetery that he intends to visit, were victims of Nazism.

This evening, about 25 of the 55 Presidential appointees to the Holocaust Memorial Council voted unanimously to send a telegram to Mr. Reagan saying,

Continued on Page A10, Column 1

New York Developer Seeks to Evict 1,200 Under Rent Controls

By MICHAEL DECOURCY MINDS

A New York developer who recently purchased a block of 26 walk-up buildings on the Upper East Side has announced plans to evict more than 1,200 tenants so he can demolish the buildings and replace them with four high-rise towers.

The announcement has intensified what is likely to be a long and bitter battle between those who live in the six-story, beige-brick buildings, where the rents are regulated, and the developer, Peter Kalikow, who wants to put 1,676 luxury rental apartments in their place.

Regulatory officials say that if Mr. Kalikow is successful, it would be one of the largest displacements of tenants ever in New York State.

A Sharp Contrast

The walk-ups, for which Mr. Kalikow paid \$43 million, are in the heart of one of the most desirable and expensive areas of the city, on a block bounded by 7th and 9th Streets and York Avenue and Franklin D. Roosevelt Drive. Some apartments in the neighborhood carry million-dollar price tags, in sharp contrast to the \$300 a month monthly rent in the 85-year-old tenements.

Until now, the rent-regulated status of these and similar projects has shielded them from the intense development pressures in Manhattan. As the owner of the property, Mr. Kalikow can

Continued on Page B1, Column 1

REAGAN REPORTED TO POSTPONE MOVE ON REBEL ARMS AID

MOVE TO 'NONLETHAL' HELP

But Attempt to Send Weapons to Nicaraguan Guerrillas Would Be Renewed

By STEVEN V. ROBERTS Special to The New York Times

WASHINGTON, April 18 — Faced with almost certain defeat in Congress, President Reagan has agreed for now to accept a compromise proposal to postpone military aid to the rebels fighting the Nicaraguan Government. A White House official said tonight.

The official said the President would accept an arrangement under which any American aid to the rebels between now and Oct. 1 could be used only for "nonlethal" purposes. That would include trucks and uniforms, the official said, but not guns and ammunition.

Republicans and Democrats in both houses were still working on various compromise proposals and many of the details remained uncertain. But the Democrats favored legislation that would provide only nonmilitary aid, such as food and clothing, and would be more restrictive than any compromise backed by the White House.

Byrd Proposes Talks

This evening, Senator Robert C. Byrd of West Virginia, the Democratic leader, met Democratic lawmakers and then telephoned President Reagan with an offer to discuss possible compromises. The President replied that such a meeting would be a "good idea," according to a spokesman for Mr. Byrd.

All parties to the negotiations, however, seem to have accepted the principle that no military aid will be provided for the rest of the fiscal year, which ends Sept. 30.

Asked if military aid to the Nicaraguan rebels was now dead for this fiscal year, Representative Trent Lott of Mississippi, the Republican whip, said, "I think so."

Senator James A. McClure, an Idaho Republican handling the issue in the Senate, said, "It's pretty clear that military aid is dead for an extended period of time."

Rescued Flight Is Seen

But the Republicans indicated that the Administration would renew its fight for military aid to the rebels when Congress allocates foreign assistance for the next fiscal year. "This is not the last vote on this issue," Mr. Lott said.

Last year, the Administration requested \$14 million in military funds for the rebels, to be funneled through the Central Intelligence Agency. The lawmakers allocated the money but said it could not be released until the

Continued on Page A8, Column 1

Turner Makes Offer for CBS; Wall St. Skeptical on Success

By SALLY BEDELL SMITH

Ted Turner, the Atlanta broadcasting entrepreneur, yesterday made his expected offer to buy CBS Inc. But the view on Wall Street was that he stood only a slim chance of succeeding.

Richard MacDonald, an analyst for the First Boston Corporation, an investment house, called the proposal "a brilliant idea, a fabulous blueprint for someone who wants to take over CBS."

But he added, "It will never happen." CBS, the dominant television network in ratings and also a power in radio, magazines and records, is certain to fight for its independence. Yesterday, though, it declined to comment until it could study the proposal, which it characterized as "complex."

In his offer, Mr. Turner, acting without financial partners, offered to buy 47 percent of the broadcasting giant, but

he would pay no cash. Instead, he would give CBS stockholders a package of stock in his much smaller company, Turner Broadcasting System Inc., as well as bonds and other notes paying high interest. Later he would offer to buy the rest of CBS on the same terms.

Mr. Turner estimated the value of his offer at \$17.5 a share, although analysts said it was more realistically worth from \$150 to \$180 a share. At a value of \$150 a share, a 47 percent holding would cost Mr. Turner about \$3 billion.

The price of CBS stock gyrated yesterday, as it has in the weeks since Mr. Turner's interest became known. It ended the day at \$108.25, down \$3.50.

Most Wall Street analysts expressed doubts about Mr. Turner's offer. But

Continued on Page D8, Column 5



Renaissance Masterpiece Fetches a Record Price for a Painting Andrea Mantegna's "Adoration of the Magi," which was purchased yesterday by the J. Paul Getty Museum for \$10.4 million at a Christie's auction in London. The museum must still get an export license for the work. Page C14

U.S. Program in Honduras Helps Families of Nicaraguan Guerrillas

By JAMES LEMOINE Special to The New York Times

RUS, Honduras — The United States Government has begun to provide \$7.5 million in medical and other nonmilitary aid to an area near a main camp in Honduras for Nicaraguan guerrillas fighting the Sandinista Government.

A private American relief agency, Friends of America, is working in the same zone, near the Nicaraguan border, supported by conservative United States legislators and private church groups.

Officials in charge of the relief programs strongly denied in interviews that their intention was to assist guerrillas fighting the Sandinista Government, and a reporter found no evidence that either program has directly helped armed rebel fighters. But the projects appear to offer an example of how humanitarian assistance can indirectly support guerrilla fighters.

Over 20,000 Miskito Indian refugees have crossed into the border region in northeastern Honduras over the last three years, fleeing repression in Nicaragua. Indian rebels, drawn from the refugees, have waged a determined guerrilla war against Sandinista troops from bases located in Honduras.

The chief manner in which the American aid programs appear to assist the rebels is by helping to attract Indian refugees to the border and by providing food and medical care to the families of Indian fighters.

Miskito guerrilla leaders have sought for three years to persuade refugees to move to the border in order to provide food, shelter and new recruits

Continued on Page A8, Column 1



The main Nicaraguan Indian guerrilla base is near Rus, Honduras.

The New York Times, April 19, 1985

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INSIDE

Conviction in Taiwan A military court in Taiwan convicted the former head of military intelligence of plotting the murder of a Chinese-American writer. Page A3

'Tilted Arc' Opposed A Federal panel urged removal of the controversial Richard Serra sculpture in Foley Square, but a final decision is still to come. Page C4

U.S. Criticizes Willowbrook The Government, citing violations of health rules, plans to deny nearly \$2 million to the Staten Island center once called Willowbrook. Page B1

U.S. Relaxes G.E. Ban Much of General Electric's eligibility to bid for contracts from the Government is being restored by the Air Force. Page D1

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"All the News That's Fit to Print"

# The New York Times

Weather: Partly sunny and mild today, light northerly breeze, mainly cloudy to night. Partly sunny and mild tomorrow. Temperatures today 68-72, tonight 50-55, yesterday 65-88. Details on page 42.

VOL. CXXXIV No. 46,385 Copyright © 1985 The New York Times NEW YORK, SATURDAY, APRIL 20, 1985 \$1.00 per copy (except 7¢ sales tax in New York City except on Long Island) 30 CENTS

## Wiesel Confronts Reagan on Trip; President to Visit Bergen-Belsen

### Survivor of Holocaust Urges Him Not to Stop at German Cemetery

By BERNARD WEINRAUB  
Special to The New York Times

WASHINGTON, April 19 — President Reagan listened intently today as Elie Wiesel, chairman of the United States Holocaust Memorial Council, implored him to cancel a visit to a German cemetery where Nazi war dead are buried.

"That place, Mr. President, is not your place," Mr. Wiesel told Mr. Reagan at White House ceremonies honoring the 56-year-old writer. "Your place is with the victims of the SS."

**White House Announcement**  
The moment, in the silence of the packed Roosevelt Room, came on a day when the White House announced that Mr. Reagan would visit the Bergen-Belsen concentration camp site.

Elie Wiesel's day in Washington began at 4 A.M. It would end many hours later with Mr. Wiesel saying, "I am still hopeful." Page 4

His visit to the camp, where Anne Frank died, will be made on the same day that he attends ceremonies at the Bitburg military cemetery, which includes the graves of 47 SS soldiers, members of the Nazi elite guard.

Despite Mr. Wiesel's plea, the White House said Mr. Reagan would not change his plans to lay a wreath at Bitburg, accompanied by Chancellor Helmut Kohl, who requested the visit.

**Reagan Is 'Obviously Moved'**  
But the White House spokesman, Larry Speakes, said that "the President was obviously moved" by Mr. Wiesel's speech.

Drama surrounded Mr. Wiesel's appearance at the White House, where he received the Congressional Gold Medal of Achievement, the highest honor that the Government gives to civilians.

Even when he entered the Roosevelt Room after a 26-minute meeting with Mr. Reagan, it was unclear what he would say and how Mr. Reagan would react. Mr. Wiesel told friends that although he worked on his speech throughout the night, he remained uncertain this morning if he would actually give it or boycott the ceremonies.

Tension was heightened further when Mr. Wiesel told friends that Marshall J. Breger, a White House liaison officer for Jewish affairs, had sought to limit his speech to three minutes and to

Continued on Page 5, Column 4

### Kohl Praises Plan to Honor War Dead — Calls Decision 'Final'

By JAMES M. MARKHAM  
Special to The New York Times

BONN, April 19 — Chancellor Helmut Kohl said today that he was grateful President Reagan had reaffirmed his intention to visit a German military cemetery next month, saying it showed he was "a friend of the Germans."

Mr. Kohl told a West German television interviewer that he and Mr. Reagan had discussed the President's revised plan to visit both the Bitburg cemetery and the site of the Bergen-Belsen concentration camp and that Mr. Reagan's decision on his German itinerary was "final." The Bergen-Belsen visit was announced today by the White House.

The chancellor added that Germans "ought to be very reserved" in regard to the American debate over Mr. Reagan's plan to visit the cemetery, which has sparked strong criticism from American veterans' organizations as well as Jewish groups in West Germany and the United States.

**'Hard Decision' for Reagan**  
"I know that this was a hard decision for the President," the West German leader said, adding that he understood the reaction of American Jews and victims of what he called "the Nazi barbarity."

(Chancellor Kohl, describing an "extensive" telephone talk he had today with Mr. Reagan, said, "It was really a conversation among friends. And I am gratified that the American President 40 years after the war, is ready to make this gesture of reconciliation.")

Mr. Kohl, who was interviewed in a Bonn television studio, looked subdued as he spoke. The controversy over the Reagan visit has deeply embarrassed his Government.

**Cites 'Collective Shame'**  
The chancellor said that he was opposed to the conception of "collective guilt" for the crimes of the Nazis but that he embraced the notion of "collective shame." He said he hoped the visit to the Bitburg cemetery would become "a symbol of peace."

Widespread protests began after Mr. Reagan would lay a wreath at the cemetery, but would hold to his decision, announced the month before, not to visit the site of a concentration camp. Criticism mounted further when Mr. Reagan, at a state dinner Wednesday,

Continued on Page 5, Column 1



Standing under Discovery after landing was, from left, Senator Jake Garn; George Abby, director of flight operations; Capt. Donald E. Williams of the Navy; Dr. Jeffrey A. Hoffman, Col. Karl J. Biebo of the Air Force, mission commander, and S. David Griggs. Man with sunglasses at rear was not identified.

## Officials Drafting a Plan to Merge New York City and Transit Police

By SAM ROBERTS

City and transit officials say they are negotiating the details of merging the transit police force into the New York City Police Department.

A report ordered earlier this year by Mayor Koch recommends that the transit police, a separate force for half a century, be absorbed at first as a bureau within the City Police Department.

A combined force would be more efficient in fighting crime, proponents of the proposal say.

Several city officials are optimistic that an agreement will be reached, perhaps in a matter of weeks, if transit officials are assured that their concerns will be addressed.

The report, delivered to the Mayor two months ago but not yet released publicly, says a merger can be accomplished administratively by the city

and the board of the Metropolitan Transportation Authority.

Some officials have said, however, that a merger would require approval of the State Legislature, where the police unions, which have opposed consolidation, wield considerable influence.

"The city clearly has been disposed toward merger or consolidation for a long time," Robert R. Kiley, the M.T.A. chairman, said yesterday. "I'm convinced that the process we're going through is a useful one. I remain to be convinced merger is the way to go."

**Housing Police Left Out**

According to officials familiar with the mayor's report, a merger of the city and housing police has not been recommended at this time because it may require Congressional approval and could jeopardize a Federal subsidy for the housing police.

The report indicates that although there would be additional costs associated with the merger — combining the separate communications systems, for one — the merger would lead to more police efficiency and a coordinated response to crime.

Under the existing agreement between the Transit Authority and the transit police, the transit police chief, James B. Meehan, reports to Police Commissioner Benjamin Ward on operational matters. But Mr. Meehan reports to David L. Gunn, the Transit Authority president, on policy matters.

Officials from the Mayor's office and the City Police Department have been seeking to assuage the concerns of

Continued on Page 28, Column 1

## JAPANESE TO EASE TECHNOLOGY CURBS

Pact, Strongly Sought by U.S., to Increase Some Imports

By SUSAN CHIRIA  
Special to The New York Times

TOKYO, April 19 — Japan has agreed to simplify some of its telecommunications regulations, making them comparable to those in the United States, a team of American trade negotiators said today.

The agreement appears to fulfill Prime Minister Yasuhiro Nakasone's recent commitment that Japan would change regulations that American companies regarded as barriers to trade. The Japanese Government praised the agreement, which was reached well before a June deadline.

The five-day talks were held amid mounting trade frictions between the two nations, political pressures that the negotiators said had helped in speed their progress.

**One Part of Market**

They emphasized that the agreement covered only part of Japan's \$4.5 billion telecommunications market and that they could not say that Japan's telecommunications markets were as open as those in the United States. The new rules, they said, may allow certain products to enter Japan, but other barriers such as distribution systems may continue to hinder sales.

The changes apply to equipment such as modems that link computers or telecommunications networks, one of

Continued on Page 35, Column 5



President Reagan and Vice President Bush listening to Elie Wiesel during ceremony at the White House.

## East Harlem 'Renovators' Build Trap for Crafters

By SELWYN RAAB

In the summer of 1983, a new construction company called Concor Associates began renovating dilapidated tenements in East Harlem.

Yesterday, the full name and real purpose of the company were disclosed. Concor stands for Construction Corruption, and the company was established by the State Commission of Investigation to uncover racketeering and payoffs in the city's construction industry.

In addition to finding graft among union officials and city inspectors, the commission said, it stumbled onto a major organized-crime gambling ring that rented a room in an apartment building (Concor was renovating and used it as a headquarters) to redistribute bets from bookmakers in five states.

The commission has turned over evidence of extortion by union officials and city inspectors to the United States Attorney's office in Manhattan for possible

prosecution. Although authorized to look into corruption and irregularities affecting state or local governments, the commission has no prosecutive power.

According to Thomas J. Staffa, the commission's chief counsel, the union leaders demanded bribes for allowing nonunion workers to be employed, and inspectors wanted payments for certifying that city building and electrical codes were met.

"Corruption seems to be the normal way of life in the construction industry," Mr. Staffa said. "Our major purpose was to get information about the extent of it. As a side effect, we stumbled onto a huge gambling operation."

The inquiry, Mr. Staffa said, showed how profitable the construction business could be. After legitimate expenses for renovating three apartment buildings, the fake company earned \$150,000, he said. Mr. Staffa said the

What's Behind... The New York Times... (Small text at the bottom of the article)

profits would be turned over to the Federal Government.

"We made money even though we had no experience," Mr. Staffa said. "We learned on the job."

Concor Associates, Mr. Staffa said, was an outgrowth of a broader investigation of the construction industry that began in 1982. Because contractors are reluctant to disclose extortion for fear of reprisal, Mr. Staffa said, the commission decided to try to get "first hand" information about corrupt practices by establishing a dummy corporation.

Three commission investigators were assigned to run Concor as a general contracting concern that renovated apartment buildings. The company obtained three contracts from the Federal Department of Housing and Urban Development and began work in the summer of 1983. Mr. Staffa said, Officials at the Federal agency, Mr. Staffa said, were aware of the under-

Continued on Page 27, Column 4

## Fire Altering the Evolution of Darwin's

By MALCOLM W. BROWNE  
Special to The New York Times

PUERTO AYORA, Galápagos Islands — A fire that has been charring Isabela Island for the last month has made life precarious for nesting birds, giant tortoises and other forms of wildlife unique to the Galápagos Islands.

But for some of the human residents of this Ecuadorian archipelago, the blaze has created a modest boon. Firefighters, experts, pilots, scientists, journalists, volunteers, yachtsmen and tourists have been flocking to the Pacific islands, some to help put out the fire, some to observe the proceedings, others merely to savor the excitement. But whatever their reasons for coming, they have been spending money, and the results are visible in this dusty little fishing village.

**Big Fire on Isabela Island**

Sooner or later, nearly everyone who visits the Galápagos Islands ends up here. At least a few days. Puerto Ayora, on Santa Cruz Island, is not the archipelago's capital town — Balneario Moreno on San Cristóbal Island has that distinction — nor does it command a view of the big fire on Isabela, which lies 80 miles to the west. But Puerto Ayora is where one finds soft beds, cold beer and good talk, not to mention tame tortoises. Darwin's Finches and iguanas, of course, are also known as a unique natural laboratory.

This archipelago, of course, has long been known as a unique natural laboratory.

HAPPY BIRTHDAY (LEGIBLY TO A WORTHY!)... (Small text at the bottom of the article)

tory of evolution. Thrust up from the Pacific floor by volcanic action three million to four million years ago, the Galápagos were at first lifeless islands of hardened lava. Over time, however, birds and pollen from the South American mainland were occasionally blown in by freak storms, and land animals arrived on seaweed rafts carried by

severe currents.

Cut off from the outside world by 800 miles of ocean, creatures here followed independent paths of evolutionary development — paths that caught Darwin's attention when he visited the islands in 1835. What he saw led to his theory of evolution.

But the attraction of fascinating wildlife has not flooded the islands with tourists. The two main hotels, the Galápagos

Continued on Page 5, Column 1

## SEVEN ASTRONAUTS MAKE SAFE LANDING IN SPITE OF MISHAPS

LOCKED BRAKES BLOW TIRE

Damage on Final Day Includes Loose Heat Shield Tile and a Hole at Tip of Wing

By JOHN NOBLE WILFORD  
Special to The New York Times

CAPE CANAVERAL, Fla., April 19 — The space shuttle Discovery landed safely today, despite a tire blowout and a gaping hole at the end of one wing, ending a seven-day mission remarkable for the unexpected things that kept happening at every turn.

Like the flight itself, the landing did not go exactly as planned. It was delayed an extra orbit because of rain clouds. When the 100-ton spaceship finally touched down here, at 8:56 A.M., the brakes on one landing gear locked, shredding two tires and causing a blowout. Two other tires were badly worn.

Technicians who examined the Discovery found a hole the size of a dinner plate at the tip of the left wing where the eleven, a maneuverer and control flap, hinges to the wing. A heat-shielding tile had come loose, and the fiery temperatures of re-entry melted some of the exposed aluminum and other components of the elevon.

**First Serious Damage**

Although a few of the tiles have been nicked, loosened or lost on each mission, this was the first time a tile malfunction has led to possibly serious structural damage to a shuttle. And, although the shuttles have experienced numerous problems with brakes and landing gear, this was the first failure of the brakes.

At a news conference this afternoon, Robert Sieck, the launching director at the Kennedy Space Center, called the damage major and said a thorough investigation would be necessary before proceeding with future missions.

Mr. Sieck said the problems would be reviewed Tuesday to see if they warranted delaying the next mission, the flight of a sister ship, the Challenger, carrying a large laboratory for scientific experiments. The Challenger is on the launching pad and scheduled for liftoff April 29.

**No Setbacks Are Seen**

Jesse W. Moore, head of the shuttle program for the National Aeronautics and Space Administration, said that "as of now," he did not foresee any setbacks to future missions.

The Discovery is to make its next flight June 12, and Mr. Sieck said, "The only threat at this time could be the damage to the elevon."

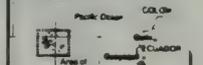
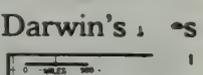
Officials and engineers said the causes of the damage had not been determined. They said the Discovery's crew of seven was never in any danger. In fact, the crew was reported to be unaware of the problems until the right outboard tire blew a few feet before the shuttle came to a stop on the concrete runway.

If the elevon had been left inoperable, it would still have been possible for the shuttle to land, but it would have been more difficult to control the craft

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Soft beds, cold beer and good talk are to be found in Puerto Ayora.

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The New York Times, April 19, 1985

INSIDE

U.S. Halts Use of Hormone

The Federal Government halted the distribution of a hormone used to treat severe growth deficiencies as a precaution after three deaths. Page 7

58 Seized in Drug Dragnet

American and Bahamian officials arrested 58 people in a major drug-trafficking sweep in the Bahamas and along the Florida coast. Page 6

NEWS SUMMARY AND INDEX, PAGE 25



Tancred Neves Associated Press

Brazil's Leader Dies at Age 75; Never Sworn In

By MARLISE SIMONS Special to The New York Times

RIO DE JANEIRO, April 21 — The Brazilian President-elect, Tancred Neves, died tonight from complications following intestinal surgery that had prevented him from taking office as the country's first civilian ruler in 21 years. He was 75 years old.

The Vice President, José Sarney, who was sworn in as acting President in place of Mr. Neves on March 15, automatically became President tonight, although many politicians believe that new elections may be held within two years.

In an address to the nation tonight, Mr. Sarney said he would carry out the program of Mr. Neves. "The promised changes will take place," he said. "We will carry out a government of harmony, change, work, morality and austerity, and we will be implacable against corruption."

To Lie in State in Capital Mr. Neves' death, at 10:23 P.M., ended a five-week-long vigil during which Brazil was both paralyzed and traumatized by his deteriorating health.

Mr. Neves' body will be flown Monday from São Paulo, where he has been treated over the last three weeks, to Brasília, the capital, where he will lie in state in the Presidential Palace. He is expected to be buried Wednesday in his home town of São João del Rei in the state of Minas Gerais. The Government has declared eight days' official mourning.

Although Mr. Neves had been a prominent political figure in Brazil for much of the last half-century and was

Continued on Page B11, Column 1

NEW YORK TO SHIFT COURT PROCEDURES TO SPEED DECISIONS

One Judge Would Hear a Case From Start to End — More Accountability Is Seen

By SAM ROBERTS

New York State court officials intend to reorganize the way judges are assigned criminal and civil cases in an effort to speed dispositions, better measure judicial productivity and hold lawyers and prosecutors more accountable.

Cases now are often disposed of piecemeal. They bounce to different sets of courtrooms, which are designated to handle particular legal procedures such as motions or trials — each presided over by different judges.

To relieve caseloads elsewhere and to spread work and experience, the judges assigned to those courtrooms, or "parts," are rotated, too.

Switch Planned This Year

Under the new approach cases would generally be handled by one judge from start to finish within each level of the court system.

Court officials say they expect to begin phasing in the system selectively before the end of the year, perhaps as soon as this fall.

Sol Wachtler, the state's new Chief Judge, is as adamant in supporting the concept as his predecessor, Lawrence H. Cooke, was in opposing it. Mr. Wachtler says the objective of the old system, known as master calendaring, was to reduce backlogs but had not worked.

Speech Scheduled Today

"This is not a question of whether or not, but how," said Judge Wachtler, who was sworn in last January. He plans to outline the approach, known as the individual calendar system, in his State of the Judiciary Message to the Legislature today (Page B1).

Court officials say they must remain flexible in putting the change into effect, and it is uncertain how many aspects of the present system may be retained.

All state courts could ultimately be affected by the shift, including State Supreme Court, county courts upstate, the Criminal Courts in New York City and the civil courts. At present, many of the state courts outside New York City already operate on an individual calendar basis.

The shift would have its biggest impact on New York City. The present system was imposed gradually through the state and has been in place in New

Continued on Page B6, Column 1



Chancellor Helmut Kohl of West Germany presiding at a commemorative ceremony in Philadelphia, flowers under the Liberty Bell honored Holocaust victims.

Reagan Cemetery Visit Criticized At Holocaust Survivors Ceremony

By WILLIAM K. STEVENS Special to The New York Times

PHILADELPHIA, April 21 — Survivors of the Holocaust cheered loudly and loudly today as one of their most prominent children called for an intensified campaign to persuade President Reagan to cancel a visit to a German cemetery containing the graves of Waffen SS troopers.

"The time for soft-spoken words and appeals is over," said Menachem Z. Rosensaft of New York, a son of concentration-camp victims who is chairman of the International Network of Children of Jewish Holocaust Survivors, the group of survivors now gathered here, told the crowd after Mr. Rosensaft had spoken. "I can feel the heat, your heartbeat, and the emotions, and the message is coming through."

If Mr. Reagan visits the military cemetery at Bitburg, West Germany, he went on, "we must see to it that survivors, children of survivors and American war veterans will be waiting for him at the gates of that cemetery."

He said that his plea, contained in one of the strongest statements of protest yet made against the proposed visit, was designed to ignite renewed efforts to force Mr. Reagan to cancel the Bitburg visit or substitute another cemetery. There was no immediate indication as to what response it would draw from other Jewish leaders.

But one of them, Benjamin Meed, president of the American Gathering and Federation of Jewish Holocaust Survivors, the group of survivors now gathered here, told the crowd after Mr. Rosensaft had spoken. "I can feel the heat, your heartbeat, and the emotions, and the message is coming through."

Ceremony at Independence Hall

The speech took place in the shadow of Independence Hall, where, in a moving ceremony minutes before, thousands of Holocaust survivors had laid white carnations beneath the Liberty Bell in a symbolic linking of American freedom and their own liberation from Nazi captivity and torture 40 years ago.

The ceremony opened what is called the Inaugural Ceremony of the American Gathering of Jewish Holocaust Survivors. The group plans to establish a permanent mechanism to perpetuate the memory of the Holocaust. The assembly first met four years ago in Jerusalem, and again two years ago in Washington. Mr. Rosensaft was invited to take part in today's ceremony.

Commemorative activities continued tonight with a program of poems and other writings read by entertainment figures, and a documentary film, "The Final Solution." At intermission, Elie Wiesel, the author and historian

Continued on Page A6, Column 1

KOHL SAYS SHAME OF NAZIS PERSISTS

At Belsen Rites, He Accepts Responsibility for Crimes

By JAMES M. MARICHAM Special to The New York Times

BEISEN, West Germany, April 21 — Chancellor Helmut Kohl, at a ceremony marking the 40th anniversary of the liberation of the Bergen-Belsen concentration camp, said today that he accepted Germany's "historical responsibility for the crimes of the Nazi tyranny."

Standing beside a looming stone obelisk on the site of the Nazi camp where more than 50,000 people died, the Chancellor declared: "This responsibility is reflected not least in never-ending shame. We shall not let anything do with this be falsified or made light of."

Camp Was Burned Down in '45

The Chancellor gave his speech — one of the most forthright and unflinching a West German leader has made about the Hitler era — surrounded by senior political figures, ambassadors, local people and survivors of the camp. The survivors had made emotionally painful pilgrimages here from Israel, the United States and other countries.

After its capture by British troops on April 15, 1945, the Bergen-Belsen camp, built on the north German flatlands, was burned because a typhus epidemic among its 58,000 surviving prisoners made it a health hazard. Some 14,000 emaciated survivors died after the liberation.

The memorial to the camp is a vast open park punctuated with raised

Continued on Page A6, Column 1

Issue of Missing in Vietnam Has Not Faded After Decade

By ANDREW H. MALCOLM Special to The New York Times

LINTHICUM, Md. — Donald Shay's father is retired now. Donald's little sister has two young children of her own. His fiancée finally married someone else. And Donald's mother doesn't bake his favorite apple pie much anymore, the good smell brings back too many bad memories.

Mr. Shay doesn't know any of this and he may never know. In fact, his family may never know where he is, or where he was when he died, if he died. For Mr. Shay is one of 2,477 Americans still missing in action from the Vietnam War.

Ten years after the fall of Saigon and 15 years after that son of a 24-year-old lacrosse player flew off a radar screen into his family's memory somewhere over Indochina, no one knows for sure what happened to any of the missing Americans.

But in one of the more mysterious legacies of that painful era in American history, these men who went off to war as individuals have now become, as a group, much more than simply a sad statistic. They are the subject of movies, books and songs, the object of

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angry demonstrations, earnest petitions and solemn vigils, the focus of unending Presidential interest, microscopic analysis and secret satellite photography and the heart of some delicate diplomatic exchanges trying to bridge broad cultural chasms.

The alleged remains of some missing men, reduced to bones and fragments after years in the jungle, have even become the currency of a ghoulish, clandestine commerce that preys on the hopes and fears of families and refugees.

"Somehow," said one United States Government official, "the mystery of their disappearance and their deaths

Continued on Page B6, Column 1

SCHULTZ SAYS ARABS HURT PALESTINIANS BY BLOCKING TALKS

ADDRESSES ISRAEL LOBBY

He Calls on Mideast Leaders to Support Jordan's Move for Direct Negotiations

By BERNARD GWERTZMAN Special to The New York Times

WASHINGTON, April 21 — Secretary of State George P. Shultz declared today that Arab leaders were prolonging the suffering of Palestinians by not supporting direct negotiations between Israel and Jordan.

"How ironic and tragic it is," he said, "that those who claim to act on behalf of the Palestinians have continued to block negotiations — the only course that can achieve a just settlement for the Palestinians."

With Richard W. Murphy Jr., the Assistant Secretary of State for Near Eastern and South Asian Affairs, arriving in Syria today as part of his two-week trip Middle East trip, Mr. Shultz said recent statements by King Hussein of Jordan and President Hosni Mubarak of Egypt had been encouraging.

Prison Mixed With Amnesty

"Today, for the first time in years," he said, "there are signs of a new realism and a new commitment on the part of key regional actors."

But his remarks seemed to reflect the Administration's annoyance with the failure of most Arab leaders to encourage King Hussein to negotiate with Israel. Syria is leading an effort to try to block King Hussein's participation.

King Hussein has said he was willing, through a joint Jordanian-Palestinian delegation, to seek a negotiated accord with Israel on the West Bank, if he is given the support of key Arab leaders. But only Mr. Mubarak has publicly endorsed the Hussein moves.

No Alternative to Talks

"Now is the time for the Arabs to let King Hussein come forward," Mr. Shultz said. "There is no alternative to direct negotiation, the longer the truth is evaded, the longer the Palestinian people are the victims."

The Israelis have said they would not negotiate with a joint delegation that included prominent Palestine Liberation Organization members. Mr. Murphy has been urging the Arabs to produce a list of Palestinians who would be acceptable to Israel.

So far he has not been given such a list, State Department officials said.

Continued on Page A8, Column 1

Israel Says It Sank A 'Terrorist Vessel'; 20 Presumed Dead

Special to The New York Times

TEL AVIV, Monday, April 22 — An Israeli gunboat sank an Arab "terrorist vessel" with 28 people aboard in an exchange of fire off the Israeli coast Saturday night, a military spokesman announced early today.

Eight Arabs were captured, one body was recovered and 19 people were missing and presumed drowned, according to a communique.

In another development, Defense Minister Yitzhak Rabin announced that the Israeli Cabinet decided Sunday to complete the withdrawal of troops from Lebanon by early June but to retain temporarily a military presence for the defense of the border region.

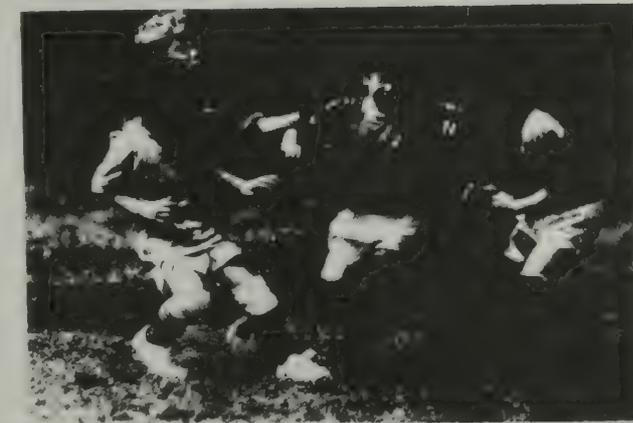
The report on the sinking of the boat said the guerrillas were to have landed in the Tel Aviv area to stage attacks during the Israeli Independence Day celebrations starting Wednesday night.

A deep-water patrol boat detected the guerrillas' vessel and ordered it to halt and identify itself, the communique said.

When it refused to do so, the Israelis fired warning shots, it added. The guerrillas then fired on the Israeli vessel with small arms and rocket-propelled grenades as they tried to escape, the communique said. The Israelis then sank the boat.

"Initial interrogation of the terrorists established that the vessel was

Continued on Page A16, Column 1



TENSE COMPETITION FOR 4-YEAR OLDS: The Warriors, in light jerseys, battled the Explorers under sunny skies as the teams met in Dix Hills, L.I., in a game sponsored by the Huntington Boys Club. Today should also be sunny, with a high in the low 80's.

Farmers Shaken as Credit Cooperatives Fail

By WILLIAM ROBBINS Special to The New York Times

O'NEILL, Neb., April 18 — Richard Flanery is surrounded by farmers who are losing money and losing their land. But until last November, by watching his expenses and debts closely, he survived the mayhem of a distressed agricultural economy with relatively few scars.

But then, on Nov. 9, trouble from an unforeseen source came for Mr. Flanery and about 500 of his neighbors here in the Sand Hills region of north-central Nebraska. Together they lost nearly \$8 million in the collapse of what

they once regarded as rock-solid credit institutions. The institutions were the Production Credit Associations here in O'Neill and about 100 miles west at Valentine, Neb. They are two of 370 such associations around the country, local affiliates of a national network of credit cooperatives and institutions known as the Federal Farm Credit System.

The associations have consistently provided about 20 percent of all short-term financing for farmers. Last year they lost money for the first time since the Depression, according to Ronald H. Enckson, the Farm Credit Administra-

tion's associate director of Congressional and public affairs. Over the last two years, with more than 8 percent of their loans becoming delinquent at one point, they lost about \$800 million on bad loans, nearly as much as they had in their previous 50 years of existence.

For the half-century from 1933 to 1982, Mr. Enckson could cite only one failure of an association. Since Sept. 1, 1983, 11 have collapsed, including those at O'Neill and Valentine, and 30 others with financial problems have been merged into stronger associations.

Federal Land Banks, another major part of the Federal Farm Credit Sys-

Continued on Page B7, Column 1

INSIDE

Changes in Publishing

The hard-cover book is losing its commanding position in the publishing world to the paperback, which is reshaping the industry. Page C13

Rudi Gernreich Dies

Rudi Gernreich, the country's leading avant-garde fashion designer in the 1950's and 60's, died in Los Angeles. He was 82 years old. Page B12

News Summary and Index Page B1

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# The New York Times

Weather: Mixed sun and clouds today, increasing humidity; chance of showers tonight. Fair and breezy tomorrow. Temperatures today 70-79, tonight 43-47; yesterday 57-77. Details, page C16

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## ASTRONAUTS STOW GEAR AS THEY HEAD FOR COAST LANDING

### MISSION TERMED SUCCESS

#### Weight of Spacelab in Cargo Bay Is a Factor in Shifting Touchdown to Mojave

By RICHARD D. LYONS

Special to The New York Times

EDWARDS AIR FORCE BASE, Calif., May 5 — The seven astronauts aboard the space shuttle Challenger ended experiments today and stowed equipment in preparation for their scheduled landing here Monday at the end of what has been hailed as a highly successful seven-day mission.

The Challenger is due to swoop in from the South Pacific, rake Los Angeles with a sonic boom from 90,000 feet and alight on the dry lake bed of the Mojave Desert here shortly after 9 A.M. (noon, Eastern daylight time).

The landing was originally scheduled to take place at Cape Canaveral, Fla. but the hard landing of the Discovery spacecraft there last month, which damaged that shuttle's brakes, blew one of its four main tires and seriously frayed the other three, led NASA officials of the National Aeronautics and Space Administration to switch sites as a precaution.

#### Reason for Switching Sites

With the Spacelab scientific laboratory nestled in its cargo bay, the Challenger is 12 tons heavier than the Discovery, and the almost endless dry lake beds here provide more flexibility in case of trouble.

NASA officials have attributed problems of the last landing, at least in part, to the fact that Discovery had to make a landing bucking a stiff crosswind, which put added strain on its braking system.

The crosswind blew the Discovery 50 feet off course in the landing, which forced Col. Karol Bobko of the Air Force, the commander of that mission, to stand on the brakes much harder than had been planned.

#### Loss of Information

Because of the switch from Florida to California, scientists will lose some valuable information that they had hoped to obtain from the 24 white rats that are riding aboard Challenger. The rats were to have been unloaded.

Continued on Page B11, Column 4

## Demonstration For Soviet Jews Jams Fifth Ave.

### Bitburg Visit Denounced as 'Denial of the Past'

By WILLIAM R. GREER

Tens of thousands of people marched down Fifth Avenue and gathered near the United Nations yesterday in a demonstration of support for Soviet Jewry that participants said was colored by anguish over President Reagan's visit to a military cemetery in Bitburg, West Germany.

"Why not admit it, today we are wounded," said Elie Wiesel addressing the rally in Dag Hammarskjöld Plaza at 47th Street and First Avenue. Mr. Wiesel is chairman of the United States Holocaust Memorial Council.

#### Placards and Chants

"Is there a connection between Bitburg and this rally?" he asked. "Yes, there is. What was attempted at Bitburg — a denial of the past, a disregard of Jewish agony — the same but on a larger scale has been attempted in Russia."

The organizers of the demonstration, the 14th Annual Solidarity Sunday for Soviet Jewry, said it was the largest held so far in New York to protest the Soviet Union's treatment of Jews. The police estimated that 240,000 people were gathered, lined the route down Fifth Avenue from 70th to 67th Street or gathered at the plaza.

Archbishop John J. O'Connor and many other elected officials, including Mayor Koch, Governor Cuomo and United States Senators Alfonse D'Amato and Daniel Patrick Moynihan, spoke at the rally as demonstrators waved placards bearing the photographs of Soviet Jews, often behind bars, and chanted "Let my people go."

#### Archbishop Addresses Rally

Herbert Korshak, the chairman of the Coalition to Free Soviet Jews, which sponsored the demonstration, said that harassment of Soviet Jews had grown since 1979, when 51,300 Jews were allowed to emigrate, and that last year only 886 were allowed to emigrate.

The Archbishop, who has been designated a cardinal by Pope John Paul II, greeted the marchers as they passed St. Patrick's Cathedral and later addressed the rally.

"To all who may know or who come to learn of my presence among you," he said, "I say to destroy Jews anywhere, to destroy Christians everywhere, where Let those who would write your where. Let those who would write your where. Let those who would write your where."

Continued on Page A16, Column 1



President Reagan and Chancellor Helmut Kohl at ceremony at Bitburg cemetery. Accompanying them are two former Generals, Matthew B. Ridgway, right, and Johannes Steinhoff.



Mr. Reagan pays tribute to victims of Bergen-Belsen concentration camp.

## For Bitburg, Day of Anger Ends Quietly

By JAMES M. MARKHAM

Special to The New York Times

BITBURG, West Germany, May 5 — It was the scene that many had feared. At the main crossroads of this small town, policemen with plastic riot shields confronted an advancing crowd of Jews, many of them wearing the badge that accompanied their parents and grandparents to their deaths: a six-pointed yellow star bearing the word Jude.

The Jews came from 21 countries, but many were from France, Belgium and the Netherlands. One big blue banner hoisted in their midst read in French, "Neither hate nor forgetfulness."

Another hand-painted banner, in English, said, "Don't honor SS murderers. My brother's blood cries out to me from the ground."

#### 'They Haven't Learned'

When the protesters reached the police line they halted, some of them on inches from the policemen. Among them was Irene Quetting, 67 years old, from Traben-Trarbach, West Germany, who said she was half-Jewish.

"If you want to know my impression about the Germans," she said, nodding toward Mutschersstrasse, where Chancellor Helmut Kohl and President Reagan would shortly pass, "they haven't learned from history."

She said she was not speaking of the policemen in green uniforms who were holding back the protesters. "No," she said, "I am talking about my generation and Kohl's, who should have learned but didn't."

The policemen were correct and polite, and clearly uncomfortable. "Personally," said a dark-haired policeman, holding his white helmet to his forehead, "I believe the new Germany can be trusted."

#### Rabbits Refuse to Attend

Although Roman Catholic and Protestant clergymen took part in the ceremonies at the Bergen-Belsen site, German rabbis refused to attend because of the Bitburg visit. The Israeli Ambassador to West Germany, Yitzhak Ben-Ari, came to the Bergen-Belsen ceremony — despite anguish, he said, over Mr. Reagan's visit to Bitburg. "I believe the new Germany can be trusted," he said.

White House aides have acknowledged that the Bitburg visit is probably the biggest mistake of President Reagan's Presidency. The visit, which was made at the insistence of Mr. Kohl, was overwhelmingly opposed by both houses of Congress, Jewish organizations, veterans' groups and many other groups. Up to the last moment, White House

Continued on Page A8, Column 5

## Atlanta's Years of Progress Temper New Racial Disputes

By WILLIAM E. SCHMIDT

Special to The New York Times

ATLANTA, May 5 — In the 1950's and 60's, when the civil rights movement was challenging the old order across the South, a group of white civic leaders in Atlanta began preaching a gospel of accommodation rather than confrontation. They took to describing Atlanta as "the city too busy to hate," and with the help of local blacks like the Rev.

Martin Luther King Sr., they set out to dismantle the legal barriers of segregation in hotels, lunch counters, jobs, schools and government, with little of the disruption and some of the violence that occurred elsewhere in the region.

"When they were putting dogs on people and beating them up in Birmingham," said Mayor Andrew

Young, who plans to seek a second term this fall, "blacks and whites in Atlanta sat down together and worked out their differences around a table."

That spirit of cooperation may have had less to do with racial enlightenment than it did with an abiding pragmatism among civic leaders here who argued that racial strife was bad for business. Still, over the last two decades, this cooperation has worked some powerful truths in Atlanta.

This city of 427,000 people, which is two-thirds black, has emerged not only as the booming financial capital of the Southeast, but as a national beacon of black political and economic opportunity.

However, Atlanta is not colorblind race continues to be a constant and frequently divisive factor in the conduct of business, government and day-to-day social intercourse. And, as in the rest of the nation, there is a large economic gap between blacks and whites.

"Over the last 20 years, we have achieved a great deal," said Mayor Andrew Young. "But we still have a long way to go."

Continued on Page B8, Column 1

## Rising Brutality Complaints Raise Questions About New York Police

The following article is based on reporting by Jane Perlez and Selwyn Raab and was written by Mr. Raab.

For decades, the tough methods used against criminals by a Prohibition-era detective, Johnny Broderick, were widely sanctioned in New York City's police force. Roaming the streets of Manhattan, Detective Broderick clubbed suspected gangsters and hoodlums with a lead pipe wrapped in newspaper.

Police officials in the late 1980's tried to end that type of brutality in response to public complaints about pervasive police misconduct, training programs were established that emphasized sensitivity and civil rights in dealing with suspects and the public in general.

But a recent string of incidents, including reported assaults with an electric stun gun, has raised questions about overall police behavior and the effectiveness of Police Department programs to prevent misconduct. Last year, 6,898 complaints were filed against city police officers for purported mistreatment and excessive force — about 600 more than in 1983.

Sociologists and police experts say policy and personnel shifts in the city's 38,000-member Police Department may have contributed to the increase in brutality allegations.

#### More Inexperienced Officers

Among the chief contributing factors cited by the experts are these: "An influx of inexperienced officers who have been assigned mainly to high-crime precincts, where conditions can be most stressful. About half of the force — 13,000 men and women — have less than five years' experience. Last year, 58 percent of the complaints filed with the Civilian Complaint Review Board were against officers on the force for three years or less."

"A lack of adequate programs to raise morale and provide career incentives for older officers who, according to some sociologists, may become abusive after years of job frustration."

"A failure to give periodic psychological tests to all officers and supervisors. Although precise figures are not available, sociologists say police officers generally have higher rates of suicide, alcoholism and divorce than people in other professions."

Continued on Page B4, Column 3

## Nonpayers Hurt Long-Distance Companies

By ERIC N. BERG

Americans are paying their long-distance telephone bills later and later. And — in what communications industry experts are calling one of the stunner effects of the extraordinary competition that has broken out in long distance — many people are not paying their bills at all.

The ramp in delinquent and totally uncollectible bills has already translated into higher telephone rates for consumers, according to many industry experts.

"It's adding \$1 a month to phone bills in California," reports Harry Strahl, an engineer who has studied the problem for the California Public Utility Commission.

The problem in New York is difficult to gauge, because data are not readily available. Last summer, however, the New York State Public Service Commission permitted the New York Telephone Company to disconnect the telephone service of those customers who do not pay their American Telephone and Telegraph Company long-distance bills. That is cutting down on bad debt to A.T.&T., but it has been no help to the dozens of A.T.&T. rivals doing business in the state.

A.T.&T. has a similar edge in most other states, where local Bell companies handle its billing. But A.T.&T. plans to do its own bookkeeping in the future. The effect of that change, industry experts say, is that A.T.&T. will

When a Monday without The New York Times is available. Delivery is not available. Main page of the U.S. Post and News Service. © 1985 A.D.T.

## REAGAN JOINS KOHL IN BRIEF MEMORIAL AT BITBURG GRAVES VISIT STIRS WIDE PROTESTS

### President Voices Regret Over Continuing Controversy — Goes to Bergen-Belsen

By BERNARD WEINRAUB

Special to The New York Times

BITBURG, West Germany, May 5 — President Reagan presided over a wreath-laying today at the base of a brick cemetery tower looming over the graves of nearly 2,800 German soldiers, including 48 SS troops.

Alluding to the controversy aroused by his visit to the cemetery, Mr. Reagan

voiced regret in remarks at an American air base afterward that "old wounds have been reopened."

Accompanied by Chancellor Helmut Kohl, Mr. Reagan walked slowly through the narrow, hilltop cemetery, ablaze with tulips and margolds. Mr. Reagan did not glance at the graves during his eight-minute visit. Mr. Kohl brushed tears from his eyes. Neither made a speech at the cemetery.

Hours earlier, Mr. Reagan stood before an obelisk at the site of the Bergen-Belsen concentration camp, where 50,000 victims of the Nazis were buried in mass graves under mounds of heather.

"Here they lie," Mr. Reagan said in a trembling voice. "Never to hope. Never to pray. Never to love. Never to heal. Never to laugh. Never to cry."

#### Merging Past and Present

Mr. Reagan's visit to Bergen-Belsen, in addition to the Kolnhehne Cemetery at Bitburg, was designed to merge past and present — to pay homage to the millions of victims of Nazi Germany and to honor West Germany's emergence as a powerful democracy and ally of the United States.

"We who were enemies are now friends," Mr. Reagan told about 5,000 American military personnel, their families and local German residents at the Bitburg Air Base, less than one mile from the military cemetery.

"We who were bitter adversaries are now the strongest allies," Mr. Reagan said. "In the place of fear we have seen trust, and out of the ruins of war has blossomed an enduring peace."

Jewish demonstrators from the United States, France, Britain, West Germany, Belgium, the Netherlands, Israel and other countries protested the President's visit to Bergen-Belsen as well as the stop at Bitburg. They were joined by groups of veterans and politicians, many of them weeping.

#### Rabbis Refuse to Attend

Although Roman Catholic and Protestant clergymen took part in the ceremonies at the Bergen-Belsen site, German rabbis refused to attend because of the Bitburg visit.

The Israeli Ambassador to West Germany, Yitzhak Ben-Ari, came to the Bergen-Belsen ceremony — despite anguish, he said, over Mr. Reagan's visit to Bitburg. "I believe the new Germany can be trusted," he said.

White House aides have acknowledged that the Bitburg visit is probably the biggest mistake of President Reagan's Presidency. The visit, which was made at the insistence of Mr. Kohl, was overwhelmingly opposed by both houses of Congress, Jewish organizations, veterans' groups and many other groups. Up to the last moment, White House

Continued on Page A8, Column 1

## Salvador Defense Lawyer Charges Cover-Up in Slaying of U.S. Nuns

By LARRY ROYTER

A lawyer who defended a Salvadoran national guardman convicted of murdering four American churchwomen said yesterday that he had been forced to take part in a "conspiracy" aimed at preventing higher-ranking military officers from being implicated in the case.

The lawyer, Salvador Antonio Ibarra, said that another defense lawyer had pressed him not to contradict a statement that "the possibility of a cover-up had been thoroughly investigated" and that Ibarra said that declaration was "an outright lie" and added that he was specifically warned not to pursue the case on his own.

After it became clear he would not cooperate fully in the plan, Mr. Ibarra said in an interview, he was abducted by Salvadoran security forces, held prisoner at National Guard headquarters and tortured. The objective, he said, was to get him off the case, either by killing him or forcing him to flee the country.

Mr. Ibarra's remarks involved one of the most controversial aspects of the

Continued on Page A4, Column 4

INSIDE  
A Labor Plan Explained  
B The steel industry's national approach to labor bargaining eroded because of concessions at the local level, industry leaders say Page B11  
C Sikh Leadership Is Split  
D Prime Minister Rajiv Gandhi's attempt to soothe relations with India's Sikhs has stalled because of factionalism among the Sikhs Page A3  
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SCIENTISTS DECIDE BRAZIL SKELETON IS JOSEF MENGELE'S INQUIRY RULES OUT A HOAX

Experts From U.S. and 2 Other Countries Say They Have 'Absolutely No Doubt'

By RALPH BLUMENTHAL Special to The New York Times

SAO PAULO, Brazil, June 21 — American, Brazilian and West German scientists announced jointly today that a skeleton recently exhumed from a graveyard near here was unquestionably that of Dr. Josef Mengele.

A separate report by American experts concluded that the bones were those of the long-sought Nazi death-

Text of Americans' report, page 8

camp doctor "within a reasonable scientific certainty." Under questioning, the Americans said they had "absolutely no doubt" of their findings and ruled out any possibility of a hoax.

In Washington, Attorney General Edwin Meese 3d said the Justice Department accepted the report's conclusion, while in Los Angeles, officials of the Simon Wiesenthal Center for Holocaust Studies said they were "99 percent" satisfied that the skeleton was Dr. Mengele's (Page 8).

There was no immediate response from the Israeli authorities, who had said last month that they would await the forensic experts' reports before drawing a conclusion on whether or not the remains were those of Dr. Mengele. "I came here not knowing whether it was or wasn't Josef Mengele," said Dr. John J. Fitzpatrick, acting chairman of the radiology department at Cook County Hospital in Chicago and a forensic radiologist selected as an independent expert by the Wiesenthal Center. "I go home fully convinced that it was Mengele."

Brazilians Also Enthusiastic

Brazilian Government authorities were equally enthusiastic. "It is our scientific opinion that this exhumed skeleton belongs to Josef Mengele," said Romeu Turner, the federal police chief of Sao Paulo, who has headed the investigation since a burst of evidence from West Germany led here three weeks ago.

Today's announcements, accompanied by considerable scientific data, appeared to mark a formal end to the 40-year mystery of the whereabouts of Dr. Mengele, whose grisly medical experiments and selections for the gas chambers at the Auschwitz death camp made him perhaps the most hunted man in history.

As unlikely as many skeptics believed the story to be when it first be-

Continued on Page 8, Column 1

N.C.A.A. APPROVES STIFFER PENALTIES

Collegiate Body Seeks to End 'Integrity Crisis' in Sports

By GORDON S. WHITE JR. Special to The New York Times

NEW ORLEANS, June 21 — The National Collegiate Athletic Association today overwhelmingly approved the strongest sanctions it has ever enacted against colleges and coaches who violate rules governing recruiting, amateurism, academic standards and ethics.

The sanctions, approved by N. C. A. A. member institutions at a special convention here, will take effect Sept. 1.

Excerpts from speech, page 6

They include suspension for an athletic team for as long as two seasons if it is found guilty of major infractions twice in a five-year period.

Facing what some convention delegates have described as an "integrity crisis" in the past few years, the representatives also agreed to suspend or discipline any coach involved in major violations. They also affirmed the college's right to recruit athletes in the sport. A repeat offender would also be prohibited from awarding new athletic scholarships in the sport for two years.

The special meeting — only the fifth N. C. A. A. has held since its founding in 1888 — was called by the association's 44-member Presidents' Committee, which was concerned about a

Continued on Page 8, Column 1

Vendors of Food Face New Limit On Street Sales

Crowding in 3 Boroughs Cited in Council Vote

By ROBERT D. McFADDEN

The New York City Council voted yesterday to widen restrictions on food peddlers in the congested streets of midtown Manhattan and to extend similar limits to crowded sections of lower Manhattan, Brooklyn and Queens.

Mayor Koch said he would sign the measure, which is aimed at reducing the crush of pushcarts selling hot dogs, ice cream, knishes, pretzels and other foods during daylight hours on some of the world's busiest sidewalks and street corners.

Merchants, theater organizations and other business interests had backed the bill, contending that congestion was becoming overwhelming in some areas. Representatives of thousands of street vendors had opposed the bill, saying it would hurt peddlers and their customers. Vendors who violate the regulations face having their merchandise confiscated by the police.

"We Can't Make a Living"

"Many of the city's vending operations will go out of business, because we can't make a living if we're allowed to work only outside the prime midtown and downtown areas," said Chris Ferencsik, president of the Big Apple Food Vendors Association.

Mr. Ferencsik, in an interview, estimated that 25 percent of the city's 3,000 licensed pushcart food vendors would be forced out of business by the new law. Ripple effects, he said, would hurt the manufacturers and processors of foods sold on the carts.

Acting without debate in an unusual Friday meeting, the City Council — which usually meets on Tuesdays or Thursdays — approved the bill by a vote of 31 to 0, with 2 abstentions. Several other minor actions were taken by the council during the afternoon session.

No Vendors at Session

Vendors groups, which have staged protests and filed lawsuits against the restrictions, were caught by surprise. They had no representatives at City Hall when the vote took place, and spokesmen later said they had not expected action before next Tuesday.

"It was very strange that they acted in such a hurry," said Mr. Ferencsik. "We were under the impression the vote was going to be next week."

A spokesman for the Council said there had been no intent to pass the bill without fair notice. The Council met yesterday because action was needed.

Continued on Page 23, Column 2



At Beirut International Airport, a masked hijacker addressed about a thousand Shiite Muslims who supported the T.W.A. airliner to express their support yesterday during a demonstration. The hijackers and Shiite clergy denounced the United States and insisted that Israel free the Lebanese prisoners it holds.

8 Days of Mideast Terror: The Journey of Flight 847

This is the story of the hijacking of Trans World Airlines Flight 847 up to this point, as told by those who have been freed so far. Those who spoke withheld some details, and some said they were doing so because Federal authorities had warned them that the remaining hostages could be jeopardized by their remarks.

By JOSEPH BERGER

As Trans World Airlines Flight 847 waited to take off from Athens International Airport on the hot, windless morning of Friday, June 14, few passengers gave any thought to a minor commotion that had taken place at the terminal just before boarding.

A young, slender, Arabic-speaking man named Ali Atwa had gotten into an argument with T.W.A. ticket agents because they refused to let him board. The jet, they told him, was already full with 145 passengers.

Rudely Aggressive Behavior

One of those passengers, Dr. Benjamin Harris, a 62-year-old professor of education at the University of Texas, may have missed the commotion because his attention was caught by two sharply dressed men who stuck out from the mélange of tourists, military personnel, students and religious pilgrims boarding the plane.

"They were too well-dressed," he said remembering their tan Palm

Beach suits, silk shirts and Italian shoes. He had also been struck by their rudely aggressive behavior. After arriving at the last minute and buying tickets at the transfer gate, they twice pushed past him, once on the line to clear security, and once at Gate 8 while waiting for buses to the jet.

As it turned out, that minor commotion and the aggressive behavior of those well-dressed men were the only signals that Flight 847 might be a troubled one. But troubled it would be. For, once the Boeing 727 had lifted off, it was taken on a flight of terror, a drama that continues nine days later. A band of Shiite Muslims commandeered the plane, forcing it to zigzag across the Mediterranean between Beirut and Algiers on a tortuous odyssey of 8,300 miles.

The passengers were compelled at gunpoint to spend up to seven hours with their arms raised and their heads

Continued on Page 7, Column 1

1,000 SHIITES RALLY AT BEIRUT AIRPORT

Supporters of the Hijackers Chant 'Death to America'

By HSIAN A. HIAZI Special to The New York Times

BEIRUT, Lebanon, June 21 — Hundreds of Muslim demonstrators chanting "Death to America" and "Death to Reagan" held a mass rally at the international airport here today, where they cheered the hijackers of the T.W.A. airliner.

The march was organized by the pro-Iranian Shiite group called the Party of God, whose members were believed to have commandeered the Boeing 727 last Friday.

In some ways, it was a scene reminiscent of the Iranian hostage crisis that ended in 1981. Many of the demonstrators carried huge posters of Iran's fundamentalist Shiite leader, Ayatollah Ruhollah Khomeini.

Meanwhile, the Lebanese police said they could not confirm a report by the Christian radio, the Voice of Lebanon, that the T.W.A. passengers with Jewish-sounding surnames had been transferred by the hijackers to the Shiite city of Baalbek, 80 miles east of here. The radio said those hostages, believed to number 70, were being held by the Party of God.

Eastern Lebanon, which is predomi-

Continued on Page 4, Column 1



Guards standing of security gate in the lobby of the State Department building yesterday after shooting.

Man Kills Mother and Himself at State Dept.

By NEIL A. LEWIS Special to The New York Times

WASHINGTON, June 21 — A young man shot and killed his mother and himself today on the seventh floor of the State Department, about 100 feet from the office of Secretary of State George P. Shultz, officials reported.

The District of Columbia police said the man, 28-year-old Edward Surves Doster, killed his mother, Carole Doster, 44, just after noon. The two lived at different addresses in Alexandria, Va. Mrs. Doster was a secretary in the office of Edward J. Derwinski, a former Republican Congressman from Illinois who is the State Department counselor.

said Mr. Doster had a history of mental illness. Mr. Shultz was in his office at the time of the shooting, speaking by telephone with Prime Minister Shimon Peres of Israel about the 40 Americans being held hostage in Lebanon by Derwinski's, an official said Mr. Derwinski was traveling in Japan.

"At no time was there a threat to the Secretary of State or other senior officials," the department spokesman, Bernard Kalb, told reporters. "This was not a terrorist incident."

Nonetheless, the shooting raised questions about security at the State Department, and a senior official said procedures were being quickly re-

viewed. Some changes, including searches at department entrances of such hand-carried items as purses and attaché cases, were instituted within hours of the shooting.

According to a well-placed State Department official, Mr. Doster brought an unasssembled rifle into the building and put it together in a men's bathroom. The official, who asked not to be identified, said Mr. Doster was able to enter the building using a card that identified him as a family member of a State Department employee.

According to one source, a witness saw Mr. Doster assembling the gun in

Continued on Page 22, Column 2

SHULTZ AND PERES AGREE TO OPPOSE SHIITES' DEMANDS

SEEK TO EASE TENSIONS

In First High-Level Contact of Crisis, Israel Assures U.S. of Complete Support

By BERNARD GWERTZMAN Special to The New York Times

WASHINGTON, June 21 — As the Beirut hostage crisis entered its eighth day, Prime Minister Shimon Peres of Israel and Secretary of State George P. Shultz agreed on the importance of not yielding to the demands of the hijackers holding 40 Americans hostage in Beirut, the State Department said.

Their conversation, by telephone, was said to be the first high-level Israel-U.S. contact since the Athens-Rome T.W.A. Flight 847 was hijacked by Lebanese Shiite gunmen last Friday, with 153 passengers and crew aboard. It appeared to be part of an effort to reduce the strain in relations that has developed since the hijacking.

Reagan Sees Limit to Restraint

With no visible progress in achieving the release of the hostages, Administration officials were cautioning that the crisis could continue indefinitely if Nabih Berrt, the Amal Shiite leader, who has become the central intermediary, refuses to free the Americans unconditionally.

In Dallas, President Reagan said the United States would continue to show restraint in the aftermath of recent terrorist acts, but warned that "no one" should doubt America's resolve to counter such attacks. (Page 4.)

The Administration has been seeking support from many foreign governments, particularly those with possible influence on Mr. Berrt. A major effort has been concentrated on persuading President Hafez al-Assad of Syria, who is currently in the Soviet Union, to support the unconditional release of the Americans.

'Support and Admiration'

State Department officials said that on Thursday, Richard R. Burt, Assistant Secretary of State for European and Canadian Affairs, met with Oleg M. Sokolov, the No. 2 diplomat at the Soviet Embassy, to discuss possible use of Soviet influence in freeing the hostages. Soviet commentators since the hijacking have focused on the American military movements in the region, suggesting that Washington was trying to use the crisis to intimidate Arab nations.

Mr. Shultz has said publicly and told foreign governments privately that if the Americans are freed, the Israelis would return to Lebanon the 700 detainees whose release has been the princi-

Continued on Page 4, Column 4

The Quandary for Israel

Second Thoughts on Its Own Prisoner Swap Seen as Causing Strains Over U.S. Hostages

By THOMAS L. FRIEDMAN Special to The New York Times

JERUSALEM, June 21 — Israel finds itself in a quandary over how to respond in the Beirut hostage crisis and Israeli experts on terrorism say they believe it is an indirect result of the Government's decision last month to trade 1,130

prisoners, most of them Palestinians, for 3 Israeli prisoners of war.

The experts say that by giving in to the demands of a Palestinian guerrilla leader, Ahmed Jibril, last month — a move widely viewed here as a blunder — Israel helped to create the atmosphere in which the Beirut hijacking took place.

Now, the experts argue, Israel is trying to compensate for this by refusing to concede to the hijackers' demands for the release of 700 detainees unless the United States formally appeals to the Israeli Government to, in effect, "cave in" to the demands.

Friction Between Allies

This has created a great deal of strain between Jerusalem and Washington, and officials here acknowledge that coordination between the two Governments has been inconspicuous.

The result, said Zeev Schiff, the military editor of the daily newspaper Haaretz, is that the hijackers have already won a major victory. Israel and America, instead of fighting the hijackers jointly, are at odds with each other.

The connection between the Beirut hijacking and the Israeli-Palestinian prisoner swap last month is multifield, the experts say. To begin with, said Ariel Merari, Is-

rael's leading civilian expert on terrorism, there is the price the hijackers have demanded. This is not the first time Shiites have hijacked an airplane, he noted, but it is the first time they have made such enormous demands on Israel. The hijackers requested not

Continued on Page 8, Column 1

INSIDE

Test Laser Hits Shuttle A laser beam from Hawaii hit the shuttle Discovery in what the Pentagon called a "successful test" for the proposed antimissile shield. Page 11.

Rhode Island Reprimand Rhode Island's Chief Justice was told by an ethics panel to step down for four months because of friendships with reputed criminals. Page 16.

Officers Reported Cleared An admiral and a captain, relieved of command because of a purchasing scandal, were later reported cleared of blame by an inquiry. Page 22.

Table listing various news items and their page numbers, including 'Abing News', 'Hawaii', 'Rhode Island', 'Officers Reported Cleared', etc.

HIGH COURT BARS PUBLIC TEACHERS IN CHURCH SCHOOLS

REMEDIAL CLASS AT ISSUE Strict Separation of Religion and State Affirmed, 5 to 4, in New York City Case

By LINDA GREENHOUSE

WASHINGTON, July 1 — The Supreme Court ruled today that public school systems may not send teachers into parochial school classrooms to provide remedial or enrichment instruction.

Such programs, the Court said, forge a "symbolic union of government and religion" that is forbidden by the Constitution.

In twin cases, decided by 5-to-4 votes on most questions, the Court struck down two programs of public aid to parochial schools.

New York Program Invalidated One was a program administered by New York City with Federal funds earmarked for "educationally deprived" children from poor neighborhoods. The

Excerpts from opinions, page A14.

other was a state-subsidized program of remedial and enrichment classes for parochial school children in Grand Rapids, Mich.

Similar remedial programs are run by hundreds of school districts across the country, especially in urban areas. Educators said that parochial school students might have to be based on public schools for after-hours help or remedial services might have to be delegated to contractors, in order to comply with the Supreme Court ruling as well as with that part of the Constitution that provides the services to students in both public and parochial schools. [Page A14.]

Defeat for Administration

New York City's program is the largest in the country under a \$3.2 billion Federal program of remedial instruction for impoverished children, which is known as Title I of the Elementary and Secondary Education Act. The New York program serves 300,000 students, about 25,000 of them in parochial schools.

The opinions, both written by Associate Justice William J. Brennan Jr., marked the third time the Supreme Court has ruled against the Reagan Administration's views on the relationship between religion and government. In its term scheduled to end Tuesday,

Continued on Page A14, Column 3



Supreme Court Member Justice William J. Brennan Jr. wrote decisions in school cases.

New York City Weighs Tapping Hudson Water

By ALEXANDER REID

Rain was plentiful in the New York City area last month. But watershed area reports that supply most of the city's water were abnormally dry, and the prospect for even stricter water-conservation measures has increased, officials said yesterday.

The normal level for the city's reservoirs for this time of year is 96 percent of capacity, but with the current level at 57.6 percent, environmental officials are taking steps to pump water from the Hudson River and are considering tougher restrictions on water use in homes and businesses.

In northern New Jersey, where water rationing has been imposed on 93 communities, the situation has improved. More than 11 inches of rain have fallen since April in the watershed serving that area, pushing reservoir levels close to 80 percent. [Page B2.]

Worst Since 1969's

A spokesman for New York City's Environmental Protection Department, William Andrews, said: "We haven't been this far into a drought since the 1960's. Since then, we really never had to devise measures for something this severe."

Within the next several days, he said, the City Environmental Protection Commissioner, Joseph T. McGough Jr., and Mayor Koch will discuss what measures are to be taken to handle the drought. Among the measures likely to be considered are more severe cutbacks in water use for businesses and

Continued on Page B2, Column 5

AUSTERITY IMPOSED ON ISRAEL IN PLAN TO CURB INFLATION

Labor Federation Reacts With Call for a General Strike — Shekel Devalued 18.8%

By JERUSALEM, July 1 — After a 30-hour Cabinet meeting, the Israeli Government declared an economic emergency today and imposed sweeping austerity measures intended to break the country's 280 percent inflation.

The Histadrut, Israel's labor union federation of 1.4 million members, immediately responded by calling a nationwide general strike for Tuesday. It said the Government "has gone too far."

With 90 percent of the labor force in the Histadrut, the entire country, including harbors and airports, is expected to be shut down by the strike. Services will operate on an emergency Sabbath schedule.

Plan's Principal Elements

The key elements of the 200-point economic reform package are an immediate 18.8 percent devaluation of the shekel, making it 1,200 to the dollar; price increases in Government-subsidized products such as gasoline, which will now sell for \$3.44 a gallon; the dismissal of 9,000 Government employees within 30 days; a Government spending cut of \$780 million; and a Government-ordered three-month wage freeze and price freeze for most goods.

Israel's economic deterioration has its roots in a decade-long combination of mismanagement by several administrations and heavy spending on the Lebanon war and the West Bank settlements and other factors. But this is the first time an Israeli Government has used its powers of emergency decree — which do not require parliamentary approval — to take such comprehensive economic measures.

Failure of Previous Efforts

What prompted the Government to do so were mounting indications that voluntary wage-price arrangements the national unity Cabinet had worked out with the nation's manufacturers and the Histadrut in the past year had not stemmed the economic deterioration or dampened inflation.

After having slowed for a few months, inflation was projected to hit a monthly record of 30 percent for June. Meanwhile, foreign currency reserves fell to less than \$2 billion in June, well below the \$3 billion regarded as a safe minimum.

Having struggled with the economy for nine months and having unsuccessfully

Continued on Page D6, Column 1

ISRAELIS SET TO RELEASE 300; U.S. OPENS DIPLOMATIC DRIVE TO 'ISOLATE' BEIRUT AIRPORT

NONMILITARY MOVES Washington, Responding to Hijacking, Will Bar Lebanese Carriers

By BERNARD GWERTZMAN

WASHINGTON, July 1 — The United States announced today that in response to the hijacking of a Trans World Airlines plane last month by Lebanese Shiite extremists, it was beginning a diplomatic campaign "to isolate" Beirut International Airport.

There was no sign that immediate military action would be taken. Reagan Administration officials said they were holding in reserve several military options in response to the hijacking, but that diplomacy would be pursued first. [Page A1.]

Meeting at White House

After a meeting at the White House of President Reagan and members of the National Security Council, a senior State Department official said Mr. Reagan had decided, as a first step, to end air service to the United States by Lebanon's two air carriers, Middle East Airlines and Trans-Mediterranean Airways, a cargo carrier.

Secretary of State George P. Shultz said tonight that "the purpose is to place off limits internationally that airport until the people of Beirut place terrorists off limits."

Continued on Page A4, Column 1



Blaise Simeyvetd after being reunited with wife, Yvonne. Dr. Arthur W. Toga, below left, was greeted by brother, Jim.

The New York Times Photo by S. Conrad



Dr. Arthur W. Toga and brother Jim.

ACTION BY CABINET

Freeing of Rest May Be Delayed to Emphasize No Deal Was Made

By THOMAS L. FRIEDMAN

JERUSALEM, July 1 — The Israeli Cabinet decided today to release 300 of its 730 mainly Shiite Moslem detainees over the next two days, officials here said.

Freedom for the detainees, whom Israel has been holding without charges for as long as 20 months, was the principal demand of the Lebanese Shiites who hijacked a Trans World Airlines jet June 14 and held a group of Americans hostage. The Americans were freed Sunday.

There were indications that Israel would probably extend the release of the other detainees over a longer period of days, if not longer, to drive home the point that it was not responding to the hijackers' demands.

Key Cabinet Ministers Meet

The Israeli radio said key Cabinet ministers met this afternoon and decided to free the 300 detainees "in accordance with Government policy that was set out before the June 14 T.W.A. hijacking crisis."

Cabinet sources said the closed-door vote by the inner Cabinet was unanimous. The inner Cabinet is made up of the Labor Party ministers led by Prime Minister Shimon Peres and five Likud-bloc ministers led by Foreign Minister Yitzhak Shamir.

After the 300 are turned over to representatives of the International Committee of the Red Cross in southern Lebanon in the next two days, "the Cabinet will consider the release of the other detainees given the security situation in south Lebanon," the Israeli radio reported.

No Timetable From U.S. Reported

Senior officials made it clear that Israel was not involved in any deal for the release of the 38 American hostages, and that at no time did the United States either ask Israel to free the 730 prisoners in return for the hostages or suggest a timetable under which the release of the detainees should be made.

A senior official said the Americans had only sought confirmation from Israel that it would go ahead with its plans to release the 730 men on its own schedule once the hostages were free.

Israel has already prepared a list of the 300 detainees to be released, officials here said. They are the same men who were scheduled to be freed three

Continued on Page A4, Column 3

Ex-Captives Say Gunmen Planned To Kill Military Men One by One

By JOHN TAGLIABUE

WIESBADEN, West Germany, July 1 — The hijackers of the Trans World Airlines jet separated the American servicemen from the other passengers and intended to kill them one by one, some of the former hostages said here today.

They said the decision to kill the Navy diver Robert Dean Stephens was part of an effort to force the Shiite Amal militia to cooperate in the hijacking. Mr. Stephens was beaten, then shot to death by the gunmen in the early hours of the hijacking.

The former hostages said that Mr. Stephens and the others had been brought to the first-class section of the aircraft to be killed, and that the diver was apparently chosen at random.

"We weren't told the specific reason," said Dr. Arthur W. Toga, a 33-year-old researcher in the neurology department of the Washington University School of Medicine in St. Louis. "But he was the sacrificial lamb. They weren't getting the action they needed

at the airport. It seemed to me that man was picked almost at random."

Mr. Toga and others said the hijackers decided that they needed the help of the Amal militia to assure that the hijacking would not be halted.

In interviews broadcast last week on American television during their captivity, the men who had been taken hostage declined to criticize the conditions of their imprisonment. Women who had been held and were later released were also reticent, apparently fearing that they would jeopardize the safety of those remaining.

But today, freed from comment, they laid bare details of physical and psychiatric duress.

'They Were Going to Kill Them'

"I think they had all the military guys lined up," said Blaise Simeyvetd, a former hostage from Bryn Athyn, Pa. "They had them in first class. They were going to kill them off one by one."

Mr. Simeyvetd said the killing was intended to "accelerate the process" of negotiation between the hijackers and the more moderate Amal.

"They were panicked," he said of the hijackers. "They were running up and down the aisles screaming. They were panicked, and so we were panicked."

Robert Gordon Brown, a sales executive from Stone, Mass., agreed. "Hesholah wanted to pull it off, but they could not handle it," he said, using the Arabic name for the extremist Shiite Party of God. "So they drew in the Amal by the threats."

Most of the hostages said they did not see the killing, which occurred in the cockpit, but learned of it later. The

Continued on Page A7, Column 1

New York's Rescue: The Offstage Dramas

By MARTIN GOTTLEB

If there was one 24-hour period during New York City's long fiscal crisis when it seemed that bankruptcy might finally be at hand, it began on the evening of Oct. 18, 1975.

The drama was played out in evening clothes, because Gov. Hugh L. Carey, Mayor Abraham D. Beame and others were called into from the annual Alfred E. Smith political dinner at the Waldorf-Astoria Hotel.

Before it was over, the city had gone so far as to get an order from Justice Irving Saypol in State Supreme Court — an order that was never executed — allowing it to default temporarily on payment of notes that were coming due.

Deadline Approached

But as with so much else during the long crisis, the reality was different

Back From the Brink The Enduring Legacy of New York's Fiscal Crisis Second of five articles

from the public's perception, because of a quiet conversation, unreported and away from center stage.

The problem of the moment was this: By 3 P.M. on Oct. 17, the city had to come up with \$460 million, to pay off bondholders and a state loan and to cover a payroll. But Albert Shanker, the president of the United Federation

of Teachers, was balking at investing \$160 million in teacher retirement funds in Municipal Assistance Corporation bonds, something that government officials were counting on as a key part of their money-raising efforts.

State officials alerted the White House to the prospect of a bankruptcy, and millions of New Yorkers went to sleep with the prospect of the largest governmental default in American history dangling before them.

But unknown to state officials or

other negotiators, not too late into the evening Mr. Beame put in a telephone call to an old friend. It was to John J. Delury, the head of the Uniformed Sanitationers' Association.

"John, I need this one," the Mayor said, in the recollection of Sidney J. Frigand, who was the Mayor's press secretary.

Mr. Beame recalled recently that Mr. Delury swore him to secrecy but

Continued on Page B4, Column 1



Touch-Up Work Up on the George Washington Bridge

Robert Lachman painting New York tower of George Washington Bridge yesterday; in the distance across York and New Jersey, is expected to continue until October, the 56th birthday of the 3,500-foot-long bridge

INSIDE

Blasts in Madrid and Rome A woman was killed and 29 people were wounded in attacks at airline offices in Madrid, and 12 were hurt in a Rome airport blast. Page A3.

Shake-Up in the Kremlin Andrei A. Gromyko becomes Soviet President and Grigory V. Romanov, once a potential top leader, is out of the Politburo. Page A10.

Happy Fifth of July Many offices will close Friday to create a four-day Fourth of July weekend. One economist called it "a ghost day." Page D6.

SAVE TRAVEL: SEE LOOSE FOR CONTINENTAL/ New York Times/Save for Continental/ADVT

U.S. REMAINS WARY DESPITE SYRIAN AID

Help on the Hostages Doesn't Allay Concern Over Policy

By JUDITH MILLER

American officials say that the role of Syria's President, Hafez al-Assad, in resolving the Beirut hostage crisis has improved his image in Washington for the moment and to hope that better relations between the two governments might be possible.

But it has failed to allay concerns within the Reagan Administration and among moderate Arab governments about Syria's foreign policy, its support for terrorism and its close ties to the Soviet Union, according to Arab officials in the Middle East and Administration officials in Washington.

A senior State Department official said yesterday that the Administration was "highly appreciative" of Syria's help in securing the release of the 38 Americans held by Lebanese Shiites.

In a subsequent State Department briefing, however, Bernard Kalb, the department spokesman, said that despite Syria's assistance, the Administration still listed Syria as a supporter of terrorism.

Citing what he called "reliable reports," Mr. Kalb said Syria had aided "a number of terrorist organizations" by permitting them to maintain headquarters or training camps in Syria or

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## Time Capsule of the First 2½ Millennia

Day One Light and Darkness  
 Day Two The Firmament  
 Day Three Division of Earth and Seas; grasses and trees  
 Day Four The Two Great Lights  
 Day Five Living Creatures  
 Day Six Man  
 Day Seven The Sabbath

Adam; lives 930 years  
 130 Seth; lives 912 years  
 235 Enosh; lives 905 years  
 325 Kenan; lives 910 years  
 395 Mehalalel; lives 895 years  
 460 Jared; lives 962 years  
 622 Enosh; lives 365 years  
 687 Methuselah; lives 969 years  
 874 Lamech; lives 777 years  
 1056 Noah; lives 950 years  
 1558 Shem; lives 600 years  
 1656 The Flood  
 1658 Arpachshad; lives 438 years  
 1693 Shelah; lives 433 years  
 1723 Ever; lives 464 years  
 1757 Peleg; lives 239 years  
 1787 Reu; lives 239 years  
 1819 Serug; lives 230 years  
 1849 Nahor; lives 148 years  
 1878 Terah; lives 205 years  
 1948 Abram (Abraham) born  
 1958 Sarai (Sarah) born  
 1996 Tower of Babel  
 2006 Death of Noah, aged 950  
 2018 The Covenant with Abram; birth of Judaism  
 2034 Ishmael born  
 2047 Circumcision of Abraham and Ishmael  
 Destruction of Sodom and Gomorrah; Lot's wife  
 2048 Isaac born

2085 Binding of Isaac  
 Rebekah born  
 Death of Sarah, aged 127  
 2108 Esau and Jacob born  
 2123 Death of Abraham, aged 175  
 2158 Death of Shem, aged 600  
 2171 Isaac blesses Jacob instead of Esau  
 2193-  
 2206 Birth of Twelve Tribes  
 Sons of Leah: Reuben (firstborn), Simeon (2),  
 Levi (3), Judah (4), Issachar (9), Zebulun (10)  
 Sons of Bilhah: Dan (5), Naftali (6)  
 Sons of Zilpah: Gad (7), Asher (8)  
 Sons of Rachel: Joseph (11—father of Ephraim  
 and Manasseh), Benjamin (12)  
 2216 Joseph sold  
 2228 Death of Isaac, aged 180  
 2229 Joseph becomes prime minister of Egypt  
 2238 House of Israel, numbering 70 souls, enters Egypt,  
 due to famine in Canaan  
 2255 Death of Jacob, aged 147  
 2309 Death of Joseph, aged 110  
 End of Book of Genesis  
 2368 7 Adar Birth of Moses  
 2448 15 Nisan Exodus from Egypt  
 21 Nisan Splitting and crossing of Sea of Reeds  
 16 Iyar Provision of Manna  
 6 Sivan Torah given  
 7 Sivan Moses ascends Mt. Sinai  
 17 Tammuz Golden Calf; First Tablets destroyed  
 2449 10 Tishrei First Yom Kippur; Second Tablets  
 11 Tishrei Construction of Tabernacle  
 25 Kislev Tabernacle completed  
 1 Iyar Census begins  
 20 Iyar Designation of tribal banners  
 29 Sivan Spies sent to scout Land of Israel  
 9 Av Spies return  
 2487 10 Nisan Death of Miriam  
 1 Av Death of Aaron  
 2488 1 Shevat Book of Deuteronomy  
 7 Adar Death of Moses;  
 conclusion of the Torah  
 10 Nisan Crossing of the Jordan

## Day By Day In Jewish History

Abraham P. Bloch

### Tishri 1

First day of Rosh Ha-Shanah (Lev. 23:24).

Creation of Adam and Eve (*Sanbedrin* 38b).

Adam and Eve were expelled from the Garden of Eden (*ibid.*).

Birth of Cain (*ibid.*) and Abel (*Beresbit Rabbah* 22).

Noah dispatched the dove and removed the cover of the ark (Gen. 8:5, 8:13, Rashi).

Falasha holiday named "The Commemoration of Abraham" or "The Festival of the Light Has Appeared" (Leslau, *Falasha Anthology*). Falasha interpretation of the Bible is in substantial agreement with the views of other nonrabbinic sects, such as the Samaritans, Sadducees, and Karaites. They did not accept the traditional view of Rosh Ha-Shanah as the New Year and the Day of Judgment. Since it is the only holiday in the Bible described as a "memorial" day (Lev. 23:24), the Falashas apparently linked this "memorial" with an ancient tradition, preserved in the Talmud, that Abraham was born and died in the month of Tishri (*Rosh Ha-Shanab* 10b). Their alternate name for this holiday, "The Festival of the Light Has Appeared," reflects a legendary account of the light which filled the cave when Abraham was born (*Sotab* 12a). According to the Falasha epic *Teezaza Sanbat*, Abraham was born on Tishri 8.

Sarah, Rachel, and Hannah prayed for offspring. According to the Talmud, their prayers were granted on Rosh Ha-Shanah (*Yevamot* 61b). The Midrash says that the prayers of Rebecca and Leah were also granted on this day (*Tanbuma, Vayera*). The biblical accounts of Sarah's and Hannah's conceptions are read in the synagogue on the first day of Rosh Ha-Shanah.

Joseph was released from prison (*Rosh Ha-Shanab* 10b).

Pharaoh freed the Jews from slavery (*ibid.* 11a).

Ezra read the Torah to the assembled Jews at the water-gate in Jerusalem, 444 B.C.E. (Neh. 8:2).

*Yabrzeit* of Rabbi Amnon, author of the liturgical poem *U-Netanneh Tokef* (*Zikbron Yemot Olam*).

### Tishri 2

Second day of Rosh Ha-Shanah. The story of the *Akedab*, the "binding" of Isaac (Gen. 22), is the subject of the Torah portion on the second day of Rosh Ha-Shanah. The association is derived from the rabbinic interpretation of the shofar as a symbolic reminder of the ram which was substituted for Isaac (*Rosh Ha-Shanab* 16a). The *Zohar* explains the association by the coincidence of this holiday with Isaac's birthday. This contradicts a Talmudic source which alleges that he was born on Nisan 15 (*Rosh Ha-Shanab* 10b; *Tanbuma, Vayera*).

On Tishri 2 "God blessed the seventh day and sanctified it because on it he had rested from all his work . . ." (Gen. 2:3; *Sanbedrin* 38b).

### Tishri 3

Gedaliah b. Ahikam, governor of Judea after the destruction of the First Temple, was assassinated on Tishri 3 (2 Kings 25:25). A fast day was decreed to commemorate his murder and the dispersal of the remnants of Judea's population (Zech. 7:5; *Megillat Taanit* chap. 7; *Rosh Ha-Shanab* 18b). The Karaites observe the Fast of Gedaliah on Tishri 24. The Bene Israel of India call the fast of Tishri 3 "Navuyacha Roja," New Year's Fast. See Neh. 9:1.

### Tishri 4

Bene Israel of India celebrate a holiday called "Kiricha San" (Pudding Festival).

### Tishri 5

Birthday of Jacob's son Naphtali (*Yalkut Shimoni*).

### Tishri 6

The Jewish community of Berlin, Germany, was organized on September 10, 1671.

### Tishri 7

Birthday of Dinah, twin of Zebulun (*Book of Jubilees*).

### Tishri 8

Birthday of Abraham in the Falasha tradition (Leslau, *Falasha Anthology; Teezaza Sanbat*). The Falasha tradition is in accord with the view of Rabbi Eliezer in the Talmud that the birth and death of Abraham occurred in the month of Tishri (*Rosh Ha-Shanab* 10b). This comes close to some rabbinic sources which place Abraham's birthday on Tishri 10.

### Tishri 9

Traditional birthday of Rabbi Judah ha-Nasi, editor of the Mishnah, ca. 135 C.E. (*Seder ha-Dorot*). *Seder ha-Dorot* adopts a literal interpretation of the Talmudic statement: "When Rabbi Akiva died, Rabbi Judah ha-Nasi was born" (*Kiddushin* 72b). However, it was most likely a figurative expression of a belief in the uninterrupted continuity of Jewish scholarship.

### Tishri 10

Yom Kippur. There is a rabbinic tradition which links the date of Moses' descent from Mt. Sinai, carrying the second Tablets of the Law, with the date of Yom Kippur (*Seder Olam Rabbah* 6; Tishri 10:8). The new tablets were a token of God's forgiveness in answer to Moses' plea after the golden calf incident: "And pardon our iniquity and our sin" (Exod. 34:9). This date was therefore set aside as a day of forgiveness for all time. The Book of Jubilees alleges that on Tishri 10 Jacob mourned and wept upon receiving a false report of Joseph's death. That date was for that reason designated a day of fasting and weeping. Bene Israel of India call Yom Kippur "Darfalnicha San," the Festival of the Closing of the Doors. No one leaves his home on this day. This custom may be related to the injunction to the Jews in Egypt to stay indoors when the angel of death appears (Exod. 12:22). On Yom Kippur, too, life and death are decreed.

Birthday of Abraham and Ishmael (Gen. 17:26, Rashi).

Abraham was circumcised and admitted into the covenant (*Pirkei de-Rabbi Eliezer* 29). There are two dates mentioned for the day of Abraham's circumcision, Nisan 13 (*Beresbit Rabbah* 50) and Tishri 10. According to Rashi, Abraham was circumcised on his birthday (Gen. 17:26). It would therefore follow that Abraham was born either on Tishri 10 or Nisan 13. See Nahmanides on Exod. 17:27; *Daat Zekeinim miBaalei Tosafot*, Gen. 17:26.

Abraham placed Isaac on the altar on Mt. Moriah (*Pirkei de-Rabbi Eliezer*; *Akedat Yitzbak*, *Asarah Maamarot* 3).

Jacob's sons reported Joseph's death to their father (Book of Jubilees). After the restoration of the tablets, Moses ordered an obligatory contribution of half a shekel per person for the construction of the sanctuary. A midrash (*Tanbuma, Ki Tissa* 10) views this tax as an atonement for the golden calf, for which many Jews had contributed half a shekel each, and for the sale of Joseph, for whom the brothers had each received a coin.

Moses brought down from Mt. Sinai the second Tablets of the Law (Exod. 34:29-30, Rashi). He recited part of the Torah to the Jewish people (*Seder Olam Zuta*).

Egyptian and Syrian forces opened the Yom Kippur War on October 6, 1973, with invasions of Sinai and the Golan Heights.

#### Tishri 11

Bene Israel of India celebrate Shila San, post-holiday. Gifts are sent to the poor and friends exchange visits.

#### Tishri 12

Angels informed Abraham that Sarah would bear a son.

#### Tishri 13

Destruction of Sodom and Gomorrah. Abraham was circumcised on Tishri 10 and visited by the angels on Tishri 12 (*Bava Metzia* 86b). Sodom was destroyed one day later, Tishri 13. According to a second rabbinic tradition, Abraham was circumcised on Nisan 13. It would therefore follow that Sodom was destroyed on Nisan 16.

Operation Magic Carpet, which transferred the entire Jewish community of Yemen to Israel, was completed on September 24, 1950. Yemenite Jews, given to mysticism and Kabbalah, were emotionally receptive to messianic movements to speed the return to Zion. They eagerly grasped at the reports of the pseudo-messiah Shabbetai Zevi and hastened to make preparations for mass emigration to Palestine. The Yemenite government suppressed the movement with harsh severity. It was not until 1882 that the first group of Yemenite Jews secretly left for Palestine. The process was completed 68 years later, in 1950.

#### Tishri 14

The dedication ceremony of Solomon's Temple was completed (2 Chron. 7:9).

#### Tishri 15

First day of Sukkot (Lev. 23:34).

#### Tishri 16

Simhat Beit ha-Shoevah, the ritual of the libation of the altar, was performed on the second day of Sukkot, according to the statement of Rabbi Judah b. Bathyra in the Talmud (*Ta'anit* 3a). According to the prevailing Talmudic view, the ritual of libation began on the first day of Sukkot and was performed on each successive day of the festival (*Sukkah* 42b).

#### Tishri 17

David Ben-Gurion, founding father and first prime minister of Israel, was born on October 16, 1886.

#### Tishri 18

Death of Jacob (Lowenstein, *Dor Dor ve-Dorsbav*).

#### Tishri 19

The first organizational meeting of the Order of B'nai B'rith was held at Sinsheimer's Cafe, 60 Essex Street, New York City, on October 13, 1843.

#### Tishri 20

The crossing of Israeli forces to the western side of the Suez Canal on October 16, 1973, marked a turning point in the Yom Kippur War.

#### Tishri 21

Hoshana Rabbah.

#### Tishri 22

Shemini Atzeret (combined with Simhat Torah in Israel).

#### Tishri 23

Simhat Torah (outside Israel).

#### Tishri 24

Ezra and Nehemiah convened the Jewish community in Jerusalem to purge its heathen elements and to renew the ancient covenant, 444 B.C.E. (Neh. 9:1).

#### Tishri 25

Rabbi Moses Sofer, leading Talmudist and founder of the yeshivah of Pressburg (Bratislava), author of *Hatam Sofer*, died on October 3, 1839.

#### Tishri 26

Simon Bar Giora inflicted heavy losses upon the Roman forces at Bet Horon, 66 C.E.

#### Tishri 27

Fighting was resumed in the Yom Kippur War on October 23, 1973. Egypt, Syria, and Israel announced their acceptance of a second cease-fire passed by the U.N. Security Council. Fighting continued until October 26. The estimated losses up to February 12, 1974 were: Israel—2,522 killed, 1,578 wounded, 107 planes, 840 tanks, 1 ship; Egypt—7,500 casualties, 242 planes, 895 tanks, 20 ships; Syria—7,300 casualties, 179 planes, 880 tanks, 9 ships. In the War of Independence (1948-49) 6,200 Israelis died, among them 1,700 civilians. The total wounded was put at 12,500. In the 1956 Suez campaign, 190 were killed. In the war of 1967, the death toll was 806, including 26 civilians; 3,006 were wounded, including 195 civilians.

#### Tishri 28

Rabban Gamaliel VI, last patriarch (*nasi*) of Palestine, was removed from office by a joint decree of Emperors Honorius and Theodosius II on October 17, 415. With the removal of Rabban Gamaliel VI, the last vestiges of Jewish autonomy in Palestine disappeared. The publication of the British White Paper, 1,515 years later, sought to accomplish the same ends.

#### Tishri 29

Traditional *yabrzeit* of Simeon the Just, high priest and member of the *Knesset ha-Gedolah* (*Yoma* 39b).

**Tishri 30**

A Roman legion under the command of Cestius entered the suburbs of Jerusalem, forcing the Jewish defenders to retreat behind the walls of the inner town, 66 C.E. The foundation stone of the Knesset in Jerusalem was laid on the anniversary of this attack, which eventually led to the loss of Jewish independence.

**Heshvan 1**

The opening of the sowing season in Palestine (Rabbi Simeon, *Bava Mezia* 106b).

The seventh and last of the Christian Crusades was brought to an end by a treaty concluded by King Louis IX of France and the Berbers of North Africa on October 18, 1270.

**Heshvan 2**

Purim Mo'ed Katan was annually celebrated by the Jews of Shiraz, Persia, in commemoration of their escape from forced conversion upon the sudden death of the apostate Jew, Abu Al Hasan, on Heshvan 2.

**Heshvan 3**

King Cyrus of Persia formally occupied the city of Babylon in 539 B.C.E. The Babylonian empire, which had crushed Judea in 586 B.C.E. came to an end 47 years later.

**Heshvan 4**

Maimonides reached Jerusalem on October 12, 1165, six months after his arrival in Palestine. In commemoration of this event, he set aside Heshvan 4 as a private holiday for himself and his family.

**Heshvan 5**

The British government of Palestine announced, on October 17, 1920, that Hebrew would become one of the official languages in the courts of the land.

**Heshvan 6**

Rabbi Joseph Leib Bloch, dean of the Yeshivah of Telz, died on November 9, 1929. The Yeshivah of Telz was one of the outstanding Talmudical academies of Eastern Europe. Its official existence came to an end in 1940, when the Russians closed it. Some of its leaders, who happened to be on a tour of the United States at that time, were fortunately able to found a new Telz Yeshivah in Cleveland, Ohio, and thus assure the perpetuation of the Telz academic program. Rabbi Joseph Leib Bloch, dean of the yeshivah, died on Heshvan 6. Rabbi Hayyim Rabinowitz, a successor, died on Heshvan 8. Rabbi Simon Shkop, a former dean of the school, died on Heshvan 9. The American Telz Yeshivah was founded on Heshvan 7.

**Heshvan 7**

On November 3, 1878, the first settlers arrived at the site of Petah Tikvah to prepare the ground for a new colony.

**Heshvan 8**

Jewish insurgents returned to Jerusalem from their victorious pursuit of the defeated Roman forces under Cestius, 66 C.E. (Josephus, *Jewish Wars*, 2, 19).

The House of Bishops of the Protestant Episcopal Church issued a proclamation in St. Louis, Mo., on October 14, 1964, clearing Jews of the charge of deicide.

**Heshvan 9**

King Casimir III of Poland, on October 9, 1334, renewed Jewish privileges granted by his predecessors. Unlike the Jews of Western Europe, who were decimated by the Crusaders

and Black Death rioters, the Jews of Poland and Lithuania enjoyed comparative peace and freedom until the 16th century. Casimir III granted important privileges to the Jews of his realm.

**Heshvan 10**

Asser Levy was granted a butcher's license on October 15, 1660. The supply of kosher meat in New Amsterdam was thus assured.

**Heshvan 11**

*Yabrzeit* of Rachel. Rachel is the only biblical woman whose *yabrzeit* is commemorated by posterity.

**Heshvan 12**

A requirement of corroboration of Jewish witnesses in all blood-ritual accusations was published in a papal decree on October 8, 1272.

**Heshvan 13**

The Nazi governor of Poland prohibited Jewish ritual slaughtering of animals, on October 26, 1939. Agitation against ritual slaughtering of animals, allegedly on humane grounds, received its most ardent support from antisemitic circles. The hypocrisy of the anti-*kasbrut* campaign was brazenly demonstrated by the Nazi governor of Poland, who prohibited kosher slaughtering even as he proceeded to exterminate millions of Jews, calling to mind the bitterly sarcastic outcry of the prophet Hosea: "They that sacrifice men kiss the calves" (13:3).

**Heshvan 14**

The British government gave its final approval to the Balfour Declaration on October 30, 1917. The Balfour Declaration, according to some historians, derived from several factors. 1. The top-secret Sykes-Picot agreement, negotiated by Britain with France and Russia, provided for the partition of the Ottoman Empire. As soon as the agreement was signed, however, Britain sought to invalidate its terms by keeping the French out of the Middle East, particularly out of Palestine. The British felt that their espousal of Zionism would lead to a demand by world Jewry that Britain alone should protect Jewish interests in Palestine. This would provide the pretext for a repudiation of the secret agreement with France. Exclusive British sovereignty over Palestine would assure the security of the Suez Canal. 2. There was hope in some British circles that the Balfour Declaration would draw the Russian Jewish intellectuals away from the leftist parties and win their support for Russia's continued participation in the war on the side of the allies. 3. The segment of the British people which drew its inspiration from the Bible saw in the restoration of a Jewish state in Palestine the fulfillment of biblical prophecy. To them, the geographical demarcation, "From Dan to Beersheba," was still a relevant phrase. The Balfour Declaration, dated November 2, was released on November 9. By that time the British Foreign Office had lost interest in the document. The British Army had entered Gaza and the Bolshevik Revolution had broken out in Russia. It had been justly concluded that if the declaration had not been approved by October 30, it never would have been approved at a later date.

**Heshvan 15**

A huge Nazi pogrom, which later became known as *Kristallnacht* (the Night of the Broken Glass), took place throughout Germany and Austria on the night of November 9-10, 1938. Officially sparked by the murder by a Jew of a German

embassy official in Paris, *Kristallnacht* was thinly disguised as a "spontaneous" act of retaliation by the "Aryan" population. Hundreds of Jewish businesses and homes, as well as nearly three hundred synagogues, were destroyed. Among the ruins was the famous Rashi Chapel of Worms. The Rashi chair was hidden in 1938 in the museum of Worms and thus escaped destruction.

#### Heshvan 16

General Ulysses S. Grant, on November 9, 1862, issued the first in a series of orders barring Jews from entering the military department under his command.

An order to suspend extermination and dismantle the crematoria was sent to Auschwitz from Berlin on November 2, 1944.

#### Heshvan 17

Beginning of the biblical flood (Gen. 7:11; Rabbi Eliezer, *Rosh Ha-Shanah* 111b). According to Rabbi Joshua, the flood began on Iyar 17 (ibid.)

#### Heshvan 18

Hovevei Zion, the pioneer Russian Zionist movement, was founded on November 6, 1884, at the first international Zionist convention, in Kattowitz (Katowice), Poland. Hovevei Zion was the first to link the nationalist movement with the term Zion. Ninety-one years after the adoption of "Zion" as the emblem of Jewish nationalism, the U.N. condemned Zionism by equating it with racism.

#### Heshvan 19

The first B'nai B'rith lodge was organized on November 12, 1843 in New York.

#### Heshvan 20

In 407 B.C.E., Jedoniah, head of an ancient Jewish colony in Egypt, petitioned the Persian governor of Judea for permission to rebuild the destroyed Jewish temple at the fortress of Yeb (Kobler, *Letters of Jews Through the Ages*, Vol. 1, p. 23).

#### Heshvan 21

Chaim Weizmann, the father of the State of Israel and its first president, died on November 9, 1952.

#### Heshvan 22

The British captured Gaza, Palestine, from the Turkish army on November 7, 1917.

#### Heshvan 23

The stones of the altar, which had been defiled by the Greeks, were removed from the Temple (ca. 164 B.C.E.). The anniversary of this day was designated a holiday (*Megillat Ta'anit* 8).

#### Heshvan 24

Israeli forces crossed into Egyptian territory in the Sinai Peninsula on October 29, 1956, and occupied El-Kuntilla.

#### Heshvan 25

King John Hyrcanus reduced Samaria, the capital of the Samaritans, in the year 109 B.C.E. The anniversary of this victory was designated a holiday. The Samaritans, an ancient sect which has survived to the present day, had posed a serious threat to the political and religious integrity of the Jewish community in the land of Israel for several centuries. The Hasmonean conquest of Samaria put an end to this internal threat.

#### Heshvan 26

The first antisemitic attack over a radio network in the U.S. was broadcast by Father Coughlin on November 20, 1938.

#### Heshvan 27

Noah left the ark a little over a year after the beginning of the flood (Gen. 8:14). The Talmud and Midrash occasionally refer to the 12 months' duration of the flood (*Eduyot* 2:10; *Beresbit Rabbah* 28:9), which appears to be in conflict with the biblical account of the flood ending on the eleventh day after the first anniversary of its inception (Gen. 7:11, 8:14). However, the 11 additional days following the lunar year make up a complete solar year, or 12 solar months. It is likely that the rabbis were referring to 12 solar months inasmuch as the Bible links the solar seasons to the flood.

#### Heshvan 28

Jews' College, a seminary in London, England, for the training of rabbis and Hebrew teachers, was founded by Rabbi Nathan Adler on November 9, 1855.

#### Heshvan 29

Jews were permitted to continue to reside in Alexandria by the treaty of November 8, 641, which sealed the Arab conquest of Egypt. Jews settled in Alexandria at the time of its founding in 332 B.C.E.

#### Heshvan 30

American forces marched into New York on November 25, 1783. The Jewish residents, who had fled the city in 1776 because of their revolutionary sympathies, were able to return soon after the retreat of the British.

#### Kislev 1

The beginning of winter in Israel (Rabbi Judah, *Bava Metzia* 106b).

#### Kislev 2

Kislev 2 was proclaimed a day of fast and prayer in ancient Palestine if no rain had fallen by that date.

#### Kislev 3

Purim of Amtchislav (Mstislavl, Belorussian S.S.R.) was annually observed by that community in commemoration of a happy event on November 13, 1844.

#### Kislev 4

A delegation of Babylonian Jews arrived in Jerusalem in 518 B.C.E., to inquire from the prophet Zechariah whether the fast of Av should be discontinued (Zech. 7:1). It took five years to construct the Second Temple, from 520 to 516 B.C.E. The Babylonian delegation arrived in 518 B.C.E., two years after the construction had begun. Their inquiry mentioned only the fast of Av, which was the principal post-exilic fast day. The discontinuation of this fast would, ipso facto, have led to the elimination of the other three fast days.

A private Purim was observed by the Jewish community of Tiberias to commemorate the lifting of a siege by Suleiman Pasha of Damascus, on December 1, 1742 (Ya'ari, *Zikbronot Eretz Yisrael*, vol. 1, p. 96).

The first Reform Prayer House of Berlin was closed by Emperor Frederick William III of Prussia, on December 6, 1815, on the ground that it was detrimental to the established rights of the Jewish "Church."

**Kislev 5**

Fast day of the Jewish community of Posen, Poland, in commemoration of assaults on their quarters by antisemitic gangs on November 10, 1687. The Jewish quarters were successfully defended by the Jews, and the attackers were repulsed (Berenfeld, *Sefer Ha-Dema'ot*, vol. 3). The fast day of Posen commemorates one of the earliest successful self-defense actions engaged in by a medieval Jewish community. Jews fought heroically to repel Chmielnicki's murderous hordes in the 17th century, but they rarely succeeded in saving their lives. Only in the few exceptional instances when the Polish nobility supported the Jews were they able to escape destruction. In the Posen mob violence of 1687, the Jews fought a battle which lasted for three days and they emerged triumphant.

**Kislev 6**

The U.N. Assembly, on November 10, 1975, adopted a resolution defining Zionism as "a form of racism and racial discrimination."

**Kislev 7**

King Jehoiakim burned the scroll which had been dictated by Jeremiah to Baruch b. Neriah in 603 B.C.E. (Jer. 36:23). This date was proclaimed a fast-day (*Megillat Ta'anit*, concluding chap.).

Death of King Herod the Great, 4 B.C.E. The anniversary of this date was proclaimed a holiday (*Megillat Ta'anit* 9). According to Josephus, Herod the Great died in the month of Adar. Some historians amended the text of *Megillat Ta'anit* by substituting the name of King Alexander Janneus the Hasmonean, who died in the year 76 B.C.E. Professor Zeitlin suggests that the ancient holiday of Kislev 7 commemorated the victory of the Jews over the Roman general Cestius on November 25, 65.

An armistice, marking the end of World War I, was proclaimed on November 11, 1918. World War I broke out on Tishah be-Av. It came to an end on Kislev 7, an ancient Jewish holiday.

**Kislev 8**

The U.N. General Assembly passed a resolution, on November 22, 1974, approving the right of the Palestinians to a sovereign state, at the expense of Israel.

**Kislev 9**

Jews of Paris and the entire royal domain of France were expelled by Charles VI for the last time on November 3, 1394. This expulsion brought to an end the medieval Franco-Jewish community, although the Jews of Lyons continued undisturbed for another 25 years. The last remnants of French Jewry, the Jews of Provence, were expelled in 1493. It is curious that almost exactly a century elapsed between each of the major expulsions of the large West European Jewish communities: English Jewry was expelled in 1290, French Jewry in 1394, and Spanish Jewry in 1492.

The American Jewish Joint Distribution Committee for the relief of Jewish war sufferers was established on November 27, 1914. The Joint was organized on the eve of Sabbath Va-Yezei. It is in the portion of the Bible read that week that the classical expression of Jewish voluntary charity was first enunciated: "And of all that thou shalt give me, I will surely give the tenth unto thee" (Gen. 28:22).

**Kislev 10**

President Anwar el Sadat of Egypt addressed the Knesset in Jerusalem on November 20, 1977.

**Kislev 11**

The charter of Yeshiva College was amended by the New York State Board of Regents on November 16, 1945, making it the first American university under Jewish auspices. Christian universities were closed to Jewish students throughout the Middle Ages. There were very few exceptions to this rule. The most famous schools were in countries from which Jews had been expelled so that Jewish students had no access to them. Furthermore, universities were primarily ecclesiastical schools, closely linked to the Church, and as a result, Jewish students were inevitably excluded, even in countries where Jews enjoyed the right of residence. The University of Padua, Italy, was a notable exception. From the middle of the 16th century it attracted Jewish students from all over Europe. The University of Leyden, Holland, adopted a similar liberal policy in the 17th century. The earliest known effort to establish a university under Jewish auspices was made in Sicily. King John granted authorization, on January 17, 1466, to open such a school but the project never materialized. Rabbi Abraham Provençal attempted to found a Jewish university in Italy in the 16th century, but he too failed. The first Jewish university was established in Jerusalem. It opened on April 1, 1925. Yeshiva University was the first Jewish university in America, established in the tradition of the American pluralistic cultural pattern.

**Kislev 12**

Solomon Schechter, discoverer of the Cairo Genizah and founder of the United Synagogue of America, died on November 19, 1915.

**Kislev 13**

Ravina, co-editor of the Babylonian Talmud, died in 499. His death marked the end of the Talmudic period (*Iggeret Rav Sherira Gaon*).

**Kislev 14**

The first plane in Operation Magic Carpet, the transportation of Yemenite Jews to Israel, left Aden on December 16, 1948.

**Kislev 15**

An altar dedicated to Zeus Olympius was set up by Athenaeus, the Syrian in charge of public worship, in the Temple of Jerusalem, 167 B.C.E.

**Kislev 16**

Hermann Ahlwardt, apostle of modern German antisemitism, was elected to the Reichstag on December 5, 1892. Nazi antisemitism was an offshoot of 19th-century modern German racism, of which Ahlwardt was a leading figure. His election to the Reichstag marked the beginning of political antisemitism through its involvement in national politics. With singular foresight he linked the success of German antisemitism with American sympathy and support. In furtherance of this objective, he undertook, in 1896, a personal lecture tour through the United States in order to spread his gospel of hate. The tour ended in complete failure and brought about his decline.

**Kislev 17**

The U.N. voted in favor of the partition of Palestine on November 29, 1947.

The Arab terrorist campaign opened in Palestine on November 30, 1947.

**Kislev 18**

The directory council on the district of Strasbourg, Alsace-Lorraine, decreed, on November 22, 1793, the prohibition

of the rite of circumcision and the wearing of beards. It also ordered the burning of all books written in Hebrew. This prohibition is illustrative of the frenzy of the extremists of the French Revolution in their anti-religious campaign. Not since the days of the Roman Emperor Hadrian and the persecutions of Yezdegerd II in the year 456 during the neo-Persian period, were Jews subjected to such legislation. The Nazis banned circumcision in most of the ghettos and concentration camps.

The first kibbutz, Deganyah Alef, was founded in Palestine on December 1, 1909. The colony played an important part in the War of Independence. Left defenseless in the face of advancing Syrian forces, since the only trained Israeli forces were withdrawn to aid in the defense of Jerusalem, the Deganyah defenders repulsed the attempt of the enemy to continue its westward advance. The U.N. resolution to internationalize Jerusalem was passed on the anniversary of the founding of Deganyah, but was never implemented.

#### Kislev 19

Rabbi Shneur Zalman, author of the *Tanya*, the philosophy of Habad Hasidism, and the founder of the Lubavitch hasidic movement, was released from the St. Petersburg jail on November 27, 1798.

#### Kislev 20

Rabbi Manasseh ben Israel, the famous rabbi of Amsterdam who was responsible for the resettlement of Jews in England, died on November 26, 1657. Manasseh ben Israel believed that the restoration of Israel hinged upon the prior total dispersion of Jews throughout the world. This belief motivated his successful efforts to gain the readmission of Jews into England. His eagerness to discover Jews in every part of the world led to his willing acceptance of the theory that the Indians of North America were the descendants of the lost ten tribes.

#### Kislev 21

Mt. Gerizim Day, an ancient festival, marked the Jewish victory over the Samaritans in the year 331 B.C.E. (*Megillat Ta'anit* 9).

#### Kislev 22

Charles IV issued Letters of Protection to the Jews of Strasbourg, Alsace, on November 25, 1357. The Letters of Protection proved worthless two years later. An enraged mob, stirred by rumors of well-poisoning, burned 1,000 Jews and forced the remainder into baptism.

#### Kislev 23

Anti-Jewish riots broke out in the protectorate of Aden on December 6, 1947; 75 Jews lost their lives.

#### Kislev 24

The foundation of the Second Temple was completed in 520 B.C.E. (Hag. 2:18). The eve of Chanukah marks three important anniversaries: (1) the completion of the foundation of the Second Temple; (2) the prophecy of Haggai predicting the restoration of Israel; (3) the liberation of Jerusalem by the British.

#### Kislev 25

First day of Chanukah.

Cain killed Abel (*Beresbit Rabbah* 22).

The construction of the Tabernacle was completed by Moses (*Numbers Rabbah* 13). Two important Second Temple anniversaries coincide with two anniversaries of the Tabernacle: the dedication of the Second Temple was on

Adar 23 (1 Esdras 7), which is also the anniversary of the dedication of the Tabernacle, and the Hasmonean reconsecration of the Temple took place on the traditional anniversary of the completion of the construction of the Tabernacle. 1 and 2 Maccabees as well as Josephus stress the significance of the coincidence between the dates of the profanation of the altar and its rededication by the Maccabees. There seems to be a subtle implication that the Maccabees chose Kislev 25 for its historical significance.

The first pagan sacrifice was offered on the altar of Zeus Olympius in the Temple in Jerusalem, 168 B.C.E.

Judah Maccabee cleansed the Temple and offered the daily sacrifice on the new altar, 165 B.C.E.

#### Kislev 26

The First Crusade was proclaimed by the Council of Clermont on November 26, 1095.

#### Kislev 27

The biblical flood rains stopped (Gen. 8:3; Rashi, according to Rabbi Eleazar).

#### Kislev 28

Rabbi Abraham Dov of Avritz, author of *Bat Ayin*, comments on the Pentateuch, died on December 23, 1840. Rabbi Abraham Dov was rabbi of the Ashkenazic community of Safed. He was captured by the Druze and held for ransom. When the money was not forthcoming, they placed a sword at his throat and threatened to use it if there was no immediate payment. The rabbi, calm and courageous, asked to make a last request. His captors were so impressed when, instead of pleading for his life, the rabbi asked for water to wash his hands so he could recite his final prayers, that they thereupon released him from captivity.

#### Kislev 29

King Manuel I, on December 5, 1496, ordered the expulsion of all Jews from Portugal.

#### Kislev 30

A congress of Hungarian Jews which convened on December 14, 1868, resulted in the splitting of the Jewish community into three religious factions. The congress, dominated by sympathizers of Reform, organized a liberal community, known as the Israelite Chancery. The Orthodox followed in 1871 with the establishment of the Orthodox Israelite Chancery. In 1929, those communities which had remained independent of either national group formed their own national organization.

#### Tevet 1

Esther was presented to King Ahasuerus (Esther 2:16). The marriage of Esther to Ahasuerus is a unique event in Jewish history, reflecting social and political conditions completely devoid of racial and religious discrimination. Even after Esther's disclosure of her origin, her position and influence at the court were in no way prejudiced or undermined. The intermarriage of Esther was viewed by traditionalists as an exceptional event, divinely ordained to effectuate the salvation of Israel. It is ironical to note that Tevet 1, the anniversary of Esther's presentation to the king, is also the anniversary of Ezra's convocation, summoned to undo the threat to Judaism posed by the widespread intermarriages in his period.

Ezra opened a convocation on the problem of intermarriage, 456 B.C.E. (Ezra 10:16).

#### Tevet 2

The first written proposal to introduce Reform Judaism in America was published in a memorial signed by 47 members of

Congregation Beth Elohim of Charleston, S.C., on December 23, 1824. The Reform movement gained momentum in the wake of the growing political and economic emancipation of Jews in Europe and America. Unlike the ancient dissident sects of Israel, which introduced new dogmas and, at times, a strict fundamentalism, modern Reform sought merely the liberalization of Orthodox traditions. It reflected, to a large extent, a universal trend emanating from the Renaissance which aimed at the lessening of religious discipline and practices. Reform Judaism early evolved into a social rather than a theological creed, providing a *modus vivendi* for the non-observant Jew in the midst of a non-Jewish society.

### **Tevet 3**

The first printed edition of the Siddur of Rabbi David b. Joseph Abudarham was published in Lisbon on November 25, 1489. The popularity of Abudarham's work is attested to by the nine editions which were published in the four centuries following its initial publication. Much of the information included in the Siddur was culled from rare ancient manuscripts which are no longer in existence.

### **Tevet 4**

The Cairo Peace Conference, with the participation of Egypt, Israel, the U.S. and the U.N., opened on December 14, 1977.

### **Tevet 5**

Empress Catherine of Russia issued a ukase, on December 31, 1791, restricting the right of Jewish residence in Russia, the beginning of the notorious Pale of Settlement.

### **Tevet 6**

A special Jewish badge was introduced for the first time in the Middle Ages, by a decree of Pope Innocent III on November 30, 1216. The badge was not a Christian innovation. It was used by the Sassanid rulers of Persia in the 3rd century in their persecution of Christians. Caliph Haroun al-Rashid, in 807, ordered that Jews wear a yellow badge, Christians a blue badge, and Magians a black badge. The badge introduced by Pope Innocent III was enforced in most Catholic countries for five centuries. It had disappeared by the end of the 18th century, but was reintroduced by the Nazis in 1939.

### **Tevet 7**

The Prussian government, on December 9, 1823, decreed that "the divine service of the Jews must be conducted in accordance with the traditional ritual and without the slightest innovation in language, ceremonies, prayers and songs." The decree was aimed at the fledgling Reform movement in Germany, which had provoked the fierce opposition of Orthodoxy. Its purpose was twofold, support of traditionalism in all segments of society, and maintenance of law and order. The intervention of the authorities came at the behest of traditionalist Jewish leaders who failed to perceive the inherent danger of government aid in the suppression of dissident religious views. Unfortunately, historical precedence has established the lesson that intervention by the authorities in internal Jewish affairs is eventually detrimental to the Jewish community.

### **Tevet 8**

Ancient fast day, commemorating the completion of the Greek translation of the Pentateuch, known as the Septuagint (*Megillat Ta'anit*). The translation of the Bible into Greek was considered a tragic event by the early rabbis. Although

its purpose was to meet the needs of Greek-speaking Jews in Alexandria, Syria, Mesopotamia and Asia Minor, it was extensively used by early Christian missionaries. Widespread Jewish proselytizing in the declining period of paganism was not hampered by the lack of a translation of the Bible. Judaism attracted the intellectual elite. Christianity went after the masses, to whom the language barrier would have been insurmountable. The rabbis deplored the need for the Septuagint both as a symptom of the growing Jewish ignorance of the Hebrew text and as a bridge to the outside world which was destined to drain some of the Jewish vitality and strength. The Talmud attributed the publication of the Septuagint to the initiative of King Ptolemy (*Ta'anit* 9a).

### **Tevet 9**

Death of Ezra (*Selipot of Asarah be-Tevet, Ezkerah Mazok*). Ezra holds a very prominent place in Jewish history generally, and in the development of rabbinic Judaism, in particular. Tradition ascribes to him many innovations which have become part of the Jewish religious way of life. He was crowned with the title of "Restorer of the Torah," and is regarded as the founder of the Great Assembly, a body in which was vested supreme religious authority to interpret the law. He adopted the square Hebrew script which is still in use today. He instituted the scriptural readings at services on Monday and Thursday mornings and Saturday afternoons. Above all, he is said to have established the synagogue in its all-important central position in Jewish life.

### **Tevet 10**

Fast of Asarah be-Tevet. The fast of Asarah be-Tevet is one of four commemorative fast days mentioned by the prophet Zechariah (8:19): Tevet 10 (siege of Jerusalem); Tammuz 9 (breach of the city walls); Av 9 (destruction of the Temple); Fast of Gedaliah (assassination of the Jewish governor). These fast days were discontinued after the return from Babylonia and the rebuilding of the Second Temple (Zech. 8:19; *Rosh Ha-Shanah* 18b). Upon the destruction of the Second Temple, the four fast days were reinstated. The fast of the 10th of Tevet and the fast of Gedaliah were reintroduced to commemorate the tragic events before and after the first destruction. Tammuz 9 was replaced by Tammuz 17 to commemorate the breaching of the walls of Jerusalem by the Romans (*Ta'anit* 28b). Av 9 was retained as a commemorative day for the destruction of both Temples.

Death of the prophet Malachi, the last of the prophets of Israel. Memorial Day for the 6 million Jews killed by the Nazis (by proclamation of the Chief Rabbinate of Israel).

### **Tevet 11**

Purim of Lepanto was annually celebrated on Tevet 11 by the Jews of Lepanto (Naupaktos), Greece, to commemorate a miraculous escape from destruction.

### **Tevet 12**

Mordecai and Esther, residents of Medzibezh, saved the Jewish inhabitants from Chmielnicki's army on December 27, 1648. The day was designated "Mordecai Purim."

### **Tevet 13**

The first Jewish censor was appointed by the Russian government on January 1, 1798, to censor all Hebrew books printed in Russia or imported from other countries.

**Tevet 14**

Window Purim, a private festival of the Sephardic community of Hebron, was observed annually on Tevet 14 in commemoration of the community's delivery from a crushing tax.

**Tevet 15**

The first printed edition of *Sefer Mitzvot Gadol*, a popular work by Rabbi Moses b. Jacob of Coucy, was published in Soncino, Italy, on December 9, 1488.

**Tevet 16**

The ship *The 29th of November*, carrying illegal Jewish immigrants to Palestine, was driven off the coast by the British on December 29, 1947.

**Tevet 17**

Rabbi Abraham b. Moses, author of *Zera Avraham*, commentary on the midrash, and a *maggid* (itinerant preacher), died on December 21, 1725. The 18th century brought two innovations to the Jewish scene—Hasidism and “Maggidism.” The widespread ignorance of rural Jews scattered through the Ukraine and other countries led to lax religious observance. Hasidism stepped into the breach, with a strong appeal to the emotions and enthusiasm of the common people. Like Hasidism, the appeal of the *maggid* was also directed to the general masses who were outside of the small circle of scholars and students. The immediate impact of the *maggidim* was strong, but their influence was not enduring. Tevet 17 is the anniversary of two *maggidim*: Abraham b. Mose, the son of a famous preacher and author, whose homiletical work won great popularity, and the Dubno Maggid, Rabbi Jacob Kranz.

Congregation Shearith Israel of New York purchased, on December 17, 1728, a lot on Mill Street, lower Manhattan, for the purpose of erecting the first synagogue structure in New York. Shearith Israel, organized in 1656, is the oldest congregation in North America. Its first synagogue was dedicated on April 8, 1730. The six oldest congregations in the United States are: (1) Shearith Israel, New York City; (2) Yeshuat Israel, Newport, R.I., organized in 1677; dedicated its synagogue in 1763; (3) Mikveh Israel, Savannah, Ga., organized in 1733; built its first synagogue in 1820; (4) Mikveh Israel, Philadelphia, Pa., organized in 1745; built its first synagogue in 1782; (5) Beth Elohim, Charleston, S.C., organized in 1749; built its first synagogue in 1794; (6) Beth Shalom, Richmond, Va., organized in 1789.

**Tevet 18**

Pope Martin V issued a bull, on December 23, 1420, banning the conversion of Jewish children under 12 without the consent of their parents.

**Tevet 19**

Emile Zola published his famous open letter entitled “J'Accuse” on January 13, 1898, forcing a revision of the Dreyfus trial.

**Tevet 20**

Rabbi Moses b. Maimon (Rambam; also known as Maimonides), outstanding Talmudist, codifier, and philosopher, died on December 13, 1204.

The first printed edition of the tractate *Berakbot*, of the Babylonian Talmud, was published in Soncino, Italy, on December 19, 1483. This historic edition included the commentary of Maimonides on the Mishnah. A precedent was thus set for most of the later publications of the Talmud. The tractate was published on Maimonides' 279th *yahrzeit*.

**Tevet 21**

Jews of Galicia, Austria, were ordered to adopt fixed and hereditary family names by January 1, 1788. The Austrian decree ordering Jews to adopt family names was motivated by the policy of Emperor Joseph II, which aimed at the Westernization of Austrian Jewry. The state officials, however, used this decree to force degrading animal names upon the poor, who could not afford to pay the extortionist prices for desirable names.

**Tevet 22**

Moses b. Hanokh Altschul, the *shammash* of the Meisel synagogue in Prague, designated Tevet 22 Curtain Purim, in commemoration of the escape of Joseph Thein from the gallows in the year 1622.

**Tevet 23**

A fire broke out on January 14, 1711, in the house of Rabbi Naphtali Katz of Frankfort on the Main. The resulting conflagration practically destroyed the entire Jewish ghetto.

**Tevet 24**

Mt. Sinai Hospital of New York, the first hospital in America under Jewish auspices, was founded on January 16, 1852.

**Tevet 25**

The first critical edition of *Hovot ba-Levavot*, the classical work on Jewish ethics by Rabbi Bahya b. Joseph ibn Paquda, was published in Mantua, Italy, on January 4, 1559.

**Tevet 26**

Maryland's “Jew Bill,” which went into effect on January 5, 1826, qualified Jews for public office if they subscribed to a belief in rewards and punishments in the hereafter. It was not until 50 years after the establishment of the United States that Maryland permitted its Jewish citizens to hold public office. Ever since the founding of the colony as an asylum for Catholics in 1634, the denial of the validity of Christianity had been a crime punishable by death. Theoretically, every Jew residing in Maryland was liable to legal execution for professing Judaism. The practice of Judaism was legalized in Maryland in 1776, but many civic restrictions had remained in force.

**Tevet 27**

Rabbi Samson Raphael Hirsch, theologian and philosopher, dynamic leader of German Orthodox Jewry, died on December 31, 1888. Rabbi Hirsch was one of the chief architects of modern Orthodoxy in Germany. In a country where State and Church were not separated and the Jewish communal representatives controlled the religious life of every Jew, he found it necessary to fight for “separatist Orthodoxy” so that the Orthodox element could survive in the midst of a rapidly assimilating Jewry. The following anecdote is a fitting epitaph to his life. It was his custom to receive three months' salary in advance. When he made out his will he inserted a clause requiring his family to make restitution to the community of part of his salary in the event of his death within the three-month period. His family was spared the effort. He died precisely on the last day of the three-month period.

**Tevet 28**

Rabbi Simon b. Shetah reorganized the Sanhedrin by eliminating its Sadducean members. The anniversary of this Pharisaic victory was observed as a holiday (*Skolion, Megillat Ta'anit*, ch. 10).

**Tevet 29**

End of winter (Rabbi Judah, *Bava Metzia* 106b).

**Shevat 1**

Moses began to review the Torah; the instructions continued until the day of his death, 36 days later (Deut. 1:3).

God commanded Moses to observe the Promised Land from the top of a mountain; he was also instructed to prepare Joshua for the leadership of Israel (Deut. 3:27-28; *Midrash Petirat Moshe Rabbenu*).

**Shevat 2**

The Nazi Gestapo leader, Reinhard Heydrich, on January 20, 1942, met with top representatives of the German police, the SS, and the Nazi Party in the Wannsee section of Berlin to discuss implementation of the "final solution of the Jewish question." Hitler was appointed chancellor of Germany on Shevat 3, 1933. On Shevat 10, 1939, he announced in his annual speech that Jews would be exterminated in the event of war. On Shevat 2, 1942, Heydrich outlined the implementation of the final liquidation of the Jewish people. He was appointed head of the Jewish Emigration Office on Shevat 4, 1939.

**Shevat 3**

Mordecai M. Noah, American Jewish diplomat, petitioned the legislature of the state of New York, on January 19, 1820, for the sale of Grand Island in the Niagara River for the purpose of founding a settlement there for Jewish immigrants from Europe.

**Shevat 4**

Yeshivat Kol Ya'akov, a seminary for religious functionaries to provide religious leadership for Russian Jewry, was established in Moscow on January 6, 1957. Yeshivat Kol Ya'akov, which was founded in Moscow with the approval of the Soviet authorities, was a token seminary designed to counter charges of Soviet antisemitism and suppression of religion. It is of interest to note that the opening of the Moscow yeshivah came close to the 65th anniversary of the dissolution by the Russian government of the Yeshivah of Volozhin, the oldest and most famous of all the yeshivot of Russian Jewry.

**Shevat 5**

Bilu, early Russian Zionist organization, was founded in Kharkov, Russia, on January 25, 1882. Several important Palestinian anniversaries fall on the fifth day of Hebrew months. On the positive side of the calendar: Elul 5, 1809—the disciples of the Gaon of Vilna arrived in Safed; Shevat 5, 1882—Bilu was founded, marking the beginning of Zionism; Heshvan 5, 1920—Hebrew became one of the official languages of Palestine; Iyar 5, 1948—the State of Israel proclaimed its independence; Kislev 5, 1948—the Road of Valor, which defeated the Arab siege of Jerusalem, was officially opened; Av 5, 1970—a cease-fire went into effect on the Egyptian, Jordanian, and Lebanese fronts. On the negative side: Tevet 5, 586 B.C.E.—the news of the destruction of Jerusalem by the Babylonians reached the Jews of the diaspora; Sivan 5, 68—the Roman general Vespasian left Caesaria to begin his assault on Jerusalem; Tammuz 5, 70—the innermost wall around Jerusalem was captured by the Romans; Nisan 5, 1917—the Jews of Tel Aviv and Jaffa were expelled from Palestine; Adar 5, 1957—Israeli forces completed their withdrawal from the Gaza Strip.

**Shevat 6**

Jews of Majorca were guaranteed protection in an edict issued by the governor on January 21, 1393. The edict was issued in

order to reassure the Jewish populace after the horrible massacres of August 24, 1391. The Majorca edict, like most medieval protective decrees, was soon forgotten. Ferdinand of Aragon renewed the persecution by a decree issued on March 20, 1413. The Jewish community was destroyed in 1435.

**Shevat 7**

A decree requiring compulsory attendance of the Jews of Sicily at conversionist services was repealed on January 1, 1430.

**Shevat 8**

The first invocation by a rabbi at the opening of a session of the U.S. Congress was delivered by Rabbi Morris J. Raphall on February 1, 1860.

**Shevat 9**

Jews of Toulouse, France, who had buried a convert to Christianity who returned to Judaism in the Jewish cemetery, were tried by the Inquisition on January 4, 1278. Rabbi Isaac Males was condemned to the stake. Medieval Christian authorities meted out capital punishment not only to Christians who had converted to Judaism but also to the Jews who had offered them aid and refuge after their conversion. Rabbi Isaac Males was martyred for permitting the burial of a convert's body in a Jewish cemetery. The severity of the punishment demonstrated the need of a deterrent against those who might feel drawn to Judaism. Among the famous Roman pagans who were attracted to the Jewish faith were Sabina Poppaea, the wife of the Emperor Nero; the Consul Flavius Clemens, nephew of Emperor Vespasian; and his wife, Domitilla Flavia. King Yusuf Dhu Nuwas, the ruler of Yemen, embraced Judaism in the year 515. The royal court of the Khazars was converted to Judaism in the 8th century.

**Shevat 10**

Hitler announced, in his annual speech on January 30, 1939, his intention to exterminate the Jewish race in the event of a war in Europe.

**Shevat 11**

Hebrew books and manuscripts which had been confiscated by Church authorities in Rome were burned on January 14, 1601.

**Shevat 12**

Jews of the ghetto of Warsaw put up their first resistance to the Nazis' final liquidation efforts on January 18, 1943. The early attack in the Warsaw ghetto by a few Jews who were in a column of deportees was merely a prelude to the full-scale uprising which broke out two months later. The Russian army liberated 2,819 survivors of the Auschwitz camps on January 26, 1945.

**Shevat 13**

The French National Assembly, on January 28, 1790, granted full equality and citizenship to the Portuguese and Avignonese Jews. France became the first European country to pass such liberal legislation. France pioneered in many phases of Jewish legislation and public relations. It was the first European country to grant full citizenship to Jews. Napoleon was the first modern statesman to promise the restoration of Palestine to Jews. France was also the first European country to grant financial support to the religious institutions of the Jewish community.

**Shevat 14**

The National Federation of Temple Sisterhoods was organized on January 22, 1913. American women have played a much

greater role in the policy making and fund-raising activities of American congregations than their sisters in the Old World. The social and economic emancipation of the American woman offered a greater opportunity for participation in synagogue and church affairs. The tendency of many American men to leave all religious and educational problems to their wives left a vacuum which women were quick to fill. The National Federation of Temple Sisterhoods, representing the Reform wing, was organized on January 22, 1913. The Women's League of the United Synagogue of America, representing the Conservative wing, was organized on January 21, 1918.

#### Shevat 15

Hamishah-Asar bi-Shevat (Tu bi-Shevat), the New Year of the Trees (*Rosh Ha-Shanah 2a*).

#### Shevat 16

Markus Edinger, first Jew of Mayence to serve as a juror, died on February 9, 1879.

#### Shevat 17

Purim of Saragossa was celebrated by the Jews of that city in commemoration of their escape from destruction on February 4, 1428. Purim of Saragossa was one of many special Purim-type festivals which were instituted in the course of time by individuals or communities in commemoration of happy events. The biblical Purim set the pattern for the manner of celebrating the special holidays. Some communities decreed only the holding of a feast on the anniversary of the event. Others (including Saragossa) prescribed the reading of a scroll in the synagogue and the recitation of psalms as an added feature of the celebration. Most communities also called for the distribution of gifts to the needy and the exchange of presents. There were also a few communities which ordained a fast on the day preceding the festival.

#### Shevat 18

Chaim Weizmann was elected the first president of Israel on February 17, 1949. The official title conferred on Dr. Chaim Weizmann upon his election to the presidency of Israel was "Nasi." The first Jew in post-biblical history to be honored with the title "Nasi" was Hillel (*Pesabim 66a*). The title was borne by the heads of the Patriarchate, most of them direct lineal descendants of Hillel, until the year 425, when Emperor Theodosius II abolished the office.

#### Shevat 19

Jews of Basle, Switzerland, were burned alive on January 9, 1349, in a wooden house, erected for that purpose on an island in the Rhine. Basle, Switzerland, was a hotbed of anti-semitism in medieval times. In modern history it became the host city of the 1st Zionist Congress, and subsequently extended similar hospitality to many other congresses. The Zionist program formulated at Basle provided a blueprint for the State of Israel. Six hundred years after the horrible massacre of the Jews of Basle, the new State of Israel elected its first president.

#### Shevat 20

The first printed edition of *Zeror ba-Mor*, popular commentary on the Pentateuch by Rabbi Abraham Sebag, was published in Venice on February 5, 1523. Rabbi Abraham Sebag sought refuge in Portugal upon his expulsion from Spain in 1492. Instead of refuge, he met with persecution. His two sons were forcibly baptized and taken away from him. His only

remaining treasure, the manuscripts of his exegetical work on the Bible, had to be buried for fear of confiscation and destruction. Among these papers was the manuscript of *Zeror ba-Mor*. He never saw the manuscripts again. When Rabbi Sebag finally reached Africa, after his release from a Portuguese prison, he assumed the laborious task of re-writing some of his works. It was the second manuscript of *Zeror ba-Mor* which was published in Venice in 1523. Its appearance symbolized Jewish perseverance and determination to rise from the ruins.

#### Shevat 21

Oliver Cromwell granted the right of residence in England to Luis Carvajal on February 4, 1657. This day became known in Anglo-Jewish history as Resettlement Day. The tolerant attitude of the English government toward its Jewish residents was a major factor in the early history of the Jewish settlers in the British colonies in America and other parts of the empire. Cromwell's grant of the right of residence to Carvajal in 1657 was considered by historians to be the earliest official British act of tolerance in favor of the Jews. However, the eminent historian Dr. Cecil Roth made the momentous discovery that the British Council of State, on June 25, 1656, had already granted Rabbi Manasseh ben Israel's petition for the right to practice Judaism in England.

#### Shevat 22

A decree by Caius Caligula, providing for the placing of pagan images in the Temple, was voided upon his death by assassination on January 24, 41. The anniversary was observed as a holiday (*Megillat Ta'anit 11*).

#### Shevat 23

The Israelites assembled to wage war on the tribe of Benjamin (Judg. 20:1; *Megillat Ta'anit*, concluding chap.). The ancient battle of the Hebrew tribes was practically re-enacted by modern French Jewry. In their desperate efforts to coax equality out of the reluctant French National Assembly, the Jews of Spanish and Portuguese descent, concentrated in Bordeaux, put forth the claim that they were the only pure-blooded descendants of the tribe of Judah, while the Alsatian Jews, like all German Jews, were descended from the ten lost tribes. The National Assembly happily accepted this legend, and on January 28, 1790, granted equality to the Sephardi Jews only. The Alsatian Jews, however, continued to clamor for their rights. Their efforts were rewarded a year later when the assembly extended equality to them on January 28, 1791.

#### Shevat 24

The prophet Zechariah, in 519 B.C.E., predicted the restoration of Zion and encouraged the resumption of the construction of the Temple building (Zech. 1:7). Exactly 2,415 years after the prophecy of Zechariah, Theodor Herzl's *Der Judenstaat* appeared, predicting the third restoration of Zion.

#### Shevat 25

Louis Bonaparte, on February 23, 1808, freed the Jews of Emden, Germany, of all restrictions, and granted them the privileges enjoyed by French Jews.

#### Shevat 26

Russia broke diplomatic relations with Israel on February 11, 1953.

#### Shevat 27

The Jewish community of New Amsterdam was granted a site for burial purposes by an order dated February 22, 1656.

**Shevat 28**

King Antiochus V lifted the siege of Jerusalem, 163 B.C.E. The anniversary was observed as a holiday (Zeitlin, *Megillat Ta'anit*).

**Shevat 29**

Henrietta Szold, founder of Hadassah and Youth Aliyah, died on February 12, 1945.

**Shevat 30**

A humiliating medieval practice, to which the Jews of Rome had been annually subjected, came to an end on February 14, 1667, when they ran the foot-races at the Roman carnival for the last time. The Monday on which the Roman carnivals usually opened was known to the Jews of Rome as the Black Monday. Beginning with the 14th century, Jews were compelled to contribute heavily to the expense of the carnival. In the 15th century, a note of indignity was added by the authorities. Jewish runners were forced to open the foot-races. Eight scantily clad Jews had to run the entire course of 400 yards amid shouts and blows. The exertion not infrequently proved fatal to Jewish runners. Following the initial race, the rabbis and leading Jews had to walk the length of the course on foot to submit to the insults and derision of the howling mob.

**Adar 1**

The Common Council of New York City passed an ordinance, on February 1, 1813, restricting the right to sell kosher meat to butchers licensed by Congregation Shearith Israel. The colonial Jewish community depended upon gentile butchers to supply it with kosher meats. The discovery of fraud led to a Jewish request for the legislation passed by the Common Council. The ordinance was repealed one week after its adoption due to a split which had developed among the members of Shearith Israel.

**Adar 2**

The Knesset passed a bill, on March 10, 1970 (Adar II), defining a Jew as one born to a Jewish mother or a convert to the Jewish faith. The legal definition of a Jew adopted by the Knesset is in accord with halakhic interpretation. It rejects the secular contention that the Jewish religion and nationality are divisible. By implication of this definition, conversion to another faith results in the loss of Jewish nationality.

**Adar 3**

The building of the second Temple of Jerusalem was completed in 515 B.C.E. (Ezra 6:15).

**Adar 4**

Vespasian occupied the city of Gadara, 68 C.E.

**Adar 5**

Sara Coppio Sullam, Jewish poetess, died on February 14, 1641. (Kobler, *A Treasury of Jewish Letters*, p. 436). Sara Coppio Sullam was not the first Jewish woman to write Italian poetry. Deborah Ascarelli, a Roman Jewish woman, had her work of Italian verse published in Venice as early as 1602. Her book consisted mainly of translations into Italian of ancient Hebrew liturgical poems for use in the synagogue. Rachel Akerman of Vienna, Austria (1522-44), was the first Jewish woman to write poetry in the German language.

**Adar 6**

Moses completed his review of the Torah, which began 36 days earlier on Shevat 1 (*Seder Olam* 8). The anniversary of the

completion of Moses' instruction of the Torah appropriately coincides with the anniversary of the first printing of a comprehensive edition of the Pentateuch in 1482. Rashi's commentary on the Pentateuch was the first dated printed Hebrew work. The book reflected the indispensability of Rashi to the Bible student. It was unsatisfactory, however, because the publishers failed to include the text of the Pentateuch in the same work. This glaring fault was corrected by the Bologna edition, which became the standard form for most subsequent Pentateuchal editions everywhere, for centuries to come. It fully met the traditional requirements, relating to the reading of the weekly portion of the Torah. By the use of this book, one was able to read, understand, and chant the scriptural text as well as read the Targum which was ritually required.

**Adar 7**

Birth of Moses (*Sotah* 12b). The birthday and *yahrzeit* of Moses were fixed by the Talmud and universally accepted by tradition. *Midrash Ge'ulat Esther* offers a dissenting opinion: Moses was born in the month of Nisan and died on Adar 1.

Death of Moses (*Kiddushin* 38a).

The fall of manna came to an end (*ibid.*).

**Adar 8**

Yeshiva Etz Chaim, the first elementary yeshivah with a secular department in the U.S., was established on March 15, 1886 (Adar II). Yeshiva Etz Chaim was merged in 1915 with Yeshivat Rabbi Isaac Elchanan to form the principal Orthodox rabbinic school in the U.S.

**Adar 9**

Adar 9, traditionally accepted date of the first controversy between the schools of Shammai and Hillel, was observed as a fast-day in ancient times.

**Adar 10**

Jews of the Austrian Empire were granted equal civil and political rights on March 4, 1849. The joyous anniversary of Adar 10 was subsequently overshadowed by the grim anniversary of Hitler's march into Austria on Adar 9, 1938.

**Adar 11**

Pope Eugenius IV issued a bull on February 20, 1434, prohibiting anti-Jewish sermons.

**Adar 12**

Dedication of the Temple built by King Herod the great at Jerusalem, 19 B.C.E. (*Zikbron Yemot Olam*).

**Adar 13**

Fast of Esther.

The ten sons of Haman were hanged (Esther 9:7).

**Adar 14**

Purim (Esther 9:21).

**Adar 15**

Shushan Purim (Esther 9:21).

**Adar 16**

King Agrippa I began the construction of a gate for the wall of Jerusalem, 42 C.E. The day was designated a holiday (Zeitlin, *Megillat Ta'anit*).

**Adar 17**

The arrival of Josephus in the year 66 to assume command of the Jewish insurgent forces in the Galilee saved the local Jew-

ish population from assault by the gentiles. The day was designated a holiday (Zeitlin, *Megillat Ta'anit*). The official outbreak of the rebellion against Rome took place, according to some historians, on Iyar 17 of the same year.

**Adar 18**

David Emmanuel, the first Jewish governor in the United States, was sworn in as governor of Georgia on March 3, 1801.

**Adar 19**

The restriction of the sale of Arab land to Jews in Palestine, published in the MacDonald White Paper, went into effect on February 28, 1940. The Balfour Declaration, which held out the promise of the establishment of a Jewish homeland in Palestine, was practically voided by the MacDonald White Paper. The capture of En-Gedi, which terminated the War of Liberation of Israel on the anniversary of the MacDonald Paper, brought final fulfillment to the Balfour Declaration.

The capture of En-Gedi by Israel, on March 20, 1949, brought to a conclusion the military engagements of the War of Independence.

**Adar 20**

The first Maccabiad was held at Tel Aviv on February 27, 1932.

**Adar 21**

Purim of Narbonne was celebrated by the Jewish community of Narbonne to commemorate its escape from a rampaging mob on March 1, 1236. Purim of Narbonne is the oldest private Purim on record.

**Adar 22**

The Purim Association of the City of New York was organized on March 24, 1862 (Adar II), for the purpose of arranging annual Purim balls.

**Adar 23**

The Second Temple was dedicated in 516 B.C.E. (1 Esdras, 7).

**Adar 24**

An attack on Petah Tikvah on March 1, 1886, was the first organized Arab assault on a Palestinian Jewish settlement (*Zikhronot Eretz Yisrael*, vol. 1, p. 317).

**Adar 25**

A petition initiated by Rev. William E. Blackstone was sent, on March 5, 1891, to President Harrison, requesting the aid of the U.S. government in the reestablishment of Palestine as a sovereign Jewish state (AJHSP, no. 36, p. 42). The petition was signed, among others, by Cyrus H. McCormick, J. Pierpont Morgan, William McKinley, John D. Rockefeller, Russell Sage, and Cardinal Gibbons. It was a spontaneous expression of American sympathy for Zionism, totally independent of Jewish Zionist activities. The petition was motivated by biblical influences and by intense indignation aroused by Russian pogroms.

**Adar 26**

The Jewish community of Newport, R.I., on February 28, 1677, purchased a plot of land for a burial ground. Whenever Jews settled in a new land, the patterns of communal life soon began to emerge. The essential requirements of a new Jewish community were a synagogue, a school, and a cemetery. Thus, the first Jewish settlers of New Amsterdam bought a cemetery in 1656, two years after their arrival. The earliest record of a synagogue in New Amsterdam dates from about 1666. The Jewish community of Newport was

established in 1658. Its first cemetery was acquired in 1677. The land for the Touro Synagogue was purchased in 1759, a full century after the establishment of the community.

**Adar 27**

King Zedekiah, the last king of Judea, died in captivity in Babylonia, 561 B.C.E.

**Adar 28**

Purim of Cairo was observed annually on Adar 28 in commemoration of an escape from massacre on March 4, 1524.

**Adar 29**

Napoleon captured the city of Jaffa, Palestine, on March 6, 1799.

**Adar 30**

The headquarters of the Jewish Agency at Jerusalem was bombed on March 11, 1948, resulting in the death of many Jews. The Hebrew poet Leib Yaffe was among the victims.

**Nisan 1**

The erection of the Tabernacle was completed (Exod. 40:17; *Numbers Rabbab* 13). The construction work of the Tabernacle was completed, according to rabbinic tradition, on Kislev 25 (*Numbers Rabbab* 13).

Moses completed the consecration rites of Aaron and his sons (Lev. 9:1, Rashi). Aaron performed the first sacrificial rites on Nisan 1.

Death of Nadab and Abihu, sons of Aaron (*Megillat Ta'anit* 1). According to *Midrash Petirat Abaron*, the deaths of Nadab and Abihu took place on Nisan 2.

The plot of Bigthan and Teresh to assassinate King Ahasuerus was discovered by Mordecai (Apocrypha; Book of Esther).

**Nisan 2**

Moses performed the first *parab adumab* (red heifer) rite (*Gittin* 60b, Rashi).

**Nisan 3**

A decree expelling Jews from Spain and Sicily was published on March 31, 1492.

**Nisan 4**

The first Young Men's Hebrew Association was organized in New York on March 22, 1874.

**Nisan 5**

Joshua sent scouts to survey Jericho and the surrounding territory (Josh. 2:1, Rashi).

Menachem Begin visited Cairo, Egypt, on April 2, 1979. It was the first visit of an Israeli prime minister to Egypt.

**Nisan 6**

The Arab Yarmuk Army, under the command of Fawzi al-Kaukji, was defeated in the battle of Mishmar ha-Emek on April 15, 1948. The battle of Mishmar ha-Emek was the first major military engagement between Arab and Jewish forces prior to the establishment of Israel.

**Nisan 7**

Jews of York, England, committed mass suicide on March 16, 1190, rejecting an invitation to submit to baptism.

**Nisan 8**

The Zion Mule Corps, consisting of Jewish volunteers from Palestine, was formed on March 23, 1915. The Zion Mule Corps was the first Palestinian Jewish military unit attached to a regular army in the Christian era. It was the forerunner of the Jewish Legion, which was formed in 1918 and committed to combat at Es-Salt, Transjordan.

**Nisan 9**

Anti-Jewish riots broke out in Seville, Spain, on March 15, 1391. The anti-Jewish riots which broke out in Seville on Ash Wednesday of 1391 initiated a wave of violence which spread rapidly over the Iberian Peninsula and claimed 50,000 victims before the year was up. A substantial number of Jews escaped with their lives only at the cost of converting. This marked the emergence of Marranos, said to number 200,000, in the kingdoms of Aragon and Castile. They were to provide countless martyrs in the Old and New Worlds for centuries to come.

**Nisan 10**

Death of Miriam (*Seder Olam* 10). According to *Midrash Petirat Abaron*, Miriam died and the well dried up on Nisan 1.

The Jews, under the leadership of Joshua, crossed the Jordan and erected 12 monuments at Gilgal (Josh. 4:20). According to Rabbi Simon (*Sotab* 36a), the following events took place on that day: the Jews lined up on Mt. Ebal and Mt. Gerizim; the pertinent Torah portion relating to the blessings and curses was recited; Joshua erected an altar on Mt. Ebal and brought offerings; the entire Torah, with multilingual translations, was inscribed on it (Josh. 8:30-34); and Joshua composed the second paragraph of the after-meal grace (Berakhot 48b).

**Nisan 11**

The generation of Jews born in the desert submitted to the rite of circumcision upon entering Palestine (Josh. 5:3; *Seder Olam* 11).

**Nisan 12**

The Russian revolutionary government, on April 4, 1917, granted equality to all Russian Jews for the first time in Russian history. In the first decade of the 20th century Russia had, under its effective control and domination, about 50 percent of the total world Jewish population. The grant of equality by the Russian revolutionary government affected, therefore, a major part of world Jewry. By the end of the second decade, Russia had under its jurisdiction only about 18 percent of the total Jewish population.

**Nisan 13**

Haman published a decree calling for the extermination of all the Jews of the Persian Empire (Esther 3:12). Esther ordered a three-day fast for all the Jews of Shushan (ibid. 4:16).

The German Workers' Party, on April 1, 1920, was renamed the National Socialist German Workers' Party; this marked the emergence of the Nazi Party. The Nazi Party emerged on the anniversary of the day that Haman published his decree of extermination of the Jews.

**Nisan 14**

Rabbi Moses b. Maimon (Rambam; also known as Maimonides), codifier and philosopher, was born on March 30, 1135.

**Nisan 15**

God made a covenant with Abraham (Gen. 15:18, *Seder Olam* 5). Birth of Isaac (*Rosh Ha-Shanah* 10b).

Moses saw the burning bush (Exod. 3:2, Bahya, *Bo*).

The Egyptian first-born were slain (Exod. 12:29).

First day of Passover. The beginning of the Exodus (Exod. 12:37).

Queen Esther appeared before King Ahasuerus to plead for the Jews (Esther 5:1; *Seder Olam* 29).

The defenders of Masada committed suicide, 73 C.E. The last resistance to the Roman conquest of Palestine came to an end (Josephus, *Wars* 7:9).

**Nisan 16**

Haman was hanged (Esther 7:10; *Seder Olam* 29). Mordecai was appointed chief minister by King Ahasuerus to replace Haman (Esther 8:2).

**Nisan 17**

Mother Maria of Paris, a Russian nun who had saved many French Jews by providing them with hiding places, was killed by the Nazis in the Ravensbrueck camp on March 31, 1945. (Friedman, *Their Brothers' Keepers*.)

**Nisan 18**

Pharaoh was informed that the Hebrew slaves had escaped (Exod. 14:5, Rashi). When Moses was sent to liberate the Jews from Egyptian slavery, he set out to attain three objectives: emancipation, religious education, and national independence (Exod. 6:7-8). The first objective was achieved with the exodus from Egypt. The next goal was reached at Mt. Sinai. The final aim was accomplished upon the military conquest of Palestine.

**Nisan 19**

Pharaoh set out in pursuit of the Jews (Exod. 14:5, Rashi). Adolf Hitler made his first appearance on the anniversary of the day on which the first antisemite in Jewish history set out in pursuit of the Jewish people.

Adolf Hitler was born in Braunau-am-Inn, Austria, on April 20, 1889.

**Nisan 20**

Pharaoh and his pursuing army caught up with the Jews encamped at Pi-hahiroth by the sea (Exod. 14:5; Rashi).

**Nisan 21**

Jews crossed the Red Sea. (Exod. 14:22; *Sotab* 12b).

**Nisan 22**

The Kishinev pogrom broke out on April 19, 1903. The massacres led to world-wide protests. The Kishinev pogrom sparked widespread efforts to organize Jewish self-defense. Ha-Shomer, an early Palestinian Jewish self-defense organization, was founded on Nisan 21, 1909.

**Nisan 23**

Haganah captured the strategic village of Katamon, southwest of Jerusalem, on May 2, 1948.

**Nisan 24**

The Jews paused at Marah after their crossing of the Red Sea (Exod. 15:23). It was at Marah that the Jews paused on their first Sabbath in the desert (*Shabbat* 87b).

**Nisan 25**

The first Jewish American national organization of women, the United Order of True Sisters, was organized on April 21, 1846.

**Nisan 26**

Israeli postal service was established on May 5, 1948.

**Nisan 27**

Nisan 27 was designated Holocaust Day, in commemoration of the martyred six million Jews and the fighters of the ghettos, by a resolution of the Knesset on April 12, 1951.

**Nisan 28**

The Society for the Education of Poor Children and Relief of Indigent of the Jewish Persuasion in the City of New York was incorporated on April 11, 1831.

**Nisan 29**

U.S. forces liberated the Buchenwald concentration camp with its 20,000 inmates on April 12, 1945.

On April 10, 1975, the government of Israel recognized Falashas as Jews under the law.

**Nisan 30**

The first yeshivah in America was established on March 15, 1886.

**Iyar 1**

An Israelite gathered wood on the Sabbath (*Yalkut*, Num. 15:32).

This act marked the first public violation of the Sabbath (*Ibid.*). There are two traditional dates for the first Sabbath, Nisan 24 and Iyar 15. Rabbi Simon's opinion that the wood-gatherer violated the Sabbath on Iyar 22 (*Yalkut*, Num. 15:32), is in accord with the second tradition. The author of the hymn of Dayenu (Passover Haggadah), who lists the manna ahead of the Sabbath, also follows the second tradition.

Moses was ordered, in the second year of the exodus, to take a census of the Jewish people (Num. 1:1).

**Iyar 2**

German forces marched into Holland on May 10, 1940. The diary of Anne Frank, the young Dutch Jewish girl, attracted universal attention to the suffering of Jews in Nazi-occupied territories. Anne Frank died in the Belsen concentration camp. The British army liberated the Belsen camp and its 40,000 inmates on April 15, 1945, the fifth anniversary of the Nazi invasion of Holland.

**Iyar 3**

A Spanish royal proclamation, issued on April 30, 1492, warned Jews that their departure must begin on May 1 and be completed by the end of July.

**Iyar 4**

Rabbi Meir b. Baruch's (Maharam of Rothenburg) body was released by the authorities for Jewish burial on April 19, 1306, 13 years after his death in prison. Rabbi Meir of Rothenburg was buried in the old Jewish cemetery of Worms. The tombstone, which marks his grave and the adjoining grave of Alexander Susskind, miraculously escaped the Nazi ravaging of the cemetery.

**Iyar 5**

Israel was proclaimed an independent state on May 14, 1948.

The first legislative act of the provisional government of the State of Israel, passed on May 14, 1948, provided for the repeal of the British White Paper of 1939, which had restricted Jewish immigration and the acquisition of land in Palestine. The Haftarah on the Sabbath following the promulgation of the law of unrestricted Jewish immigration into Israel was the ninth chapter of Amos. It reads: "And I will return the captivity of my people Israel. And they shall build the waste cities and inhabit them. . . and they shall no more be plucked up out of their land which I have given them, saith the Lord thy God."

The U.S. granted Israel de facto recognition on May 14, 1948.

**Iyar 6**

Anti-Jewish riots broke out in Kiev, Russia, on May 5, 1881. The Russian pogroms of 1881 led to the spread of Zionist ideas in Eastern Europe and the formation, in 1882, of Hovevei Zion, the first organized modern Zionist movement in the world. The subsequent publication, in 1896, on the anniversary of the Kiev pogrom, of an English edition of Herzl's *Der Judenstaat*, helped spread Zionism among the English-speaking, emancipated Jews.

An English edition of Herzl's *The Jewish State* was published for the first time on April 19, 1896.

The British mandate over Palestine went into effect on April 24, 1920. This date became known as San Remo Day. The coincidence of the dates of the publication of the English edition of Herzl's *The Jewish State* and the beginning of the British mandate over Palestine, charged with the establishment of a Jewish home in Palestine, is noteworthy.

The British mandate over Palestine came to an end on May 15, 1948. The British mandate over Palestine went into effect on Iyar 6, 1920, and it came to an end exactly 28 years later on Iyar 6, 1948.

The armies of Egypt, Jordan, Syria, Iraq, and Lebanon invaded Israel on May 15, 1948.

**Iyar 7**

Chaim Weizmann was elected first president of the State of Israel on May 16, 1948.

**Iyar 8**

Venice became the first city in the world where the term *ghetto* was associated with the Jewish quarter, when the Jews were compelled, on April 10, 1516, to move into a restricted area (Roth, *Personalities and Events in Jewish History*, p. 232). The area was formerly the site of a foundry which manufactured weapons for the government of Venice. The Italian term for "new foundry" is *geto nuovo*. The first official document which uses the word *ghetto* to describe an area restricted to the residence of Jews exclusively was a papal edict dated February 27, 1562. (Teaff, *Getto-Ghetto; American Sephardi*, vol. 6, nos. 1-2).

**Iyar 9**

A three-month period of grace, given by the Portuguese to the Jews of Brazil to leave the country, terminated on April 26, 1654. Those who remained after this deadline were surrendered to the Inquisition.

**Iyar 10**

Theodor Herzl, the founder of modern Zionism, was born on May 2, 1860.

**Iyar 11**

The Israeli air force went into action for the first time in Israel's War of Independence on May 20, 1948.

The Syrian army, which had advanced to Deganyah, was halted and repulsed on May 20, 1948. The defeat of the Syrians at Deganyah was Israel's first significant victory in the War of Independence. It came on the anniversary of the end of the Warsaw ghetto uprising.

**Iyar 12**

Israel was admitted as the 59th member nation of the U.N. on May 11, 1949.

**Iyar 13**

By a decree issued on May 10, 1427, all Jews were ordered expelled from Berne, Switzerland. Expulsions of Jewish communities continued unabated throughout the 15th century. The following is a partial list of expulsions in the 15th century: Treves, 1419; duchy of Austria, 1421; Cologne, 1424; Zurich, 1436; archbishopric of Hildesheim, 1457; Schaffhausen, 1472; Mayence, 1473; Warsaw, 1483; Geneva, 1490; Thurgau, 1491; Spain, Sicily, Sardinia, and Lithuania, 1492; Mecklenburg and Arles, 1493; Portugal, 1497; Nuremberg, 1499; Provence, 1500.

**Iyar 14**

Thousands of books written by Jewish and liberal non-Jewish authors were publicly burned by the Nazis on May 10, 1933.

Berlin was declared "Judenrein" on May 19, 1943. Berlin was declared free of Jews on the tenth anniversary of the day when Berlin was declared free of the influence of Jewish authors.

**Iyar 15**

The supply of matzah, taken along by the Jews upon their exodus from Egypt, was exhausted (Yonatan b. Uziel, Exod. 16:2).

**Iyar 16**

The U.S. 7th Army liberated the Dachau concentration camp on April 29, 1945.

**Iyar 17**

Beginning of the biblical flood (Gen. 7:11; Rabbi Joshua, *Sanhedrin* 108b).

**Iyar 18**

Lag ba-Omer.

**Iyar 19**

By a government decree issued on May 28, 1948, Haganah was converted into the regular Israeli army.

**Iyar 20**

A community of Jewish slaves, captured over a period of two centuries and held for ransom by the Knights of St. John on the island of Malta, was officially dissolved on May 15, 1800 (Roth, *Personalities and Events in Jewish History*).

**Iyar 21**

The Jewish agricultural settlement, Alliance, was founded in New Jersey on May 10, 1882.

**Iyar 22**

The first Sabbath, the observance of which was made obligatory for all Jews, was dated Iyar 22 in the first year of the Exodus. It was violated by some Jews who had gone to collect manna (Exod. 16:27; *Seder Olam* 5).

**Iyar 23**

The Arab states and Israel agreed to a cease-fire on June 1, 1948. By the time of the first truce, Israel had already scored substantial victories over the Syrian and Egyptian armies, though greatly outnumbered by the enemy. The biblical portion of that week includes the following verses: "And I will bring peace in the land . . . and you shall chase your enemies . . . and five of you shall chase a hundred . . ." (Lev. 26:6-8).

**Iyar 24**

An Israeli attack on Egyptian positions at Ashdod, on June 2, 1948, marked the turning point in the war between Israel and Egypt. The battle forced Egypt to change its military strategy. It gave up its plans to attack Tel Aviv and made the isolation of the Negev from the rest of Israel its prime objective.

**Iyar 25**

Alliance Israelite Universelle of Paris was organized on May 17, 1860, for the purpose of defending Jewish civil rights throughout the world.

**Iyar 26**

War broke out between Israel and the Arab nations on June 5, 1967. The important Egyptian base at El-Arish, in the Sinai Peninsula, was captured by the Israeli army on the same day.

**Iyar 27**

Demetrius I, in the year 143 B.C.E., relinquished to the Jews of Palestine the crown money which he had annually levied. This marked his recognition of the independence of Judea under Simon the Hasmonean (Zeitlin, *Megillat Ta'anit*).

**Iyar 28**

The White Paper, which reversed the policy of the Balfour Declaration, was published on May 17, 1939. Israel captured the Old City of Jerusalem on June 7, 1967, uniting the city for the first time since the establishment of the state. It also captured, on the same day, Jericho, Bethlehem, and Sharm-el-Sheikh, and lifted the blockade of the Gulf of Aqaba. The entire Jordanian bulge on the western bank of the Jordan came under Israeli control.

**Iyar 29**

Death of the Prophet Samuel (*Megillat Ta'anit*, concluding chap.).

**Sivan 1**

The flood waters began to recede (Gen. 8:3, Rashi).

**Sivan 2**

Moses ascended Mt. Sinai (Exod. 19:3, Rashi).

**Sivan 3**

The aliyah of Iraqi Jews began on May 19, 1950. The first deportation of Jews to Babylonia took place in 597 B.C.E. The bulk of Palestinian Jewry followed them to Babylonia 11 years later, in 586 B.C.E. The first return of some Babylonian Jews to Palestine took place in 539 B.C.E. The majority, however, remained in Babylonia, where they were destined eventually to make a major contribution to Judaism through the creation of the Babylonian Talmud and the Geonic responsa. It was not until 1951, 2,548 years after the arrival of the first Jewish deportees in Babylonia, that this ancient Jewish community began its own liquidation through an aliyah to Israel.

**Sivan 4**

Moses wrote the first part of the Torah, from Genesis to the revelation on Mt. Sinai, in the first year of the Exodus (Exod. 24:4, Rashi).

Bogdan Chmielnicki's anti-Polish warfare, which resulted in the massacre of more than 300,000 Jews, broke out on May 25, 1648. (Hanover, *Yeven Mezulah* 4).

Representative Louis T. McFadden of Pennsylvania delivered a Nazi-type attack on Jews as a race on May 29, 1933. It was the first antisemitic speech made in Congress. McFadden published his speeches in the *Congressional Record* and then used his congressional frank to disseminate thousands of reprints through antisemitic organizations. The exposure of McFadden's fraudulent past led to his defeat by the electorate and to an end of his public antisemitic career.

**Sivan 5**

Israel bombed and destroyed the Iraqi nuclear reactor in Baghdad on June 7, 1981.

**Sivan 6**

First day of Shavuot.

Moses was placed by his mother in a basket and was left floating on the river (*Sotab* 12b). This entry follows the view of Rabbi Aha bar Hanina. According to Rabbi Hanina bar Papa, the infant Moses was placed on the river on Nisan 21 (*Sotab* 12b).

The Ten Commandments were proclaimed on Mt. Sinai (*Shabbat* 86b).

**Sivan 7**

Moses ascended Mt. Sinai to receive the first Tablets of the Law (Exod. 32:1, Rashi).

Death of King David (Jer. Talmud, *Hagigab* 2:3).

**Sivan 8**

The extermination camp of Auschwitz was opened on June 14, 1940. In the course of the existence of the notorious camp at Auschwitz, two and a half million people were exterminated there and another half-million died of disease and starvation.

**Sivan 9**

The ancient Jewish community of Khonia, Crete, dating from Roman times, came to an end on May 31, 1944, when the ship *Danai*, into which all the Jews had been herded, was towed out of the port of Iraklion 12 miles to sea and sunk.

**Sivan 10**

Reuben Siegel laid the cornerstone of the first house in Tel Aviv, Palestine, on May 30, 1909.

**Sivan 11**

A resolution introduced in the U.S. House of Representatives on June 2, 1879, requested the president to have all international treaties which impair the rights of American citizens because of religion amended to secure equal rights (*AJHSP*, no. 41, p. 168). This resolution marked the first action taken by Congress affecting Russo-American relations. It was prompted by Russian discriminatory policies against American Jews.

**Sivan 12**

The Festival of the First Fruits (Shavuot) is observed by Falashas on Sivan 12 (Leslau, *Falasha Anthology*). The Falashas observe Shavuot on Sivan 12 because it is the fiftieth day after the conclusion of Passover. Thus they agree with the rabbinic interpretation of the term *Sabbath*, mentioned in the biblical injunction to count 50 days (Lev. 23:15), as a reference to the festival of Passover rather than the day of the Sabbath. However, according to the Falasha tradition, the counting is to begin on the conclusion of the festival of Passover and not at the end of the first day of the festival.

**Sivan 13**

The central system of the underground water supply was dedicated in the northern Negev in Israel on June 17, 1951.

**Sivan 14**

The Allies marched into Rome on June 5, 1944. Jews emerged from their hiding places, and the gate of the great synagogue was opened.

**Sivan 15**

Israeli forces crossed into Lebanon on June 6, 1982, to destroy P.L.O. military bases.

**Sivan 16**

God appeared to Jacob at Beersheba and said: "Fear not to go down to Egypt, for I will make thee there a great nation" (Book of Jubilees; Gen. 46:3).

**Sivan 17**

Noah's ark came to rest on Mt. Ararat (Gen. 8:4, Rashi).

**Sivan 18**

The Union of Orthodox Jewish Congregations of America was organized on June 8, 1898.

**Sivan 19**

The first Jewish hospital in America, Jews' Hospital of New York, admitted its first patient on June 5, 1855. The Jewish community of Berlin maintained a small hospital in the 16th century. The Jewish community of Rome had its own hospital in the 17th century. The first Jewish hospital in England was opened in 1743. The first French Jewish hospital was opened in 1836. Russian Jewry maintained 112 hospitals prior to World War I. Some East European countries restricted the right of Jews to build hospitals and also restricted the number of Jewish patients admitted into public hospitals. When a Bucharest Jew died in 1896 because he was denied admission to the city hospital, the Jewish community petitioned the government for permission to build its own hospital. The petition was denied.

**Sivan 20**

34 Jewish men and 17 Jewish women were burned at the stake in Blois, France, on May 26, 1171, in the first ritual-murder charge on the European continent.

The fast of Sivan 20 was decreed by Rabbenu Tam in memory of the martyrs of Blois who were burned on charges of ritual murder. The fast of Sivan 20 was originally ordained by Rabbenu Tam in the 12th century to commemorate the first blood-ritual charges in France and the subsequent burning of the innocent Jewish victims in Blois. The fast was observed in France, in the German province of the Rhine, and most likely also in England. The same day was also declared a fast-day in Poland in the year 1650 to commemorate the Chmielnicki pogroms. Sivan 20 was designated a memorial day because it was the anniversary of the massacre of the Jews of Niemirow, early in the uprising. The fact that this day had already been observed as a fast-day in the 12th century, and that special prayers had already been composed for the occasion, was an important factor in the selection of this date.

**Sivan 21**

Sultan Mohammed II, the conqueror of Constantinople, granted equal rights to Jews and other non-Muslim subjects of the Ottoman Empire on May 29, 1453. The liberal policy of the Turkish government toward its Jewish population was announced upon the capture of Constantinople on Sivan 21, 1453. This policy providentially provided one of the principal havens of refuge for the mass immigrants who were to pour into Muslim countries 40 years later, after the expulsion from Spain in 1492.

**Sivan 22**

The directors of the West India Co. instructed Governor Peter Stuyvesant, on June 14, 1656, to suggest to the Jews of New Amsterdam that they restrict their residence to a self-imposed ghetto where they might exercise their religion in the privacy of their homes; to permit Jews to trade along the South River (Delaware River); and to grant them the right to own real estate in New Amsterdam (*AJHSP*, no. 10,

p.48). A petition by the Jews of New Amsterdam for permission to build a synagogue was denied by the local authorities on Adar 16, 1656. History made amends for this mistake. The United Synagogue of America was founded on Adar 16, 1913. The early Jewish community of New Amsterdam never succeeded in obtaining a permit to build a synagogue during the 10 years of its existence under Dutch rule. On September 7, 1664, New Amsterdam became New York. We do not know when the first public synagogue was dedicated. There is positive proof, however, of the existence of a synagogue in 1697.

**Sivan 23**

Mordecai issued a royal decree calling upon Jews to defend themselves against attack (Esther 8:11). This is the oldest record of an organized Jewish self-defense in the diaspora.

**Sivan 24**

The Jewish Publication Society of America was organized on June 3, 1888.

**Sivan 25**

Geviha ben Pesisa, Jewish delegate, emerged victorious from his debate with the Samaritans in the presence of Alexander the Great (*Megillat Ta'anit* 3).

**Sivan 26**

The German army was defeated at El-Alamein, North Africa, on June 11, 1942, ending the threat to Palestine. The defeat of General Erwin Rommel at El-Alamein brought to an end the worst crisis facing the Jewish community of Palestine in World War II. The turning point came one day short of the first anniversary of the Nazi attack on Russia, which led to the destruction of a great part of Russian Jewry.

**Sivan 27**

Germany invaded Lithuania and Latvia in its opening attack on Russia on June 22, 1941.

Sivan 27 has been designated a Memorial Day by the survivors of Lithuanian Jewry.

**Sivan 28**

Yeshivat Hakhmei Lublin, an academy for the training of rabbis and teachers, was opened by its founder, Rabbi Meir Shapira, on June 24, 1930.

**Sivan 29**

The first public warning of rising antisemitism in the U.S. was given by Henry Ward Beecher in a sermon entitled "Jew and Gentile," delivered on June 24, 1873.

**Sivan 30**

In a letter to Louis Marshall, dated June 30, 1927, Henry Ford retracted and apologized for the publication of the spurious *Protocols of the Elders of Zion* in the *Dearborn Independent*.

**Tammuz 1**

Jacob and his family arrived in Goshen, Egypt (Book of Jubilees). Tammuz 1, according to the Book of Jubilees, is the anniversary of the establishment of the first Jewish voluntary diaspora. A moshav established on this day in modern Palestine, in the year 1940, was appropriately given the name of She'ar Yashuv ("the remnant will return").

**Tammuz 2**

Palestine was rocked by an earthquake on July 2, 1927.

**Tammuz 3**

Lydda Airfield was captured by the Israeli army on July 10, 1948.

**Tammuz 4**

Jerusalem was bombed from the air for the first time in its history on July 11, 1948.

**Tammuz 5**

A bloody pogrom at Kielce, Poland, the first post-Nazi massacre of Polish Jews, broke out on July 4, 1946.

**Tammuz 6**

Israeli commandos, in a daring and spectacular raid on July 4, 1976, rescued about 100 Jewish passengers held hostage at Uganda's airport of Entebbe.

**Tammuz 7**

Israel bombed Cairo on July 14, 1948.

**Tammuz 8**

Queen-Mother Maria Christina of Spain abolished the Spanish Inquisition on July 15, 1834. The last auto-da-fe was held on April 1, 1826, in Valencia, Spain.

**Tammuz 9**

King Nebuchadnezzar's army breached the walls of Jerusalem and entered the city 586 B.C.E. (Jer. 39:2). According to the Babylonian Talmud (*Rosh Ha-Shanah* 18b), Tammuz 9 was one of the four commemorative fast-days established by the Babylonian Jewish community.

Pompey captured Jerusalem in the year 63 B.C.E. and killed 12,000 Jews (Zeitlin, *Megillat Ta'anit*, p. 27). This was the first military confrontation between Rome and Judea.

**Tammuz 10**

A conference of Reform rabbis, which opened at Frankfort on the Main, Germany, on July 15, 1845, adopted a resolution to eliminate from the prayerbook all "prayers for the restoration of a Jewish State." The classic anti-Zionism of the early Reform movement preceded the birth of Zionism. The naive faith in the liberal orientation and progress of modern society was to be shattered within the century by their host-country.

**Tammuz 11**

Colonel Alfred Dreyfus, victim of French antisemitism and militarism, died on July 12, 1935.

**Tammuz 12**

Pope Boniface VIII issued a bull on June 13, 1299, which allowed Jews denounced to the Inquisition the right to have the names of their accusers revealed to them. By the terms of an order issued by the Inquisition on November 18, 1297, accused Jews were not entitled to demand a confrontation with their accusers. The denial of the right of confrontation was also one of the worst features of European totalitarianism and of McCarthyism in modern America. Extremism, religious or political, produces the same evils. It is ironical that the Roman Emperor Trajan, one of the most tyrannical persecutors of early Christianity, specifically rejected anonymous charges as inconsistent with equity and fair play. He directed all magistrates to allow every person accused of practicing Christianity the right to face his accuser (Gibbon, *Decline and Fall of the Roman Empire*, chap. 16).

**Tammuz 13**

The Anglo-Jewish Association was founded in England on July 2, 1871. The Association was patterned after the Alliance

Israelite Universelle, founded by French Jewry 11 years earlier. Both Jewish communities had been emancipated and enjoyed full civil rights. Having won equality for themselves, they set out to extend protection to Jewish communities in other lands still subjected to discrimination and oppression.

#### Tammuz 14

Francis Salvador, a plantation-owner of South Carolina, the first Jew to lose his life in the American Revolution, was killed on July 1, 1776.

#### Tammuz 15

Hur, the son of Miriam, was killed when he attempted to dissuade the Israelites from demanding a golden calf (*Shemot Rabab* 48). Tradition assigns to Hur the distinction of being the first Jewish martyr to die in defense of his faith.

#### Tammuz 16

Aaron made a golden calf (*Seder Olam* 6).

#### Tammuz 17

Fast of Tammuz 17.

Moses broke the Tablets of the Law (Exod. 32:19; *Ta'anit* 28b). The *korban tamid* was discontinued in the second Temple on August 8 (approximation), 70 C.E. (*Ta'anit* 28b; Josephus, *Jewish War* 6:2).

The American colonies declared their independence on July 4, 1776. The American Declaration of Independence, with its momentous potential for the future of Jewry, marks a ray of light against the tragic background of Tammuz 17. Similarly, Columbus' journey into history (*Av* 10) brightened the darkness of Tisha be-Av.

#### Tammuz 18

Moses destroyed the golden calf (Exod. 32:20; *Seder Olam* 6; Rashi, *Ta'anit* 30b).

#### Tammuz 19

Moses ascended Mt. Sinai for the second time. He remained there for 40 days, pleading for the Jews who were guilty of the sin of the golden calf (Rashi, Exod. 33:11).

#### Tammuz 20

A Fair Sabbath Law, covering the entire state of New York, was signed into law on July 20, 1965.

#### Tammuz 21

The remains of 25 members of the Zealot community of Masada, who died by suicide in the year 73, were interred with full honors at the foot of the rock-fortress on July 7, 1969.

#### Tammuz 22

The poet Henry Wadsworth Longfellow visited the Jewish cemetery in Newport, R.I., on July 9, 1852. Shortly thereafter, he wrote the poem, "The Jewish Cemetery at Newport."

#### Tammuz 23

Crusaders captured Jerusalem on July 15, 1099.

#### Tammuz 24

Crusaders herded the Jews of Jerusalem into a synagogue on July 16, 1099, and set it aflame. All the Jews perished in the fire. Jerusalem remained under the control of the Crusaders for 88 years. Jews were barred from the city throughout that period.

#### Tammuz 25

Napoleon, on July 20, 1808, issued a decree requiring all Jews of the French Empire to adopt family names. The first country to introduce compulsory adoption of family names for its Jewish population was Austria. It was enacted as part of the sweeping reforms of Emperor Joseph II in 1785. The French-created Kingdom of Westphalia followed with a similar decree in 1808. Napoleon extended the decree, in the same year, to all of France. Poland made family names compulsory in 1821, and Russia, in 1844.

#### Tammuz 26

Israeli airmen over the Suez front shot down four Migs flown by Russian pilots on July 30, 1970. The brief engagement marked the first encounter between Israeli and Russian military forces.

#### Tammuz 27

Pope Innocent III promulgated, on July 15, 1205, a Church doctrine which held Jews doomed to perpetual servitude and subjugation due to the crucifixion of Christ. The first official effort to remove this classic charge of deicide was made in a document presented to the Vatican II ecumenical council on November 8, 1963.

#### Tammuz 28

Jewish settlers, bringing with them a Torah and other religious articles, arrived from London on July 11, 1733, on the second ship to reach Savannah, Ga. The availability of religious articles made it possible for the new arrivals to organize Congregation Mikveh Israel within a month after their arrival. The congregation dissolved in 1740. Services were resumed in 1750 and continued sporadically until they were reorganized on a more permanent basis in 1774. Jewish life was once again disrupted with the occupation of Savannah by the British in 1778. Congregation Mikveh Israel was reestablished on July 7, 1787.

#### Tammuz 29

Rabbi Shlomo Yitzhaki (Rashi), celebrated Talmudic commentator and Bible exegete, died on July 13, 1105. Rashi was one of the outstanding intellectual giants produced by medieval Jewry. As the commentator of the Talmud par excellence, he has no peer in the long post-Talmudic history. His comments illumine the most complex and obscure passages of the Talmud with logic and incisive analysis. The popularity of his work may be gauged from the fact that the first dated printed Hebrew book was his commentary on the Pentateuch.

#### Av 1

Peaks of high mountains emerged above the receding flood waters (Gen. 8:5, Rashi).

#### Av 2

Pope Gregory X, on July 7, 1274, confirmed a bull of 1272, banning blood-ritual charges. Papal bulls banning ritual accusations were obviously ineffective. The bull of Pope Gregory X, issued on Av 2, 1274, was preceded by a similar bull by Pope Innocent IV issued on Av 1, 1247. About three centuries later, Pope Paul III issued a bull on May 12, 1540, banning blood accusations. That bull, too, failed to halt the flood of ritual libels in Christendom.

#### Av 3

The first shipload of Russian Jewish immigrants, opening the mass immigration of Russian Jews following the pogroms of 1881, arrived in New York on July 29, 1881.

**Av 4**

The first envoy of Soviet Russia arrived in Israel on August 9, 1948.

**Av 5**

Pope Clement VI issued a bull on July 5, 1345, forbidding forcible baptism of Jews. The Roman Curia ruled, on October 22, 1597, that a Jewish child baptized without the permission of his parents, as required by canonical law, must be brought up as a Catholic. This ruling required the removal of the child from its parents. Pope Benedict XIV confirmed this decision 250 years later in a bull issued on February 28, 1747.

**Av 6**

A bill for the emancipation of the Jews of England passed its third reading in the House of Commons on July 22, 1833. The bill was rejected by the House of Lords and not approved until July 31, 1845.

**Av 7**

King Nebuchadnezzar occupied Solomon's Temple, 586 B.C.E. Hermann Goering ordered Reinhard Heydrich on July 31, 1941, to "take all preparatory measures . . . required for the final solution of the Jewish question in the European territories under German influence." This order launched the official and systematic Nazi policy of mass extermination of Jews.

**Av 8**

Civil war broke out in Jerusalem in the year 66 between the activists and peace party. The activists were in control of the Temple Court and the Lower City at the time of the outbreak of the civil war. The struggle continued for nine days and ended in the defeat of the forces of King Agrippa.

**Av 9**

Fast of Tishah be-Av (Zech. 8:19).

The 12 scouts dispatched by Moses to survey Palestine returned with an unfavorable report (*Ta'anit* 29a).

The exodus generation was condemned to die in the desert (Deut. 1:35; *Ta'anit* 26b). More than 15,000 died annually on Av 9 (Jer. Talmud, *Ta'anit* 3:7).

Nebuchadnezzar set fire to the Temple, 586 B.C.E.

The Romans destroyed the Second Temple on August 29, 70 C.E. Betar, the last independent outpost under Bar Kokhba, fell to the Romans on August 5, 135 (*Ta'anit* 26b).

King Edward I of England ordered the expulsion of all Jews on July 18, 1290.

The period of expulsion of the Jews from Spain commenced on August 2, 1492.

World War I broke out on August 1, 1914.

**Av 10**

The First Temple was destroyed by a fire which had started on the preceding evening, 586 B.C.E. (*Ta'anit* 29a).

The Second Temple was set aflame on August 30 (approximation), 70 C.E. (Josephus, *Jewish War* 6:4).

Columbus set sail for the new world on August 3, 1492. The coincidence of the departure of the Jews from Spain and the sailing of Columbus for the new world was noted by the explorer himself in his diary. There was another coincidence linking the two events. The decree expelling the Jews from Spain was publicly announced on April 30, 1492. On the same day Columbus was given the royal commission to equip a fleet for the voyage.

**Av 11**

The Common Council of New York City suppressed the butcher license of Nicholas Smart, a non-Jew, on August 15, 1796,

for affixing Jewish seals to nonkosher meats. This action marked the earliest intervention of the law in protection of kashrut (*AJHSP*, no. 25, p. 32). New York was the first state to prohibit the sale of nonkosher meat which was represented as kosher. The statute became law in 1915 and was upheld by the U.S. Supreme Court in 1924.

**Av 12**

The famous disputation between Nahmanides and the apostate Pablo Christiani opened on July 20, 1263.

**Av 13**

Sir Moses Montefiore, outstanding philanthropist and Jewish leader, died on July 25, 1885.

**Av 14**

Arabs wrested control of most of Palestine from the Byzantine Emperor Heraclius, in the decisive battle of the Yarmuk on July 23, 636. The three major religions successively lost their supremacy in the Holy Land in the month of Av. Judaism suffered its setback on Av 9, 70; Christianity, on Av 14, 636, and Islam, on Av 26, 1920. Judaism was dominant for about 13 centuries, Islam about 11 centuries, and Christianity about four and one-half centuries.

**Av 15**

The last of the exodus generation, which was barred from entering Palestine, died in the desert (*Bava Batra* 121a).

Intertribal marriage was permitted to post-exodus generations (*Ta'anit* 30b).

Permission was given to the young men of the tribe of Benjamin to marry young women of other tribes, and thus the tribe of Benjamin was saved from extinction (Judg. 21:21; *Bava Batra* 121a).

An ancient folk-festival was celebrated on Av 15 by the youth of Palestine, featuring annual dances for young men to choose prospective brides (*Bava Batra* 121a).

**Av 16**

The Jewish Theological Seminary of Breslau, Germany (now Wroclaw, Poland), was opened on August 10, 1854.

**Av 17**

The extended Fast of Av, observed by the Falashas commencing with Av 1, is terminated on Av 17 (Leslau, *Falasha Anthropology*).

**Av 18**

Gerhart Riegner, representative of the World Jewish Congress in Switzerland, was informed by a German industrialist, on August 1, 1942, that Hitler had ordered the extermination of all European Jews. It was the first reliable report of the impending mass murder of Jews to reach Western Europe. Riegner sent two reports through diplomatic channels to Rabbi Stephen Wise in New York and Mr. Sidney Silverman in Liverpool on August 8, 1942. The State Department suppressed the report until August 28, when the British draft had reached Rabbi Wise. (Morse, *While Six Million Died*, chap. 11).

**Av 19**

Bar-Ilan University, the first secular institution of higher learning under religious auspices in Israel, was founded on August 7, 1955.

**Av 20**

Titus ordered the raising of banks in preparation for the attack on Mt. Zion, on August 9 (approximation), 70 C.E. (Josephus, *Jewish War*, 6:8).

- Av 21**  
24 of the foremost Yiddish writers of Russia, including David Bergelson, Itzik Fefer, and Perez Markish, were executed by the Soviet government on August 12, 1952. These executions marked the liquidation of Yiddish culture in Russia.
- Av 22**  
A violent earthquake rocked Palestine on July 23, 501. The city of Acre was totally destroyed.
- Av 23**  
A pogrom broke out in Zhitomir, Russia, on August 24, 1905.
- Av 24**  
The Jewish agricultural colony of Woodbine, N.J., was established on August 28, 1891. The establishment of a Jewish agricultural colony at Woodbine, N.J., was one of several attempts of the Baron de Hirsch Fund to found Jewish agricultural settlements in North and South America. The failure of most of these projects confirmed the pessimistic view of early Zionists regarding the practicability of Jewish farming in areas divested of historical and religious sentiments linking the Jew to the soil.
- Av 25**  
Many Jews of Copenhagen lost their lives in the British bombardment of the city on August 29, 1807. The anniversary of this date was set aside as a memorial day.
- Av 26**  
A group of 70 people, led by the disciples of the Gaon of Vilna, arrived in Palestine on August 8, 1809.
- Av 27**  
S.A. Bierfield was lynched by the Klan in Franklin, Tenn., on August 15, 1868, in the first such incident involving a Jew.
- Av 28**  
Moses came down following his second ascent to the top of Mt. Sinai (*Bava Batra* 121a, Rashbam).
- Av 29**  
Moses hued out of stone the second Tablets in preparation for his third ascent to Mt. Sinai on the following morning (Exod. 34:4).
- Av 30**  
Moses ascended Mt. Sinai to receive the second Tablets of the Law (Exod. 33:11, Rashi).
- Elul 1**  
Elul 1 marked the beginning of the fiscal year for the purpose of determining tithes of cattle (*Rosh Ha-Shanah* 2a).
- Elul 2**  
Pope Julius III ordered the confiscation and burning of the Palestinian and Babylonian Talmuds on August 12, 1553. The banning of the Talmud was officially justified by the claim that it contained anti-Christian statements. The real reason, however, was the belief that the destruction of Talmudic Judaism would hasten the conversion of Jews to Christianity.
- Elul 3**  
The first news of Nazi mass extermination reached the outside world on August 16, 1942, when a group of Polish women who had been exchanged for German war prisoners arrived in Palestine.
- Elul 4**  
A decree issued on September 5, 1750, provided for the annual search of every Jewish home in Paderborn, Prussia, for stolen or "doubtful" goods.
- Elul 5**  
Mussolini canceled the civil rights of Italian Jews and ordered the expulsion of all foreign-born Jews on September 1, 1938.
- Elul 6**  
Italian planes bombed Tel Aviv on September 9, 1940, and killed 117 people. Italy adopted Nazi anti-Jewish laws on Elul 5, 1938. Its planes bombed Tel Aviv, a nonmilitary target, on Elul 6, 1940.
- Elul 7**  
King Agrippa I dedicated the new gate of the Jerusalem wall, 42 C.E. (*Megillat Ta'anit* 6). The anniversary of this date was observed in ancient times as a holiday.
- Elul 8**  
The walls of the upper city of Jerusalem were battered down by the Romans and all resistance came to an end on September 27 (approximation), 70 C.E. The leaders of the resistance, Simon and John of Giscala (Gush Halav) were captured (Josephus, *Jewish War* 6:9). Emperor Alexander III appointed a commission on September 2, 1881, to study the "injurious influences of Jews upon the Russian native population."
- Elul 9**  
Rabbi Moses b. Nahman (Nahmanides) arrived in Jerusalem on September 1, 1267, and soon thereafter reestablished a Jewish community (Kohler, *A Treasury of Jewish Letters*, 225). After the defeat of Bar Kokhba in the year 135, the Romans razed Jerusalem and built a smaller city on its site which they named Aelia Capitolina. Jews were barred from residing in this city. A Jewish community was reestablished in 637 and continued to exist until Jerusalem fell to the Crusaders in 1099. A new community was established again in 1187, but it was forced to dissolve in 1260 when the Tartars overran the city. Nahmanides renewed the community seven years later. It enjoyed an uninterrupted existence until 1948 and was reestablished in 1967, 700 years after the arrival of Nahmanides.
- Elul 10**  
Noah opened the window of the ark and sent out the raven (Rashi, Gen. 8:5).
- Elul 11**  
Operation Magic Carpet, which transported 45,000 Yemenite Jews to Israel, was officially concluded on August 24, 1950.
- Elul 12**  
One of the earliest recorded Church censorships of Hebrew writings was ordered by King James I of Aragon on August 19, 1263. Russia was the last feudal government to introduce censorship of Hebrew books. It was decreed on October 17, 1796. The ban on Hebrew and Yiddish periodicals was lifted by the revolutionary government of Russia on July 21, 1918.
- Elul 13**  
Governor Dongan was petitioned by the Jews of New York on September 12, 1695, for liberty to exercise their religion in public. The Charter of Liberties granted by James I of England on October 30, 1683, limited the free exercise of religion to Christians only. Accordingly, Governor Dongan declined the Jewish petition.

**Elul 14**

The Kneset passed Israel's draft law on September 8, 1949, making it obligatory for every Jewish youth in Israel to serve a term in the military forces. Israel's draft law, passed on Elul 14, 1949, was the first such law since the loss of Jewish independence. Jews were ineligible for military service in the medieval period. With the coming of emancipation, they were gradually incorporated in all national armies. The most shocking draft law affecting Jews was enacted by the Russian government on Elul 15, 1827. Under the provisions of that law, Jewish minors were drafted into battalions of cantonists. They were educated until the age of 18 and thereafter had to serve in the army for 25 years. It is estimated that 100,000 Jewish boys became cantonists and that at least half of them were baptized.

**Elul 15**

The study of Hebrew as a modern language was introduced for the first time into the public schools of New York on September 8, 1930. Hebrew was taught at Harvard College almost from the very inception of the school in 1636.

**Elul 16**

The forged *Protocols of the Elders of Zion* were serially published for the first time in the Russian paper *Znamia*, beginning with the issue of August 26, 1903. The spurious *Protocols of the Elders of Zion* were exploited by antisemites throughout the world in their dissemination of anti-Jewish slanders. Articles based on the *Protocols* were serialized in Henry Ford's *Dearborn Independent*, beginning with May 22, 1920. Thirty years after the original publication of the work at Kishinev, Congressman Louis T. McFadden spread the charges contained in the *Protocols* in the *Congressional Record*.

**Elul 17**

World War II broke out on September 1, 1939.

**Elul 18**

Falashas designated Elul 18 "The Festival of the Eighteenth" to commemorate the death of the patriarchs Abraham, Isaac, and Jacob (Leslau, *Falasha Anthology*).

**Elul 19**

Anti-Jewish riots broke out in Stockholm, Sweden, on September 3, 1852.

**Elul 20**

Charles VI issued a decree on September 17, 1394, ordering the expulsion of Jews from France.

**Elul 21**

Many Jews of London, England, lost their lives in anti-Jewish riots which broke out during the coronation of King Richard I on September 3, 1189.

**Elul 22**

General Tadeusz Kosciuszko appointed Berek Joselewicz commander of the Jewish regiment fighting with the Polish revolutionary army on September 17, 1794. It was the first Jewish fighting force in modern times.

**Elul 23**

Rabbi Jacob Frankel, head of Philadelphia's Congregation Rodeph Shalom, was appointed a military hospital chaplain on September 18, 1862. He was the first American rabbi in the U.S. Chaplaincy (Korn, *American Jewry and the Civil War*, 77).

**Elul 24**

Rabbi Israel Meir Kagen, author of *Chofetz Chaim*, founder of the Yeshivah of Radin, Talmudist and moralist, died on September 15, 1933. Rabbi Israel Meir Kagen, known the world over as the Chofetz Chaim, was the most revered person of his generation. His emphasis on ethics and moralism and his exemplary life made him a legendary figure in his lifetime. Even the Communist officials of Russia treated him with great deference and respect.

**Elul 25**

The beginning of the Creation (*Seder ha-Dorot*).

**Elul 26**

The Congress for the Safeguarding of Non-Jewish Interests, which opened at Dresden, Germany, on September 10, 1882, was the first international conference assembled to promote antisemitism. The conference was attended by close to 300 delegates. They represented antisemitic parties in Germany, Austria, Moravia, Hungary, and Russia.

**Elul 27**

The General Assembly of New York passed a resolution on September 23, 1737, that "persons of the Jewish religion be not admitted to vote for representatives in this colony."

**Elul 28**

The first synagogue in South Africa, Tikvat Israel, was dedicated in Cape Town on September 15, 1849.

**Elul 29**

Remnants of the Jewish community of Plungyan (Plunge), Soviet Lithuania, consisting of 18 families, were pogromized, on September 14, 1948, by a mob inflamed by rumors of a ritual murder.

## Jewish Names and Their History

*Benzion C. Kaganoff*

Note: *Kinnui* is a noun that first appears in the Talmud. It means "surname," "by-name," or "substitute name." It derives from the Biblical verb meaning "to give an epithet." In the Middle Ages, Jews made a distinction between a Hebrew or sacred first name (*shem bakodesh*) and a secular name that related to it in some way. The secular name is called the *kinnui*.

**ABA** An Aramaic personal name from the Talmudic period. Some families adopted this name as an acronym for *Avo Begevurot Adonai* (Psalm 71:16), "may I come into thy strength, Lord" ("strength" is symbolically associated with the age of eighty).

**ABEL** Sometimes a diminutive of Abba, but most often a diminutive of Abraham (Avraham). Avraham becomes Avril, Avil, Abil, Abel. Sometimes this last form appears as Apel or Appel, since the letters "b" and "p" are interchangeable.

**ABZUG** This word means "copy-sheet," "proof-sheet," and is taken from the printing trade.

**ADLER** There were actually two houses in Frankfurt with the sign of the eagle (*Adler*), No. 27, the black eagle, and No. 86, the golden eagle.

**ALBUM** Latin for "white," a translation of Weiss.

**AMSTER** From the word meaning "hamster." A name given to a diligent, industrious individual.

**ANTMAN** "Handy-man," one who works with his hands.

**ARFA** The Polish word for a tool used to separate the chaff from the grain. Name assumed by a grain merchant.

**ASTRUC** In Provençal it means "born under a lucky star," and is the equivalent for the Hebrew names Mazal Tov or Gad. A similar Latin name Asterius appears on Jewish catacombs in Rome. Astruc first appears as a personal name in southern France in the eleventh century and eventually became a family name.

**AUSTERN** When a man whose name or whose father's name was Pesah (Passover) appeared before the Austrian officials, they often insisted that he select a German name. He solved the problem by taking the name Austern which is a garbled version of the German *Ostern*, which means Easter. Even today a number of Jews refer to Passover as the Jewish Easter.

**AVRECH, AVERIK, AFRICK** The word *avrek* appears as a tribute to Joseph (Genesis 41:43). A rabbinic interpretation reads the word as an acronym for *av behokhmah rakh beshanim*, "old in wisdom and tender in years." Perhaps this name was assumed by a person called Joseph in reference to his Biblical namesake.

**BARON** A form of *bar Aron* ("son of Aaron"), telescoped into one word; it indicates priestly descent.

**BAUM** Although the word is "tree" in German, the name has nothing to do with a tree. It is a shortened form for *Schlagbaum*, the tollgate on a highway or road.

**BERNSTEIN** *Bernstein* is German for "amber." Some Bernsteins may have derived their name from their dealings in amber. However, almost all the Bernsteins are descendants of a person called Berko or Berish, a diminutive for Ber, the *kinnui* for Issachar.

**BESSER** From Besserer, the title of a German officer of the court who levied fines. As a Jewish name, it indicates either the tax collector of the Jewish community or a rabbinic judge.

**BETTSACK** A garbled version of Pesah. Or the acronym for *ben teborim zera kedoshim*, "a son of pure lineage, a descendant of martyrs." Or it may be phonetically associated with Bettsack, the German for mattress and indicate a dealer in, or maker of, mattresses.

**BICKEL** Either from *Bickel*, the German for pick-axe, and denoting someone who used this tool in his work, or an acronym for *bene yisrael kedoshim leadonai*, "the children of Israel are holy unto God."

**BLASER** Sounding the ram's horn is an important ritual in the synagogue, and the one who performs this ritual is called the *sbofer-blozer*, in Yiddish, or just *blozer* or *blaser*. It is retained in the name Blaser or Blazer.

**BLEIER** One who smelts lead.

**BORER** Although the name sounds like the German *Borner*, "drill," "bore," it has nothing to do with any occupation using that tool. It is, rather, a title of honor to distinguished individuals in the community who served as the electors and participated in the selection of the head of the community. Borer in Hebrew means "one who chooses."

**BORODATY** "Bearded," in Russian. It was conferred by officials upon Jews. Since all eastern European Jews wore beards, the name was rather widespread.

**BRANDEIS** From the town of Brandeis, in Bohemia, where Jews from Germany first settled in 1440. The name appears in the form of Brandes and Brandys, Brandiss, and among Russian Jews it is spelled Barondes.

**BRANDLER** The production of alcohol was a government monopoly, and the privilege to engage in this trade was leased to individuals who enjoyed a certain status in the community. Brandler is the name for such a distiller.

**BRONFMAN** *Bronfn* is the Yiddish for the German *Branntwein*, "spirits," "whiskey." The name was originally Bronfen-man, the man who made or sold whiskey.

**CALISCH (KALISCH)** From Kalisz, a town in Poland, or from *kalich*, the Yiddish for "lime." A dealer in lime.

**DAVIS** Davis is an English name which means "son of David." Some Jews in English-speaking countries assumed this patronymic form.

**ECKSTEIN** Eckstein means "a cornerstone" and is a reference to Psalm 118:22; "The stone that the builders rejected has become a cornerstone." This has been traditionally viewed as a reference to the tragic fate of Israel and expressed the hope that in the future its fortune would rise.

**EHMANN** "Husband," in German. In many communities no marriage licenses were granted until military service was completed. As a result, many Jews were married by the rabbi only, and their marriages were never officially registered. This name was selected by one who could officially be registered as a "husband," and indicated that all the military requirements were met.

**FLEISCHER** It is the German word for "butcher" or "meat dealer." The trade of butcher was very important in the Middle Ages. First of all, it was the source of supply of kosher meat, which was the only kind available to Jews, for religious reasons. Secondly, the butchers in the ghettos of medieval Europe were often an unofficial Jewish army and self-defense group, since they were the only ones familiar with the handling of knives and axes.

**GASTER** The late Dr. Moses Gaster was of the opinion that his family name was a garbled version of De Castro, a widespread Sephardic name that is found in many countries of Europe, North, Central, and South America. This name is quite common among Christians of Spain and South America and is probably derived from a number of localities called Castro. The Jewish name is derived from the town of Castro near Cordova, Spain.

**GEDULD** In present-day German, *Geduld* means "patience." However, an older German vernacular meaning is "peace." When Warsaw was occupied by the Prussians from 1794-1806 and imposed German-sounding names on the Polish Jews, the Prussian authorities used *Geduld* in the sense of "peace," and the name is the Prussian translation of Solomon, which in other areas was often translated into Friedman or Fried.

**GINSBURG** From Gunzburg, a town in Bavaria. The name was first assumed by Jews exiled from Bavaria in the sixteenth century. In 1804 many Russian Jews who had to assume family names selected the name Gunzburg in various forms, even though they were not related to the original family. The name had become popular in Russia because of the family of St. Petersburg bankers, philanthropists, and spokesmen for the Jewish community. There are records of some of the original bearers going to court to prohibit strangers from assuming the name. They did not succeed, however, and as a result, thousands of families assumed the name Ginsburg. Some Jews selected the name Gunzburg as a garbled version of Koenigsberg, formerly capital of East Prussia.

**GOLDBERG** Goldberg is one of the most widespread Jewish family names. There is actually a place called Goldburgh in Silesia, where the first Goldberg lived more than six hundred years ago, and this is the source of the name. When the Jews were expelled from Silesia in the fourteenth century, a number of

them took Goldberg as their family name. This, however, does not explain why there are more than 60,000 Goldbergs in the United States alone; they certainly are not all descended from those few families. Actually, the name was adopted by many others who had no relationship to the original Silesian Jews. Many Jews honored a matriarch by the name of Golda by assuming the family name Goldberg.

**GROBTUCH** The kind of clothes worn by an individual often determined the name given him by the authorities. Grobtuch indicates that the person named was wearing a coarse material, just as Feintuch describes the fine material of his garment.

**HEIFETZ** Heifetz is a family name derived from Hefetz which means "desire," "delight." It was formerly a popular first name among eastern Jews. Another form of the name is Keyfetz.

**KAFKA** Kafka or Kavka is Czech for "crow" and may indicate a person who lived in or near a house with the sign of this bird. In Polish, Kawka is a dealer in coffee. Some have derived Kafka as a nickname from Yaakov (Jacob). Yaakov becomes Koppel, which becomes Kopke, and this in turn is transformed to Kapke and Kafka.

**KATZ** Katz has nothing to do with cats but is an acronym for *koben tzedek*, "priest of righteousness." It is based on Psalm 132:9 which says "Your priests will be clothed in righteousness." Kohen Tzedek appears as the name of the Gaon of Pumbedita in the tenth century. As a family name, it first appears in the seventeenth century.

**KAVINOKY** This name is based on a Talmudic expression *kav venaki*, which means "only a *kab* (a small quantity) but *naki* ('pure')." This name was given as tribute to a person small in size but with many qualities of character.

**KEMMELMAN** A seller of combs and other notions. *Kemml* is "comb" in Yiddish.

**KIMMELMAN** A seller of caraway and other spices; a retail grocer or food merchant. *Kimmel* is "caraway." Spices provide a number of family names to indicate one involved in merchandising them: Gewirtz, Gewirtzman (*gewirtz* is Yiddish for "spice"), Fenichel (from *Fenichel*, "fennel," in German), Muskat (the leaf of nutmeg), Zimring, Zimmet, Zinneman ("cinnamon"), Pepper and Feffer, Nelken ("cloves").

**KIRSTEIN, KIRSTEN** As a Gentile name, it is derived from an ancestor whose name was Christian. As a Jewish name it is a veiled form for the name Gershon or Gershom. The disguise of the name was further developed in the form Kirsche, and a variety of combinations were created: Kirchstein, Kirchen, Kirscheim, Kirschdorf, Kirschenberg, Kirschenzweig, Kirschenblatt, and Kirschenbaum.

**KRATCHMER** Kratchmer is the Yiddish for the operator of a *kretchme* ("country inn"). Inns were practically a Jewish monopoly in Poland. The name sometimes appears as Kretchmer or Krachman.

**KRAUS** Kraus in German means "curly." Kraus, Krauss, and Krause describe a curly-headed person. So do the family names Kraushaar ("curly hair") and Krauskopf ("curly head").

- KRUPNICK** A manufacturer of groats, popularly known among Jews as *kasba*.
- LEHMAN/LEHMANN** Lehman is a technical term from the Middle Ages and means a vassal of a feudal lord. As a Jewish family name it is derived from the profession of banking or money lending. In German *leihen* means "to lend," and *Leibhaus* is a pawnshop and *Leibman* was the pawnbroker. This became Lehman(n). The name may also be a disguised name for a Levite. Lehman was understood as Levi-man.
- LIEBERMAN** This name is a curious development from Eliezer. Eliezer became Eliezerman, which was abbreviated to Lieserman. Lieserman ultimately became Lieberman.
- LIPMAN** Lipman is a *kinnui* of Eliezer. Eliezer was often associated with the German name Gottlieb. Gottlieb was shortened to Lieb, which was in turn lengthened to Liebman or Lipman. Lipman appears as Lipa or Lapman. Variations of this name are Lipkin and Litman. Lipis or Lipes is another patronymic form.
- LURIA** One tradition traces the name from Luria, a town in the province of Treviso, Italy. Due to religious persecution, the Jews of Luria left Italy for Germany and thence to Poland, Lithuania, and Russia. Another tradition traces the name to Loria, a town near Bassano, Italy. The name first appears in Alsace in the fifteenth century. Luria appears in the forms Lurje and Lurie.
- LUZZATTO** The name of a distinguished Italian family. It goes back to the sixteenth century when the first members of the family came to Italy from the German province of Lausitz, which was called Lusatia and became in Italian Luzzatto. Some members of the family called themselves Luzzatti.
- MANISCHEWITZ** Manisch is either a short form of Menahem or of Menashe, and Manischewitz means "son of Manisch."
- MANKUTA** From the Polish *mankut*, "left-handed."
- MAPU** The family name of Abraham Mapu, who first introduced the novel into Hebrew literature. He fashioned the name out of his own first name, the names of his grandfathers, and the town the family came from. The name is an acronym of Moshe, Abraham, Pinhas, and the town Vasiloshok.
- MARAM** Maram, or Marum, was originally the *kinnui* of Meir and was an acronym for *Morenu Harav Meir*, in honor of Rabbi Meir of Rothenburg, the greatest Jewish scholar in Germany in the thirteenth century. Members of families who traced their descent from him and many of his disciples named their sons in his honor. This name has continued for more than seven centuries, first as a personal name and later, when family names were adopted, as a family name. Beginning in South and West Germany, the name was carried among families into Bohemia and Moravia and followed the movement of German Jews into other places.
- MARKS** Marcus is an ancient Roman name and means "belonging to the god Mars." It has continued as a name to this day as Marcus, as Mark in English, and as Marco in Italian and Spanish. Jews with a Hebrew name of Moshe or Mordecai often selected Marcus or Mark as the non-Hebrew name. This became the family name Marks or Marx.
- MEHLMAN** A flour merchant.
- MESSINGER** *Messing* is German for "brass." A dealer or worker in brass.
- MISHKIN** Mishke is an affectionate form for Miriam. Mishkin means descended from Miriam.
- MONTAGU** Montagu is the family name of Shakespeare's Romeo and in French it means "peaked mountain." There is in England a famous Jewish family by the name of Montagu. Moses Samuel was given the name Montagu as his non-Hebrew first name and became Montagu Samuel. He later reversed his names to become Samuel Montagu, and this has remained the family name for the past one hundred fifty years.
- MONTALBAN** A city in Aragon with a Jewish community going back to the fourteenth century. There is also a city by that name in Castille.
- NASATIR** Many Jews kept their business books in the Hebrew language. One page was designated *natati* (*nasati*, in Ashkenazic pronunciation), "I gave," and another page was marked *kibalti*, "I received." From *natati* we get a name for a money lender or banker. We also get a family name Kibaltic.
- NASHELKA** Nashelka is a Russian word meaning "stretcher," but the name is actually an acronym for *nisrefu al kiddush hashem*, "burned in martyrdom." This name was selected by a family in Russia to commemorate the martyrs in a pogrom.
- NERENBERG** Among Austrian and Galician Jews, Nerenberg was a kind of merchandise which included all kinds of notions—toys, buttons, needles, etc. A seller of such items assumed this name.
- OSTROW** There are hundreds of villages and towns in Russia and Poland named Ostrow, from which the family names Ostrow and Ostrower are derived.
- PACIFICO** It means "peaceful" and is a translation of Shlomo (Solomon) or Shalom among Sephardic Jews.
- PASTERNAK** This is the word for parsnip in Russian and the name was assumed by a dealer in vegetables or by one who served food.
- PERGAMENT** In German *Pergament* is "parchment" and preserves the original Latin word which referred to Pergamon, an ancient city in Asia Minor, where this item originated. The name was assumed by a scribe.
- PINSK, PINSKER, PINSKY** Pinsk is a city in the area of Minsk. The Jewish community goes back as early as 1506. Originally it was part of Lithuania, later becoming part of Poland, and later still becoming part of Russia.
- PLOTKIN** *Plotka* is Russian for a kind of whitefish. Plotke, Plotka, and Plotkin signify a dealer in fish.
- PORATH** In Genesis 49:22, Joseph is given the descriptive title Porath and thus a Joseph took this as a family name.
- PORTNOY** "Tailor," in Russian. Other translations are the Polish and Ukrainian Kravitz, the German Schneider, the Yiddish Sherman, and the Hebrew Chait, Hait, Hayt.
- RASKIN** Raske is a nickname for Rachel, and Raskin means "a descendant of Rachel."
- ROTHMAN** It would be a name given to a redhead. Or it may be an extended form of Roth.
- SACHS** Sachs, Zaks, and Saks are family names that perpetuate the memory of martyrs. The acronym is *zera*

- kodesh shemo* ("his name descends from martyrs"). A number of families trace their descent from Speyer in western Germany, which suffered much during the Crusades. Others trace the family name to martyrs in Stendal, in Prussia, where Jews were martyred in the early sixteenth century. Still others selected the name in honor of some martyr in the past without specifying the city. But these names could also mean "one coming from Saxony," and one such name appears as early as the fourteenth century. The variation would depend on the Hebrew spelling.
- SAHL** For Zalman *Hakevi* or Sander *Hakevi*.
- SALANT** Salant, Salanter, Salander, Sollender indicates one from Salanty, near Kovno, Lithuania.
- SARFATTI** Sarfatti, or Zarfati, was the name of an Italian Jewish family originating in France. Tzarfat, an ancient community mentioned in the Bible, became the Hebrew word for France during the Middle Ages.
- SCHEIER** Scheier, Schayer, and Schauer are variations of Schorr, a symbolic reference to the name Joseph (Deuteronomy 33:17 compares Joseph to an ox—*shor*, in Hebrew).
- SCHICK** Schick, Shick, or Shik is either the acronym *Shem Yisrael Kodesh*, "the name of Israel is holy," or it may be a name assumed by descendants of the famous sixteenth-century Italian rabbi, *Shmuel Yehudah Katzenellenbogen*.
- SCHRAM** Schram, or Schramm, means "slight facial scar" and was probably the reason that this name was given to the bearer.
- SCHUPACK** Schupack means "pickerel" in Russian and signifies a dealer in fish. Another form of the name is Schupakevitch. In Polish there is a word *Szupak*, which means "sandpaper" and would indicate cabinet worker.
- SCHWEID** From the Polish *Szwed*, "Swede." This would indicate a person who came to Poland from areas in Germany occupied by the Swedes in the seventeenth century.
- SHAPIRO** The city of Speyer in Rhenish Bavaria, Germany, has given us many name forms. The Jews first settled there at the end of the eleventh century and were compelled to leave in the middle of the fourteenth century. Large numbers of these Jews settled in Poland, Bohemia, Hungary, and Russia, and their name variants are: Shapiro, Spira, Spire, Spier, Spiro, Spero, Chapiro, Sprai, Szpir, Saphir, and Spear.
- SHERMAN** A dealer in woolen cloth. Since the cloth had to be cut with shears (*Scher* or *Sber*), this is how the name developed.
- SHTULL** *Shtul* is Yiddish for "steel" and symbolizes the inner strength and faith of the Jew.
- SIEGEL** Siegel is the German for "seal." An engraver of seals would be called Siegel or Siegler. Jews were very prominent in the occupation of seal engraving in the eighteenth century. Other variations are Ziegler, Ziegelman, Ziegel, Siegelman. This name should not be confused with Segal which is an acronym for a Levite, although Segal and Siegel are often pronounced alike in English.
- SIROTA** Sirota in Slavic means "orphan," and may describe one who actually was an orphan or one who looked sad and depressed.
- SOROKA** Soroka means "magpie" in Russian and was applied by the naming commission to a talkative person.
- SUKENIK** Sukenik is the Russian for "a dealer in cloth."
- TALESNICK** Talesnick, Talisnick, or Talisman refers to one who sells or makes prayer shawls.
- TALMACH** Tolmach is the Russian adaptation of the German *Dolmetsch*, "interpreter." One form of the name is Talmach, which is often anglicized to Talmadge.
- TANZER** This is the German-Yiddish for "dancer." Some individuals achieved the distinction of being very adept at dancing, especially at community weddings.
- TELLER** Teller is the dish which identified the barber-surgeon in eastern Europe (like the striped pole in front of the present-day barber shop). This name was taken by a barber-surgeon.
- TENDLER** Tendler, or Tandler, denotes a dealer in second-hand furniture or clothes. It is a name especially found among Austrian and Galician Jews.
- del VECCHIO** The oldest Italian Jewish families traced their descent from a number of families who had been brought to Rome by Titus after the destruction of Jerusalem and who remained there. These families are, in Italian, Rossi ("reds"), Adolescenti ("youths"), Pomis ("apples"), and Anav ("humble," in Hebrew). (The Anav families took on Italian versions of their names, Pietosi and Piatelli.) Another old family was named Bethel in Hebrew, which was translated to the Italian Casadio ("house of God") and Degli Mansi ("of the house") and De Synagoga (*bet bakneset*, in Hebrew). However, there was one family that traced its descent to Jews who were in Rome *before* Titus, and these called themselves del Vecchio, which means "old-timers" in distinction from the newcomers.
- VIGODA** Vigoda or Wygoda means "inn" or "tavern," in Polish. There were hundreds of such places all over Poland and Jews were almost always in charge of them. Other names derived from this occupation are Wigodar, Wigodney.
- WACHTEL** Wachtel means "quail" in German and may refer to one who lived near a place with a sign of the quail. However, it may be a name that was selected by a Jew who recalled God's mercy and providence in providing quail to the Israelites in their march through the wilderness.
- WINKLER** The owner of a shop located at a corner (*Winkel*, in German) was called Winkler.
- WOLFISH** Wolfish or Walfisch, which means "whale," is the *kinnui* for Ephraim, whose descendants were to multiply like fish.
- YARMAK** An acronym for *yebe raavo min kodomob*, "may it be Thy will." This was selected as a prayer by the person assuming the new name.
- ZELEZNIKOV** "Dealer in iron," in Polish.
- ZUNDER** The German for "tinder." Before the invention of matches, tinder was used for kindling fire. A seller of tinder.

## Moses Maimonides' *Treatise on Asthma*

Fred Rosner

Moses, son of Maimon (Rambam in Hebrew, Abu Imran Musa Ibn Maimun in Arabic, and Maimonides in Greek), was born in Cordova, Spain on March 30, 1135, corresponding to Passover eve of the Hebrew year 4895 (Figure 1). Maimonides' mother died in childbirth and consequently his father Dayan (judge) Maimon, raised him. Persecution by the Almochades, a fanatical group from North Africa, forced the Maimon family to flee Cordova in 1148. The family wandered through southern Spain and northern Africa for the next ten years and finally settled in Fez, Morocco in 1158.

Little is known of Maimonides' early life and medical education. There are no sources indicating that Maimonides had any formal medical education. In his *Medical Aphorisms*, he mentions "the elders before whom I have read"; this is the only allusion to some semiprivate study of medicine.

Maimonides must have been an avid reader, since his medical writings show a profound knowledge of Greek and Moslem medical works. Hippocrates, Galen, and Aristotle were his Greek medical inspirations and Rhazes of Persia, Al Farabi, and Avenzoar are Spanish-Arabic physicians frequently quoted by Maimonides.

The Maimon family left Morocco in 1165, and traveled to Palestine, landing in Acco, and from there to Egypt, where they settled in Fostat (old Cairo). Maimonides turned to medicine as a livelihood only after the death of his father in 1166 and the death of his brother in a shipwreck shortly thereafter. Maimonides was left with his brother's wife and children to support, and, after a year's illness following his father's death, entered into the practice of medicine. In 1174, at age 39, he was appointed Court Physician to Visier Alfadhal, Regent of Egypt during the absence of the Sultan, Saladin the Great, who was fighting the Crusaders in Palestine. It was at this time that Richard the Lion-Hearted, fighting in the Crusades, is reported to have invited Maimonides to become his personal physician, an offer which Maimonides declined. His reputation as a physician grew in Egypt and neighboring countries, and his fame as theologian and philosopher became worldwide.

In 1193, Saladin died, and his eldest son, Al Afdal Nur ad Din Ali, a playboy, succeeded him. As a result, Maimonides' medical duties became even heavier, as described in the famous letter he wrote to his friend, disciple, and translator, French Rabbi Samuel Ibn Tibbon, in the year 1199:



Generally accepted likeness of Moses Maimonides.

... I live in Fostat and the Sultan resides in Cairo; these two places are two Sabbath limits [marked off areas around a town within which it is permitted to move on the Sabbath; approximately one and one half miles] distant from each other. My duties to the Sultan are very heavy. I am obliged to visit him every day, early in the morning, and when he or any of his children or concubines are indisposed, I cannot leave Cairo but must stay during most of the day in the palace. It also frequently happens that one or two of the officers fall sick and I must attend to their healing. Hence, as a rule, every day, early in the morning I go to Cairo and, even if nothing unusual happens there, I do not return to Fostat until the afternoon. Then I am famished, but I find the antechambers filled with people, both Jews and Gentiles, nobles and common people, judges and policemen, friends and enemies—a mixed multitude who await the time of my return.

I dismount from my animal, wash my hands, go forth to my patients, and entreat them to bear with me while I partake of some light refreshment, the only meal I eat in twenty-four hours. Then I go to attend to my patients and

write prescriptions and directions for their ailments. Patients go in and out until nightfall, and sometimes, even as the Torah is my faith, until two hours and more into the night. I converse with them and prescribe for them even while lying down from sheer fatigue. When night falls, I am so exhausted that I can hardly speak.

Maimonides was also the spiritual leader of the Jewish community of Egypt. At age 33, in the year 1168, shortly after settling in Fostat (old Cairo), he completed his first major work, *Commentary on the Mishnah*. In 1178, ten years later, his magnum opus, *Mishneh Torah* or *Code of Maimonides*, was finished. This monumental work is a 14-book compilation of all Biblical and Talmudic law and remains a classic to this day. In 1190, Maimonides' great philosophical masterpiece, the *Guide for the Perplexed*, was completed.

Maimonides died on December 13, 1204 (Teveth 20, 4965 in the Hebrew calendar) and was buried in Tiberias. Legend relates that Maimonides' body was placed upon a donkey and the animal set loose. The donkey wandered and wandered and finally stopped in Tiberias. That is the site where Maimonides was buried.

Moses Maimonides' *Treatise on Asthma*, as all his medical works, was originally written in Arabic, with the title *Makalah Pi Alrabo*. An original Arabic version with Arabic lettering is manuscript No. 601<sup>9</sup> in the Madrid library (formerly Escorial No. 888). Additional Arabic manuscripts but in Hebrew letters are manuscript No. 1211 of the National Library in Paris, and Bodleian (Neubauer) manuscript No. 1202 in Oxford. The Parisian catalog only lists this work

with the notation "a few pages are not in proper order," but in reality the Parisian manuscript No. 1211 also contains three other Maimonidean medical treatises: *Treatise on Poisons*, *Treatise on the Regimen of Health*, and *Medical Responses*.

Maimonides' *Treatise on Asthma* was twice translated into Hebrew and once into Latin. However, not all extant manuscripts in the various libraries throughout the world have been adequately studied.

The first Hebrew translation, in 1320, apparently prepared from the Latin version, is that of Samuel Benveniste, a Spanish physician from Saragossa. He was physician in the house of Don Manuel, brother of King Don Fredo the fourth of Aragonia. Benveniste's translation is extant in the following manuscripts: Parma-Rossi No. 1208, Bologna No. 20<sup>5</sup>, Paris No. 1173, Paris No. 1175, Paris No. 1176, Vienna No. 151 (folio 163, Gold folio 86). There are differences among these manuscripts. In only one of the six manuscripts is the name of the translator (Benveniste) mentioned, in Chapter 12. The Vienna manuscript is briefer than the others and the Paris manuscripts are incomplete. The Bologna manuscript has the additional title *Sefer Hamisadim* (literally, book of nourishments), probably because the unknown patient for whom the book was written asked for and was given nutritional advice in regard to which foods he should select and which he should avoid and which regimen he should follow to be cured of his asthma. Steinschneider points out that *Treatise on Asthma* contains parallel phrases and verbatim wording of various sections of Maimonides' *Regimen of Health*.



*Gravesite of Moses Maimonides in Tiberias, Israel.*



and Latin indices. Also included are an analysis of Maimonides' *Treatise on Asthma*, a lengthy discussion on Maimonides the physician, an essay on "Asthma in Ancient Hebrew Literature," and a brief chapter devoted to "Modern Views on the Pathology and Treatment of Asthma." For the non-Hebrew reader, there is also an English summary of this Maimonidean book. Muntner's Hebrew edition was commented upon by Levy and reviewed by Nemoy.

During the preparation of an English edition of Maimonides' *Treatise on Asthma*, Muntner discovered numerous typographical and textual errors in his Hebrew edition. He, therefore, published a revised and corrected Hebrew edition in 1963. This second Hebrew edition is limited solely to the Hebrew text, and the reader is referred to the first edition for the profuse commentaries mentioned above. Since only 300 copies of the second edition were published, Muntner published a third edition of only the Hebrew text but containing additional corrections. This edition is bound together with critical editions of two other Maimonidean medical works. *Treatise on Hemorrhoids* and *Treatise on Sexual Intercourse*.

Muntner's English translation of *Treatise on Asthma* was published in 1963 and contains a preface by famed pediatrician Bela Schick, who says: "I was impressed by the depth of Maimonides' knowledge of the disease (i.e., asthma), by the clarity of the discussion of its cause and of the influence of the environment, as well as the general health of the individual upon the disease." In an introduction to the English version, noted allergist M. Murray Peshkin points out that "in spite of spectacular modern advances made in the theoretical and practical aspects of the allergies, the studies of the asthmatic state, written in the 12th century by Maimonides, still merit our attention."

Shortly after the appearance of the English edition of Maimonides' *Treatise on Asthma*, Muntner, in collaboration with Isidore Simon, founder and editor of the Parisian-based *Revue D'Histoire de la Medicine Hebraique*, published a French version, but without notes, commentary or index.

From the time of the Greeks to the era of Maimonides to the present time, the *name* asthma has changed its significance several times. The *disease* itself has changed even more, as physicians looked for different sets of symptoms that changed with their theoretical concepts for causality. It is, therefore, possible that Maimonides' *Treatise on Asthma* may not refer to what is today known as asthma. All one can say is that asthma was a difficulty of breathing or a pain in the chest.

In the introduction of this book, Maimonides praises his benefactor for having asked him to write the book. Maimonides points out that asthma should be treated according to the various causes that bring it about. He further states that one can only manage the disease properly if one has thorough knowledge of the patient's constitution and his individual organs, the age and habits of the patient, the season and the climate. Maimonides asserts that in this book he intends to include general principles which might be useful to all people to preserve their health and to prevent disease. He then lists the 13 chapters and their headings:

Chapter one advises on the best course of personal conduct in general.

Chapter two deals with dietary measures which should be adopted or avoided when one is afflicted with the disease under consideration.

Chapter three deals with foods to be taken or eschewed, with special emphasis on the foods of familiar origin.

Chapter four deals with the preparation of the dishes commendable in this disease.

Chapter five deals with the quantity of food the patient may safely consume.

Chapter six deals with the number of meals to be taken in a given period of time.

Chapter seven deals with beverages.

Chapter eight deals with respiration and emotional processes.

Chapter nine deals with bowel movement, eventuality of holding back of evacuation.

Chapter ten deals with habits of sleep and waking up, of bathing, massages and coitus.

Chapter eleven deals with simple remedies and their use in treating this disease.

Chapter twelve deals with the composition of drugs which might be called for in treating this disease in line with the present treatise.

Chapter thirteen includes short summaries which might be useful to any man desirous of preserving his health and administering to the sick, in the form of concise admonitions.

At the beginning of each chapter, I also give a preview of its contents. May G-d assist me in this labor.

In chapter one, Maimonides gives general advice regarding illnesses which are characterized by acute attacks such as arthritis, migraine, asthma, kidney stones and the like. He cites Galen who recommends dietary means to treat and even to prevent these maladies. Maimonides states that hygienic principles can be grouped into seven categories of which the first six are obligatory and the seventh is commendable: clean air, correct eating and drinking, regulation of one's emotions, exercise and rest, sleep and wakefulness, excretion or retention of wastes, and bathing and massaging. To these he adds the regulation of coitus as an important factor in a general health regimen. These are discussed in detail in the subsequent chapters.

Chapter two deals with nutritional and dietary measures to be adhered to or avoided by the patient suffering from asthma. Maimonides recommends that food be consumed in moderate amounts and should be easily digestible. He states that a fattening diet is objectionable and may endanger life, especially in an asthmatic patient. Gas-generating foods and scalding-hot foods should also be avoided.

In chapter three, Maimonides lists a variety of poorly digestible foods such as grossly sifted wheat flour, flour pudding, macaroni, and spaghetti, especially when these are fried, in oil or treated with cane sugar or dipped in honey and fried since all flour dishes which fatten the body are detrimental because they generate thick juices which block the body vessels and passageways. Rather, flour should be finely ground and unadulterated. One should avoid gas-producing foods such as black beans, peas, rice, lentils, nuts, onion, and garlic. Maimonides also describes the virtues and detriments of a variety of other foods such as different types of meat and fowl, cheese, eggs, fish, vegetables and fruits. Chicken soup is recommended for patients suffering from asthma, as is fresh-water fish. Also

efficacious for asthmatics are fennel, parsley, mint, pennyroyal, origanum, watercress, and radish, whereas lettuce, pumpkin, cauliflower, and turnip are harmful. Figs, quinces, and raisins in moderate amounts are beneficial, whereas watermelon, peaches, apricots, cucumbers and fresh dates should be avoided.

Chapter four presents numerous recipes for the preparation of dishes helpful to the asthmatic patient. One example is a soup made from rue, beet, and chicken, cooked with or without beans.

Chapter five deals with the quantity of food one should consume. This quantity varies from person to person and from season to season. A person should cease eating before experiencing a sense of repletion or fullness. Overeating is one of the prime causes of many diseases and maladies such as heartburn, diarrhea, and fainting. One should also not consume a large variety of foods during a single meal. Not only are the quality and quantity of food consumed important but also the sequence of its consumption. Galen is cited as recommending that light dishes be consumed before heavy ones. Other authors are of the opposite view. Maimonides suggests that a single uniform dish, not too light or heavy, is preferred. He then points out the virtues of moderate exercise prior to eating and advises against such exercise immediately following a meal. He, therefore, calls sexual intercourse, bloodletting, or the taking of a hot bath immediately after eating as an offense against one's health because they involve strenuous physical and emotional exercise. Finally, Maimonides enumerates a variety of ailments which occur in people who insufficiently or inadequately digest their food: heartburn, loose stools, impotence, insomnia, lethargy, depression, urinary retention, fever, or inflammation of the kidneys, spleen, liver, or joints.

Chapter six deals with the timing and number of meals one should eat. Maimonides suggests that healthy people should eat a single meal daily and that the elderly and debilitated and those convalescing from illness should consume small quantities at frequent intervals. One should only eat when the stomach is empty. The time to eat again is when the food has left the stomach, when there is no aftertaste from eructation and when one feels real appetite and salivates in the mouth—even then one should wait another half hour. Maimonides then recounts his personal eating habits. He used to eat only once in 24 hours, except on the Sabbath. In the winter he drank a little wine, depending on the degree of cold, before going to bed. For Moslems, to whom wine is prohibited, Maimonides suggests a fine honey drink.

Chapter seven deals with beverages. Excessive imbibition of wine is said to be injurious in that it makes the drinker feel heavy, affects his brain and hearing, gives rise to severe diseases and aggravates others such as asthma. However, a small quantity of wine during or after meals is useful in the diet of the healthy and an excellent cure for many disorders in that it aids digestion, increases natural body warmth, and removes superfluities in the form of sweat and urine. Maimonides again offers a substitute for wine for Moslems to whom wine is forbidden: honeyed drink (i.e., mead) seasoned with spices. He also lists spices which stimulate urination: lentils, borax, mint, anise, ginger, mastic, muscat nuts, and nard. Recommendations

regarding the drinking of water include the following: it should be sweet, clear, and pure, boiled a little, and drunk from a clean vessel after it cools down. The best time to drink water is about two hours after eating.

Chapter eight is concerned with rules of conduct regarding fresh air and psychic or emotional moods. Not only should air be fresh and clean but its temperature is important. On hot days, the air should be conditioned by spraying and sprinkling the floor with aromatic water, by flowers, heat-abating leaves, and draft. Conversely, on cold, rainy days, the air should be fumigated with perfumes which warm the body. Maimonides asserts that if a person is emotionally upset or mentally agitated, his physical well-being suffers and eventually he becomes physically ill. This statement is perhaps an early description of psychosomatic medicine indicating that a deranged psyche can profoundly affect the somatic or physical well-being of an individual. Conversely, continues Maimonides, gaiety and joy gladden the heart, and stimulate the blood and mental activity. Excessive indulgence in the pursuit of pleasure, however, is injurious to one's health. The avoidance of illness induced by such excesses is by conducting oneself according to ethical and moral principles.

In chapter nine, Maimonides discusses constipation, urinary retention, and other forms of retention of body superfluities. A variety of oral cathartic preparations and antidiarrheal concoctions are described. One should try to regulate one's bowels by maintaining a regular and normal diet. Very potent cathartics should be avoided. Numerous types of enemas to cleanse the bowels are cited and various emetics to cleanse the stomach are listed. The conditions under which all these remedies are to be used are clearly enunciated. For example, vomiting is best effected when the patient is in a raised position, so that nothing remains in the stomach. Maimonides then describes a series of experiments that he conducted on himself to regulate his bowels. Finally, he posits that urine stimulation, bloodletting, and purgation do not preserve health and should not be done on healthy people but should be reserved for cases of illness.

Chapter ten deals with the effects of sleeping, waking, bathing, massage, and coitus on asthma. Sleeping immediately after meals is said to be harmful, as is washing with cold water. Sleeping after bathing is efficacious. The bath water should be warm and contain some salt. Massaging the body upon awakening in the morning and before going to bed at night is highly recommended. Several types of massaging are described as are certain forms of exercise for the young and the elderly. The final portion of this chapter is devoted to a discussion of coitus, an excess of which is injurious even to healthy people. A man who indulges excessively in coitus suffers from memory lapses and decline in mental capacity, faulty digestion, and defective vision. Coitus should be avoided soon after a bath, soon after physical exercise or bloodletting, at daybreak, when a person is hungry or fully satiated, or seriously ill.

In chapter eleven, Maimonides discusses simple medicinal therapy for asthma. He advises one to use an experienced and expert physician who develops a rational treatment plan and implements it. He counsels against the use of "empiricists who do not think scientifically" but who succeed or fail purely by chance in treating patients.

# רבינו משה בן מיימון ספר הקצרת

או «ספר המסעדים»  
مقالة في الربو  
(מקאלה פי אלרבו)

בתרגומו העברי של הרופא  
ר' שמואל בנבנשתי  
איש סרגוססה  
ע"פ כ"י פריס מ' 1173

י"ל בפעם הראשונה בצרוף מכוא וביאורים  
מאת  
זיסמן מונטנר

הוצאת ראובן מס ירושלים ת"ש

Figure 4. Title page from the 1940 Hebrew edition by  
Suessman Muntner of Maimonides' *Treatise on Asthma*.

Title page from the 1940 Hebrew edition by Suessman Muntner of  
*Maimonides' Treatise on Asthma*.

He cites the following parable: a patient who puts his life in the hands of an experienced physician who is lacking in scientific training is like a mariner who places his trust in good luck, relying on the sea winds which sometimes blow in the direction desired by the mariner but which sometimes spell his doom. Maimonides is obviously cautioning against consultation with and treatment by medical quacks. In support of his position, he cites Galen and Hippocrates who assert that medicines should be compounded scientifically and logically, according to the individual qualities of the patient. Specifically for asthma, Maimonides recommends enemas "to drain the thick juices," and aromatic herbs "to fortify the brain and dry out any humidity herein." These should be employed once or twice a year. During an acute attack, chicken soup is advised if the patient is afebrile, and sweetened barley porridge if the patient has fever. Should these be insufficient to allay the attack, an enema should be used. For the most severe cases, an emetic may be necessary. The patient should sleep as little as possible and in a sitting position. Excessive bathing and strenuous physical exercise should be avoided, but light exercise may be beneficial.

Chapter twelve describes compound remedies for asthma in ascending order of potency. The mildest remedy is made from liquiritia, althaea, fleabane, and fennel boiled

and strained into freshly made rosewater syrup. Maimonides endorses a remedy of Rhazes to clear the lungs of moisture, ease respiration, and eliminate the cough: soak wheat bran overnight in hot water, filter, and add sugar and almond oil; place on the fire until it resembles a julep and drink when lukewarm. A mild remedy of Galen for asthma consists of equal parts of seeded raisins and fenugreek cooked in clear water, sifted, strained and left standing for a prolonged period. More potent remedies of Galen are also described.

Maimonides cautions against the use of opiates except for severe cases of asthma. He details at some length the case of one of his patients who suffered from asthma, a young, thin unmarried woman with a moderately warm constitution, for whom he prepared a remedy containing numerous ingredients. His purpose was "to cleanse her lungs, fortify her brain and stop her catarrh." He states that no mention of this remedy is found in any of the medical texts written by ancient or modern physicians but that he had great success therewith. Maimonides again asserts that chicken soup assists in the expectoration and expulsion of pulmonary phlegm. He points out that Ibn Zohr preferred powders to oily pastes for "fortifying the brain" in asthmatic patients. Various formulas for ointments, fumigations, enemas, and purgatives are then described and their varying degrees of potency are cited. Most of these formulae were taught to Maimonides by "Western (i.e., Moroccan) Masters" and only a few are recorded in medical books. He concludes this chapter by stating that he only listed those remedies for asthma whose ingredients are easily available and whose preparation is simple.

The last and most important chapter of Maimonides' *Treatise on Asthma* is concerned with concise admonitions and aphorisms which he considered "useful to any man desirous of preserving his health (i.e., the patient) and administering to the sick (i.e., the physician)." The chapter begins as follows: "the first thing to consider . . . is the provision of fresh air, clean water and a healthy diet." Fresh air is then described in some detail:

. . . city air is stagnant, turbid and thick, the natural result of its big buildings, narrow streets, the refuse of its inhabitants . . . one should at least choose for a residence a wide-open site . . . living quarters are best located on an upper floor . . . and ample sunshine . . . toilets should be located as far as possible from living areas. The air should be kept dry at all times by sweet scents, fumigation and drying agents. The concern for clean air is the foremost rule in preserving the health of one's body and soul . . .

These air pollution control measures advocated by Maimonides nearly 800 years ago seem appropriate indeed to the twentieth century reader of this essay.

Healing of illness is said to be dependent not only upon the therapeutic measures prescribed by the physician but also the nature and constitution of the patient. In mild cases of illness, the physician should not interfere but allow nature to heal. If the physician errs and prescribes a therapy which is contrary to the course of nature, he may impede the cure or even aggravate the illness. Even if the physician prescribes correctly and even if the patient follows the prescription precisely, it is possible that cure will not be effected because nature may not cooperate. The same may happen to the farmer, he does everything that is

expected of him yet the seed brings forth no fruit if nature does not cooperate. Maimonides then quotes the famous aphorism of Rhazes who said:

When the disease is stronger than the natural resistance of the patient, medicine is of no use. When the patient's resistance is stronger than the disease, the physician is of no use. When the disease and the patient's resistance are equally balanced, the physician is needed to help tilt the balance in the patient's favor.

This rule of *primum non nocere* was already enunciated centuries earlier by Hippocrates who said that the physician should help the patient and not harm him. If one cannot help him, at least do not harm him. Maimonides then criticizes "famous physicians who commit grave errors on patients who later succumb..." Maimonides says he often observed a physician prescribe the use of a strong purgative for a patient who did not even need a mild one. Some physicians commit gross blunders, according to Maimonides, yet the patient survives; others commit seemingly small errors and the patient dies. Anyone with common sense should keep this in mind. The genuine physician is always beset with doubts whereas the charlatan thinks that everything is clear.

Maimonides cites Rhazes' aphorism which considers medicine to be an art, and Galen's assertion that "the medical art seems easy and simple to men of limited vision but how profound and far-reaching was this art in the eyes of a man like Hippocrates." Maimonides makes reference to his *Commentary on the Aphorisms of Hippocrates*. He also quotes Aristotle who said that most people die of the remedies given them, a clear reference to iatrogenic disease. This observation, however, should not lead one to abandon appropriate remedies. Medicine is a science essential to man at all times and in all places, not only for the ill but also for the healthy. However, one should seek out and consult with expert physicians who have complete mastery of theoretical and practical knowledge. An unlearned physician should be avoided; if an expert physician is not available one should rely only on nature, confirming Hippocrates' assertion that "nature cures disease... she takes no orders from man..." Where a diagnosis is in doubt, it is best to rely on nature to cure the illness.

The humble Maimonides then addresses himself to the Sultan for whom he wrote his *Treatise on Asthma* saying:

Do not assume that I am the right person in whose hands you might place your body and soul for treatment. Heaven be my witness that I myself know well that I am one of those who are not perfect in this art [of medicine] and who shrink from it because it is enormously difficult to attain its vastness...

The chapter continues with the observation that therapeutic measures developed by practical experience are more frequently employed than those arrived at by theoretical reasoning. Maimonides again warns against the use of "experienced" quacks. The genuine physician has at his disposal not only his own experience but that of all physicians over many generations up to the time of Galen and Hippocrates as recorded in medical books. Another cardinal rule is that the physician should not treat the disease but the patient who is suffering from it.

The case of a young Moroccan patient who was wrongly treated and whose care was then taken over by one of Maimonides' teachers is cited in detail. Other cases of erroneous treatment with fatal outcome are also mentioned. Another case described in detail is the illness of the Sultan Amrael Muselmin in Marakesh, Morocco, treated by four of the greatest professors of medicine: Abu Ali Ibn Zohr, Serapion, Abu Alchassan Ibn Kamniel of Saragossa, and Abu Ayub Ibn Elmualim of Seville. The strong young Sultan recovered from his illness but later died, probably of an incorrect dosage of medicine. Maimonides investigated the circumstances surrounding the Sultan's death and comments thereon at some length. Maimonides expresses admiration for the fundamental rules of medical practice in Egypt and enumerates several reasons for his admiration. Finally, he lists the circumstances where such multiphysician consultation should be avoided.

Chapter thirteen and the entire treatise end with the following prayer:

May G-d the Gracious and Truthful guide us on the right path to our salvation in eternity. Praise be to G-d forever and ever.

Maimonides' logical and systematic approach to the prevention, diagnosis, and treatment of illness, is typical of all his medical and other writings. One should note his allusions to psychosomatic medicine and his discussion of iatrogenic medicine and his discussion of iatrogenic disease, seemingly modern concepts. His teachings that a bad physician is worse than none, that one should treat patients and not diseases, and that *primum non nocere*, among others, should be taken to heart by all students of medicine and medical practitioners of the present era. It is hoped that this essay describing Maimonides' *Treatise on Asthma* will stimulate the reader to read this important Maimonidean medical work as well as his other nine medical books, nearly all of which are now available in English.

## Luther and the Jews

Franklin Sherman



Title page from Martin Luther's 1543 tract, *On the Jews and Their Lies*.

Martin Luther did not really know what he was starting when he nailed his "Ninety-Five Theses" to the church door in Wittenberg that late October day in the year 1517. The effects of his action spread beyond his wildest imagining, and later ages would mark that event as the beginning of the Protestant Reformation.

Similarly, Luther could not know, as he published his writings on the Jews, that some four centuries later his words would be cited in support of the antisemitic measures of a violent neopaganism that had seized the heart of Europe. Yet, so sharp were his words, and so pervasive his influence, that he cannot be absolved of all responsibility for what happened, despite the vast historical gap between his time and ours.

It is ironic that Luther, in his later life, should have become known as a foe of the Jews (his major treatise on the subject was published in 1543, just three years before his death), for in his early years it was just the opposite. Jewish leaders hailed the work of Luther and the Reformation as the dawn of a new day, in which they might experience a greater freedom and justice than they had known in medieval Christendom. They noted the new interest in the study of Scripture in the original languages, and the establishment of professorships of Hebrew in the Protestant universities.

The young Luther, for his part, fully reciprocated this new sense of cordiality. This may be seen most clearly in his treatise of 1523, significantly entitled, "That Jesus Christ Was Born a Jew," in which Luther stressed the Jewish origins of Christianity and, especially, the Jewishness of Jesus. An appreciation of this indebtedness, he indicated, would induce an attitude of affection and respect towards contemporary Jews. "We are aliens and in-laws," he reminded his fellow Gentiles; "they are blood relatives, cousins, and brothers of our Lord."

A closer examination of the text of the treatise, however, reveals the deep ambiguity of Luther's attitude towards the Jews, even in this earlier period. On the one hand, he was sharply critical of traditional prejudices, and proposed, in effect, that Christendom make a fresh start, adopting policies based on an affirmation and appreciation, not a denigration and rejection, of the Jews and their faith. On the other hand, it is plain that his eventual hope was for their conversion. Note how these two motifs intertwine as Luther wrote, in his usual colorful style:

Our fools, the popes, bishops, sophists, and monks . . . have hitherto so treated the Jews that anyone who wished to be a good Christian would almost have had to become a Jew. If I had been a Jew and had seen such dolts and blockheads govern and teach the Christian faith, I would sooner have become a hog than a Christian. . . . I hope that if one deals in a kindly way with the Jews and instructs them carefully from Holy Scripture, many of them will become genuine Christians. . . . They will only be frightened further away from it if their Judaism is so utterly rejected that nothing is allowed to remain, and they are treated only with arrogance and scorn.

The same duality of motive—genuine human concern and the hope for conversion—is evident in Luther's concluding recommendations in the 1523 treatise.

Therefore, I would request and advise that one deal gently with them and instruct them from Scripture; then some of them may come along. Instead of this, we are trying only to drive them by force. . . . So long as we thus treat them like dogs, how can we expect to work any good among them? Again, when we forbid them to labor and do business and have any human fellowship with us, thereby forcing them into usury, how is that supposed to do them any good? If

we really want to help them, we must be guided in our dealings with them not by papal law but by the law of Christian love . . . If some of them should prove stiff-necked, what of it? After all, we ourselves are not all good Christians, either.

Compared to the foregoing, Luther's treatise, written twenty years later, exhibited a very different attitude, from its title, "On the Jews and Their Lies." Here, we find Luther treating the Jews with the "arrogance and scorn" that he had earlier condemned. Rather than "dealing gently" with them, he advocated exceedingly harsh measures. As to the Jews' economic role, he overlooked the fact that the restrictions which a Christian society had played on them may have forced them into usury; he now blamed solely their avarice and cunning. In short, his image of the Jews and his recommendations became almost entirely negative.

How is this transformation to be explained? A variety of theories have been propounded to account for it. Reference has been made to Luther's declining health in his later years; to his frustration over the obstacles being met by the Reformation and the splintering of the movement; to his fear of what he considered "Judaizing" tendencies within the Church itself. The most important factor, however, was clearly the disappointment of the hopes expressed in Luther's earlier treatise, that is, *the Jews' failure to convert*.

Thus, the Jews fell afoul of Luther's wrath for the same reason they had remained a "problem" ever since the emergence of Christianity—their steadfast maintenance of the integrity of their faith. Originally, of course, it had been the Christians who were the minority, a small sect that had burst forth from the womb of Judaism. But as the Christian mission advanced, transcending the ethnic base of Judaism and appealing to all peoples, the proportions were reversed, until in time Christianity was acknowledged as a separate religion in its own right, and eventually as the official religion of the Roman Empire. Now Christianity had at its disposal not only the sword of the spirit but also the sword—in the literal sense—of the secular power as well. This would remain true throughout the Middle Ages and down to the rise of modern democratic pluralism (far after Luther's time).

Within this framework, all the "dynamics of prejudice" were free to operate. Thus, the rivalry between Jews and Christians during this period can be viewed in several dimensions: (1) sociologically, it represented a classic case of in-group/out-group tension, one group in the possession of privilege and power and the other struggling to gain a share of it; (2) psychologically, it showed all the signs of scapegoating—the projection onto a hapless individual or group of the blame for untoward events for which there is no ready explanation, or for which others wish to escape responsibility. This was greatly intensified by the dark undercurrent of superstition in the late Middle Ages, which could attribute all sorts of demonic powers and practices to the Jews; (3) economically, there was the resentment of the Jewish role as moneylenders, and of the wealth that some Jews were able to achieve; (4) ideologically, the Jews suffered from being the one most glaring exception to an otherwise universally accepted set of sym-

bols that served to give cohesion to the whole social order—in this situation, "heresy" was considered very close to "treason"; and finally, (5) religiously, the two faiths may be viewed as locked in a sibling rivalry, each claiming to be the true heir of the prophets and patriarchs of ancient Israel. To the Jews, the Christians were a people who, although sprung from Jewish loins, had forsaken the law of Moses, the Torah, for the sake of a messianic faith that lacked confirmation in reality (did the world look redeemed?). To the Christians, the Jews were those who, out of willful blindness, rejected and crucified the true Messiah.

Luther's treatise reflected all these factors. The greater part of it was taken up with the interpretation of numerous passages from the Hebrew Bible (the Old Testament) that Luther claimed must be interpreted as prophecies of Christ, but which the Jews interpreted in a different sense (hence their "lies," in Luther's view). Here, Luther was continuing a debate that had gone on for centuries between Jewish and Christian scholars; but he lent it the special harshness of his own rhetoric. Elements of superstition and half-truths about Jewish practices and alleged anti-Christian rituals were passed in review with mounting ire on Luther's part, until finally he issued his infamous list of proposals—that their synagogues and houses be destroyed, their prayer books seized, and their rabbis forbidden to teach, etc. Although many of these proposals parallel, in a chilling manner, the antisemitic measures later undertaken by the Nazis (not to speak of the many intervening persecutions and pogroms), it should be made clear that Luther did not envision anything like genocide. Luther advised pastors to admonish their parishioners to be wary of the Jews, but he added, "They should not curse them or harm their persons." His ultimate penalty was to expel them from the country.

Luther's treatise of 1543 has caused embarrassment and dismay from the first day of its publication; it is known, for example, that his closest colleague, Phillip Melancthon, was unhappy with its severity. Fortunately, his proposals met with very little response among the authorities. In two nearby provinces, the right of safe conduct of Jews was withdrawn, and in another, Jews were prohibited from moneylending and were required to listen to Christian sermons. In no cases were his harsher suggestions followed. As to the treatise itself, it did not sell widely, in contrast to the more benign treatise of 1523. For the most part, it has remained buried in obscurity, although selected quotations from it—the worst parts, of course—have been circulated by antisemitic movements.

There is no way to undo what has been done or to unsay what has been said, but some comfort can be taken in the fact that this aspect of Luther's thought has been so vigorously repudiated by contemporary Christians, including official Lutheran church bodies. We live in a day of ever-deepening dialogue and the growth of mutual respect between Jews and Christians. Yet, we are living also just one generation after the Holocaust. Facing the stark facts of Jewish-Christian conflict in the past, such as in Luther's time, can serve to remind us of the need for eternal vigilance against the forces of racial and religious hatred.

# The Golem

Howard Spielman  
Arnold Fine

Many stories have been written about the Golem. According to legend, the Golem would roam the streets of Prague at night, keeping a watchful eye over Jews who were in danger of attack by antisemites.

What follows is the legend of the creation of the Golem by Rabbi Loew, the Maharal of Prague.

ONE NIGHT THE MAHARAL CALLED UPON HEAVEN TO ANSWER HIM IN A DREAM HOW BEST HE COULD WAGE SUCCESSFUL WAR AGAINST HIS ENEMY THADDEUS.

"CREATE A GOLEM OUT OF CLAY WHO WILL DESTROY ALL THE ENEMIES OF ISRAEL!"

THE ANSWER CAME TO HIM IN THE ALPHABETICALLY ARRANGED WORDS OF THE CABALA.

THE MAHARAL KNEW THAT IN THE HEBREW WORDS OF THIS FORMULA THERE WERE STORED ENOUGH MYSTICAL SECRETS BY MEANS OF WHICH HE COULD CREATE A GOLEM.

HE THEN CONFIDED HIS SECRET TO ISAAC BEN SHIMSHON HA-COHEN, HIS SON-IN-LAW AND TO HIS PRINCIPAL DISCIPLE, JACOB BEN CHAYYIM HA-LEVI.

"I SHALL CREATE THIS GOLEM, BUT I NEED YOUR HELP!"

"YOU'VE BEEN BORN UNDER THE CONSTELLATION OF FIRE, AND YOU WATER!"

THE MAHARAL HIMSELF WAS BORN UNDER THE CONSTELLATION OF AIR.

TO THE MAKING OF THE GOLEM THE FOUR ELEMENTS OF FIRE, WATER, AIR AND EARTH ARE ALL NECESSARY.

DO NOT REVEAL MY PLAN TO ANYONE!

DURING THE NEXT SEVEN DAYS YOU ARE TO PURIFY YOUR BODIES AND SOULS WITH ABLUTIONS, FASTING, PRAYER AND ASTERITIES.

IT WAS ON THE SECOND DAY IN THE MONTH OF ADAR IN THE YEAR 1550 THAT THE CREATION OF THE GOLEM TOOK PLACE. AT FOUR IN THE MORNING THERE ON THE CLAY BANK OF THE RIVER THEY MOULDED THE FIGURE OF A MAN. THEY FASHIONED FOR HIM HANDS AND FEET AND A HEAD, AND DREW HIS FEATURES IN CLEAR HUMAN RELIEF.



THE MAHARAL THEN ORDERED ISAAC BEN SHIMSHON HA-COHEN TO BEGIN THE RITUAL.

"ENCIRCLE THE FIGURE FROM RIGHT TO LEFT- SEVEN TIMES!"

THEN HE REVEALED TO HIM THE CABALISTIC INCANTATIONS HE WAS TO PRONOUNCE WHILE DOING SO.

NO SOONER HAD THE MAHARAL'S SON-IN-LAW COMPLETED HIS TASK WHEN THE GOLEM BEGAN TO GLOW LIKE FIRE.

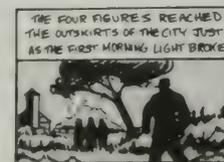
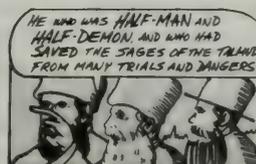
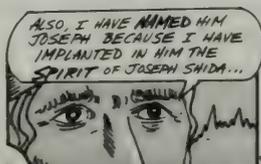
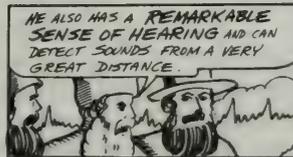
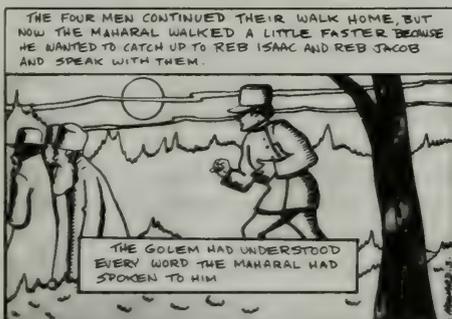
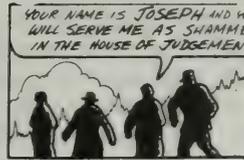
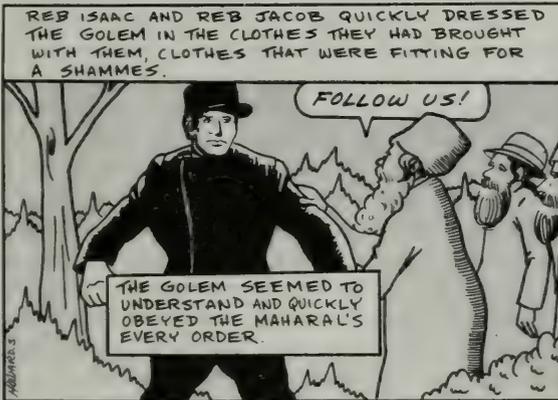
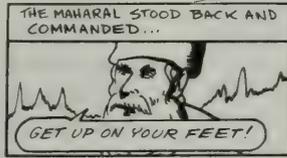
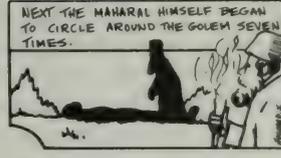
THEN JACOB BEN CHAYYIM HA-LEVI CIRCLED THE GLOWING FIGURE SEVEN TIMES CHANTING THE CABALISTIC FORMULAE THAT THE MAHARAL HAD GIVEN HIM.



THEN THE MAHARAL ASKED JACOB BEN CHAYYIM HA-LEVI TO DO THE SAME CIRCLING...

... BUT HE INSTRUCTED HIM TO OBTAIN DIFFERENT CABALISTIC FORMULAE.

AS SOON AS HE WAS THROUGH, THE FIRE IN THE GOLEM WAS QUENCHED AND A CLOUD OF STEAM AROSE FROM HIS BODY.



## The Life and Culture of Sephardic Jews Before World War II

Jane Gerber

One of the main components of the Jewish people is the Sephardim, Jews who trace their origin to medieval Spain. Living under Christian and Muslim overlords for over 1,000 years in Spain, the Jews of the Iberian Peninsula developed a unique culture, both secular and religious, and an articulated sense of a proud and brilliant history. Sephardic Jews in Spain, despite their many centuries of persecution, experienced periods of economic efflorescence and social integration, feeling quite at home in their Jewish culture as well as in the broader culture of the wider non-Jewish society. Open to philosophical concepts, receptive to Arab scientific and geographic discoveries, and enamored of the Hebrew language and its abilities to express lofty as well as mundane notions, Sephardic Jews developed an outlook and civilization unique in the annals of the Jewish people. This civilization was violently uprooted with the pogroms of 1391, the expulsion from Spain in 1492, and the expulsion from Portugal in 1497. Thousands of Spanish Jews sought refuge wherever possible, while smaller numbers chose to remain in Spain as clandestine Jews until escape was more propitious. But the doors of Europe were almost entirely shut to practicing Jews. Thus, the Jewish community of Spain was forced to flee to distant lands, bringing with them their cultural baggage and fierce nativist loyalties of a dispossessed people.

Sephardic Jews were warmly welcomed in the Ottoman Turkish Empire. Indeed, the Ottoman sultan is reported to have been incredulous that the king of Spain had ousted such a talented population element. From the 1490s, and in increasing numbers throughout the first quarter of the sixteenth century, boatload after boatload of Sephardic Jews arrived in the Ottoman Empire: Sephardim came to Rhodes after it was conquered by the Turks in 1523; the first documents attesting to a Jewish presence in Sarajevo date from 1565 and relate to Sephardic Jews; Sephardim quickly overwhelmed and dominated the old Ashkenazic and Rumaniot (Greek-speaking) Jews of Bulgaria, so that the separate Jewish communities joined into a single Sephardic enclave in the sixteenth century. With the conquest of Belgrade by the Turks in 1521, older Jewish settlements in the city were revived by Sephardic refugees. By far, the greatest concentration of Sephardic Jewish life

and culture in Europe soon after the Spanish expulsion was in the city of Salonica in Greece (then part of Ottoman Turkish suzerainty).

For hundreds of years, Jewish culture in the Balkans emanated from the Sephardic cultural center of Salonica. On the eve of World War II, Salonica, with its 60,000 Jews, its printing presses and newspapers, its schools and scholars, its craftsmen and merchants, was the greatest Sephardic Jewish center in Europe. This premier place of Salonica had been established in the early sixteenth century, as waves of refugees settled there and dynasties of great rabbinic scholars and personalities issued legal decrees from its academies. While to the outside world these refugees were simply "Sephardim," internally they were divided by geographic origin, their synagogues bearing the names of Saragossa, Barcelona, Gerona, Gerush Portugal, Castille, Aragon, and a score of other Iberian place names. Each of the separate congregations boasted its own nexus of self-help institutions, such as alms chests, burial societies, sick care, and chests for orphans and widows. In addition, each congregation took pride in its academy of learning. Sixteenth-century Salonica was a center of learning of the Talmud that attracted students from abroad, its luminaries including such Jewish personalities as Solomon Alkabez and Samuel da Medina. It was also famed as a center of Jewish mysticism and provided instruction to Jews in medicine, natural sciences, liturgical poetry, and song. Although the city was weakened by successive plagues and conflagrations in the seventeenth century, its Jewish population still comprised half the population of the town throughout this period.

Salonican Jews were severely traumatized by the false messianic movement of Shabbetai Zevi in the seventeenth century, particularly as the impostor had preached in the city and had a strong personal following there. After Zevi's conversion to Islam and subsequent death, 300 Jewish families in the city converted to Islam, severely weakening the unity of Salonican Jews. In general, the Jewish communities of the Ottoman Empire began to decline as the empire grew more anarchic.

The spread of European influence and consular protection of Jews in the Balkans ushered in a new era for Sephardic Jews. The nineteenth century witnessed many signs of Westernization among the Jews, the introduction of secular subjects in the newly founded schools of the French *Alliance Israelite Universelle*, and a quickening of Jewish political life, as Zionism captured the imagination of Sephardic Jews in Greece, Bulgaria, and Yugoslavia. So vital was the Jewish community to the economy of the city of Salonica that the whole town and its port were closed on

the Sabbath at the beginning of the twentieth century. (It is interesting to note that fishermen, sailors, and stevedores of Salonica played a conspicuous role in the development of maritime life in Haifa and Tel Aviv in the 1920s and 1930s, encouraged to emigrate by Palestinian leaders Yitzhak Ben Zvi and Abba Khoushi.)

Sephardic Jews had not labored under the same restrictive economic system as their Ashkenazic coreligionists. While they distinguished themselves in commerce, utilizing their widely dispersed family connections to their commercial advantage, the Sephardim were an economically variegated community in Europe, equally distributed among rich and poor, modest blacksmiths and bankers or textile magnates. They were not housed in ghettos, but rather shared in the modernization and incipient industrialization of their states.

The cultural and communal life of Sephardic Jews, up until the eve of the Nazi onslaught, was richly textured and colorful. Despite differences among them, the Sephardim of the Balkan nations shared an underlying cultural unity. A lively Ladino and Hebrew press could be found in Sephardic lands, frequently tracing its origins back to the great Sephardic printing houses of Lisbon via Italy. Romances or ballads conveying vibrant, lyrical, and frequently courtly and sensual Iberian traditions could be heard at family and communal gatherings in Rhodes or Greece, Sarajevo or

Sofia. Music and poetry were staples of community life.

Religious institutions and edifices were sources of pride in the Jewish communities. New and majestic synagogues dotted the communities, such as the great Sephardic synagogue built in Sarajevo in the late 1920s, and benevolent societies flourished. Zionist politics added lively debates to community discussions. The Sephardim of Sarajevo could even boast of a Jewish Workers' Union and a Jewish choir (*Lyra Sociedad de Cantar de los Judios-Espanoles*). The great cemetery of Salonica's half-million graves was a living archeological treasurehouse of Jewish history in the area. This cemetery was desecrated and destroyed by the Nazis in the general pillaging of all the Jewish historical and cultural treasures of the city.

How does the historian measure the cultural and human loss when a community is wiped out? How does one comprehend the measure of destruction of communities that date their beginnings back to approximately 140 B.C.E., as was the case in Salonica? In the mosaic of Jewish communities, the dazzling jewels of the Sephardic Jews added a special luster to the whole. All that remains today are the oral traditions and ballads laboriously collected by anthropologists and folklorists among emigres in Israel, Paris, and New York as literary testimony of the fidelity of Sephardic Jews to their Jewish and Spanish heritages.

## The Foiled Assassin: One Jew Tried and Failed to Kill Hitler in 1938

David C. Gross

*The story of this one Jew's unsuccessful effort to change the course of history came to light in a brief eulogy delivered at his gravesite on a kibbutz in Israel.*

By 1938 the threat of Nazism had become widespread. Germany was rearming. The Sudetenland had been seized from Czechoslovakia. Barbaric anti-Jewish legislation had been promulgated in Germany, threatening the very existence of that country's 600,000 Jews, as well as the Jewish community of Austria that had been "annexed" by Germany.

Like Jews elsewhere, the Jews in British-mandated Palestine were deeply worried about their coreligionists. They urged those who would listen to leave Europe and join them, and of course the Youth Aliyah movement did succeed in bringing out of Germany many thousands of youngsters. But beyond that, it was a situation of waiting and watching—and hoping.

There was one Palestinian Jew, a member of the Haganah, a member of a *kibbutz*, who took a much more serious view of things. He thought Hitler was only at the beginning of his career of murder and destruction. He believed that if the Nazi tyrant could be eliminated, many Jews would be spared suffering, and humanity's prospects would be enhanced.

At a meeting of his Haganah group, he proposed that a squad of volunteers be sent to Germany for the sole purpose of assassinating the Nazi chief. His proposal was discussed, evaluated, and rejected. Haganah said it would be an impossible task, no matter how desirable it was. The meeting went on to the next topic on the agenda.

But this particular Haganah member was not satisfied. The threat that he saw in the growing Hitler movement would not let him rest. He brooded about it for days and weeks, and then one day, he made up his mind to act. He was a taciturn man, but he held strong convictions.

He bade his family goodbye and said he was being sent on a mission abroad, without specifying any details. He packed a few clothes and secreted two guns and ammunition in his bags. In 1938 there was no direct flight from Palestine to central Europe, so the way he traveled was by train, crossing many borders, with only one goal in mind. He first crossed the border into Lebanon and then Syria,

and then the train headed west—to Turkey. The trip continued across the Bosphorus, into Greece, across the Balkans, and eventually to Austria, to the country's capital, Vienna. He found a room in a modest hotel and began his period of waiting—a matter of ten days.

A parade led by Hitler was scheduled to be held in the main street of the Austrian capital, and the Haganah man's plan was very simple: to get a front-line position among the crowds sure to come out to hail their great "liberator" and to pump Hitler full of bullets. He knew he would be arrested, tried, and probably executed. He also knew he might even be shot to death on the spot by enraged Nazi followers—but he was also convinced that the deed was worth his life. He was convinced there was an impending catastrophe for mankind in general, and for the Jews in particular.

He had seen newsreels of Hitler standing up in his open car, waving at the crowds as he passed through various cities. He was a Haganah marksman, familiar with arms, and felt he could carry off his mission.

The fateful day arrived. As planned, he was among the first to arrive and found a front-line position. He was careful to stand on the side of the street where the sun would not impede his view. He felt the two pistols in his belt and knew they were ready, for he had checked them thoroughly the night before.

At last the parade began. First came the swastika-emblazoned motorcyclists. They were followed by several bands, with Nazi flags flying in the wind. The crowds all around him cheered and applauded. He remained watchful, calm, and waited. At last, there was a tremendous uproar—the Austrian Hitler-lovers were cheering; the car carrying the Fuhrer was driving slowly down the avenue.

The Haganah man followed the people's gaze—and his hands froze on the guns stuck in his belt. He felt cold sweat break out all over him, for he saw that the car with Hitler was not the usual open vehicle but a bulletproof, closed car, through which a figure of Hitler could barely be discerned. All his plans, all his hopes, all his waiting—it was all in vain.

Filled with a sense of dismay, he left the crowd and went back to his room, packed, and retraced his steps to Palestine. Only a few close friends and his wife had known of his mission. He returned to his *kibbutz*, deeply grieved in spirit, totally convinced that his unsuccessful mission was an omen of a terrible Holocaust that lay in store.

From then until his death at an advanced age, he nurtured a feeling of profound anguish. He never said those two words, but they were inscribed on his face for the rest of his life: "If only . . ."

## Simon Wiesenthal: The Man, The Mission, His Message

*Abraham Cooper*

I believe in G-d and in the world to come. When each of us comes before the six million, he will be asked what we did with our lives. One will say he became a watchmaker and another will say that he became a tailor . . . but I will be able to say, 'I did not forget you.'

Some of you may have read about Simon Wiesenthal in the newspapers, seen him on television, or even heard him lecture. Still others may only have heard about the famed "Nazi hunter."

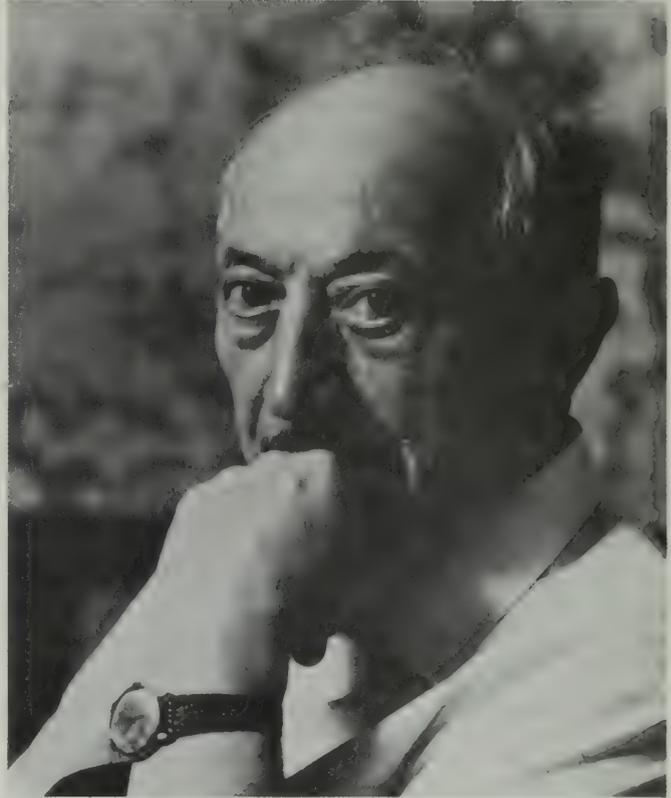
Simon Wiesenthal's personal story closely parallels the tragedy and rebirth of the Jewish people in many ways. At the end of World War II, millions of the victors and the vanquished tried to piece together their dislocated personal, communal, and national lives. For the remnant of European Jews, this was especially difficult. Two out of every three Jews on the continent had been murdered in the Final Solution, and a once-vibrant European Jewish life and culture had been effectively wiped out.

A large number of the survivors left Europe, looking to start anew in Israel, the Americas, and Australia. One of those who chose to remain was Simon Wiesenthal. Living in Vienna, he could most effectively hunt the murderers and obtain the documents necessary to prosecute them.

### The Man

Simon Wiesenthal was born in Lvov, Galicia (today the Soviet Union) in 1908 and was educated as an architectural engineer at the University of Prague. A politically involved student, he recalls that in the 1920s the response of his circle of friends to Adolf Hitler was to tell jokes: "No one was prepared to take Hitler seriously—then."

At the onset of World War II, the world changed rapidly and prospects for the Wiesenthal family deteriorated, as they did for all European Jews. Simon's stepfather was arrested by the Soviet secret police and eventually died in prison; his stepbrother was shot; he barely managed to save his mother, wife, and himself from deportation to Siberia. When the Germans invaded Russia in 1941, he was interned in a concentration camp near Lvov. Both Simon and his wife were then assigned to a forced labor camp. In Europe, the Final Solution had begun. It exacted a heavy toll on the Wiesenthal family—eighty-nine members perished without a trace. Simon Wiesenthal arranged for the Polish underground to spirit his wife, Celia, out of the camp in the fall of 1942. For two years, the blond woman passed as an Aryan in Warsaw.



*"I am not a speaker on Days of Remembrance, because for me, every day is a Day of Remembrance . . ."*

### The Escape

Wiesenthal escaped in October 1943, but was recaptured in June 1944. He was then sent to a camp where he certainly would have been murdered, had it not been for the German retreat from the eastern front. The SS guards, fearing that they would be transferred to the front if they had no prisoners to guard, kept a handful alive. Out of an original population of 149,000, only thirty-four remained. Wiesenthal was one of them.

Very few survived the long winter march west that ended for Wiesenthal at the Mauthausen concentration camp in upper Austria. It was there, on May 5, 1945, that an American armored unit liberated him.

### The Mission

"First you will go to a sanatorium, then you will go home, and then you can build houses again." Such was the friendly advice of a United States Army captain to Mr. Wiesenthal just weeks after liberation. Not knowing that his wife was alive, Wiesenthal cried for the first time in years. There was no one from the prewar period "with whom or for whom I could live. . . . People like me don't



*Simon Wiesenthal (center) is pictured in 1923 with a group of boy scouts of which he was the leader in Buchbach, Poland. Only one of these boys survived the Holocaust.*

need houses. We lost more than houses. We lost more than families—we lost belief in humanity, in friendship, in justice, and without these, I couldn't begin anew."

It was then that he decided to devote "a few years" to bringing the murderers to justice. "When justice would be served—then I can go back to building houses again," Wiesenthal explained. Within weeks, working for the War Crimes Section of the United States Army, along with the OSS (Office of Strategic Services) and OIC (Counter-Intelligence Corps), Wiesenthal captured the first of over 1,100 Nazi murderers.

The "few years" have evolved into half a lifetime. It has been a long and lonely journey. Many eyewitnesses never survived; tons of incriminating evidence were destroyed by the Nazis before the Allied victory; criminals often escaped prosecution after the war through Nazi underground groups such as Odessa, Six, Star, and Spider to safe havens in the Americas and elsewhere. The most frustrating fact was that, for the crucial years following the Nuremberg trials, most countries, including the United States, not only did not actively bring these people to trial, but, under the pressure of the cold war, opened their doors to thousands of these newfound "anti-Communists."

By 1954, Wiesenthal's volunteers and co-workers at his Jewish Historical Documentation Center in Linz, Austria, drifted away, and he closed his office there. Although Wiesenthal sent most of his files to Israel, he kept the dossier on Adolf Eichmann. Wiesenthal never relaxed his efforts and, with information provided by him and others, Israeli agents captured Eichmann in Argentina (May 1960) and brought him to Israel for a trial that received international attention and coverage. Eichmann was found guilty of mass murder and crimes against humanity, and was executed in May 1962.

Encouraged by this startling success, Wiesenthal reopened the Jewish Documentation Center in Vienna, Austria, yards away from the former Gestapo headquarters. Wiesenthal now works in a country which was home to countless, unrepentant "ex"-Nazis and within a postwar society which, unlike West Germany, has never systematically tried its compatriots for crimes related to the Holocaust.

### **The Message**

People have often asked, "What motivates Wiesenthal? Why does he persist in hunting Nazis so many years after the Holocaust? What purpose can it serve?"



*Simon Wiesenthal and his wife Cyla in 1936.*



*Self-Portrait by Simon Wiesenthal while incarcerated in the Mauthausen concentration camp, March 1945.*



Simon Wiesenthal passed some of the time he spent in concentration camps sketching and drawing. Pictured above is one of his renderings.

"I am neither a Jewish James Bond nor a crazy Don Quixote," Wiesenthal declares. Revenge is not the aim. Wiesenthal has always opposed vigilante justice. What measure of revenge can match the crimes of a Dr. Josef Mengele, the infamous "Angel of Death" responsible for the death of 200,000 children at Auschwitz? Wiesenthal states that "It is impossible to punish these crimes. No, we need Mengele today as much as a witness as we do to try him for his unspeakable crimes. While arranging someone's death on a street in South America may be simple, it would serve no useful purpose. What we need are sentenced criminals, not martyred Nazis."

### I Am My Brother's Keeper

Another way to explain Wiesenthal's motivation is by recounting the following story:

He had just delivered his third lecture in as many days. This last appearance in a moderate-sized Midwestern city drew an audience larger than the total local Jewish population. Counting the initial flight from Vienna, Wiesenthal had flown over 20,000 miles in a week. Although forty years his junior and having only to join him from Los Angeles for this tour, I was exhausted. Yet, as we sat in another airport lounge, Wiesenthal clearly relished the challenge of another appearance 800 miles away that night. My face must have betrayed my thoughts, because it was then that he told me the story of the siddur (prayer book).

"Six months after the war, I was approached by an American Polish-born rabbi serving as a chaplain in the United States Army. He had heard a rumor that somewhere deep in the forests of Bavaria, there existed a medieval castle which housed Jewish holy objects, memorabilia, prayer books, and Torah scrolls.

"It was rumored that the Nazis had planned to create museums for the 'Thousand Year Reich,' which would teach future generations about an extinct group known as Jews. The army had finally allowed them to travel there and they asked me to go along as translator. Eight hours later, after driving through the snow, we reached this castle. As

the door swung open, we knew instantly that the rumor was true. Thousands of volumes, candelabra, and other holy objects were stacked to the ceilings throughout the vast rooms. For some time, we said nothing, standing in awe of the only surviving remnants of entire communities. Finally, it was decided that we would each review a section of the castle.

"But as I ascended the staircase to check out the second floor, I heard a crashing sound. I rushed downstairs to find that the rabbi had collapsed with a small siddur in his hand. When I revived him, he could not speak—he only pointed to the Yiddish inscription in the book. It read in part: 'Whoever finds this siddur, please give it to my brother. The murderers are among us. They are in the next house. I do not know how much longer I will remain alive. Please, do not forget us—and do not forget our murderers.'"

Wiesenthal turned to me and added, "It was signed by the chaplain's sister.

"Some years later the chaplain passed away and his family sent me that precious book. It is the only prayer book in my home—I keep it on my night table next to my bed. . . ."

\*\*Excerpted from *GENOCIDE: Critical Issues of the Holocaust*, pages 384-387.



Simon Wiesenthal in the first displaced persons' synagogue in 1946.

The final scene of the film, *GENOCIDE*, shows Simon Wiesenthal in Israel (where his only daughter and grandchildren live) at the Western Wall, the holiest of Jewish shrines, placing between the cracks of the Wall his prayer: "I am my brother's keeper." This is an apt summary of Wiesenthal's calling and his hope for young people everywhere not to allow the repetition of the tragedies of past generations. Ultimately, it is they who stand to gain the most from his incredible odyssey.

### Books by Simon Wiesenthal

Max and Helen, New York: William Morrow, 1982  
 The Sunflower, New York: Schocken Books, 1976  
 Sails of Hope, New York: Macmillan Publishing Co., 1973  
 The Murderers Among Us: The Wiesenthal Memoirs, Edited by Joseph Wechsberg, New York: McGraw Hill, 1967

### Honors

The list of honors received by Simon Wiesenthal:

Diploma of Honor of the Internationale of the Resistance  
 Dutch Medal for Freedom  
 Medal for Freedom of Luxemburg  
 Needle of Honor of the Austrian Resistance Movement  
 Diploma of Honor of the League of the United Nations  
 Dr., honoris causa, Hebrew Union College, New York, 1974  
 Dr., honoris causa, Hebrew Theological College, Skokie, Illinois (Chicago), 1976  
 On April 24, 1977, the foundation was laid for the Simon Wiesenthal Center for Holocaust Studies at Yeshiva University of Los Angeles, California  
 Annual Award of Merit for 1977 of the Decalogue Society of Lawyers, Chicago, Illinois, 1978  
 Diploma of Honor of the City of Los Angeles  
 Diploma of Honor of the State of California  
 Diploma of Honor of the Organization of the Jewish War Veterans of the USA  
 Honorary Member of the French "Institut de Recherches de Psychotherapie"



*Simon Wiesenthal is pictured speaking at a memorial meeting before the coffin containing the ashes of Austrian Jews was taken to Israel.*



*Simon Wiesenthal and his daughter, Pauline, at Mauthausen in 1961.*

Jean-Moulin-Medaille, Medal of the French Resistance  
 Kaj-Munk-Medal (Denmark)  
 Honorary Member of the Dutch Resistance  
 Honorary Member of the Danish Association of Freedom Fighters  
 Decoration of Honor for the meritorious Action of liberating Austria  
 Commander of Oranje-Nassau, given by Queen Juliana of the Netherlands, 1978  
 Commendatore de la Republica Italiana, given by the Italian President, Mr. Pertini, 1979  
 Honorary Citizen of Dallas, Texas, May 1979  
 Henrietta Szold Award, August 21, 1979  
 Honorary Citizen of Louisville, November 1979  
 Justice Louis D. Brandeis Award, November 11, 1980  
 Gold Medal of the American Congress, presented by President Carter in the White House, August 1980  
 Jerusalem Medal, 1980 presented by the town council of Jerusalem  
 Medal of Honor of the Yad Vashem Foundation (Jerusalem)  
 Proclamation of the City of New York, March 31, 1981, Day of Solidarity with Mr. Wiesenthal  
 Dr., honoris causa, Washington University, St. Louis, 1981  
 Commandeur de ordre pour le merite, Luxemburg, 1981  
 David Award, Prize of the Diaspora Jewry for outstanding achievements, 1981  
 Dr., honoris causa, of Criminal Justice, Colby College, Waterville, 1981  
 Dr., honoris causa, of Criminal Justice, John Jay College, New York, 1982  
 Member of the International Council of Yad Vashem, Jerusalem  
 Grand Cross of Merit, Federal Republic of Germany, 1985

## Jewish Nobel Prize Winners

### Peace

- 1911 Tobias Michael Carel Asser (Holland)
- 1911 Alfred H. Fried (Austria)
- 1968 Rene Cassin (France)
- 1973 Henry Kissinger (U.S.A.)
- 1978 Menachem Begin (Israel)

### Physics

- 1907 Albert A. Michelson (U.S.A.)
- 1908 Gabriel Lippmann (France)
- 1921 Albert Einstein (Germany)
- 1922 Niels Bohr (Denmark)
- 1925 Gustav Hertz (Germany)
- 1925 James Franck (Germany)
- 1938 Enrico Fermi (U.S.A.)
- 1943 Otto Stern (U.S.A.)
- 1944 Isidor I. Rabi (U.S.A.)
- 1952 Felix Bloch (U.S.A.)
- 1954 Max Born (U.K.-Germany)
- 1958 Igor Y. Tamm (U.S.S.R.)
- 1959 Emilio Segre (Italy)
- 1960 Donald Glaser (U.S.A.)
- 1961 Robert Hofstadter (U.S.A.)
- 1962 Lev Davidovich Landau (U.S.S.R.)
- 1965 Richard Phillips Feynman (U.S.A.)
- 1965 Julian Seymour Schwinger (U.S.A.)
- 1967 Hans Albrecht Bethe (U.S.A.)
- 1969 Murray Gell-Mann (U.S.A.)
- 1971 Dennis Gabor (U.K.)
- 1971 Gerhard Herzberg (Canada)
- 1973 Brian D. Josephson (U.K.)
- 1975 Benjamin R. Mottelson (Denmark)
- 1975 Aage Bohr (Denmark)
- 1976 Burton Richter (U.S.A.)
- 1978 Pyotr Kapitsa (U.S.S.R.)
- 1978 Arno Penzias (U.S.A.)
- 1979 Sheldon Glashow (U.S.A.)
- 1979 Steven Weinberg (U.S.A.)

### Literature

- 1910 Paul J.L. Heyse (Germany)
- 1927 Henri Bergson (France)
- 1958 Boris Pasternak (U.S.S.R.)
- 1966 Shmuel Yosef Agnon (Israel)
- 1966 Nelly Sachs (Sweden)
- 1976 Saul Bellow (U.S.A.)
- 1978 Isaac Bashevis Singer (U.S.A.)
- 1981 Elias Canetti (Bulgaria)

### Economics

- 1970 Paul A. Samuelson (U.S.A.)
- 1971 Simon Kuznets (U.S.A.)
- 1972 Kenneth J. Arrow (U.S.A.)
- 1975 Leonid Vitalyevich Kantorovich (U.S.S.R.)
- 1976 Milton Friedman (U.S.A.)
- 1978 Herbert A. Simon (U.S.A.)
- 1980 Lawrence Klein (U.S.A.)

### Chemistry

- 1905 Adolph von Baeyer (Germany)
- 1906 Henri Moissan (France)
- 1910 Otto Wallach (Germany)
- 1915 Richard Willstatter (Germany)
- 1918 Fritz Haber (Germany)
- 1943 George de Hevesy (Hungary/Denmark)
- 1961 Melvin Calvin (U.S.A.)
- 1962 Max Perutz (U.K.)
- 1971 Gerhard Herzberg (Canada)
- 1972 William H. Stein (U.S.A.)
- 1979 Herbert C. Brown (U.S.A.)
- 1980 Paul Berg (U.S.A.)
- 1980 Walter Gilbert (U.S.A.)
- 1981 Roald Hoffman (U.S.A.)
- 1982 Aaron Klug (South Africa)

### Medicine and Physiology

- 1908 Paul Ehrlich (Germany)
- 1908 Elie Metchnikoff (Russia)
- 1914 Robert Barany (Austria)
- 1923 Otto Meyerhoff (Germany)
- 1930 Karl Landsteiner (Austria/U.S.A.)
- 1931 Otto Warburg (Germany)
- 1936 Otto Loewi (Austria/U.S.A.)
- 1944 Joseph Erlanger (U.S.A.)
- 1944 Herbert Gasser (U.S.A.)
- 1945 Sir Ernst Boris Chain (U.K.)
- 1946 Herman Joseph Muller (U.S.A.)
- 1950 Tadeus Reichstein (Switzerland)
- 1952 Selman Waksman (U.S.A.)
- 1953 Sir Hans Krebs (U.K.)
- 1953 Fritz Albert Lipmann (U.S.A.)
- 1958 Joshua Lederberg (U.S.A.)
- 1959 Arthur Kornberg (U.S.A.)
- 1964 Konrad Bloch (U.S.A.)
- 1965 Francois Jacob (France)
- 1965 Andre Lwoff (France)
- 1967 George Wald (U.S.A.)
- 1968 Marshall Nirenberg (U.S.A.)
- 1969 Salvador Luria (U.S.A.)
- 1970 Julius Axelrod (U.S.A.)
- 1970 Sir Bernard Katz (U.K.)
- 1972 Gerald Edelman (U.S.A.)
- 1975 David Baltimore (U.S.A.)
- 1975 Howard Temin (U.S.A.)
- 1976 Baruch Blumberg (U.S.A.)
- 1977 Rosalyn Yalow (U.S.A.)
- 1978 Daniel Nathans (U.S.A.)
- 1980 Baruj Benacerraf (U.S.A.)
- 1984 Cesar Milstein (U.K.)

## Judaica in U.S. Postage Stamps

*Murray Frost*

Jerome Kern (1885-1945) wrote the music for *Showboat*, which included "Ol' Man River" among its hits. He also won Academy Awards for "The Way You Look Tonight" and "The Last Time I Saw Paris." This stamp was the first 22¢ stamp issued in 1985.



George Gershwin (1898-1937) served as the rehearsal pianist for Jerome Kern early in his career. He went on to compose such hits as "Sewanee" and "I Got Rhythm" for such shows as *Funny Face* and *Girl Crazy*. His greatest works included *Porgy and Bess*, *Rhapsody in Blue*, and *An American in Paris*. The stamp was issued in 1973.

Adolph S. Ochs (1858-1935) took over the ailing *New York Times* in 1896 and built it into the nation's leading newspaper. The stamp was issued in 1976.

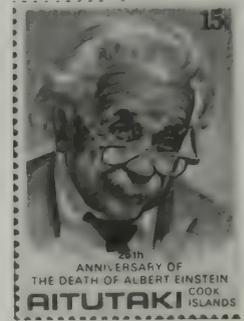


Rabbi Alexander Goode (1911-1943) was one of the Four Chaplains on the S.S. *Dorchester* who gave up their life jackets to others on board the torpedoed troopship. The stamp was issued in 1948.



Samuel Gompers (1850-1924) was the founder of the American Federation of Labor. Gompers, born in London, came to the United States as a youth and worked as a cigarmaker. The stamp was issued in 1950.

Albert Einstein (1879-1955) was born in Germany and fled to the United States in 1933. He was the winner of the 1921 Nobel Prize in Physics. His formula,  $E=mc^2$ , contributed to the nuclear age. Stamps depicting him were issued by the United States in 1966 and 1979. Thirty-two other nations have honored Einstein on stamps.



Haym Salomon (1740-1785) was considered the "financier of the American Revolution." His contribution was recognized with a stamp issued in 1975 as part of a set honoring "Contributors to the Cause." The glu-side of the stamp includes a description of his contribution.



David B. Steinman (1886-1960) was born in New York and went on to design many bridges around the world. One of his greatest achievements was the Mackinac Bridge connecting the upper and lower peninsulas of Michigan. A stamp picturing that bridge was issued in 1958.



Leon S. MoisiEFF (1872-1943) came to the United States from Riga. He became a bridge designer and his works included the George Washington Bridge connecting New Jersey and New York City. It is pictured on a 1952 stamp.

The New York Coliseum was the site of the 1956 International Stamp Exhibition. To commemorate that event, the United States issued a postage stamp. The design used was the building itself which was the creation of Leon and Lionel Levy, two unrelated architects.



The 1977 stamp to commemorate the 50th anniversary of the first talking movie has several Judaica connections. That movie, *The Jazz Singer*, was produced by the Warner brothers and starred Al Jolson. The story focused on a cantor's son who goes into show business.



Part of the poem by Emma Lazarus (1849-1887) at the base of the Statue of Liberty was quoted on a stamp issued by the United States in 1978.

In 1944 the United States commemorated the 100th anniversary of the first telegraph message. The words, "What hath God wrought . . ." are from Numbers 23:23.



In 1969 the United States commemorated the Apollo 8 mission which orbited men around the moon. In addition to the photo of the Earth and the surface of the moon are the opening words of Genesis: "In the beginning, God . . ."



In 1976 a definitive stamp depicting the Liberty Bell quoted the words on the bell which are from Leviticus 25:10, "Proclaim liberty throughout the land." Another Judaica connection for the Liberty Bell is that it was brought to America aboard a ship owned by a Jew.



The Newport Rhode Island synagogue was pictured on a stamp issued in 1982. The synagogue is known as the Touro Synagogue, named after its benefactor Abraham Touro. Although the quote on the stamp is from President George Washington's address to the congregation, the phrase had been used in the congregation's greetings to the President by Moses Seixas.



## The First Stowaway

Arthur Schreiber

*Editor's Note: What follows is the story of a young Jewish boy, the first stowaway in the history of aviation.*

*In those days, aircraft capable of spanning the Atlantic nonstop were extremely rare. Cruising speeds averaged 120 M.P.H. and weight factors were crucial, particularly in the tail-end of any aircraft.*

On the afternoon of June 12, 1929 in the company of three friends, I went to Old Orchard Beach from my home in Portland, Maine, to look at two airplanes that were to attempt flights across the Atlantic Ocean the next day. One, the "Green Flash," was piloted by Americans Capt. Yancey and Roger Williams, and was destined for Rome. The second was flying to Paris, and had a crew of three, consisting of Armand Lotti, co-navigator and financier of the flight; Jean Assolant, chief pilot, and Rene Lefevre, co-pilot and navigator.

While looking over the two ships, my friends and I exchanged opinions, indulged in some dares and challenges out of which grew my idea to fly in one of them.

I worked with crews of mechanics and technicians through the night trying to make myself useful carrying cans of fuel, oil and water and performing odd chores in an attempt to ingratiate myself in the hope that the fliers might take me with them. In my complete ignorance of aviation, I thought that an airplane, like an auto, could take as many as could get aboard.

The next morning, June 13, at about 7:00 A.M., the crews of both planes arrived, together with reporters, camera men and hundreds of observers. I asked the two Americans to take me with them, but they pointed out that theirs was a two-place, open-cockpit plane. That finished my hopes for that flight.

Next, I asked Armand Lotti of the French plane, called the "Yellow Bird," and his negative reply to my request to accompany them left me chagrined and somewhat lessened in enthusiasm.

At about nine o'clock a call was made for volunteers to push the two planes about a mile up the beach preparatory to the take-off. I found myself on the side of the "Yellow Bird" holding the door handle for leverage. An order was given to push and as I applied my weight to the door, it swung open. This was my invitation. In full view of hundreds of people I scampered into the plane and looked for some place to secrete myself.



The Yellow Bird.



Pre-flight inspection. Note the primitive landing gear.

The Yellow Bird was a Bernard-designed high-winged monoplane powered by a 500 H.P. water-cooled Hispano-Souza engine. It had a stand-up cabin eight or ten feet long and about seven feet wide. I went to the rear of the cabin where it tapered to about three feet in diameter and where a double hinged door led to the tail. I settled my 120 pounds in a contorted position so that I would not interfere with the cables that ran through that sector.

I was aware of the ship's motion while it was being pushed; and the next sensation I perceived was the tremendous vibration when the engine was started. I remained crouched in the tail until I became so uncomfortable that I had to come out from my hiding place.

At this point I decided that I had achieved my desire to be in an airplane and feel the thrilling sensation of power delivered by the engine. I was satisfied that I could have also flown, but because of the discomfort, I decided just to get out of the plane and call it an adventure. My excitement caused me to lose all sense of time.

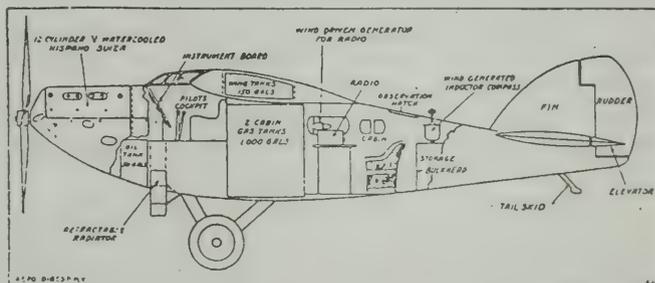
As I went through the swinging door into the cabin, I saw Armand Lotti seated at a little table with a map on it. He was in the front of the cabin and his back was to me. The door to the plane was on the left which made it ideal for me to

get out without disturbing Mr. Lotti. No one would be the wiser and I would have a great story to relate to my friends.

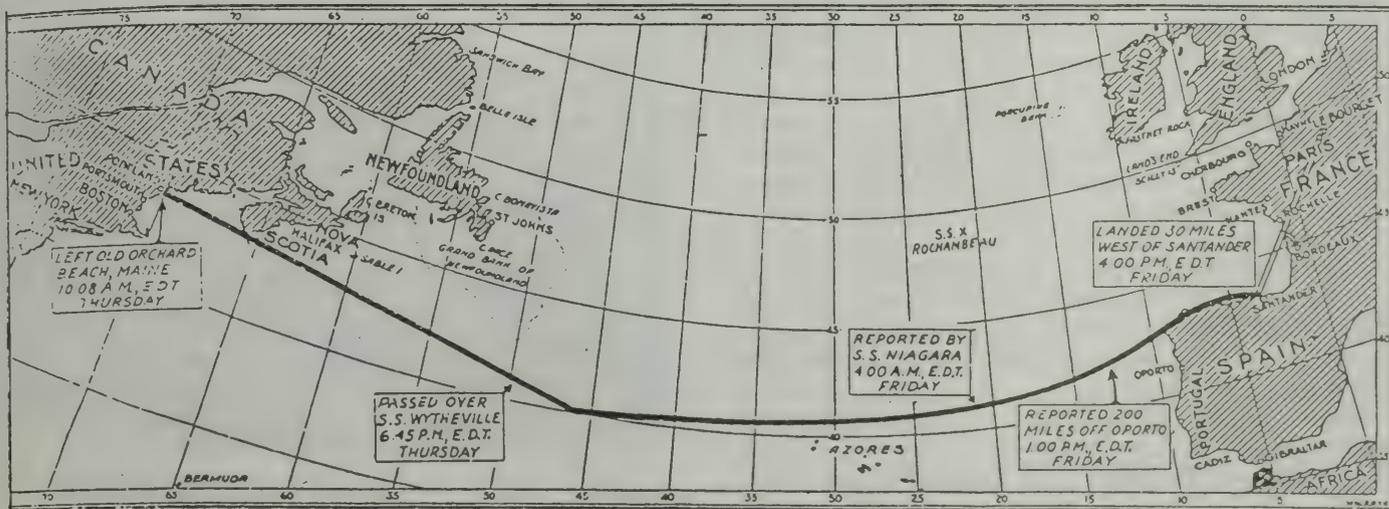
Then, the first shock. I stealthily reached for the door handle when I saw through the window that we were airborne and the shore was about five miles away.

Now I had no choice—I had to reveal my presence aboard—and I was frightened. For the first time during the venture I had misgivings about my actions. Mr. Lotti had refused when I asked him to take me along. Now how would he and the crew react? I was still oblivious to the hazards my weight caused to the plane's balance and fuel consumption.

I turned to the right and tapped Mr. Lotti on his shoulder. He turned his head and looked at me incredulously in open-mouthed amazement. He shook his head and spoke to me, words I could not hear. He then wrote a note asking me to explain myself. I answered by note, reminding him that I did ask him to take me along. He then placed me in the center of the cabin and motioned me to stand there while he went forward through a catwalk between fuel tanks to Jean Assolant and Rene Lefevre. I saw Mr. Lotti point to me and then, alternately, Lefevre and Assolant looked back to inspect me. At this point I would have evaporated if I could. The three exchanged communications after which Mr. Lotti wrote me that they had decided to make me a member of the crew. He then brought out a bottle of cognac and poured four drinks into thermos bottle caps and offered a toast, thus initiating me as a member of the crew. Their decision, I now realize, was in effect their concession to me of my chance to live or die with them. And for that I will never stop being grateful.



Cross-section of the Yellow Bird.



Map showing the course taken by the Yellow Bird in flying from Old Orchard, Maine, to Santander, Spain.



I was assigned some duties including reeling out an antenna and setting a wind-driven generator for power when the radio was put to use and returning them to their stationary positions after use. I was briefed by Mr. Lotti and my first solo performance resulted in the loss of a panel which had to be removed from the side of the cabin to permit the generator's blade to catch the wind. The resultant cold air that came in from the opening was another handicap that I imposed on the brave gentlemen.

We experienced both fair and bad weather, and when the plane quivered and lurched and because of tense excitement, I was more than a little frightened. I remember seeing two ships and the Azores, and after passing the islands a violent electrical storm was encountered. At one point the plane fell so fast and far that Mr. Lotti and I clasped hands in expectation of crashing into the sea. The two fliers at the controls brought the plane back to a level position and Mr. Lotti told me that we were less than 100 meters from the water. He also informed me that, many hours back, our course had been changed from Paris to Portugal because of the storms. And, he added, the three compasses on board were in disagreement and calculations were complicated.

After thirty-odd hours and the storms behind us, land was sighted in the distant horizon—thanks to God and three outstanding French fliers! Mr. Lotti again produced the cognac to celebrate. Our hearts were lighter with the prospect of reaching land.

Shortly before sunset on June 14, a successful landing was made on a beach near the small fishing settlement of Comillas, Spain. The plane remained for two nights and one day at the beach where it was refueled for the next leg, to Mimizan, France. At Mimizan we re-fueled again and



*The Yellow Bird.*

flew to a military base at Cazieux and from there, to LeBourget.

When my idea to fly first took form a few days before, I went home and donned a discarded outfit that my elder brother had used when experimental parachute jumping with the U.S. Air Corps. I was influenced by the motion pictures of that era when fliers all wore butterfly trousers, leather boots or puttees, jackets, helmets and goggles. I was so attired when we arrived in Paris and, ironically, the three fliers all wore business suits.

I was also invited to many receptions and was treated very kindly by the French people and the press. I was Mr. Lotti's guest at the Hotel Lotti for four days. I then returned to the U.S. by boat arriving in New York on June 26, 1929, after the thirteen most glorious days of my life.

That I am able to recount that great adventure is testimony to the graciousness and thoughtfulness of those three gallant pioneers of the sky, Assolant, Lefevre and Lotti.



*First-day cover honoring the fiftieth anniversary of the flight of the Yellow Bird.*



*The three Frenchmen allowed the stowaway to be honored at all the celebrations. In his leather jacket, Arthur Schreiber looked more like an aviator than they did.*

# THE PALESTINE POST

INCORPORATING

*The Palestine Bulletin*

Telephone  
Numbers  
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IX. No. 2343.

JERUSALEM, TUESDAY, JANUARY 31, 1933

(Sh'vat 4, 5693 — Shawwal 4, 1351.)

Price: 10 Mils.

## HERR HITLER NEW GERMAN CHANCELLOR

### ACK OF PARLIAMENTARY MAJORITY CAUSES APPOINT- MENT OF NAZI CHIEF

#### The New Cabinet Confirmed

Berlin, Monday.— Following a conference of President von Hindenburg, Dr. Alfred Hugenberg, Adolf Hitler, and Fritz von Papen, Hitler was appointed Chancellor of Germany, von Papen declaring that the formation of a government on the basis of a parliamentary majority was impossible.

It is expected in political circles that Hitler will be given the authority to dissolve the Reichstag and set new elections. The new Cabinet is composed of Herr Frick, Minister of Interior, von Neurath, Minister of Foreign Affairs, Seldte (president of the Stahlhelm), Minister of Labour, and Dr. Hugenberg, Minister of Economics and Agriculture.

All ministerial appointments have been confirmed. Von Papen has been appointed Reichskommissioner of Prussia, and Count Schwerin von Krosigk, Minister of Finance.

Reuter/P.T.A.

## Former German Colonies in Africa

### Herr Lindequist on the Way to Capetown

London, Sunday.— Herr von Lindequist declares that there is no political significance to be attached to his African visit.

Interviewed by Reuter aboard the Watussi he said that he was going to see old friends in old places. "I do not even know," he added, "how long I shall be there. It may be two months but the trip is a private affair."

Rotterdam, Saturday.— Herr Lindequist, the former German Governor of South West Africa, who is the leader of a movement in Germany for the return of the former German Colonies in Africa, is a passenger aboard the Watussi for Capetown.

He proposes to visit South West Africa and Tanganyika. He resolutely declined to interview Reuter's correspondent, who was not even allowed on board the Watussi.

Reuter/P.T.A.

## FIRST TURKISH EXPOSITION

The Turkish Ministry of Economy and Finance is occupied now with the preparation and construction of an exposition in Anzour, in which the

## De Lodier Heads French Cabinet

### LEFT WING RADICAL ACCEPTS PREMIERSHIP

Paris, Monday.— Despite the first report stating that he had reserved his reply, which is the usual procedure in such circumstances, M. de Lodier, left wing Radical, who was Minister of War in the Boncour cabinet, has definitely accepted the French premiership.

M. de Lodier, in a statement to the press, declared that he was quite aware of the difficulties of the moment, but believed that their solution was only a question of determination and energy.

Reuter/P.T.A.

## Lancashire Cotton

### MANCHESTER GUARDIAN ON EXPLOITATION

London, Sunday.— Commenting on the Manchester Chamber of Commerce report, the Manchester Guardian says that the Chamber will only have itself to blame if its word are used to foment Nationalist feeling and to prove that Lancashire is ready for selfish interests to go to the lengths of wrecking the Government's schemes for Indian self-government.

The words of the Chamber's report may be taken to imply that Lancashire is not content with the method of friendly negotiation begun at Ottawa, which bore fruit in preference for Lancashire, but insists that her right to exploit the Indian market is superior to the rights of the Indian Legislature.

Why do not the directors of the Chamber, asks the journal, admit and make the best of the fact that the day has gone when Westminster can dictate what India buys.

Reuter/P.T.A.

### PACIFIST ACQUITTED BY FRENCH COURT

Paris, Saturday.— The French Military Court has acquitted the radical pacifist, M. Gilbeaux, of the charges of having spread anti-French propaganda in other countries, and of having inflicted ill-treatment on French subjects when they were in Russia. M. Gilbeaux, who is an ex-officer, a veteran of the French delegation sent to Russia during the war, has since become a bolshevik. In 1919 he was condemned to death for desertion. Since then, he has lived in exile. He had only recently returned to France, to ask a rehearing of his trial.

B.P.O.

### AUSTRALIAN TENNIS CHAMPIONSHIP

Melbourne, Sunday.— Australian Tennis Championships. Semi-finals— Gledhill beat McGrath 6/4, 6/1 6/1. Crawford and Moon beat Allison and Van Ryn 10/8, 6/3, 6/4. Vines and Gledhill beat Cummings and Hassett 6/2, 6/3, 7/5.

Reuter/P.T.A.

### INTERNATIONAL SOCCER

## THE COMING WASHINGTON MEETING

### STATEMENT BY MR. ROOSE- VELT AND BRITISH AMBASSADOR

#### Preliminary Understanding

New York, Monday.— Mr. Franklin D. Roosevelt and Sir Ronald Lindsay, British Ambassador in Washington, after a conference, issued a joint statement to the effect that they had conversed satisfactorily concerning tentative arrangements for the meeting with British and other representatives in Washington, which they hoped to begin early in March.

Newspapers are of the opinion that Mr. Roosevelt wants to reach a preliminary debt understanding with Britain on the same pattern as the Hoover-MacDonald naval parity agreement.

Reuter/P.T.A.

### RAISING WHOLESALE COMMODITY PRICES

#### U. S. A. and Britain Cooperating

London, Monday (B.O.W.P.)— Sir Robert Horne, a former Chancellor of the Exchequer, in a broadcast speech to the United States last night, said that the British Government had declared its intention to employ all legitimate measures to raise wholesale commodity prices. For, as he could judge, the policy of United States has been directed to the same object. The joint declaration by America and Great Britain that such was their object and that the monetary policy would be designed to that end would of itself start and stimulate the movement in the desired direction.

### FOG FOLLOWS FROST IN ENGLAND

#### Royalty Enjoy Skating

London, Monday (B.O.W.P.)— There was a general thaw throughout Great Britain yesterday, although in some parts it was still possible to skate, and today the frost was succeeded by fog locally.

The Prince of Wales and the Duke of York enjoyed about an hour of skating on Virginia water, Windsor Great Park, on Saturday. They moved freely with hundreds of skaters on the ice which was in an excellent condition. The Prince again watched skating on lake yesterday but did not participate.

### ABYSSINIAN EMPEROR AT ADEN

Aden, Saturday.— A great welcome was accorded to Haile Salassie, Emperor of Abyssinia, on his arrival here on board the British sloop Penzance on a brief private visit.

The Emperor, who will visit

## Removal of Irish Partition Urged

### DE VALERA DISCUSSES ANGLO-IRISH PEACE

Mr. De Valera, interviewed by Reuter, said that the removal of the partition of Ireland was a necessary preliminary to the establishment of true and lasting peace between Ireland and Great Britain. Nevertheless, there would have to be a different temper before proposals were made to the six Northern states.

Reuter/P.T.A.

## Settling the Oil Dispute

### UNDERSTANDING REACHED

Geneva, Monday.— It is reported that M. Benes has reached a basis of understanding with both parties in the Anglo-Persian dispute. It is understood that an agreement has been submitted to the two governments, and if they confirm it, the Council of the League will merely have to give its benediction to the arrangement.

Reuter/P.T.A.

### LADY RAILEY MISSING

London, Monday (B.O.W.P.)— No news has been received of Lady Bailev since early on Saturday. She left San Xavied on the South Coast of Spain, bound for Paris.

### GALSWORTHY NOT BETTER

London, Monday (B.O.W.P.)— Mr. John Galsworthy, the famous novelist, who from some weeks has been seriously ill, was reported to be not quite so well this morning following a restless night.

## Centenary Of Gordon's Birth

### SERVICE IN ST. PAUL'S

London, Saturday.— The base of the statue of General Gordon in Trafalgar Square was decked with flowers to-day on the occasion of the centenary of Gordon's birth.

A special memorial service was held in St. Paul's Cathedral, the congregation including the Duke and Duchess of York, officers and men of the Royal Engineers, Chelsea Pensioners, and several officers and men who served in the relief expedition to Khartoum in 1884-1885.

Reuter/P.T.A.

### GENERAL WHO FOUGHT WITH BIBLE AND SWORD

Men who took part in the relief expedition to Khartoum in 1885, when British troops fought their way into the town only to find that General Gordon had been killed by the Mahdi; after a siege of 317 days, took part in the celebrations of the centenary of Gordon's birth.

They were among the members of the Old Comrades' Association of the Royal Engineers, the corps in which Gordon served for 30

## PROGRESS OF HAIFA LAST YEAR

### CITY'S PROSPERITY UNAFFECTED BY HARD TIMES

#### Chamber of Commerce Report

Haifa, Monday.— The world crisis which reached its peak in 1931, although it showed signs of mitigation in 1932, is still sowing its seed of economic evil, Mr. Nathanson, Chairman of the Jewish Chamber of Commerce of Haifa, declared in opening the annual meeting at the Anglo-Palestine Bank last night. His report contained a review of economic conditions in the world in general and in Palestine in particular. The export trade of most countries is still on the downgrade, said Mr. Nathanson, budgets of various governments still show huge deficits, and the world-wide problem of unemployment remains as yet unsolved. Instability of currency, insecurity of stocks and bonds, inability to pay debts, whether national or international, all these circumstances characterise the condition of the world at large today.

In Palestine, however, the reverse is true. Foreign trade is on the increase, the government treasury shows a large surplus, and unemployment is at a minimum, despite the constant growth of the population caused by the large influx of immigrants during the past year. Foreign capital has also been streaming into the country, a sign of confidence in the economic future of Palestine.

(Continued on page 5.)

in the centenary celebration and in the evening General Sir Bindon Blood, senior colonel commandant of the R.E.'s, broadcast an appreciation of Gordon, whom he knew in the sixties.

Few events created such a sensation in the England of the last century as the death of Gordon. Gordon, the soldier who fought "with a sword in one hand and a Bible in the other" had won a great hold on the affections of the public and the progress of the expedition for his relief had been followed with the deepest interest.

"Chinese" Gordon was one of the most romantic figures in the annals of British military history. He served against the Chinese in the war of 1860-2 and was subsequently made a commander of their forces and a first class mandarin.

Disgusted, however, by their breach of faith in executing captured rebel leaders, he refused the gifts and honours offered him by the Emperor of China.

His great work was the abolition of the slave trade in the Sudan

# THE PALESTINE POST

INCORPORATING

The Palestine Bulletin

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JERUSALEM, WEDNESDAY, MARCH 15, 1933.

(Adar 17, 5693 — Zu (a) 1 Qadeh 18, 1351.)

Price: 10 Mills

## 3.44 Dollars — £

### BUSINESS AS USUAL IN 12 CITIES

#### LONDON MARKET REOPENS

#### TREASURY SELLING SHORT TERM ISSUES

Washington, Monday.— President Roosevelt has explained that the Federal Reserve member banks will be licensed to open today, the Clearing House member banks to-morrow and the banks of the smaller communities on Wednesday.

A progressive plan has been adopted to afford time for the necessary shipments of new currency.

The twelve cities that have been permitted to resume banking operations on Monday are Boston, New York, Philadelphia, Cleveland, Richmond, Atlanta, Chicago, St. Louis, Kansas City, Minneapolis, Dallas, and San Francisco.

In the meantime Mr. Woodin has announced that the Treasury would sell short term issues (totaling 800 million dollars) of Treasury certificates on March 15, to meet the maturing indebtedness on certificates totalling 695 million dollars and raise about 59 million dollars to meet public debt payments. The issues will bear four and four a half per cent interest respectively. Reuter/P.T.A.

London, Monday (B. O. W. P.)— On the London Exchange, dealings were restored in dollars this afternoon, and the New York cable rate was quoted at 3.44 which compares favourably with the rate of 3.44 3/4 at the close of Friday, March 3, the last occasion on which dealings took place. Business began at the same time in other centres, at an hour corresponding with the opening of the 52 United States banks authorised to begin business today.

The London Stock Markets generally closed on the dull side. Internationals were weaker, and Kaafir shares improved. War Loan S 1/2 per cent closed at 99.

#### 19 YEAR OLD AIRMAN FOUND

#### 160 MILES FROM CAPE TOWN

London, Monday (B. O. W. P.)— Victor Smith, the 19 year old South African airman, has been found in the Vanrhynsdorp district only 160 miles from Capetown. He left Walvis Bay, 800 miles from Capetown, yesterday evening with a fair chance of lowering Amy Johnson's record of 4 days and 7 hours for the England-Cape flight. He encountered fog, however, and ran short of petrol, being forced to land in the dark. When he failed to arrive in Capetown, several planes set out to search for him.

#### Rates of Exchange

As will be seen from the quotations below, the dollar was given on Monday for the first time since March 3, on exchange notices. The British Official Wireless Press quoted 3.39 per pound sterling; another message says the New York cable rate was quoted at 3.44, comparing favourably with the rate of 3.44 3/4 which was the quotation at the close of Friday, March 3, the last day on which dealings took place.

The Anglo-Palestine Bank quoted the New York rate as fluctuating between 3.40 and 3.44.

R. O. W. P.	A. P. R.
Paris	86 7/8 87 1/4
New York	3.39 3.40 - 3.44
Zurich	— 17.75
Trieste	— .67 1/8
Brussels	24.45 24.50
Prague	— 115
Berlin	— 14.4
Montreal	4.15 1/2 —
Geneva	17.65 1/2 —

A Reuter cable from Berlin states that Reichsbank shares have dropped on rumours that the German Government intends to strengthen the state control of and even to nationalise the bank.

Doctor Luther's early resignation is expected in financial circles.

#### California Shocks Now Number 35

#### PNEUMONIA AMONG REFUGEES

New York, Monday.— Three shocks in California early yesterday morning brought the total number of shocks to thirty-five.

Twenty-nine cities in South California are reported to have been seriously damaged to the extent of between thirty and fifty million dollars. The inhabitants of the affected area spent a second sleepless night in the chilly open air huddled around camp fires. Many of them are developing pneumonia. Reuter/P.T.A.

#### NEW AMERICAN AMBASSADORS

#### Mr. Jesse Stratts To France

London, Monday (B. O. W. P.)— The retiring United States Ambassador in London, Mr. Andrew Mellon, sails for home in the s.s. Leviathan on Friday.

President Roosevelt today sent to the Senate the nominations of Mr. Bingham as Ambassador to London, Mr. Jesse Stratts as Ambassador to France and Mr. Joseph Daniels as Ambassador to Mexico.

### The Oil Pipe Line

#### WORK ON PALESTINE SECTION

Work on the Palestine section of the Iraq Petroleum Company pipe line from Iraq will commence in May, it is understood.

The continuation of the line from Trans-Jordan will cross a good part of the Plain of Jezreel on its way to Haifa.

#### ANOTHER PIPE LINE

Baghdad, Saturday.—It is learned from reliable sources that the British Oil Development Company intends to lay a new pipe-line in its zone of concession west of the river Tigris, ending in Lattakiah, in Syria, on the Mediterranean.

B.P.O.

#### NEW GOVERNMENT APPOINTMENTS

It is officially notified for general information that the following appointments to the Public Service of Palestine have been made by the Secretary of State.—

Mr. F. J. Salmon, Director of Land Registration and Survey, Cyprus, to be Director of Surveys.

Mr. T. Dave, O. B. E., Director of Agriculture, Cyprus, to be Director of Agriculture and Forests.

Mr. C. E. de B. Biden, Deputy Auditor, Gold Coast, to be Auditor.

The official announcement of these appointments was foreshadowed in the Palestine Post on March 12.

#### LAND TAX LAW IN TRANS-JORDAN

Amman, Monday.— A land tax law, repealing the old Turkish law and consolidating the tithe, the road, and the house and land taxes, has been passed by the Legislative Council, approved by the Emir, and will be promulgated on April 1.

The new law is said to be an improvement over the old and will make for a more just incidence of taxation.

The present session of the Legislative Council has been prolonged until March 30.

#### Constable Convicted on Assault Charge

Police Constable Lodge, convicted yesterday on the charge of assaulting Abraham Betromovitch, a taxi driver, on the night of February 13, was sentenced by Mr. P. E. F. Cressall, in the Chief Magistrates' Court to pay a fine of L. P. 5 or serve a month's imprisonment.

Mr. Cressall, in delivering judgment, said that "The complainant's story and that of his witnesses must be believed. ... The accused could not be said to have acted reasonably in the circumstances."

Further details of the case will be found on Page 4, in the Law Courts section.

#### ARAB CONGRESS POSTPONED

The Falastin reports that the Arab Congress scheduled to be held in Baghdad will be postponed until the fall, because of lack of time for preparations.

## JEWES FLEE NAZIS' REIGN OF TERROR

### LONDON HEARS OF APPALLING PERSECUTIONS AND ANTI-JEWISH MEASURES

#### MAX REINHARDT FORCED TO FLEE

Berlin, Tuesday.— London newspapers describing the appalling anti-Semitic Nazi reign of terror, declare that the bodies of Jews are daily recovered from the Spree, the Berlin canal.

Nazis in Koeln have ordered the immediate suspension of Jewish slaughter houses, confiscating all ritual appurtenances and driving Jewish butchers from the market.

Jacob Leshchinsky, who was arrested on Saturday, was released today and ordered to leave the country by Thursday.

Political police raided the Jewish Telegraphic Agency office here, finding nothing of an incriminating nature in an hour and a half search. Normal work has been resumed by the news agency.

Max Reinhardt, the famous theatrical producer, it is reported, has fled to Vienna. P.T.A.

#### Appeal to Polish Government

Warsaw, Tuesday.— 2,000 Polish Jews living in Saxony have requested the Polish Government to grant them passports, to enable them to leave Germany.

More than a hundred Leipzig Jews have already crossed the German border to enter Poland. So far, more than five hundred Polish Jewish families have re-entered their native country.

#### Republican Flag Definitely Discarded

Berlin, Monday.— The Republican black, red and gold flag has been discarded. The old Imperial black, white and red has been restored as national colours by a Presidential decree. This was announced by Herr Hitler by broadcast. The Swastika flag shares full equality with the Imperial flag and will be flown simultaneously on public buildings.

Herr Hitler described the flag order as "symbolic of the marriage of tradition and the young national revolution." He was commanded all public buildings in Germany to fly both flags for three days.

The Imperial Prussian flags were flying in Berlin on Sunday as a sign of mourning for Germany's war dead, memorial services for whom were held throughout Germany. President Hindenburg in the uniform of a Field-Marshal with Herr Hitler, and other Ministers took the salute of the Reichswehr, Steel Helmets and Nazi Storm Troops after the memorial service in the Opera House of Berlin.

#### Nazi Chancellor Against Terrorism

Herr Hitler again has sternly

from terrorism. He says that the Nazi victory is so overwhelming that they "cannot stoop to take petty revenge." It was their task to restore a feeling of absolute security in the interests of the people, and especially for business. "Only when our enemies commit acts of violence will you be commissioned to smash resistance ruthlessly." And "Unknowns" Shoot Down Solicitor

Herr Kids Spiegel, a well known solicitor, who acted for the German Socialist party in countless political lawsuits was shot dead at his home at 2 a.m. on Sunday, by what his police describe as "unknown" assailants.

#### French Alarmed by Nazi Invasion Of Demilitarised Zone

London, Monday.— The Nazis' penetration into the demilitarised zone, which alarmed France, has been extended by the occupation of Speyer and Cologne when Nazi troops have taken possession of the Rathaus. The chief burgo-master, Herr Adenauer, has been suspended by the Nazi Herr Rise. Reuter/P.T.A.

## 35 EXECUTIONS IN MOSCOW

#### SHOT FOR ALLEGED WRECKAGE

Moscow, Monday.— Thirty-five persons described as "descendants of the bourgeois and land-owner classes" have been shot, according to an announcement made by the O. G. P. U. They were sentenced on charges of counter-revolutionary activity and wreckage in connection with Soviet farms in the Ukraine, North Caucasus and White Russia.

Twenty-two others were sentenced to ten years' imprisonment, and eighteen to eight years respectively. Reuter/P.T.A.

#### JAPAN TO ANNEX MANDATE ISLANDS

Tokyo, Monday.— Following the decision of the Cabinet to withdraw from the League of Nations, it was also decided to annex the Caroline Islands, which are under Japanese mandate.

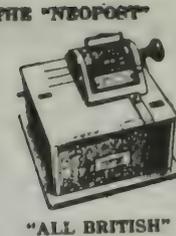
This decision has been submitted to the Emperor for approval. R.P.O.

#### CRICKET

#### M. C. C. v. South Australia

Adelaide, Monday.— Lunch score: M. C. C. second innings 96 for 3. Tea Score: M. C. C. 208 for three wickets.

Close of play: M. C. C. 371/8. Leyland 152 not



# THE PALESTINE POST

Vol. IX. No. 2565. JERUSALEM, SUNDAY, OCTOBER 29, 1933.

(Hahvan 9, 5694 — Ragha'b 11, 1352.)

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## ROYAL PLOT IN AUSTRIA

### SENSATIONAL DISCOVERY IN RAID ON PRINCES' CASTLE

Vienna, Saturday.— A sensational discovery, which is alleged to connect German princes with the recent attempt on the life of Herr Dollfuss, the Chancellor, was made this afternoon in a raid on the Castle of Princes Rainer and Ernst of Sachsen-Coburg-Gotha, at Schlading, Styria, and the residence of Dr. Guenther, the stepfather of Herr Dollfuss. The assailant is stated to be Rudolf Dertil.

A letter has been found from Rudolf Dertil's brother Kurt begging for financial support, the purpose of which is not yet clear.

Kurt Dertil has been arrested. Two distant relatives of Hitler's are among others arrested on the charge of alleged connivance.

Reuter/PTA.

## FRENCH CABINET FORMED

Paris, Friday.— The Cabinet has been composed as follows:— Premier and Minister of Marine, M. Sarraut.

- Foreign Affairs, M. Paul Boncour.
- Interior, M. Chautemps.
- War, M. Daladier.
- Finance, M. Bonnet.
- Budget, M. Abel Gardey.
- Agriculture, M. Queuille.
- Commerce, M. Laurent-Eynac.
- Public Works, M. Paganon.
- Labour, M. Frot.
- Education, M. De Monzie.
- Colonies, M. Pietri.
- Air, M. Pierre Cot.
- Justice, M. Dalamier.
- Merchant Marine, M. Jacques Stern.
- Health, M. Lisbonne.

The Cabinet is mainly Radical with slight extensions to either wing.

Reuter.

## KING'S CHRISTMAS BROADCAST

London, Saturday.— His Majesty the King will broadcast a Christmas message again this year.

Reuter P.T.A.

## NAZIS CHARGE BRITISH JOURNALIST

### "DAILY EXPRESS" CORRESPONDENT TO BE TRIED FOR TREASON

London, Friday. (BOWP.) — The British Consul-General in Munich, Mr. Gauer, who since Tuesday has been denied access, to Mr. Noel Panter, the Munich Correspondent of the "Daily Telegraph," was to-day permitted to visit him at Munich Police Headquarters where he has been held under "protective custody."

Panter is to be charged at Leipzig under Article 92 of the penal code with high treason and espionage the penalty for which is death or penal servitude for life. It is assumed that Panter's arrest is in connection with his descriptive report reproduced in last Monday's "Daily Telegraph" of the parade of storm troops which Chancellor Hitler addressed at Kelheim on Sunday. The German journalist Herr Ackermann has been arrested on a similar charge.

Article 92 of the criminal code provides for punishment by penal servitude for not less than two years of (Continued on page 4, col. 1.)

## ALARM AT LORD RATENDONE'S HOME

London, Friday. The police are investigating a mysterious occurrence at the house in Victoria Square of Viscount Ratendone, the Viceroy's heir, who it is understood will be leaving for India on Monday.

Lord Ratendone's neighbour, Miss Dorota Flattau, the novelist, was giving a party. She went to her study, heard a noise outside the window, and on investigating saw a man, whom she describes as an "Indian" crouching on a flat roof outside Lord Ratendone's bathroom with an eighteen inch curved knife in his hand. She challenged him and he threatened her, whereupon she threw a flower-pot at him and called the police.

A thorough search was made and the knife was found; also some lead piping which the intruder threw at Miss Flattau. Lord Ratendone was not at home at the time.

The police state that "there is no question of any attempt on Lord Ratendone."

After exhaustive inquiries the police no longer entertain the theory of an Indian or coloured man being concerned in the alarm raised at Victoria Square.

# ARAB DEMONSTRATIONS CAUSE MANY FATALITIES

## Violence And Bloodshed In Jaffa, Haifa, Nablus

### DEATH TOLL MAY MOUNT TO FIFTEEN

For about a fortnight the seed of sedition was recklessly sown by the Arab leadership in this country and on Friday the crop of violence and bloodshed was reaped in Jaffa.

Friday's official death toll for Jaffa is one policeman and ten rioters. The number of seriously injured is two policemen and twenty rioters.

These figures are not claimed to be complete, and if to Friday's fatalities and grave injuries in Jaffa are added the gravely and dangerously wounded in Haifa and Nablus, in the former both Friday and yesterday, in the latter on Friday only, the number of killed may well mount to fifteen, with the fate of the injured still in the lap of the gods.

Of the police, at least one other was known to have succumbed in Jaffa on Friday, and the Haifa communique tells of a constable dangerously stabbed yesterday.

A fully authenticated account of what happened in Jaffa may not be had for some time. The police authorities have been far too preoccupied with the situation to take time to prepare a comprehensive report. But what happened in Jaffa had its repercussion elsewhere and, fortified by exaggerations of fatalities which are serious enough without them, the mobs in other places created situations which only the prompt action of the police prevented from becoming as critical as was that at Jaffa.

There have been attacks on police stations at Nablus and Haifa, and attacks on the railway station and trains at Haifa. The attacks have been repulsed without loss of life and limb, and no serious trouble is reported from other centres.

In Jaffa it was expected that what happened. The officer's statement which "The Palestine Post" late on Friday afternoon printed in an extra edition, and which appears in this issue, gives the report which we are able to supplement from eye-witnesses' accounts.

A crowd began collecting in and near the Great Mosque in the neighbourhood of the Government Offices at an early hour. By eleven o'clock the mob numbered several thousand. Foot and mounted police were on duty in considerable numbers, with the military in reserve. Access to Government Offices was blocked by barbed wire. The arrival from Jerusalem of a number of women to join in the demonstration caused a disorderly demonstration among the crowd. Police were sent to disperse it, and one constable (No. 870), either was dragged from his horse, or the animal tripped and the rider was thrown. The constable was set upon by the crowd and severely beaten. At this point the first baton charge was made.

At mid-day, it is understood, Mr. Pollock, the Assistant District Commissioner, accompanied by the District Officer, Azmi Eff. Nashed, called at the meeting place of the Arab Executive Com-

mittee and delivered what was meant to be a final warning, that if the crowd did not disperse quietly, force would be used to disperse them. A large number of the members of the Committee were in conference, but the warning evidently fell on deaf ears, as did the High Commissioner's reminder last Wednesday of "their responsibility as leaders if they did not take all possible measures to stop action which might lead to conflict with the police."

It is believed that following Mr. Pollock's warning, counsel among the Committee became divided.

Whereas the Jaffa people were inclined to do what they could to call off, or at least limit, the demonstration, the Jerusalem agitators insisted on the original plan being carried out.

At 12.30 the crowd poured out of the Mosque, Arab Executive members, the committee of the youth associations and the boatmen, some carrying their oars, in the lead. The crowd formed into what was intended to be two processions — one by way of Salahi Road and Suq el Der to King George's Boulevard, the other through Manshieh. The crowds were ordered to disperse. The mob replied by hurling stones and by (Continued on page 5.)

## OFFICIAL STATEMENTS

The first official statement was issued on Friday evening just before sundown as follows:

The Arab Executive Committee announced their intention of holding on Friday, October 27, a political demonstration in Jaffa, similar to that which was disallowed in Jerusalem on October 13. The High Commissioner received the President and members of the Arab Executive on October 25 and informed them that no political procession or demonstration would be allowed in Jaffa; but that members of the Executive would be permitted to proceed to the District Offices and there hand a written protest or manifesto to the District Commissioner for transmission to His Excellency.

In spite, however, of the High Commissioner's prohibition a procession was formed today at 12.30 p.m. in the neighbourhood of the Government Offices, Jaffa, which moved towards King George Avenue. The procession was ordered to disperse but disobeyed the injunction and assaulted the Police. The Police were compelled to make baton charges, to disperse the mob, who, however, reformed and again attacked the Police. Shots were fired from the street at the Police, who were compelled in self-protection, to fire a few rounds under control.

By 2 p.m. the rioters had been dispersed by the Police and quiet restored in Jaffa.

All reports show that the Police throughout acted with the greatest control and forbearance.

The Military were not called upon to intervene, as the Police had the situation in hand.

One member of the Police and 3 rioters were killed, and 7 other rioters were reported to be killed.

Two of the Police suffered serious injuries.

The estimated number of rioters seriously wounded is 20. The injured are receiving medical attention.

A large number of arrests have been made.

Complete quiet prevailed throughout Palestine, with the exception of Jaffa.

We understand that curfew has been declared in the Jaffa-Tel Aviv district from 6 p.m. to 5 a.m.

The second communique was issued at noon yesterday as follows:

At about 6 p.m. Friday night a riotous crowd gathered at Nablus (Continued on page 4, col. 4.)

## PALESTINE POST EXTRA

### ORTHODOX JEWS' PROTEST

A delegation of Orthodox Jews who grouped themselves at the door of the pressroom in the Hassolel Building last Friday afternoon and protested against work being done on Sabbath eve, contributed to the difficulties of the Palestine Post in issuing the Government bulletin regarding the situation in Jaffa. They were dispersed by police whom it was necessary to summon to allow the bulletin to be printed.

The cries of the protestors which became uncontrolled as they asked that the publishers should "Have pity on Jerusalem" attracted crowds of passers by to the scene. The necessity for issuing the bulletin in

was explained to the delegation who would not desist from the demonstration.

The Bulletin, it is believed, had a quieting effect on the population of this city which had received no other reliable news.

We appreciate the comments received, of which the following is one.

Jerusalem, Oct. 27, 1933.

Dear Editor,  
Congratulations and appreciation for your prompt issue of the Extra on Friday and thereby relieving an anxious public regarding the

## POLISH PRESIDENT AND PALESTINE

Warsaw, Saturday.— President Moseicki received Deputy Gruenbaum today and discussed with him the Palestine question, prior to his departure for Palestine as member of the Jewish Agency.

## NO ADVANCE OR NO RETREAT IN NAZI TREATMENT OF JEWS

Berlin, Saturday.— Herr Goebbels, addressing a meeting at Dresden last night, declared that there

## FEATURED IN LONDON NEWS

London, Saturday.— The reports of unrest in Palestine were most prominently featured in the morning and afternoon issues of the entire London Press, without comment.

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LEAVING HAIFA OCT. 29, 3 p. m.  
MAIL POSTED TUESDAY  
REACHES DESTINATION IN  
EUROPE SATURDAY.

# Nazis Apply Nuremberg Laws Against the Jews in Germany

## Wave of Protest Spreads "NON-ARYANS" LOSE MUNICIPAL RIGHTS

(From Palestine Telegraphic Agency)

BERLIN, October 25. — Jews in Germany may no longer participate actively or passively in municipal elections, although they must continue to pay municipal taxes, it was announced today. The decision was taken by the authorities on the basis of the Nuremberg laws.

The announcement explained that since the Jews are no longer citizens of the Reich, they are automatically deprived of their municipal citizenships rights.

### JEWISH BLOOD PERMISSIBLE

BERLIN. — An Aryan need fear no risk of "racial defilement" if he accepts a transfusion of blood from a Jew.

Professor Loeffler, of the Radical Political Department of the Nazi Party, declares there is no foundation for the belief that such a transfusion would affect the Aryan's "purity of race."

He remarks that persons guilty of spreading such an idea as that Jewish blood is not permissible for transfusions may cause damage to the health of the people since it might result in unnecessary restrictions at a moment when quick action was essential.

### "Jews Will Never Forget Nuremberg"

(From Palestine Telegraphic Agency)

LONDON, Sunday — "Whatever else the Jews may forget, they'll never forget the 'Ghetto' laws of Nuremberg and their authors," Mr. Leonard G. Montefiore, president of the Anglo-Jewish Association, said last night in an address at a meeting here of the Jewish Board of Guardians.

The speaker defended Italy against the charge that anti-Semitism flourishes in that country. He asserted that the movement is non-existent there.

### LOCAL PROTEST AGAINST "GHETTO" LAWS

A conference of Jewish youth in Palestine to protest against enactment of the Nuremberg laws and against the persecution of the Jews in Germany will be called, according to a decision taken at a meeting of representatives of all sections of the Jewish youth at the Jerusalem club-house of the Hebrew Students' federation on Wednesday night.

The representative of the German boycott committee proposed that besides the protest conference the Palestinian youth should work towards strengthening the boycott without going into the question of the "transfer."

His motion was carried with only two negative votes, one from the representatives of the Y.W.H.A. and the other from Retar. The latter representatives left the meet-

**SYRIAN ANXIETY OVER INTERNATIONAL SITUATION**  
(From Our Own Correspondent)

DAMASCUS, Oct. 26. — The panic that arose out of the unstable international political situation has subsided and the price of foodstuffs has returned to normal.

**18,000 PERSONS ATTEND HYDE PARK DEMONSTRATION**  
(From Palestine Telegraphic Agency)

LONDON, Sunday. — A huge anti-Nazi demonstration was held here today in Hyde Park. It is estimated that about 18,000 persons attended.

The crowd adopted a resolution condemning the persecutions of the Jews in Germany and Reichsfuehrer Adolf Hitler, and in addition a resolution supporting the boycott of products imported from Germany.

### GERMANY VOICES NEED FOR COLONIAL EMPIRE

(From a Special Correspondent)

BERLIN, October 26. — The efforts of the Third Reich to regain Germany's former colonies were again brought to the fore today at the opening of the colonial exhibition at Hanover.

Hitler's slogan "We Need Colonies Like Any Other Country" was the motif of the exhibition and was hung in large letters on all the walls. Dr. Gessner, the President of the Chamber of Commerce, opened the exhibition and stated that Germany suffers from over-population and needs colonies which would supply her with raw materials.

### FORMER GERMAN COLONIES UNDER BRITISH AEGIS

(From Our Own Correspondent)

LONDON, October 22. — Correspondence which took place between Lord Apsley, M.P., and the Secretary of State for the Colonies, will be read with interest in Palestine. On October 5 Lord Apsley wrote to Mr. Malcolm MacDonald as follows:

"I notice the enclosed News Agency message in the paper with regard to Germany's Former Colonies.

"You will see that General Ritter von Epp, the speaker at Dusseldorf, seemed to anticipate that the colonial issue would be re-opened either by Great Britain or Germany. May I ask whether there is any likelihood of this, or whether the British Government still maintain the attitude that there is no possibility of the retrocession of German Colonies which are held by Great Britain?"

### Surrender Not Contemplated

The Secretary of State replied as follows this week:

"Thank you for sending me the press cutting on the question of the desire of Germany to reopen the Colonial question.

"It has been repeatedly stated in Parliament that His Majesty's Government have never contemplated the surrender of the mandates for the former German colonies which are now under British administration; and as recently as the 9th April the then Prime Minister said, in a reply to a question in the House of Commons, that he had no reason to suppose that the German Government is under any misappre-

### LONDON OPINION DISCOUNTS ARAB ALLEGATIONS

#### Arms Believed to be Destined for Ethiopia

Following the seizure in Palestine of a consignment of arms concealed in a ship carrying cement, the leaders of the Arab Party in Palestine are accusing the Jews in Palestine of secretly arming against the Arabs, the Morning Post's Diplomatic Correspondent wrote on Oct. 23.

In London this allegation is not taken seriously, the Correspondent added. There is no evidence that the arms in question were intended for use in Palestine and it is thought quite possible that their eventual destination was Abyssinia.

The British authorities are making a thorough investigation into the matter and the High Commissioner has given the Arab leaders complete assurances as to the impossibility of any such plot as they allege materialising.

### Anniversary of Bible Translation

The 1500th anniversary of the translation of the Bible into Armenian was celebrated this weekend in Jerusalem.

The three day festival took place at the Armenian Patriarchate of St. James and culminated with a celebration in the hall of the Theological Seminary at which were present His Beatitude the Armenian Patriarch, the Bishops and vartabeds of the community; the Vicar of the Armenian Catholic Patriarch; Archdeacon Stewart, representing the Anglican Bishop; Mr. Shiraganian, representing the British and Foreign Bible Society; and notables of the Armenian lay community.

In his concluding address, the Patriarch reviewed the celebrations which had taken place throughout the world in the Jubilee year, particularly mentioning his gratification with the celebration in London arranged at the request of His Grace the Archbishop of Canterbury and addressed by Bishop Graham Browne of Jerusalem. His Beatitude also commented on the fine unanimity with which Armenian Catholics and Protestant Armenians united to honour the translation made so many centuries ago.

The programme of the Jerusalem festival included addresses by Mr. Shahan Berberian and the Rev. Diran vartabed Uersoyan on the translation of the Bible; a pageant

# Fascist Anniversary to be Marked by Huge Offensive

## Ethiopian Commanders Warned

### NEWS SUPPLY CUT OFF FROM GORAHAI

(Center/P.T.A.)

ADDIS ABABA, Sunday. — To mark the thirteenth anniversary of the Fascist march on Rome, which occurs tomorrow, the Italians are preparing a great offensive along the Aksum-Adowa-Adigrat line.

The news of tomorrow's advance was communicated by the Emperor to Ras Seyoum, commander of the troops in the Tigre section.

Orders have also been issued to the Ethiopian commanders on all fronts warning of a general Italian offensive which may be launched tomorrow.

From Harar comes a message that it is believed that the Italians have attacked Gorahai, the nerve centre of the Ogaden district. This is in line of the approach of the Italian troops in the Webbe Shibeli offensive. It is also thought that the wireless station in that town has been bombed and destroyed.

Authorities in Addis Ababa are considerably perturbed over the absence of news from Gorahai. The station usually wireless twice a day and for the past twenty-four hours there has been no message.

### CO-ORDINATION PLAN FOR BRITISH MINERS

LONDON, October 25. — As a result of the Government's intervention with the owners, Captain Crookshank, the Secretary of Mines, announced last night to the Executive Committee of the Mine Workers' Federation that he expects to receive next Thursday a definite undertaking that selling organisations will be established in all coalfields with central coordination before next July.

Capt. Crookshank asked the Executive to consider this undertaking very carefully as signifying a substantial and permanent contribution to the structure of the industry as well as to the well-being of work-people in the industry.

Selling organisations, he said, were something practical and held out prospect of benefits to the mine workers more tangible than the arbitration tribunal, which by itself, would bring them nothing of value.

The Executive privately considered Capt. Crookshank's statement and at midnight issued a reply stating that they regretted the attitude of the Government in declining the miners' offer to submit their claims to an arbitration court and adding that they will therefore proceed with the ballot on the question of a strike as originally suggested.

A further meeting of the Executive was held this morning to consider what other steps should be taken before putting the ballot into operation.

### The Miners' Grievances

Following a meeting of the Miners' Federation Executive this morning it was announced that the strike ballot will be taken on November 11, 12 and 13, that is, just before the General Election.

The Executive statement says that they regret no attempt has been made to meet the miners' demands for an increase in wages. They welcome the suggestion for a selling organisation but feel that this alone offers no solution to the problem as it will only succeed in increasing the production costs and thus prevent the owners from making advances in wages. In conclu-

### Last Minute News

The British Government has announced that the sanctions prohibiting loans and credits to Italy will be enforced from Tuesday, October 29. The export of arms and certain raw materials will be prohibited from the same day.

The French Government will not enforce sanctions before the meeting of the Sanctions Committee in Geneva on October 31. French newspapers believe that the early enforcement of sanctions by Great Britain will have a discouraging effect on the peace efforts which are at present being undertaken by M. Laval.

The U. S. State Department has replied to the invitation of the League to join the States applying sanctions against Italy. The U.S. Government, it is stated, has already applied an arms em-

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**Dr. Weizmann's  
 Statement**  
 LEADER, PAGE FOUR

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JERUSALEM  
 THURSDAY, NOVEMBER 28, 1938  
 VOL XII No. 3202  
 PRICE: TEN MILLS

**Russia to Elect Her First  
 Democratic Parliament**

**New Constitution Adopted**  
 13,721 Amendments to Original Draft

(Reuter)  
 MOSCOW, Wednesday. — The adoption today by the All-Union Congress of Soviets of the new Constitution of Russia is the prelude to the election of the first democratic Parliament since the Bolshevik Revolution.  
 At an extraordinary session held at the Kremlin the Congress signed its own death-warrant by

**BULLETIN**  
 The death sentence of Herr Sticking and of two Russians, MM. Loosenko and Kovalenko, have been commuted to that of ten years' imprisonment each. In the case of the six other Russians accused of "criminal wrecking and diversionist activities of counter-revolutionary groups" the death sentences will be carried out.

abdiquating power to a Parliament of two Chambers.

As a result of the discussions of the past few months, attended by 25,000,000 people, the Central Executive Committee made 13,721 amendments to the original draft, affecting every chapter and article.

The grant of full civil rights to all Soviet citizens under this new Constitution was made on June 12 last when the Presidium of the C.E.C. approved of the text now adopted.

The Supreme Legislature was designed to consist of two Chambers — the Soviet of United Republics and the Soviet of Nationalities. The former was to have one representative for every 300,000 population, and the latter 10 representatives from every Federal Republic, five from each Autonomous Republic, and two from each Autonomous Province.

The Legislature was to be elected for four years, and elections, by secret ballot.

**Three Germans Arrested**

A Berlin message from Moscow says that three more Germans have been arrested by the Soviet authorities.

They are Herr Friedrich Boeshers, Herr Reinhold Schindler, an engineer, and Herr Herman Skammer.

The German Embassy is trying to obtain further information in regard to these arrests which took place on Saturday.

When the German-Japanese agreement to coordinate action against the activities of the Communist International was read to assembled diplomats in Berlin today, it was noteworthy that the Soviet Ambassador was absent.

The absence of an invitation had aroused the belief that the announcement would be much more grave than it actually turned out to be.

A categorical denial is given in British quarters (says BOWP) to a statement that the German Am-

**Reich - Japanese  
 Military Alliance**

ANNOUNCED IN BERLIN

(Reuter)  
 LONDON, Wednesday. — British circles suspect that the agreement between Japan and Germany, which has been announced in Berlin, goes farther than the published terms.

It may indeed resemble an iceberg — reaching further below the surface than above. Well-informed quarters, however, have no news confirming reports that the two countries have agreed to a defensive military alliance. Such a step, if true, would naturally weaken the position of Great Britain in the Far East.

There is readiness to credit reports of a barter agreement under which German arms would be exchanged for Japanese raw materials.

Taking the published terms alone, it is felt that the agreement does not alter the situation, and it is regarded as an announcement, made for political reasons, of an old-standing affinity between the contracting parties.

Nevertheless, the agreement is not liked by Great Britain insofar as it represents a further accretion to the system of a bloc representing opposing ideologies, and any such alignment runs counter to British policy, as has been frequently made clear by Mr. Eden and Mr. Baldwin.

A message from Rome states that the Italian Government is not affected by the German-Japanese agreement and that no accord exists between Rome and Tokyo although there is an identity of views.

The Acting-Secretary of State in the United States, Mr. Walton Moore, stated yesterday that the United States is only academically interested in the German-Japanese pact.

**Spain Rejects Plan  
 For a Neutral Zone**

TO BOMB FASCISTS

According to a Lisbon message, the Spanish Government has refused to cooperate in the establishment of a neutral zone in Madrid.

The Government radio station reports that Senor Del Vayo, the Foreign Minister, declared that the suggestion of the International Red Cross to this effect would mean that the Government agreed to the bombardment of the remaining districts of the capital in

**Dr. WEIZMANN SPEAKS  
 For the JEWISH PEOPLE**

**DR. WEIZMANN'S ADDRESS**

*The Jewish problem was a two-fold problem: it was one that could be expressed in the word "homelessness" and also one of considerable world importance.*

*There are about 6,000,000 Jews in Central, Eastern, and South-Eastern Europe condemned to be penned up in places where they are not wanted.*

*Here is a people which is a minority everywhere, a majority nowhere.*

*Uganda was refused as a Jewish home because "it was never Palestine, it would never be Palestine."*

*The Jews have conferred, indirectly, considerable benefits on the Arab population.*

**TESTIFIES BEFORE THE  
 ROYAL COMMISSION**

**"Gov't Should Introduce  
 Dynamic Development"**

(From a Staff Correspondent)

A vivid and profoundly moving account of the world Jewish tragedy of "homelessness" and the moral background and spiritual forces of the Zionist Movement was given to the Royal Commission yesterday morning by Dr. Chaim Weizmann, President of the Jewish Agency and World Zionist Organization.

From 10.30 until after 1 o'clock, Lord Peel and his colleagues listened to Dr. Weizmann's introduction of the Jewish case, which will be later amplified by statistical data and other material submitted by the Jewish experts.

Dr. Weizmann was accompanied by Mr. Moshe Shertok, head of the Political Department of the Jewish Agency Executive, and Mr. Leonard Stein, the Agency's honorary adviser. Visitors included Mr. David Ben Gurion, Dr. Vera Weizmann, Mr. Isaac Ben-Zvi, Mr. Nevill Barbour, Mr. N. Kirschner (of South Africa), and Dr. B. Joseph. Mr. D. G. Harris and Mr. L. Andrews, on liaison duty with the Royal Commission, also attended.

**Composition of Jewish Agency**  
 At the request of Lord Peel, the witness described the composition and functions of the Jewish Agency, its constituent bodies, and the method of their election.

Dr. Weizmann then proceeded to give what he called "a bird's-eye view" of the Jewish position and of Zionism. It was a problem, he said, which could best be expressed in the word "homelessness." Individual Jews and individual groups of Jews might have a home and be comfortably placed, but drawing the geographical line across Europe, in the eastern section one found the Jewish populations in a political and economic state which was "something neither life nor death."

**No Emigration**

The means of migration westwards, mostly to America, had been closed. Only recently Colonel Josef Beck, Polish Foreign Minister, had said in Geneva that there were a million Jews too many (out of 3,000,000) in Poland. Where could they go? Was there a place in the world which could rapidly absorb a million people?

The witness narrated some of the causes which were ousting Jews from economic life in Poland — principally the migration of poor Polish peasants into the towns.

A similar position existed in other "Succession States," territories formerly part of the old Russian Empire, as well as in Central and Eastern Europe.

"It is no exaggeration on my part to say," declared the Zionist leader, "that there are about 6,000,000 Jews in this part of the

**"A Certificate for Palestine  
 Is a Certificate for Freedom"**

PRESS COMMUNIQUE NO. 13.

Wednesday, November 25.

The Royal Commission sat in public session from 10.30 a.m. to 1 p.m. and heard the evidence of Dr. Chaim Weizmann.

Dr. Weizmann stated that he is the President of the Jewish Agency for Palestine and the President of the Zionist Organization. The Zionist Organization is the Agency referred to in paragraph 4 of the Mandate. Later, in 1923, the Jewish Agency was formed. The Council of the Jewish Agency consists of 50 Zionists and 50 of others who are not Zionists but are interested in the upbuilding of Palestine. The Zionist members are elected by the Zionist Congress and the non-Zionist members are appointed by their respective groups in various countries. The Council of the Jewish Agency has an Administrative Committee, composed also of 50 Zionists and 50 non-Zionists and the Administrative Committee has an Executive Committee in Palestine composed of similar proportions which conducts the current business.

In outlining the background of the Zionist movement Dr. Weizmann stated that the Jewish problem was two-fold. The first one is the homelessness of the Jewish people. Although it may be said that there are individual Jews with homes and many comfortable homes in countries in Western Europe, East of the Rhine, in Poland, Germany, Austria, Rumania, Lithuania and Latvia, there are about 6,000,000 Jews who are condemned to be penned up in places where they cannot live and where they are not wanted.

**The Jews and Palestine**

The other problem is one of world importance namely, the presence of 6,000,000 people who don't know what will happen tomorrow. The young man in a depressed area in England feels that there is the State which is interested in his welfare and that there is some outlook but the Jew

In dealing with the past history of the Jews, Dr. Weizmann pointed out that there was not one period where the Jews did not try to come back to Palestine and there have always been movements of Jews into Palestine whenever the opportunity arose. The connection of Great Britain with the return of the Jews to Palestine extends over a period of 300 years and the Balfour declaration is but the final link in the chain.

The Balfour declaration was not lightly made, its form and words were the subject of serious discussion by the British Cabinet, even at a time of stress, and suggestion that it was a mere war-time expediency which might thereafter be whittled down, was unfounded. The Balfour declaration was hailed by Jewry throughout the world as the Magna Carta of the Jewish people and meant, to quote the word of Lord Cecil, "The Jews are restored to Judaea." When he (Dr. Weizmann) was asked at the Peace Conference "What do you mean by a Jewish National Home?" he replied impromptu "To build up something in Palestine which will be as Jewish as England is English."

Referring to the conditions under which their work was begun, Doctor Weizmann stated that seldom in the history of colonization has work of the kind been carried out by private organization. He spoke from par-

(Continued on Page 4, Col. 2)

**After Midnight**

Dr. Chaim Weizmann will continue his evidence this morning before the Royal Commission in camera.

Six shots were fired near Napoleon Hill, Ramat Gan, last night. Police are investigating.

The French Government is making an appropriation of 10,500,000 francs on armaments in 1937. This is

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## MILITARY AND POLICE ACTION IN SEARCHES

**TWELVE KNOWN ARAB CASUALTIES IN 3 DAYS**

Military and police operations throughout the country during the past three days included searches in eight different localities.

One member of his Majesty's Forces was killed and three were injured in various localities.

Three Jews have been wounded, and 12 Arabs known to have been killed or wounded including a small girl, as a result of terrorism and military action since Thursday.

### PLANE FORCED DOWN

When an R.A.F. machine cooperating with the military in an engagement at Beit Furik village east of Nablus, made a forced landing the pilot, Sergeant Pilot Tebbe, was seriously hurt, while Corporal George Wickens, of the Green Howards, was slightly injured in the same engagement in which heavy casualties were inflicted on the band.

Many arrests were made as a result of these searches, and over a thousand rounds of ammunition seized together with several rifles, bombs and detonators, some documents and a camera.

Shots were fired yesterday afternoon at shops who were on duty at a Traffic Control Post in the Bab Zeitun Quarter of Gaza. One British soldier was killed and another severely wounded. A 24-hour curfew was imposed as from 3 p.m.

### EXPLOSION KILLS FIVE

An explosion which occurred on Thursday night in the house of Khadija at Awwar in Al Majdal, north of Gaza, completely wrecked the building, killing the owner and four other persons.

Yesterday afternoon a party of British police in a tender were fired on near Jenin police station. They returned the fire and killed an Arab who was subsequently found to be in possession of a rifle and more than 250 rounds of ammunition.

### CUSTOMS GUARD SHOT DEAD

Yesterday afternoon a customs guard named Abdul Hafez of Kalkala was shot dead by unknown assailants while walking in the Nazareth Road, Haifa.

An Arab of Kabatiya village, Scmaris, Nasser el Kassem was shot (Continued on Page 2)

### AFTER MIDNIGHT

A decree was issued in Paris last night providing for the revocation of the gold stock in the Bank of France at the rate of 100 francs to the gold as now obtained about 100 francs to the £. Another decree provides that agricultural production be nationalized by agreement to be reached between the parties concerned.

"We shall solve the political Catholic problem with the same consequences as the Jewish question," declared Gauleiter Fritzsche, the Regional Leader of Lower Austria, in addressing a Nazi meeting yesterday in Oberammergau.

# NEW NAZI SAVAGERY SPELLS DOOM OF JEWISH LIFE IN GERMANY

## "A BLACK DAY FOR GERMANY" - TIMES

**BRITISH PRESS CONDEMN NAZI OUTRAGES**

LONDON, Saturday (R. and Palcor).—The entire British press devotes space today to the riots and pillaging of Jewish houses and businesses in Germany. Comment takes the form of unprecedentedly strong condemnation, even in journals 'friendly' to Germany.

"The Times" heads its editorial with the words "A Black Day for Germany" and states that no amount of foreign propaganda could have done Germany so much harm as the events which have taken place. Similar views are expressed by other leading morning papers.

### CRUELTY AND DESTRUCTION

The Archbishop of Canterbury in a letter to "The Times," expresses the feeling of indignation with which he chafes Christians in Britain have read of the deeds of cruelty and destruction which were perpetrated last Thursday in Germany and Austria.

Adding that whatever provocation may have been given by the deplorable act of a single irresponsible Jewish youth, reprisals on such a scale, so fierce, cruel and vindictive, could not possibly have been justified.

Dr. Lang calls for the remembrance in prayers offered in Churches tomorrow of those who have suffered in this fresh onset of persecution. Sir Archibald Sinclair, leader of the Liberal Party, in a speech last night said that the treatment of the German Jews was Germany's business only so long as she did not expect them after having robbed them.

### NAZI ARMS FOR ARABS

It is said that the Arabs who were incited by German and Italian propaganda, and aided by German arms, should not be allowed to fight the British Government from fulfilling its pledges towards the Jewish National Home.

The Foreign Under-Secretary, Mr. R. A. Butler, yesterday received a deputation consisting of Mr. Neville Laski, Chairman of the Board of Jewish Defence, and Mr. C. G. Montefiore, President of the Anglo-Jewish Association, together with Mr. L. H. Gluckstein, M.P.

## PILLAGED OF 84 MILLION POUNDS TO "PAY" FOR MURDER OF GERMAN OFFICIAL

BERLIN, Saturday (R).—Jews in Germany have been ordered to pay one milliard marks (over 80 million pounds sterling) as compensation for the murder of Herr von Rath, the secretary of the German Embassy in Paris.

The indemnity will be levied in the form of a special tax on all Jewish property. Since this property is officially valued at about 10 milliard marks, the tax will be at a rate of ten per cent.

### MINISTERS' CONFERENCE

The decision was taken at a conference presided over by Field-Marshal Goering, attended by Dr. Frick, Reich Minister of the Interior, Dr. Goebbels, Minister of Propaganda, Dr. Guertner, Minister of Justice, and Count von Krosigk, the Minister of Finance.

Furthermore, all the damage "caused through the indignation of the people over the agitation by international Jews, on November 8, 9, and 10" must be made good by Jewish occupiers or Jewish businessmen, while sums derived from insurance companies will be confiscated for the benefit of the Reich.

The official communique which announces these decisions also contains the announcement that "further drastic measures for driving the Jews out of Germany's economic life and the elimination of provocative conditions will shortly be taken. It is the form of laws and decrees." It is stated that "a number

of the most drastic measures will be taken," the first of which have already been announced.

### ELIMINATION PROCESS

From January 1, 1939, Jews will not be allowed to engage in retail trade, export businesses, commercial offices or independent handicraft businesses, and will not be permitted to occupy managerial posts.

The decree forbidding Jews to own weapons is implemented by new measures announced today.

Further, a decree was issued by Dr. Goebbels, forbidding Jews to visit theatres, concerts, cinemas, music halls, dance entertainments, museums and exhibitions of any kind.

It was stated by Dr. Goebbels that there was no reason why Jews should visit such entertainments or exhibitions since they had their own cultural organizations. The activities of the latter have however been brought to a complete standstill, as Jewish theatre, concert and cinema performances have been prohibited.

Jewish schools and newspapers have been closed down.

### Ruin

EFFECT OF NEW DECREE  
 (By Our Commercial Correspondent)

The decree ordering Jews in Germany to pay a milliard Reichsmarks and the decision to levy this amount

in the form of a ten per cent capital tax clearly reveals the intention to destroy whatever economic assets are left to the Jews.

The execution of this decree means irreparable ruin for every Jewish business in Germany and this apart from the order forbidding Jews to engage any longer in retail trade, since it is normally impossible for owners of businesses to raise ten per cent of their capital in cash.

Landlords, shopkeepers and security holders will thus be compelled to sell their property or shares, provided they can find buyers. To sell buildings has become extremely difficult. The market value is not taken into account, and the price is fixed by an "arbitrator," usually appointed by the Nazis.

In the case of securities the market has contracted to such an extent owing to forced investments in Government securities that small sales inevitably lead to heavy drops in prices. What will happen when large blocks of securities are suddenly offered for sale can readily be imagined.

Altogether the decrees amount to nothing less than the complete spoliation of what property still remains in Jewish hands.

### Ruin

PARIS, Saturday (R).—The funeral service for Herr von Rath took place here today at the Lutheran Church in the German Colony.

The French Foreign Minister, M. Bonnet, was present, and the Government, the President, and the President of the Chamber, were represented.

## ONE HUNDRED JEWS FLEE PERSECUTION

LONDON, Saturday.—One hundred Jews, men, women and children, from Germany and Austria sailed from Liverpool last night in the Canadian Pacific liner, Duchess of Bedford, for Montreal on their way to Australia and New Zealand.

All the men are skilled workers and all have received permits to enter the Dominion. Some had sufficient means to pay their fares. Others have been assisted by Jewish Aid Societies.

Some of the women had to leave their husbands in Germany, because they had not enough money for both fares.

## RECOGNISES ITALY'S CONQUEST

CAIRO, Sat. (R).—Egypt has decided to recognize the Italian conquest of Abyssinia. An announcement to this effect was made here today.

## GEN. INUENU NEW TURKISH PRESIDENT

REGARDED AS ATATURK'S LOGICAL SUCCESSOR

ISTANBUL, Saturday (R).—General Ismet Inonu, former Prime Minister and close collaborator of Kemal Ataturk, was unanimously elected President of the Republic by the National Assembly in Ankara today.

Following the election, a reshuffle of the Cabinet was announced.

Dr. Ruhsid Aras, the Foreign Minister is replaced by the former Minister of Justice, Shukru Arnegablu, while the Minister of the Interior, M. Shukru Kayis is replaced by the former Minister of Health, Refik Saydan.

Dr. Aras has held the post of Foreign Minister continuously since 1920, and was a well-known figure at Geneva where he represented Turkey since she

became a member of the League in 1922.

The new President of Turkey was born in 1882 and served a distinguished career in the Army, before joining the Nationalist movement led by Kemal in 1919 and taking over command of the Army that defeated the Greeks.

He represented Turkey at the Lausanne Conference in 1923 where she was finally recognized by the former Allied Powers.

In 1925 Inonu became Prime Minister. He was then known as Ismet Pascha.

His resignation last year was reported to have been due to differences of opinion with the President on Turkey's foreign policy, but his unanimous election is proof that he continues to be regarded as the logical successor to Kemal Ataturk.

In connection with the death of Kemal Ataturk, the Turkish Consulate in Jerusalem on Friday received visits from members of the Consular Corps, including the Consuls of Iran, Iraq and Yugoslavia.

Mr. L. Kohn and Mr. E. Epstein called on behalf of the Jewish Agency and Mr. E. Elmaleh on behalf of the General Council of Palestine Jews.

The latter has also telegraphed to the new President of the Turkish Republic expressing the sorrow of Palestine Jewry on the news of the death of Kemal Ataturk.

The Chief Rabbinate of Palestine has sent the following message signed by Chief Rabbi Herzog and Rabbi Meir to the Prime Minister of Turkey: "Palestine Jewry's profound sympathy and condolence with Turkish nation in sorrow loss sustained through untimely death of great hero and regenerator of Turkey, Gazi Kemal Ataturk."

## JEWS HIDING IN BERLIN WOODS

REPORTS OF TORTURE AND MURDER

LONDON, Saturday (R).—Mass arrests of Jews are still the order of the day in Berlin and other German towns. It is estimated that several thousand Jews were arrested in Berlin, while thousands, according to a report received here, are hiding in the woods round Berlin.

In Frankfurt-on-Main all Jewish men between the ages of 14 and 60 were arrested and herded into concentration camps, where, like all other Jewish inmates they will have to pay for their own board and lodging, as well as for that of these Jews among them who are without funds.

Further to the demonstrations which took place on Tuesday, Wednesday and Thursday, it is now reported according to reports received here, that the worst disorders occurred in small towns where the entire population took part in smashing and looting Jewish shops. Warnings were published in the local newspapers that anybody who failed to take part would be regarded as an enemy of the regime.

### QUESTION IN HOUSE

Notice was given today by Mr. Attlee, Leader of the Opposition, of a question regarding the events in Germany. This fact has caused reports in the German press that Parliament is to debate the riots.

German newspapers react to this report with an outburst of abuse, several stating that if Parliament is to debate the position of the Jews in Germany, the Reichstag will be called to debate British policy in Palestine.

### TORTURED TO DEATH

A leading personality who witnessed some of the scenes in Berlin which arrived here yesterday reports (Palcor), stated that no Jewish business was left intact and many Jewish houses were damaged and looted. Scores of Jews according to him, were not only beaten but brutally tortured to death.

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# "WE OPEN OUR SESSION TO THE LIGHT OF SYN AGOGUE FIRES"

WEIZMAN OVERCOME WITH EMOTION AT GENERAL ZIONIST MEETING IN LONDON

LONDON, Saturday (Palcor). Meeting under the shadow of the tragic events in Germany, the session of the Zionist General Council opened here at 11 o'clock yesterday morning in the presence of 73 delegates from all parts of the world, including the United States and Palestine.

### "NO PACE" - WEIZMAN

Proceeding, Dr. Weizman said that the millions of people of all nations celebrated the Armistice today, there was no peace for the Jews. "We open this session in the light of synagogue bonfires now burning throughout Germany and in the groves of the murdered and cries of thousands of Jews in the concentration camps," he said. Dr. Weizman was overcome by emotion and a few moments passed before he was able to continue. They had been trying, he said, during the last few days, to influence persons whom they believed to be powerful, but their efforts had been in vain.

They had obtained sympathy but they were unable to do anything. The forces of shameless cruelty could not be checked.

### U. S. JEWS THANKED

Mr. Ussishkin paid a special tribute to the Jews of America for their recent great efforts which would not be forgotten in Zionist history. Acting

In a hushed silence, Dr. Weizman began his opening address with a reference to the losses recently suffered by the Jews in Palestine, among whom he named with particular sorrow the son of his colleague, Dr. Mossosson.

### CYNICAL DOCUMENT

He had rarely seen a more cynical document than the Woodhead report, and he was unable to understand the mentality of its members with the exception of one who seemed to possess human feelings. The report aimed at breaking up what the Jews had already acquired with superhuman effort.

The so-called Jewish State was apparently to be charged with the financial upkeep of the Arabs and British States which were admittedly unable to maintain themselves. Altogether the report was a sign of the times and significant of the way in which small nations were being treated, of which Czechoslovakia was an example.

The report, however, was now

Dr. Weizman then referred to the Palestine situation and said that the partition scheme had been dropped, though they had not been responsible either for its presentation or for its withdrawal. The establishment of a Jewish State would have been impossible now, even if the report of the Partition Commission had been favourable, because the enemies of the Jewish people and of justice were too strong at the moment.

### MANDATE IN FORCE

Dr. Weizman stressed the fact that the Balfour Declaration and the Mandate were still in force, but they were entering a period of difficulties in continuing and maintaining their work. The central theme of the immediate struggle was the question of immigration, which continued although in a thin stream.

They had received an invitation to negotiate with the Arabs, which they did not wish to refuse, but negotiations were possible only on the basis of the Balfour Declaration and the Mandate.

Concluding, Dr. Weizman said that although the Jews had manifested an unaccomplished unity and reacted to the danger in a manner which was a commendation — if consolation was possible in these days.

He stated that the Jews had been persecuted in Germany and Austria, and that the situation was becoming more and more desperate.

### INSURGENTS RAID BARCELONA

BARCELONA, Saturday (R).—Barcelona was raided today by insurgent planes which dropped a number of bombs in the centre of the town. The number of casualties is stated to have been very small.

Fighting on land is progressing, though neither side has made any

significant gains.

### THE FOUR POWER PUNK

AN ARMISTICE DAY INTERVIEW WITH G. B. SHAW TOMORROW

Interview with G. B. Shaw tomorrow

Interview with G. B. Shaw tomorrow

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NEW POLICY WINDS UP MANDATE AND JEWISH NATIONAL HOME

BRITAIN'S BLOW WILL NOT SUBDUCE JEWS

Statement of the Jewish Agency for Palestine

A statement was issued by the Jewish Agency in Jerusalem last night, in reply to the White Paper, as follows:

The new policy for Palestine laid down by the Mandatory in the White Paper issued on May 17th denies to the Jewish people the right to reconstitute its National Home in its ancestral land. It hands over the government of the country to the present Arab majority and places the Jewish community of Palestine at the mercy of that majority. It decrees the stoppage of immigration as soon as the Jewish inhabitants of the country have become one-third of the total population. It sets up a territorial ghetto for Jews in their own homeland.

The Jewish people regard this breach of faith as a surrender to Arab terrorism, a delivery of England's friends into the hands of its enemies. It widens the gulf between Jews and Arabs and destroys any prospect of peace in the country.

The Jewish people will not acquiesce in such a policy. The new regime envisaged in the White Paper will be a regime of mere coercion devoid of all moral basis and contrary to international law. Such a regime can only be established and maintained by force.

The Royal Commission, invoked by the White Paper, indicated the dangers inherent in such a regime. "Convinced as they (the Jews) are" they wrote "that an Arab Government would mean the frustration of all efforts and ideas, that it would convert the National Home into one more cramped and dangerous ghetto, it seems only too probable that they (Continued on Page 2)

T.A. CROWD RAIDS DISTRICT OFFICES CURFEW DECLARED

TEL AVIV, Wednesday.—Twenty-five persons were injured, four of them seriously, when police dispersed a crowd of 5,000 which stormed the District Offices, at the bottom of Allenby Road, here tonight and set fire to the building. Following the attack, curfew was imposed in Tel Aviv until further notice.

Crowds carrying flags and banners began to collect towards 8 o'clock and covered on the square in front of the Great Synagogue in Allenby Road. There speakers addressed the crowd which had swollen to several thousands, mostly youths. "Hati va'kvah" was sung and all those present raised their right arm and repeated the words: "If I forget thee, Oh Jerusalem, may my right hand forget her cunning."

Shouts of "Down with Weizman" and "Up, Jiboninsky" were raised amongst the crowd. The demonstration then proceeded to the District Offices, and forced the doors, wrecking the furniture and setting fire to the records, while others hoisted the blue-and-white flag on the roof of the building. Heavy pieces of furniture were hurled into the street and set on fire by the crowd. Considerable damage was also done to the Land Registry and Migration Department Offices.

British police soon appeared on the scene and dispersed the crowd, after firing a volley of shots into the air.

"DAY OF VISITATION"

WHITE PAPER CASTS DARK SHADOW; P.B.S. STAFF TO RAMALLAH IN ARMoured CAR

At 8 o'clock last night, at the moment when the Arabic broadcast of the summary of the White Paper was to begin, the transmission was interrupted, and the broadcast was not resumed for an hour and a half. Rumours of a last-moment postponement immediately began to circulate, although many people had heard the summary broadcast from Daventry.

The interruption was apparently caused by sabotage to the land line between Jerusalem and Ramallah, where an announcement was immediately made in the three languages that the programme would be given later. It was resumed at 9.25, the P.B.S. Staff, headed by the Programme Director, travelling to Ramallah in armoured cars for the purpose.

"BLACK PAPER" The White Paper, which the Jewish population, at any rate, on the basis of the numerous forecasts, have dubbed the "Black Paper," casts its shadow over the country yesterday.

The Vaad Leumi (National Council of Palestine Jews) in a statement entitled "Day of Visitation" yesterday said: "Confronted by the declaration of the British Government announcing its new policy for Palestine and which decrees that the Jewish settlement must never exceed a third

of the population, thus degrading the Jewish National Home to a Jewish ghetto in an Arab Palestine State," the Vaad in its hundreds of thousands declares its opposition to the "policy of betrayal" and to the Government based upon such a policy.

"This is not a day for mourning or lamentations," (the statement proceeds) "but a day of enumeration and consolidation of the Yishuv's forces, a day on which will be demonstrated the determination and the readiness of the people to resist this brutal attack."

"On this day we shall, to a man, enter upon this great political struggle for the fate of our people and homeland — a struggle not for one day, and not of words, but a struggle which may call for heavy sacrifices from us."

The name chosen for the day is from Isaiah 10: 3:

"And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help?"

DAY OF PROTEST The Vaad Leumi also proclaimed a complete stoppage of work, including transport and schools, but excepting Government services, water and power supply, health services and the Haifa Port.

It was made generally known, by posters on hoardings and through the newspapers, that today would be a day of protest against the new Policy, the protest to take the form (Continued on Page 2)

LAND RESTRICTIONS OPERATIVE TODAY

No Immigration After Five Years Without Arab Consent

ARABS EXPECTED TO SAY "NO"

FIRST SIGNS OF REJECTING PALESTINE WHITE PAPER

BAGHDAD, Wednesday (R). — It is understood that the Iraqi and Saudi-Arabian Governments have informed the British Government that they consider the British proposals regarding future policy in Palestine as a refusal of the demands of the Arab States.

Writing on Friday last the diplomatic correspondent of "The Times," London, foreshadowed the rejection of the White Paper by the Arab States. Commenting on the wish of the Mufti of Jerusalem, who has been staying with a large suite at Zok, Lebanon, to settle in Baghdad, the correspondent said that important personages in Iraq favoured the visit.

CLAIMING THE KUDOS The article proceeded that the completion displayed among some of

(Reuter's Summary) The establishment of an independent Palestine State within ten years and the limitation of Jewish immigration to 75,000 over five years with its cessation thereafter, is envisaged in the far-reaching declaration of the Government's intentions contained in the White Paper issued last night.

The new State will be in treaty relations with the United Kingdom, providing satisfactory for the commercial and strategic requirements of both countries. Consultation with the League would be necessary with

FULL TEXT OF WHITE PAPER ON PAGE 3

a view to the termination of the Mandate. The independent State would be one in which Arabs and Jews will share in the Government (in proportion to their respective population), in such a way as to ensure that the essential interests of both communities are satisfied.

TRANSITION PERIOD The establishment of an independent State would be preceded by a transitional period throughout which His Majesty's Government would maintain responsibility. During the transitional period, the people of Palestine would be given an increasing part in the Government and the process carried on whether or not Arabs and Jews avail themselves of the opportunity.

As soon as peace was sufficiently restored, steps would be taken to give Palestinians an increasing part in the Government with the object of all the departments of the Government, with the assistance of British advisers and subject to the control of the High Commissioner. The Palestinian heads of Departments would sit on the Executive Council which advises the High Commissioner, and Arab and Jewish representatives would be invited to serve in proportion to their respective populations.

TOWARDS INDEPENDENCE Five years from the restoration of peace an appropriate body representing Palestine and His Majesty's Government would be established to review the working of constitutional arrangements during the transition period and to make recommendations regarding the constitution of an independent Palestine.

His Majesty's Government would do everything to create conditions enabling the independent State to come into being in ten years, but if the circumstances required a postponement, they would consult with Palestinians and the League of Nations as well as the neighbouring Arab States, before deciding on a postponement.

MAXIMUM OF 75,000 During the next five years, Jewish immigration would be at a rate to bring the Jewish population to approximately one-third of the whole. This would allow as from April of this year of some 75,000 immigrants in the next five years. For each of the next five years a quota of 10,000 would be allowed, and as a contribution towards the Jewish refugee problem an additional 25,000 would be allowed, making an aggregate of 75,000. After five years no further Jewish immigration would be permitted without the permission of the Arab.

The High Commissioner is given powers to regulate transfers of land. The Government reserve the right

NOVEMBER, 1917

Foreign Office, November 2nd, 1917.

Dear Lord Rothschild, I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet.

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

Yours sincerely, (Sgd) ARTHUR JAMES BALFOUR

MAY, 1939

His Majesty's Government do not read either the Statement of Policy of 1922 or the letter of 1931 as implying that the Mandate requires them, for all time and in all circumstances, to facilitate the immigration of Jews into Palestine subject only to consideration of the country's economic absorptive capacity. Nor do they find anything in the Mandate or in subsequent Statements of Policy to support the view that the establishment of a Jewish National Home in Palestine cannot be effected unless immigration is allowed to continue indefinitely.

The alternatives before His Majesty's Government are either (i) to seek to expand the Jewish National Home indefinitely by immigration, against the strongly expressed will of the Arab people of the country; or (ii) to permit further expansion of the Jewish National Home by immigration only if the Arabs are prepared to acquiesce in it.

Therefore His Majesty's Government, after earnest consideration, and taking into account the extent to which the growth of the Jewish National Home has been facilitated over the last twenty years, have decided that the time has come to adopt in principle the second of the alternatives referred to above.

BOMBS AND FIRE AT IMMIGRATION OFFICES

A series of loud explosions shortly before 11.30 last night gave the first indication of an attack upon the building of the Government Department of Migration in Queen Melisande Road, Jerusalem. The whole building could be seen lit up by several flashes before fire broke out over the whole of the upper storey.

Police were on the spot immediately, and the alarm siren was sounded continuously for a few minutes. Two bound and unconscious Jewish ghaffers were found near the gate to the side entrance of the building had taken to the Hadassah Hospital.

After recovering consciousness, shortly after being brought in, one man said that he and his companion had been on duty inside the main entrance, when a rap was heard on the door, and a voice said in English "C.I.D. Inspection. Open the door."

This was a nightly routine, and he went forward to unbar the door. As it opened the ghaffers distinguished four figures with masked faces, but were then struck over the head and bound, and must have been captured out of the building by their captors. Both ghaffers went to make their

the fire in other parts of the building was caused by similar bombs, and a passer-by stated that he had seen the whole of the building light up briefly after each explosion.

The fire brigade arrived shortly after the alarm had been given and succeeded in putting out the flames, though not before the major part of the building had been gutted.

AFTER MIDNIGHT

The Tel Aviv Municipality issued a manifesto at one o'clock this morning, deeply deploring the demonstration in the town as a breach of discipline. Pointing out that the Municipality had assumed responsibility for the maintenance of order, it appealed to all inhabitants to demonstrate their strength through unity, and discipline.

The Mayor, Mr. Rokach, was slightly bruised in the leg by a stone thrown at him as he lay down in his car outside the District Offices to persuade the demonstrators to disperse. He did not require medical attention.

Arab circles in London express "strong disapproval" in the transitional period, expressing the opinion that the "most limit" should have been three years. This stress that the delay in

the Arab Governments to take the credit of having extricated the Mufti and his party from their increasing difficulties has been keen, as several incidents during the recent conferences on Palestine indicated.

There are imaginative politicians in Iraq who would like to see an Arab State of Palestine linked in some way to Iraq, in spite of the geographical and political difficulties of such a union.

The Mufti, too, is probably tired of the close surveillance which the French and Lebanese authorities have maintained over his movements for several months, the more so as this has probably become clearer since two of his near kinsmen left for Berlin.

INDEFINITE EXILE FOR HAJ AMIN

LONDON, Wednesday (R). — The Mufti of Jerusalem, Haj Amin al Husseini, is to be excluded indefinitely from Palestine.

This statement was made by Mr. Malcolm MacDonnell in the House of Commons this afternoon in answer to a questioner who asked if it was the Government's intention to allow the Mufti to return to Palestine.

Replying in the negative, the Colonial Secretary said that His Majesty's Government, in deciding to exclude him from Palestine indefinitely, could not lose sight of the fact

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**ANGLO-FRENCH WAR ON HITLER**

**NAZIS BLAME BRITISH "INTERVENTION"**

**Wanted 'Reasonable Solution'**

BERLIN, Sunday. — The outbreak of war with Great Britain was announced to the German people here today in the form of a broadcast quoting a memorandum which had been handed earlier by the German Government to Sir Neville Henderson, the British Ambassador.

The statement declares that the German Government and the German people refuse to accept or fulfill any ultimative demands from the British Government and will meet force with force.

It is claimed that a virtual state of war has existed on the eastern frontier of Germany for many months and but for the intervention of Britain a reasonable settlement of the Polish-German dispute would have been found. The memorandum declares:

"We shall therefore answer any British aggression with like arms and in a like way."

Herr Hitler in a proclamation to the western army calls on them to protect the frontiers of the Reich "unshakable as a wall of steel or iron" against every attack. If they did their duty, battle in the east would reach successful conclusion in a few months. The proclamation concluded "I am going with confidence in you to the army in the east."

A protest against allegations in some foreign newspapers that the German forces had already started using poison gas and incendiary bombs was today issued by the German News Agency, which described the report as the first "atrocity" story in the military sphere.

"Voelkischer Beobachter" stated today that the restrictions on listening to foreign broadcasts were necessary in order to ensure a German victory in the war of nerves.

**THE KING'S MESSAGE TO THE EMPIRE**

His Majesty the King broadcast a message to the people of the British Empire at 5 o'clock G.M.T. yesterday afternoon (7 o'clock Palestine time). The message was relayed by the P.B.S. from Jerusalem.

His Majesty said:

"In this grave hour, perhaps the most fateful in our history, I send to every household of my people, both at home and overseas, this message, speaking with the same depth of feeling to each one of you as if I were able to speak to you myself.

"For the second time in the lives of most of us, we are at war, and over again we have tried to find a peaceful way out of the differences between ourselves and those who are now our enemies, but it has been in vain.

"We have been forced into a conflict, for we are called with our all, to meet the challenge which, if it were to prevail, would be fatal to any civilized order in the world.

"It is the principle which permits a state in selfish pursuit of power to disregard treaties and solemn pledges, which sanctions the use of force or the threat of force against the sovereignty and independence of other States.

"Such a principle, stripped of all disguise, is merely the primitive doctrine that might is right.

"If this principle were established throughout the world, the freedom of our own country and of the whole British Commonwealth of Nations would be in danger.

"But far more than this, the peoples of the world will be kept in the bondage of fear and all hope of a settled peace and of the security of justice and liberty among nations would be ended. This is the ultimate issue which confronts us.

"For the sake of all that we ourselves hold dear and of the world order and of peace, it is unthinkable that we should refuse to meet the challenge.

"It is for this high purpose that I now call my people at home and my people a cross the seas who will make our cause their own. I ask them to stand firm and calm, and unite in this time of trial. The task will be hard. There may be dark days ahead. War can no longer be confined to the battlefield. But we can only do the right as we see the right and reverently commit our cause to God.

"If one and all will keep reverently faithful to it, ready for whatever service or sacrifice, then with God's help we shall prevail. One and all we are resolutely faithful to the cause, ready for whatever sacrifice may be demanded. May He bless and keep us all."

**WAR CABINET AFTER TWENTY-ONE YEARS Churchill and Eden Included**

LONDON, Sunday (R). — Britain's War Cabinet, was formed today with the inclusion of Mr. Winston Churchill as First Lord of the Admiralty and Mr. Anthony Eden as Dominions Secretary with special access to the Inner Cabinet. The latter is now composed of the following:

Mr. Neville Chamberlain — Prime Minister;  
Mr. John Simon — Chancellor of the Exchequer;  
Lord Halifax — Foreign Secretary;  
Lord Chatfield, — Minister for the Coordination of Defence;  
Mr. Winston Churchill — First Lord of the Admiralty;  
Mr. Eric Drexler — Secretary for War;  
Sir Kingsley Wood — Secretary for Air;  
Sir Samuel Hoare — Lord Privy Seal;  
Lord Hankey — Minister without Portfolio

Sir John Anderson becomes Home Secretary in place of Sir Samuel Hoare and also remains Minister for Civilian Defence. Sir Thomas Inskip becomes Lord Chancellor and Lord

Stanhope is moved from the Admiralty to the Lord Presidency. Lord Hankey, the former Sir Maurice Hankey, was Secretary to the Cabinet in the World War.

**CONSCRIPTION**

In the House of Commons last night, Mr. Ernest Brown, Minister of Labour, moved the second reading of the National Service Armed Forces Bill providing for the enlistment of men between 18 and 41. Mr. Arthur Greenwood supported the second reading of the Bill, which was carried by 360 votes to 7.

The Minister of Pensions introduced the Personal Injuries Emergency Provision Bill which is to make less damage due to war including accidental injuries sustained while on duty a State liability. Payments are to be immediate to tide the victims over the first emergency, and serious injury or disablement may receive pensions on service lines.

The British Cabinet, which met on Saturday afternoon, was summoned for the second time on Sunday night and sat for 45 minutes.

**DEFENCE IN THE WEST**

Germany neither had the intention nor has she put forward a demand to annex Poland. The Reich has only demanded the revision of those articles in the treaty of Versailles which foreseeing statement of all nations regarded at the time it was drafted as intolerable. The memorandum severely attacks Britain's "blank cheque" to Poland and accuses her of being chiefly responsible by this action for Polish terrorism. It is then alleged that Britain rebuffed Signor Mussolini's proposal "which could still have saved the peace of Europe" though the German Government declared itself willing to accept it.

Germany was also unwilling to

**BREMEN SEIZED**

French wireless stations last night announced that a British warship had seized the German luxury liner, Bremen, on her way back from New York without passengers and was escorting her to an unnamed British port.

**BRITAIN UNITED AGAINST NAZI TYRANNY FRENCH ULTIMATUM EXPIRED AT FIVE O'CLOCK YESTERDAY AFTERNOON**

LONDON, Sunday (R). — The Commons and Lords were both informed at noon today by the Prime Minister and the Foreign Secretary, respectively, that Great Britain was at war with Germany.

Mr. Chamberlain arrived at Westminster shortly before midnight, having 45 minutes earlier broadcast his message (given in an adjoining column) to the United Kingdom, the British Empire and the world.

**"ALL-DAY CONSULTATIONS"**

The Premier's statement was as follows:

"When I spoke to the House last night, I could not but be aware that in some parts of the House there were doubts or hesitations as to whether there would be hesitation or objection on the part of His Majesty's Government. But in the circumstances I make no approach. If I had been in the same position as members on the other benches, and not in possession of all the information, I might have felt the same.

"We were in consultation all day yesterday with the French Government and we felt that the intended action which the Germans were taking against Poland allowed of no delay in making our own position clear. Accordingly we decided to send our Ambassador to Berlin instructions which he was to hand at 9 o'clock this morning to the German Foreign Minister."

Mr. Chamberlain then read the terms of the instructions sent to Sir Neville Henderson, which had been issued earlier in the morning as a communication from No. 10 Downing Street as follows:

**"11 O'CLOCK THE ZERO HOUR"**

On September 1, His Majesty's Ambassador in Berlin was instructed to inform the German Government

that unless they were prepared to give His Majesty's Government in the United Kingdom satisfactory assurance that the German Government had suspended all aggressive action against Poland and were prepared promptly to withdraw their forces from Polish territory, His Majesty's Government in the United Kingdom would without hesitation fulfil their obligations to Poland.

At 9 o'clock this morning, His Majesty's Ambassador informed the German Government that unless not later than 11 o'clock B.S.T. today, September 3, satisfactory assurance to the above effect would

(Continued on Page 2)

**German Air Onslaught on Poland**

LONDON, Sunday (R). It was announced by the Polish Embassy tonight that the German Government had proposed to Poland that aerial bombardments should be limited to military objectives, but although the Polish Government accepted, German airplanes had bombed 24 towns of Poland.

The Polish Embassy in London claims that the Polish forces are holding their positions, the most serious threat being in the concentration of the main mass of the German Air Force against Poland.

Not only were military objectives being bombed, but it was certain that towns and villages were being indiscriminately and continuously raided although they were of no military importance.

A Warsaw message states that 26 people were killed when 15 bombs were dropped on the town of Lublin 250 miles south-east of Warsaw.

The German radio today claimed that 26 people were killed in the town of Czesotochowa 130 miles south-west of Warsaw and a famous place of pilgrimage for the Poles had not been captured by the German forces.

Last night the Polish Government reported Czesotochowa to be in flames as a result of having been bombed several times by German aircraft on Friday and Saturday.

**GERMAN REPORE**

The German Army High Commands in a communique claims that a whole

confined to military objectives. The communique declares that after units of the German armoured cars reached the Vistula at noon. German forces effectively attacked points for the passage of the river, and aments that one bridge and another under construction were destroyed by numerous bombs.

An important railway station was also bombed. It adds that while military objectives were being attacked and destroyed, there was resistance by Polish anti-aircraft and pursuit planes.

The new Russian Ambassador to Berlin arrived last night in company of a Russian general and members of his staff.

**SUCCESS CLAIMED**

Another wireless communication in Germany claims that German

troops in the Corridor sector have reached the Vistula and Polish army contingents in the northern part of the Corridor have been cut off and are being mopped up.

The German army is also stated to have reached the Vistula from east Prussia though for several miles the river forms a frontier on this side.

It is believed in London that these claims of successes are probably exaggerated.

**HIGH COMMISSIONER'S BROADCAST TODAY**

His Excellency the High Commissioner will broadcast to Palestine at 9 p.m. today.

Translations of the address into Arabic and Hebrew will follow immediately.



**PALESTINE JEWRY'S STAND STATEMENT BY JEWISH AGENCY AND YAAD LEUMI**

Palestine Jewry's loyalty to Britain and readiness to take its share in the defence of Palestine and support of the British forces was proclaimed yesterday in a statement issued by the Jewish Agency Executive and a joint decision taken by the Jewish Agency and the General Council of Palestine Jews.

The Executive of the Jewish Agency issued the following statement last night:

His Majesty's Government has today declared war against the Germany of Hitler.

At this fateful moment, the Jewish community has a threefold concern: the protection of the Jewish homeland, the welfare of the Jewish people, the victory of the British Empire.

The White Paper of May, 1939, was a grave blow to us. As heretofore we shall defend to the utmost of our ability the right of the Jewish people in its National Home. Our opposition to the White Paper was, however, never directed against Great Britain or the British Empire.

The war which has now been forced upon Great Britain by Nazi Germany is our war, and all the assistance that we shall be able and Army and to the British People we shall render wholeheartedly.

We do not know what will be in store for our country in this war. Our first duty is to ensure the survival and the welfare of the Jewish community, to strengthen it materially and morally, and to prepare it for the great and difficult

have devoted our forces to constructive effort. If need be, we shall now show our strength in war also.

Let us close our ranks, let us unite in a spirit of responsibility and mutual help, discipline and national devotion, and let us be prepared.

**EMERGENCY MEASURES**

A joint meeting of the Executives of the Jewish Agency and the General Council of Palestine Jews, (Yaad Leumi) was held yesterday at the Offices of the Jewish Agency.

The meeting dealt with the emergency created by the declaration of war. Among other matters, it was decided to carry out a registration of volunteers, (men and women) for national service during the period of the emergency. Volunteers will be registered:

(a) to serve the needs of the Jewish community as regards security, economic life and other public requirements.

(b) to be at the disposal of the British military authorities in Palestine for such services as they may require.

All men and women between the ages of 18 and 50, who register for such voluntary service, will be required to furnish full details of their technical qualifications and special experience, and to indicate the tasks in which they are prepared to serve the Jewish Community or the British Army in Palestine.

Details of the registration will shortly be announced.

It was further resolved to set up, under the auspices of the Jewish Agency, an Economic Council composed of prominent members of the Jewish Community whose function will be to deal with the requirements of the Jewish economy in Palestine. In the fields of agriculture, industry, labour, supplies, credit, transport, import export etc.

**Tokyo Staying Out**

**U.S. EXPECTED TO INVOLVE NEUTRALITY ACT**

SHANGHAI, — It is reliably learned here that the Japanese Government will give assurance to Great Britain of Japanese neutrality.

WASHINGTON, Sunday (R). — A White House proclamation says that legislation has been drawn up to involve the Neutrality Act which bans shipment of munitions to belligerents.

President Roosevelt will broadcast tonight at 2:00 a.m. G.M.T. and his speech will afterwards be broadcast in six different languages.

A wonderful impression of calmness and security has been created here by Mr. Chamberlain's speech and the instructions broadcast by the B.B.C. declared a responsible U.S. official today. He added that once again the American people would contrast the voice of Britain with that of Germany "and from such a comparison our people can only draw one conclusion, the one that Britain knows what that conclusion is."

BRUSSELS. — It is officially announced that Belgium has sent a declaration of neutrality to all the countries concerned.

**AFTER MIDNIGHT**

Australia and New Zealand just night followed the lead of the Mother-country by declaring war on Germany.

Zero hour in France passed quietly without any outward manifestation that France was at war. The weekly rest day has been abolished and a seven-day week has been established in all concerns working for National defence.

"France and Britain are with us," were the cries of thousands of demonstrators outside the British and French Embassies in Warsaw yesterday.

The Admiralty announces that Rear-Admiral the Duke of Kent has taken up a war appointment.

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THE NEWS

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ROOSEVELT'S POLICY -- CONGRESS' NATIONAL REPLY

President Roosevelt at 3.05 p.m. Eastern Time yesterday (11.05 in Palestine) signed America's Declaration of War Against Germany and at 3.05 Against Italy. Both resolutions were voted unanimously by Congress, following Hitler's and Mussolini's declarations of war against the U.S.

"ITALIANS' DECISION"

GENEVA, Thursday — Speaking from the balcony of the Palazzo Venezia in Rome today to a mass meeting assembled in the square below, Mussolini announced Italy's "decision" to follow Germany and Japan in declaring war on the United States.

PREMIER REVEALS HOW THE ALLIES STAND

LONDON, Thursday (R). — Following are the main points made by Mr. Churchill in the House of Commons this afternoon on the position of Britain, the United States and her Allies:

Libya

The Libyan offensive did not take the expected course but General Auchinleck set out to destroy the entire armored forces of the Germans and Italians.

Atlantic

November fully maintained the great recovery of the Atlantic. Paying tribute to Russia's "glorious steadfastness" Mr. Churchill said, "German losses have been immense."

Far East

The Japanese onslaught has brought upon the United States a new ally. I cannot remember a naval blow so heavy as the sinking of the Prince of Wales and Repulse.

MARKED IMPROVEMENT IN ATLANTIC BATTLE; RUSSIAN AIR SUPERIORITY OVER NAZIS; LIBYA DREW WEIGHT FROM EASTERN FRONT, AUCHINLECK'S GREAT BATTLE; REDUCED HELP FROM AMERICA, SERIOUS BLOWS IN THE PACIFIC BUT NAVAL SUPERIORITY MAINTAINED

LONDON, Thursday (R). — Mr. Churchill, making his review of the war situation in the House of Commons today, said that the military spokesman in Cairo had been pretty well justified in what he said regarding the situation in the desert.

General Auchinleck — "a military genius of the first order"

General Auchinleck set out to destroy the entire armored force of the Germans and Italians. He has since been reported by the medical authorities to be suffering from a severe attack of malaria.

Marked Improvement in Atlantic Battle

November fully maintained the great recovery of the Atlantic. Paying tribute to Russia's "glorious steadfastness" Mr. Churchill said, "German losses have been immense."

RUSSIA'S REPLY

Hitler's speech to the Reichstag yesterday, devoted for some minutes to the announcement of his and Mussolini's declaration of war on the United States, was another exercise in the art of trying to picture himself as an ardent lover of peace.

Substantial reinforcements and fresh troops are available close at hand

It may be that this second phase of the offensive with great gun support will be a more serious one than the first.

Substantial reinforcements and fresh troops are available close at hand

It may be that this second phase of the offensive with great gun support will be a more serious one than the first.

NEVER MENTIONED

Italy is proud to fight shoulder to shoulder with Japan, Mussolini concluded. "Italians — you are on your feet again. You are worthy of this great hour. We shall win."

Article one, Italy, Germany and Japan will wage the common war

The document contains three clauses, as follows: Article one, Italy, Germany and Japan will wage the common war which was imposed on them by the United States and Great Britain by all the means at their disposal until the conclusion of hostilities.

Jap Battleship, Cruiser and Destroyer Sunk

NEW YORK, Thursday (R). — The Navy Department has confirmed the sinking of the Japanese battleship, Haruna.

ENEMY WITHDRAWING WESTWARD, BUT STILL UNBROKEN

CAIRO, Thursday Evening. — The enemy is still moving west and northward in Libya, but shows no sign of breaking.

ACROMA, BRITISH ARMORED UNITS

ACROMA, BRITISH ARMORED UNITS. The German army is maintaining pressure on the enemy captured two points on the Western Desert.

REAR MIDDLE EAST — Thursday

REAR MIDDLE EAST — Thursday. Forces raided objectives at Tripoli and the landing grounds at Derna and Gazala during Tuesday night.

AFTER MIDNIGHT

AFTER MIDNIGHT. The Admiralty previously reported that the course of the Italian fleet was west of the Azores.

JAP TRANSPORT SUNK

ATTEMPTED LANDING. UN War Communications — Thursday. One of six Japanese transports ordered to land at Japanese beachheads in the Philippines was sunk.

THAILAND SIGNS

THAILAND SIGNS. LONDON, Thursday (R). — The conclusion of an alliance between Japan and Thailand was announced today in a Tokyo statement which said:

AUSTRALIA'S FIRST WAR COMMUNIQUE

AUSTRALIA'S FIRST WAR COMMUNIQUE. The first war communique ever issued by the Australian command, the RAAF it states:

WAR FLASHES

WAR FLASHES. Wednesday afternoon's rush. The U.S. Senate's declaration of war was passed by a vote of 82 to 19.

2,130 SAVED FROM BATTLESHIPS

2,130 SAVED FROM BATTLESHIPS. LONDON, Thursday (R). — The Admiralty announces that approximately 130 officers and 2,200 ratings have been saved from the Prince of Wales and Repulse.

ADmiral PHILLIPS MISSING

ADmiral PHILLIPS MISSING. LONDON, Thursday (R). — The Admiralty is reported missing from H.M.S. Prince of Wales.

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ES ADVANCE HOPEFUL OF SOLOMONS ISLANDS. GERMANS SMASHING AT STALINGRAD. GERMAN TROOPS TRAPPED IN RUSSIA. SOVIET FORCES ADVANCE TOOK 12,000 PRISONERS. BRITISH BATTERED IN NORTH AFRICA. U.S. COMMUNIQUE REPORTS GERMAN TROOPS TRAPPED IN RUSSIA.

HOPE OF 'GERMAN DUNKIRK'

ALLIED HEADQUARTERS, NORTH AFRICA. Tuesday. Fighting spread over the greater area of Tunisia today in the form of local engagements. An American-French force drove back the German advance south-west of Thana, while the British battered the German screen along the coast. Tonight's U.S. communique reported that the German first order to the Governor of West Africa, M. Bousson, was to find any ship to be used for the evacuation of German troops from the island.

DAKAR TO BE USED AS ALLIED BASE

MADRID, Tuesday (UP) — The British first order to the Governor of West Africa, M. Bousson, was to find any ship to be used for the evacuation of German troops from the island. The British first order to the Governor of West Africa, M. Bousson, was to find any ship to be used for the evacuation of German troops from the island.

U.S. FORCES KEPT SHARP LOOKOUT

WASHINGTON, Tuesday (UP).—Colonel Frank Knox, the Secretary for Navy, told the press here today that it was unlikely that the Japanese would now be able to get reinforcements ashore at Guadalcanal due to the United States forces maintaining a day and night watch.

GERMANS 300,000 NAZIS TRAPPED AT STALINGRAD

By HAROLD KING, Reuters Special Correspondent. STOKHOLM, Tuesday.—If the Germans cannot check the Russian advance north and south of Stalingrad, some 400,000 Axis troops could be trapped and annihilated, it is believed.

GERMANS TRAPPED DECISIVE BATTLE RAGING

By HENRI SHAPIRO, I.P. Correspondent in Moscow. Great possibilities are foreseen for the decisive battle now raging in the Stalingrad region as the battered German forces, fearing encirclement in the Red Army's iron ring, are trying to rally for a counter-attack.

MR. EDEN DENIES DIFFERENCES WITH PREMIER

LONDON, Tuesday (R).—Mr. Eden, who was loudly cheered on entering the House of Commons this afternoon for the first time as Leader of the House, denied any differences with the Premier.

FIGHTING WEST OF EL AGHEILA

CAIRO, Tuesday (R).—The Allied forces have entered El Agheila and occupied Jeddaba and occupied Jeddaba on the road to Agheila while the Axis forces continued to withdraw.

ALLIES STORM NEW GUINEA HEADQUARTERS

By CLYDE KIMPTON, Reuters Special Correspondent at General MacArthur's Headquarters. Australian forces have entered Gona in strength following the first penetration of the Japanese lines on Sunday afternoon.

GERMAN TROOPS TRAPPED IN RUSSIA

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U-BOAT TORPEDOED BY BRITISH PLANE

ORAN, Tuesday.—An Allied anti-submarine patrol operating some miles off Oran, by a British plane forced a U-boat to the surface after which a British plane blew it up with a torpedo.

THOSE IN COMMAND

CAIRO, Tuesday (R).—The names of the Eighth Army Corps Commanders were disclosed today. Lieutenant-General H. Lumsden commanding the 10th Corps and Lieutenant-General O. W. Lese commanding the 30th Corps and Lieutenant-General J. B. Cunningham commanding the 13th Corps.

FEEDING THE LIBERATED AREAS

WASHINGTON, Tuesday (R).—President Roosevelt gave a clear indication today that the United States will help in the rehabilitation of liberated countries.

U.S. Troops Push On

WASHINGTON, Tuesday (R).—It is official news that the American westward advance on Guadalcanal continues.

MUSSOLINI SEEKS REINFORCEMENTS RUSHED TO ITALY

By DAN SERRIN, I.P. Staff Correspondent in Ankara. Reports from the Balkans quoted today by the press here show that all the indications of hurried German troop and air movements.

Mass-Butchery of Poland's Jews

LONDON, Tuesday (R).—The Polish authorities are being urged to take steps to prevent the mass-butchery of Polish Jews.

Author of Political Thriller Arrested

NEW YORK, Tuesday (UP).—Under the order of the Attorney General, Herman Kravitz, under the name of Jan Vallin wrote the best-seller "Out of the Night" describing Gestapo methods.

Government to Buy Citrus

At least 25,000 tons of citrus will be purchased at a price for good quality fruit of 1.50 per ton on the spot.

Hitler and Rommel

It is trouble to this brewing in Italy that is returning home only from his visit to London in an interview with Hitler on his arrival he said.

CHEERFUL WELCOME HOME FOR SMUTS

PRETORIA, Tuesday (R).—Field Marshal Smuts returned home today from his visit to London in an interview with Hitler on his arrival he said.

Norwegian Clergy Condemn Pogroms

STOCKHOLM, Tuesday (R).—Norwegian churchmen have sent to Quilming a protest against the persecution of Norwegian Jews.

Arrests in Tangier

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Advertisement for 'The Old Man's Enemy' toothpaste, featuring a cartoon illustration of a man and a woman, and text describing the product's benefits.

Thaw Holds Up Major Fighting At Smolensk

Russians Reach Main Defences

MOSCOW, Monday. — The Russians have now reached the main defence line of the Smolensk fortifications system and accounts are already spreading to the enemy positions.

Reports related strongly provoked by the Soviet forces the two-pronged Smolensk drive — one thrusting from the north and the other southward along the Moscow-Smolensk railway. But the general thaw has generally deteriorating climatic conditions are likely to become the predominant factor in the central front operations for several more weeks.

In a limited field it is now problems all whether the Red Army will undertake an assault on the enemy lines before the weather improves. New gains have been made in the area south of Smolensk but because of thaw fighting has been restricted to local operations.

In a frontal advance towards the great German base, the Russian units have been engaged in an unbroken hand-to-hand fighting. Using gas grenades and machine guns they killed over 100 Germans. Three places south of Byell were captured and the German forces engaged in a thrust from the north-east and Gueden on the German flank. The attack in this sector, killing 100 Germans.

In the Middle Dnieper area, the Russians flattened out a wedge driven into their lines at the front. The German movements on flanks the Germans were surrounded, and over 200 wiped out where another German attempt to cross a river was repulsed. (UP and Reuters)

Nazis Raze Country in Retreat

MOSCOW, Monday (UPI). — The Nazi occupation forces in the area of the most prominent leaders of the Russian Government, and just turned from an extensive tour of the recaptured area in the Smolensk region. The retreating Germans have carried out a devastating "scorched earth" policy. The Germans, in mid-September, massacred thousands of civilians and destroyed hundreds of towns and villages, and destroyed churches, schools, and public buildings.

A vast area has been turned into a wilderness and many thousands of villages razed to the ground.

Puppets to Pay

LONDON, Monday (R). — The British Broadcasting Corporation last night said that the puppet Government of Slovakia, as well as the puppet Army, will be held responsible for the execution of the Slovak Regiment which recently mutinied on the Russian front.

Reports reaching Czechoslovak circles in London, based on the Russian front, indicated that the Slovak division to which the mutinying regiment had retreated in the Tuzsere sector, the Germans were over a tenth man of the regiment was shot.

Underground Army Ready to Fight, it was reported in the Times today says.

The underground struggle is being conducted on a guerilla basis. The reports indicate that the only way German ends can be achieved is by the use of force. It is no doubt that the front on the enemy from the front is being powerfully assisted from the rear by the so-called European forces.

"All over Europe, a great wave of propaganda is being spread when the hour strikes for a decisive blow."

LEASE-LEND SHIPMENTS IN FEBRUARY

WASHINGTON, Monday (R). — The Lease-Lend Administrator, Mr. Kenneth C. Griffin, today reported that the total value of goods shipped to America's allies during January and February were 10 per cent more than in the corresponding months of last year.

Half Million Jews Killed in Warsaw

EALING, Monday. — According to Rabbi Warshaw, a member of the British Jewish Section of the World Jewish Congress, all of Warsaw's half a million Jews had been killed by the Germans.

QUARTER CENTURY OF AIR ARM

Air Minister Pays Tribute to RAF

LATEST RAID ON BERLIN 'A SHATTERING ASSAULT'

LONDON, Monday. — The Secretary for Air, Sir Archibald Sinclair, in a broadcast tribute to the R.A.F. on the silver jubilee — the service will be 25 years old on Thursday — described Saturday night's R.A.F. raid on Berlin as "a shattering assault."

"British and Dominion airmen with their superb British aircraft and equipment have established their ascendancy over the airmen of the Axis," said the Secretary in his broadcast. "It may yet win fame as the greatest feat of arms for the service of mankind."

Sir Archibald traced the growth of the R.A.F. from the Royal Naval Air Service and Fleet Air Arm, and paid a tribute to the men who have built up the R.A.F. from a handful of men in 1918 to the present strength of over 1,000,000 men.

He said that the R.A.F. has been the backbone of the British Empire, and that it has been the backbone of the British Empire, and that it has been the backbone of the British Empire.

Paals in Berlin

The Berlin press now admits that panic and inefficiency were much of the reason for the damage caused during the last R.A.F. raid on Berlin.

Newspapers are admitting the terms of Berlin for their behaviour, openly stating that if the people had kept their heads and not fled from their fire-fighting duties in a proper manner there would have been much less damage and loss of life.

Nuremberg Hard Hit

More facts have now come to light about the extensive damage to Nuremberg's factories were damaged during the big R.A.F. raid on the night of March 24.

Fire appears to have been the chief cause of the devastation. The main workshops covering five acres have been destroyed.

The Air Ministry announced tonight that when the Brown House headquarters of the Nazi Party was bombed on Munich on March 9 the top floor was burned out.

The floor was Hitler's office. The main hall of the Reichstag was also damaged.

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"All over Europe, a great wave of propaganda is being spread when the hour strikes for a decisive blow."

Eden-Hull Talks Concluded

WASHINGTON, Monday (UPI). — Mr. Anthony Eden, concluding his conference with the American Secretary of State, Mr. Cordell Hull, today indicated that great progress has been made towards Anglo-American understanding on the issues of war and peace.

The Foreign Secretary will be Mr. Hull's guest of honour at a banquet tonight. He is expected to arrive at 8 o'clock tomorrow.

THE PALESTINE NEWS

BRITISH AIR FORCE FLANKS MARETH LINE

ALLIED HEADQUARTERS IN N. AFRICA, Monday (R). — With the Mareth Line broken and the Afrika Korps in full retreat to the north to avoid encirclement, British, American and French troops are attacking in all sectors on a 300-mile front.

Rommel is falling back to the Gabes area, under tremendous ground and air pressure and with the loss of much equipment and thousands of prisoners. Mareth, Matmata and Toujane are in British hands. At El Hamma, on his flank, first-class German troops were defeated and yielded control of the town to the Eighth Army, while the Gabes area has been heavily bombed by Allied naval forces.

French and American troops are converging on Kairouan and the American column which took Fondouk continues to advance towards the coast. In the north the First Army continues its offensive in the Djebel Abiod region.

ONLY 20 AMERICANS DRIVE ON TO COAST AIR BRITISH PAVED THE WAY

Gen. Montgomery Thanks R.A.F.

ALLIED H.Q. NORTH AFRICA, Monday (R). — General Montgomery has announced that the success of the offensive was due to the air force. He thanked the Air Force for its support and for the air force's contribution to the success of the offensive.

"I would like to convey to you my great appreciation for the support and for the air force's contribution to the success of the offensive. The air force's contribution to the success of the offensive was due to the air force's support and for the air force's contribution to the success of the offensive."

The air action which General Montgomery singled out for special mention was the attack on the Afrika Korps on the night of March 24. The air force's contribution to the success of the offensive was due to the air force's support and for the air force's contribution to the success of the offensive.

Before the 24 hours were ended, the Axis forces were in retreat and the British had broken through the German positions. The last few attacks by the Afrika Korps were made in large numbers and were largely in vain.

General Montgomery's combined air and ground forces were most concentrated air attacks which the Afrika Korps were unable to withstand. The air force's contribution to the success of the offensive was due to the air force's support and for the air force's contribution to the success of the offensive.

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Nazis Plough Up Gabes Field

By BETTE GAZER, Our Cairo Correspondent

The threat to Rommel's rear represented by the advance of two Allied columns from Fondouk and El Hamma respectively, is strikingly confirmed by the report that the west and main landing grounds at Gabes have been ploughed up by the Germans.

Whether that indicates preparations for an early withdrawal or only that the landing grounds are being used for the storage of supplies and the launching of night operations, it is not clear. The fact that the landing grounds are being ploughed up is a sign of the German's intention to withdraw from the area.

The battle is now over, with Rommel retreating through the Gabes gap, while the British force on the flank continues to advance. The British force on the flank continues to advance.

LUFTWAFFE ABSENT FROM DJEBEL BATTLE

By PHIL AULT, U.P. Correspondent

The American troops, opening the big push to the sea, struck the German mountain line at three points on Sunday in an attack which was supported by the Luftwaffe. The Luftwaffe was absent from the battle.

The German air force was absent from the battle. The Luftwaffe was absent from the battle. The Luftwaffe was absent from the battle.

Brisbane Cheers The Ninth

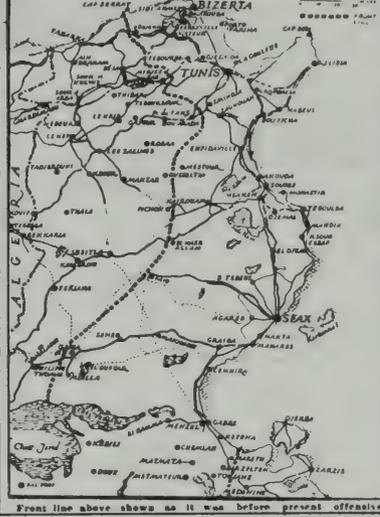
BRISBANE, Monday (R). — Elements of the A.I.F. Ninth Division recently home from two years' campaign in the Middle East, paraded through the main streets of Brisbane today.

Thousands lined the route, and the parade was a great success. The Ninth Division recently home from two years' campaign in the Middle East, paraded through the main streets of Brisbane today.

New Zealand Defence Minister Here

New Zealand's Minister of Defence, the Hon. Frederick Jones, arrived in Jerusalem yesterday at the conclusion of his tour of the Middle East.

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Front line above shows as it was before present offensive.

Axis Runs Tunisian Gauntlet

By FERGUS J. FERGUSON, Reuters Military Correspondent

LONDON, Monday. — It was the threat to the Gabes bottleneck on the British outflanking column. The Axis runs the Tunisian gauntlet.

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Premier of Bengal Dismissed

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Wae Flashes

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Column One

By David Courtney

SAN FRANCISCO is full of problems and vexations already and there is a feeling among the local countries being rushed. It looks as if the Big Three have left many preliminaries undone before they set out for California. It is also felt that security decisions cannot be taken on the basis of a Europe much as it is at the moment, is little more than a charred ligature... (Text continues with analysis of international relations and the role of the United States in Europe.)

WHATEVER may be happening in Denmark, there will be a lot of criticism in Germany. With the red flag of the Soviets hoisted above the Danes, Berlin can be regarded as captured. The 'death battalions of wild-eyed fanatics' resisting the Danes at the order of Goebbels are hardly likely to delay the end of the war. It would be a good idea to know what Russia proposes for her hand. Having seized the city of Berlin, the political affairs of Vienna to her own satisfaction, will also be busy in the East. Her occupation will be more serious in Germany proper than in Austria. Germany has a long time to come will not be given the opportunity to answer the charges.

With the Fifth Army at the southern approaches to the Rhine, and the British Army falling down on Innsbruck at the northern end, the German position is becoming increasingly precarious. The German forces are still remaining ready for action in Denmark. Avoid provocation and quietly await immediate developments.

DOENITZ SUCCEEDS FEUERER; SAYS GERMANS WILL FIGHT ON

LONDON, Tuesday (R.) — Hitler died this afternoon, and the former C.-in-C. of the German Navy, Admiral Doenitz, is his successor, the German radio announced tonight. Doenitz, speaking over the radio later, said: "The Fuehrer has fallen at his command post. My first task is to save the German people from destruction by Bolshevism. If only for this task the struggle will continue."

The announcement which preceded the proclamation by Doenitz said: "It is reported from the Fuehrer's headquarters that our Fuehrer, Adolf Hitler, Chancellery fighting to the last breath against Bolshevism and for Germany. On April 30 the Fuehrer appointed Grand Admiral Doenitz as his successor. Our new Fuehrer will speak to the German people." Then followed a talk by Doenitz.

Resistance Broken Everywhere

LONDON, Tuesday. — With the Soviet flag flying from the Reichstag building in Berlin, and Marshal Stalin declaring in his May Day Order to the fighters and workers of Russia, "The collapse of Hitlerite Germany is a matter of the very near future," a Hamburg radio speaker announced today.

The war will probably last only a few more hours. The latest cables show that the will of the German people in fragments of the Reich particularly at the northern edge around the ports. But in the south, Munich has been captured undefended and Amsterdam could find no bridgehead.

From the main Elbe bridgehead, British Second Army patrols have thrust out 10 miles and the bridgehead area is seven miles wide and six miles deep. The British have achieved yesterday 10 miles from the main Elbe bridgehead, British Second Army patrols have thrust out 10 miles and the bridgehead area is seven miles wide and six miles deep.

Red Army troops are sweeping across the northern plain and the cities of the Baltic states. The German Navy has refused to take any part in Hitler's peace negotiations, according to unconfirmed rumors filtering from Western Holland and N.W. Germany.

The center of Germany's naval establishments, such as the E-base at Imboden in Holland and the submarine base at Wilhelmshaven, do not want to yield. German naval officers who want to fight will have to make their own supplies to carry on for another two months from Denmark and Norway if necessary.

More than 250,000 refugees, displaced persons and prisoners of war have been recovered since the Allied forces entered Germany. The Russians constitute 50 per cent of the total, the French 20 per cent, the Dutch 15 per cent, the Italians 8 per cent and the Belgians 7 per cent.

It is estimated that between three and six million displaced persons remain in German hands. The Berlin battle has developed into a gigantic mopping-up operation. The defenders are being driven out of the city in increasing numbers and sometimes lining up to surrender.

Poland's Right. M. Molotov added that several of the members of the Polish government had been arrested and that the situation in Poland had changed for the better. He said that the Polish government would be given time to be shown that the situation had changed for the better.

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NO OFFER FROM HIMMLER

STOCKHOLM, Tuesday (R.) — During his latest visit to Copenhagen, from which he returned today, Count Bernadotte met not Himmler, but Werner Best, the German Minister to Denmark. He was not given any surrender terms.

Count Bernadotte told a press conference today that he had seen Himmler during his last visit to Germany and Denmark, and that he forwarded any message from Himmler or any other authoritative German to the Swedes.

The Swedish radio, shortly after denying reports of the German advance on Denmark, reported in a broadcast in Danish the partial withdrawal of German troops from the town of Zealand — the island between the mainland and Denmark — which Copenhagen stands, while the Danish underground forces are reported to be active.

Count Bernadotte is reported to have been in contact with the German High Command in Berlin, and to have been in contact with the German High Command in Berlin, and to have been in contact with the German High Command in Berlin.

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NIGHT LIKE DAY IN BURNING BERLIN

ROCKETS AND FLAMES LIGHT UP DESTRUCTION

By DUNCAN HOOPER, Reuters Special Correspondent

MOSCOW, Tuesday. — Machine guns, rockets and flames from fire blazing in the city make the nights like day in Berlin. The main sections of Berlin in the hands of the Red Army, the struggle through the streets of the Capital has become a mopping up battle with every hour speeding the complete annihilation of the remnants of the German garrison.

The roar of battle is still resounding through the streets of the city, as the Red Army storms them. The German defenses are disorganized and broken and the fire everywhere is being smothered by the deluge of Soviet artillery and small arms.

German transport planes are attempting to break contact with the central area of Berlin to parachute supplies to the defending forces, but few have succeeded.

The Germans are still fighting an ill-considered, White Star, and their Red Army going up over the city each time Russian troops approach.

The Berlin battle has developed into a gigantic mopping-up operation. The defenders are being driven out of the city in increasing numbers and sometimes lining up to surrender.

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LEAVING THE NORTH

LONDON, Tuesday (R.) — The "Evening News" understands that the German Navy's negotiations referred to the question of withdrawal from Denmark and the surrender of 300,000 German fighting men in the North Sea.

From the main Elbe bridgehead, British Second Army patrols have thrust out 10 miles and the bridgehead area is seven miles wide and six miles deep. The British have achieved yesterday 10 miles from the main Elbe bridgehead.

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German Naval Last-Ditchers

By PAUL SCOTT BARKINE, Reuters Correspondent

WITH THE CANADIANS, the German Navy has refused to take any part in Hitler's peace negotiations, according to unconfirmed rumors filtering from Western Holland and N.W. Germany.

The center of Germany's naval establishments, such as the E-base at Imboden in Holland and the submarine base at Wilhelmshaven, do not want to yield.

German naval officers who want to fight will have to make their own supplies to carry on for another two months from Denmark and Norway if necessary.

More than 250,000 refugees, displaced persons and prisoners of war have been recovered since the Allied forces entered Germany. The Russians constitute 50 per cent of the total.

It is estimated that between three and six million displaced persons remain in German hands. The Berlin battle has developed into a gigantic mopping-up operation.

Poland's Right. M. Molotov added that several of the members of the Polish government had been arrested and that the situation in Poland had changed for the better. He said that the Polish government would be given time to be shown that the situation had changed for the better.

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RED PERIL STILL THE KEYNOTE

LONDON, Tuesday (R.) — "The Fuehrer has appointed me as his successor," said Doenitz, in his broadcast tonight. "Fully conscious of the responsibility I take over the leadership of the German people at this fateful hour, it is my first task to save the German people from destruction by Bolshevism and it is only by achieving this that the light can come."

Doenitz's speech is a clear warning to the British and Americans to be on their guard against the new German leadership. He is clearly aware of the danger that Bolshevism poses to the German people and to the world.

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1918-1945

END OF A MYTH

By a Staff Correspondent

Hitler's death marks the end of an epoch and, for all Doenitz's ranting about a last ditch fight, the end of German resistance. It does not matter that the "Fuehrer" in all probability did not die a soldier's death in Berlin but a gangster's death in some Gostepo star hotel.

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Duce Buried in 'Potter's Field'

By JAMES FOX, Reuters Correspondent

MILAN, Tuesday. — Benito Mussolini, Clara Petacci and Achille Starace were secretly buried in unmarked graves in the "Potter's Field" in Milan, according to a report by a British correspondent.

Mussolini's body was found in a trench near the city of Milan. The body was buried in a shallow grave, and the location was kept secret for several days.

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1918-1945

11,000 LIBERATED

MUNICH, Tuesday. — Green high-ranking Russian soldiers were freed when Third Army troops broke into the German "United Nations" prison camp at Mueggling on the banks of the Isar river near Munich and freed 11,000 war prisoners.

The prisoners were held in a camp near Munich, and they were freed by the Third Army. The camp was one of the largest in Germany, and it was filled with prisoners of war.

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HELPLING HOLLAND

LONDON, Tuesday (UP). — About 600 Eighth Air Force bombers today dropped food supplies to the Dutch in the vicinity of The Hague and Rotterdam.

PALESTINE POLICY ATTACKED

WASHINGTON, Tuesday. — England had forfeited the trust of the Jewish people in its Palestine policy, according to a report by the American Jewish Congress.

TRUSTESHIP TALKS BEGIN

BAN FRANCISCO, Tuesday. — The United States and Great Britain today began talks on the subject of international trusteeship for the Middle East.

2,500,000 LIBERATED

MORE than 2,500,000 refugees, displaced persons and prisoners of war have been recovered since the Allied forces entered Germany.

WAS FLASHED

The Rome radio has broadcast a proclamation by Marshal Graziani, now in Allied hands, calling to the trapped Italian Army to lay down their arms.

NAZIS FLED FROM MUNICH

The American Seventh Army completed the occupation of Munich today, according to a report by a British correspondent.







Column One By David Courtney

THAT swift-flashing channels of contention, the Dardanelles, is about to overflow its banks; nothing else was to be done...

THE validity of the Montreux Treaty lies in the assumption that the Straits are a dividing line...

DOUBTLESS the sovereignty of Turkey is threatened; that is the line Ankara will fight...

THE Dardanelles, with their direct and immediate bearing on the Danube and their indirect bearing on the Middle East...

REFUGEE PROBLEMS ARE BEING ESTIMATED LONDON ORDERS ILLEGAL IMMIGRANTS TO BE SENT TO "CYPRUS OR ELSEWHERE" PENDING DECISION ON THEIR FUTURE

LONDON, Tuesday Morning (Reuter). — The British Government have given instructions to the Palestine authorities that reception into Palestine of illegal immigrants must cease...

Mr. Acheson's Recommendations

The American compromise plan for Palestine, said to have been prepared under the supervision of Mr. Dean Acheson...

Larger local autonomy is also proposed, with the powers of the British High Commissioner limited, the immigration quota to be fixed by the Jews themselves...

According to the New York correspondent of the London Evening News, the British are urging the quashed acceptance by President Truman...

"Yedieh Ahronot" reports from a source close to the White House that America will consider the partition of the Negev to the Jewish side...

In a note handed by the British Consul General to the Syrian Foreign Minister yesterday, it is stated that the partition of Palestine would not form the basis for discussion...

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The American Labour Committee in Palestine (ALCOP) which has the support of both the A.F.L. and the C.I.O. has sent a telegram to the Syrian Government...

Field Marshal von Rundstedt, Hitler's commander-in-chief of the Western Front during the Ardennes counter offensive of Christmas, 1944...

Field Marshal von Rundstedt explained his own idea was to attack the Allies from the east of Aachen from several sides. This idea was turned down by Hitler...

GOVERNMENT STATEMENT

Continuance of illegal immigrant traffic at the present time is likely to have an adverse effect on the hope of a general settlement in Palestine...

The statement adds that recent developments had revealed illegal immigrant traffic as a "widely ramified and highly organized movement supported by very large financial contributions from Zionist sources..."

UNDERGROUND RAILWAY "The organizers maintain a closely knit network of agents in countries of Eastern and Southern Europe..."

IN all this process, the laws and regulations of the countries concerned are ignored; identity and ration cards, travel documents etc. are forged on a large scale...

The other points made were: Illegal immigration "breaks the peace and a breakdown of the Government in Palestine..."

From Eastern Europe "The British Government was concerned at the reports of propaganda and pogroms against the Jews in Eastern and South-Eastern Europe..."

Generally, the Pauley Report suggests that half a million Jews might be settled during the next year in the United States and other overseas countries...

An interesting contrast to Pauley was provided by Miss Maude Royden in a letter to the Times on Saturday, wherein, after declaring that all jobs must be open to the burden, she adds that there is no reason why, for example, Jews should be excluded...

The prominence lent by 'The Times' to these aberrations has created an impression created by earlier impressions to a political no-man's land. Concerning the major issue, earlier predictions that President Truman is likely to support a modified Federalist scheme are now supported by the latest despatches from Washington and unofficial information.

Agency Marking Time It is understood that the Agency for Palestine is awaiting publication of the American views this week before setting the machinery of attending a round-table, but little doubt is felt that the Agency will accept the scheme in principle...

Observers believe that the scheme with these modifications is awaiting publication for discussion as far as the Agency is concerned, while the British Government is still reluctant to accept the original attempt to rush Whitehall, while still in Palestine, referred to as a 'vicious' and 'unpleasant' procedure...

STOP PRESS CURFEW IN HAIFA

The High Commissioner announced at 2.30 this morning that those illegal immigrants who arrived at Haifa before August 11 will be sent to Athit and not to Cyprus.

Curfew has been imposed on the entire Haifa Municipality Area as from one o'clock this morning until further notice. The announcement was made by loud-speaker cars touring the town shortly after one.

Palestine under the provisions of the White Paper, was excluded. Nevertheless, pending final decision on the future policy for Palestine, the British Government authorized the continuance of Jewish immigration at the rate of 1,500 monthly.

There has been an increase in the flow of illegal immigration and their numbers have been increasing since the month of June. Those already held in camps in Palestine or on ships in Haifa Harbour are more than sufficient to absorb the whole quota for the month.

The statement recalls that the British Government has accepted the plan drawn up by the British and American experts in London which would not disturb the peace and economy of the country.

Not a country in the world has been a better or more cooperative friend of the Jewish people than Britain. Wherever Jews were persecuted, the voice of Britain was lifted in protest, and she has taken to investigate their lot.

Concluding the statement says: "It is clear that a permanent solution of this complicated question has been found. It is clear that if Jews and Arabs are prepared to enter upon a constructive spirit in order to evolve a practical scheme for the settlement of these two historic peoples..."

"Optimism" in London

From a Political Correspondent News Correspondent Agency quarters in London yesterday had a quality of optimism created by earlier impressions to a political no-man's land.

As reported in another column, the more hopeful outlook is based not on much more than some better proposals rather counter-proposals from the White House.

But a matter causing grave concern in London is the continued detention of the Jewish political prisoners in the East. The absence from the present important consultations of Joseph, who has been responsible for the Agency's position on several occasions, is acutely felt. To this lack must be added the complication that the Agency has concluded from entering into any official consultations with the Government that the views of Jewish leaders are incurable.

Diplomatic Moves against Refugees

Port 6747 to the list of countries requested by Britain to assist immigration to Palestine, a Foreign Office spokesman announced yesterday.

It is understood that the Salisbury-Munch route used by refugees entering the American zone of Germany from the American zone of Austria is now being used by the British Government.

The Americans on the other hand, apparently considered the influx of refugees from across the Czech border complicated their task and have been appearing to the British Government before the latter are allowed to proceed further into the American zone.

As a result of the diplomatic campaign, Britain has made representations to the U.S.A. regarding the problem of Jewish refugees who have been appearing in American papers. While the network which has been passing information has not been broken, the flow of illegal immigrants has grown up inside Europe.

"On the contrary, they are people who oppose terrorism in any form and who are prepared to work for the betterment of their country." He added that there were 3,700 people on board the refugee ship at Haifa, of whom 8,000 was stated by the B.E.C. Over half of the refugees were children.

When asked how many more refugees were known to be at sea, the spokesman replied that it was believed that there were other 1,300 there on their way to Palestine.

The Public Information Officer, Mr. R. Stubbs, told journalists that the British Foreign Office had confirmed reports that camps were being prepared in the American zone for the reception of the immigrants. He also stated that the date when the same floating cages in the Haifa Port would be used to receive the refugees was not known.

On the western end of the Harbour where they have been confined, the British authorities have been working to clear the expected transfer of the refugees to the new floating cages within the next few days.

One of the new arrivals, 26-year-old woman from Green Island, New York, was registered today at noon by a Red Sea Society Ambulance to the Middle East Hospital. A Mr. Carmel, suffering from a heart ailment, was also among the arrivals.

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Haifa Bulletin

HAIFA, Tuesday (S.A.S.). — The past week, Yagour and Shadi, are still considered outside the breaker, and the Maritime Club, the Ajax and the Maccabi Club, had a meeting today from Haifa) have been at the harbour and are expected near there.

The "Apartheid ships" are still at their moorings and are being guarded by British troops. Some ships were opened on Monday afternoon after the curfew announcement, and people are expected to be very food.

Pauley Scheme 210 EXOITS

By GEORGE LICHTHEIM Palestine Post Correspondent LONDON, Monday. A minor sensation was caused today by Washington cables concerning the report to President Truman by Mr. E.D. Pauley, U.S. Representative Commissioner.

Mr. Pauley, previously suggested that pending an overall solution of the refugee problem, a which America must play a part, the European countries now trekking west might well organize their own means to bring their own medical supplies, their own medical staffs, and their own food supplies.

Generally, the Pauley Report suggests that half a million Jews might be settled during the next year in the United States and other overseas countries, including Palestine, which has not been commented here so far. This means that someone is capable of approaching the problem in other than the traditional manner.

An interesting contrast to Pauley was provided by Miss Maude Royden in a letter to the Times on Saturday, wherein, after declaring that all jobs must be open to the burden, she adds that there is no reason why, for example, Jews should be excluded from the burden.

The prominence lent by 'The Times' to these aberrations has created an impression created by earlier impressions to a political no-man's land. Concerning the major issue, earlier predictions that President Truman is likely to support a modified Federalist scheme are now supported by the latest despatches from Washington and unofficial information.

As reported in another column, the more hopeful outlook is based not on much more than some better proposals rather counter-proposals from the White House. But a matter causing grave concern in London is the continued detention of the Jewish political prisoners in the East.

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3rd Ship Sighted 1,298 ARRIVE

HAIFA, Monday. — "Yagur" and the "Henrietta Carroll," two sailing vessels carrying illegal immigrants arrived at Haifa Port this morning. The two ships, have a total of 1,298 passengers and children on board.

A third vessel believed to be carrying 1,800 refugees, is also reported to be approaching Haifa. First to be escorted into port was the "Yagur," which "achieved" its feat of breaking water among the warships there at about 7.30 this morning.

Though for the first time Jewish Agency officials were not allowed to board the ships, some facts were ascertained by an official, who spoke to the passengers and crew. The search which took place on board, which took place on board, which took place on board.

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Yshinsky vs. Australia PARIS, Monday (Reuter). — When Australia was proposed as a member of the Conference Secretary late on Saturday night and was made public this morning just before the plenary session opened.

TRAVEL AND FREIGHT BY AIR, SEA, RAIL TO ALL PARTS OF THE WORLD. LATEST INFORMATION ALWAYS AVAILABLE. PELTOURS Palestine and Egypt. Lloyd Ltd.

shoes... PERMANENT DISPUTE... FIGHTING BREAKS OUT IN KURDISTAN

PERMANENT DISPUTE... FIGHTING BREAKS OUT IN KURDISTAN

TEHERAN, Monday. — Tanks, artillery and trench-mortars have been used in a battle between Persian Government troops and Azerbaijan forces, Radio Tabriz stated tonight.

"Our casualties were one killed and 17 wounded," the Azerbaijan radio station said. "According to villagers, the Government troops lost 30 men, who were killed in the first offensive. Two peasants were seriously injured in the aerial bombardment of a village near the town of Mirzaabad."

"During the battle villages and industrial enterprises were continuously bombed by Government planes. Radio Tabriz stated that the 'mercilessly bombing' Kurd villages, adding that many houses had been destroyed, but that the casualties were not yet known."

Planes of the Central Government have again flown over Tabriz and dropped leaflets signed by M. Ghanem Sultanbeyli, who is believed to belong to Iran then the soldiers of the Central Government in their own house."

"The Iranian Government is following a dangerous path in sending troops to Azerbaijan," writes Pravda today. "It is not for the purpose of securing order but with a view to liquidating the national democratic freedoms of Azerbaijan and to dividing the Democratic Party there and to prevent the election of its representatives to the Central Government."

"It should be noted that the British Government want to do its utmost to establish a state of emergency when the time is ripe, the Sudan can become an independent state. Clearly this is only one of several choices open to it. They can seek union with Egypt if they wish. It would be a step towards the British Government in its treaty discussions with Egypt to give the rights of the people to the Sudan."

T.-J. STUDENTS AGAINST MONARCHY BEIRUT, Monday (A.P.P.) — Trans-Jordan students from the universities of Beirut and Damascus at a meeting held here today passed a resolution affirming their determination to support the King Abdullah by a republic.

750 DEPORTES LEAVE CYPRUS YERUSALEM, Monday. — Seven hundred and fifty members of the January quota, three capital cases from the December quota, and three people with individual entry permits embarked on the vessel Vigour at 10 o'clock this evening and sailed for Palestine.

REST OF THE NEWS CHRISTMAS MAIL will be sent by R.A.F. Transport Command to the tune of fifty tons per week to ensure that troops everywhere are receiving their parcels.

YODEFETH PALESTINE INSURANCE SERVICE LTD. offers Policies at LLOYD LONDON Marine, Fire and Comprehensive Insurances on best possible terms. HAIM TOV, General Manager. BARUCH TOV, Manager. Tel. 5623. P.O.B. 104

THE JEWISH STATE TO BECOME JEWS FIRST

WHITE PAPER DIRECTLY RESPONSIBLE FOR PALESTINE TROUBLES

Basle, Monday. — Dr. Chaim Weizmann, President of the World Zionist Organization and the Jewish Agency for Palestine, opening the 22nd Zionist Congress this afternoon, declared that if Britain could not return to the original spirit of the Mandate she should, before retiring, vest the Jewish National Home with the full authority and status of a Jewish State. He rejected the Morrison federal plan "without hesitation or reserve, in principle and in detail," since it entirely excluded 85 percent of Palestine from the scope of Jewish colonization without even assuring complete freedom in the remaining 15 percent. The Jewish community, he said, will never surrender its national attributes and tradition in order to merge them into the attributes and traditions of another people. He held the White Paper of 1939 largely responsible for the present desperate situation of the Jewish people and directly responsible for the worse consequences for which to answer."

The Zionist President began his address, which lasted an hour, at this turning point in Jewish history, in a quiet voice that carried to the ends of the great Exhibition hall, the Mustermesse, in which were seated close on 400 delegates, representing the Jewish 81 countries of the world, and over 2,000 visitors. The hundreds who could not find place in the main hall overflowed into one adjoining, to which the speech was relayed by radio.

Seated on the platform behind the President were the leaders of the Zionist organization and representatives of the Swiss Federal Government, the cantonal authorities and Basle Municipality. In a special gallery were the diplomatic representatives of 23 countries. Special interest was expressed by the presence of the Soviet, United States, and Yiddish representatives, who reported by their inability to attend had been received from the British Minister through the Vice-Consul in Basle. A party of refugees from camps in Germany arrived at the last moment.

Dominating the assembly was a huge portrait, flanked by the Jewish blue-white colours, of Theodor Herzl, founder of the Zionist Movement, who opened the first Congress in the same city in 1897; while significant of the changes wrought on the Jewish people by the intervening fifty years was the massed delegations from Palestine and the United States contrasting with the handful from the once great communities of Eastern Europe.

Dr. Weizmann recalled that the condition stipulated for the National Home by Arab leaders such as King Feisal and British advisers such as Colonel Lawrence, was that the Arabs outside Palestine should be enabled to achieve independence. The Arabs now possess seven independent sovereignties and a generous measure of international representation.

Turning to Britain, he said that the bond of friendship between the Jewish people and Britain had been all but destroyed, but not by the Jews, and it could not be healed by the Jews themselves, but by the British Government, by undertaking to carry out the provisions of the Mandate in its spirit and letter.

Other nations are interested and can rebuild their ruins, but the survivors of our holocaust languish without liberty and hope, and when, in desperate bid for these, they strike out towards their homeland, they are barred from its shores and herded behind barbed wire, once again on foreign soil, Dr. Weizmann said.

Believing as we do that our claim to establish a Jewish State is justified by the Mandate and by the relative positions of the Arab world and ourselves, we cannot contemplate a solution which would deprive the Jewish people of their rights and the privileges and responsibilities of direct government. Once secure in possession of full national status, we shall strive to enter into a free and harmonious relationship with the other States of the Middle East.

Dr. Weizmann was followed by Mr. David Reem, Chairman of the Vaad Leumi, who said the Jews wanted peace and not conditions of war in Palestine. They wanted an alliance with the Arabs. He invited the next Congress to meet in Palestine.

Police Stand By Troops and police stood by the main today. The strike was calm but the responsibility of the police should be laid to disorders. Political talk centred round the question whether the proposed Government in effect meant a breakdown in the Anglo-Egyptian treaty or a negotiation, revision of the Anglo-Egyptian treaty, as stated in the statement by the Government General of the Sudan at Khartoum, which was being off of the negotiations by British.

General Zionists Debate Partition

Basle, Monday. The most important of the pre-Congress party debates, that of the General Zionists, was developed on Sunday into sharp differences of opinion regarding participation in the League of Nations. The General Zionists, led by Dr. Chaim Weizmann, were opposed to the League of Nations. Dr. Nahum Goldmann and Professor S. Brodetsky, who were with the British Government, advocated participation.

Recalling that in 1939 he had opposed the League of Nations, Brodetsky said that now he saw no solution except in Jewish State where the Jews would be masters of their destiny. Dr. Goldmann said that Jews could not force the British to allow such mass immigration as was needed. Even the friends of the League of Nations were not prepared to agree to 100,000 immigrants except as part of a general solution.

Dr. Goldmann said that Jews could not force the British to allow such mass immigration as was needed. Even the friends of the League of Nations were not prepared to agree to 100,000 immigrants except as part of a general solution. He suggested three alternatives: Britain might give up the Mandate and undertake a trusteeship; the League of Nations might be asked to take over the Mandate; or the Jews might be asked to accept a trusteeship.

Mr. Sheehy opposed participation in the League of Nations. He asked, should Jews serve as ornaments at a British conference which would be an anti-Zionist decision? He suggested that the Jews should be asked to accept a trusteeship.

Chances of Front Possibility of a change of front among the members of the Zionist Organization of America who have hitherto opposed the League of Nations, was suggested by the decision of the Organization to agree to Jewish participation in the League of Nations. The purpose of discussing the creation of a Jewish State in the League of Nations was to bring forward their plan for a viable state. The last was a "tragic compromise," that to allow such mass immigration as was needed. Even the friends of the League of Nations were not prepared to agree to 100,000 immigrants except as part of a general solution.

Terrorist Truce Reported It was reported from Tel Aviv yesterday that a truce had been agreed between the Jewish and Arab forces. The truce was reported to be a temporary one, and was subject to the approval of the British Government.

Congress Opening Celebrated TEL AVIV, Monday. — To mark the opening of the Zionist Congress at Basle over 1,000 people gathered at the Tel Aviv Convention Centre. The ceremony was presided over by the Mayor of Tel Aviv, Dr. Meir Dizengoff. The Zionist Congress is the highest authority of the Jewish people in Palestine.

Indian Constituent Assembly Meets NEW DELHI, Monday (R.) — The Indian Constituent Assembly met here this morning in the brilliantly lit domed hall of the Parliament Building. The assembly is the highest authority of the Indian people in India. It is responsible for the framing of the Constitution of India.

After Midnight MFR LA GUARDIA will announce his resignation as Director-General of the League of Nations. He will be succeeded by Mr. G. H. D. Dore. The League of Nations is the only international organization that has a permanent secretariat.

READY AND GENEROUS ASSISTANCE

Describing the relief mission which had been taken to the island of Cyprus, a Jewish Agency spokesman said that the R.A.F. people who deal with passports, and other matters, were being very considerably and with great readiness and generosity. We should like that to be made known."

BRITISH WANT ARMS CENSUS AUDIT

FLUSHING MEADOW, N.Y., Monday (Reuter). — In a five-hour night session the United States Assembly last night held a debate on the census of troops, during which Sir Hartley Shawcross (Britain) urged that information furnished should be verified by an "auditing committee" and that the troops should be kept separate from that of troops abroad. A census of troops at home without a tally of armaments, he said, would give an incomplete picture.

Yesterday at U.N.

The South African demand that the dispute between the United Kingdom and the United States should be referred to the International Court of Justice was rejected by the General Assembly. The Assembly decided by 59 votes to 17 that the dispute should be referred to the International Court of Justice. The United States and the United Kingdom were the only two countries to vote against the resolution.

FRANCO STAGES PROTEST

MADRID, Monday (U.P.) — General Franco today addressed a crowd of 100,000 people on the occasion of the anniversary of the outbreak of the Spanish Civil War. He said that the Spanish people were united in their determination to win the war and to restore the monarchy.

M.R.P. WIN POLL

PARIS, Monday (R.) — The Popular Republicains (M.R.P.) beat the Communists by exactly 1500 votes to the first place in the Council of the Republic — the new French Upper House — in the elections held yesterday. The Communists were the first to be elected to the Council.

Forward Demands Many thousands had marched down Madrid's avenue today to the balcony of the Palace and said that Spain should be free from foreign interference in her internal affairs. Spain had the right to benefit from her internal victory, he said.

Results published this morning for the Spanish elections were as follows: Popular Republicans 67 seats, Communists 67 seats, Socialists 37 seats, Independent Republicans 13 seats, Liberal Party (Right wing) 8 seats, Other Minorities 3 seats, Purists 1 seat, Total 200 seats. Nearly 80,000 electors were chosen in the primary elections a fortnight ago. The results were elected by a majority of 7,200 votes to the Communists. The remaining 101 members of the Council will be chosen in other 31 will be chosen in the same assembly, some of which have not yet been constituted. The results will be determined by means yet to be determined to represent Franco's Party in Paris.

Column One By David Courtney

THE right of the individual to preserve his spiritual integrity may be the last right he has...

PARALYSIS TILL TERROR IS ENDED; PART OF JEWISH THEM BE SIEGED

Tel Aviv, Ramat Gan, Bnei Brak and Petah Tikva, with about a quarter of a million inhabitants, together with a small area of northeast Jerusalem have been completely isolated and outlawed since dawn yesterday...

The curfew imposed on Tel Aviv at midnight on Saturday is to be lifted at 5 o'clock this morning...

A number of destroyers were seen patrolling off the shore today. A special section of Military Corps will be set up to deal with all offenders...

All facilities would be given to essential services as well as to the press whose duty it was to make it clear that this operation was not a punitive measure...

It becomes obvious that Britain and the United States regard Greece as a key political element in the affairs of the Balkans and of the Middle East...

The operation's objective is not punitive. The General emphasized there is absolutely no quarrel with the community as a whole...

The General made it clear that he was not going to do any ideological searches, such as his four-day house-to-house search last July which outraged the population...

25,000 ISOLATED IN JERUSALEM QUARTERS

Statutory Martial Law was brought into force in the north-east quarters of Jerusalem at 8 o'clock yesterday...

The curfew imposed on other Jewish quarters of Jerusalem at 7 o'clock yesterday night was lifted at 1 o'clock yesterday afternoon...

The self-imposed curfew which the Jewish community had planned for last night was cancelled, and cafes and restaurants were open.

Communists Accuse Ching Kai Shek

CHANG KAI SHEK (Reuter). — In a telegram to Generalissimo Chiang Kai Shek from the Communist Party in Shanghai...

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Export-Import Bank Stops Credits TO FINANCE TRADE

WASHINGTON, Sunday (Reuter). — The Export-Import Bank has informed the U.S. Congress that it "had decided to bring to an end its programme of emergency reconstruction credits, and this decision would apply especially to countries which have access to facilities of the International Bank."

America's Terms For Greek Aid

LONDON, Sunday (Reuter). — Receipt of an aide-memoire from the U.S. outlining the terms in which it would be prepared to provide economic assistance to the Greek Government, was confirmed by a Foreign Office spokesman tonight.

20 KILLED ON SATURDAY

Terrorist activities throughout Palestine on Saturday took toll of 20 lives, two British officers, eight British other ranks, a British police clerk and nine civilians...

Special Coloured 'Hippo' Released

A special orange-colored hippopotamus, labeled "Hippo" and stamped across the back with the picture of a hippopotamus in red, has been issued to 18 residents of the Controlled Area in Jerusalem.

Deserted City

A deadly pestilence reigned in the streets of Tel Aviv yesterday. Patrols closely checked the infected area, circulating in the city by both police and troops supported by the Haganah.

VAED LEUMI STOPPAGE CALLED OFF

The self-imposed curfew which the Jewish community had planned for last night was cancelled, and cafes and restaurants were open.

20 KILLED

A four-year-old girl, Kitty Stauri, was killed when she was shot in the head as she appeared on the balcony of her home in the Stauri Building in the Mea Shearim Quarter of Jerusalem...

Big 4 May Discuss DARDANELLES

ANKARA, Sunday (Reuter). — Turkey's dispute with Russia over the control of the Dardanelles will "most probably" be discussed at the Big Four meeting in Moscow, Turkish Foreign Minister Tansu said today.

Advertisement for 'MAXIMUM PRICES FOR BEEF' with a list of prices for various cuts of meat.

Advertisement for 'THE ECHO OF THE WORLD' featuring 'MAJTADIE LEB & GUTMAN' and 'JERUSALEM'.

Advertisement for 'FOR BUSINESS AND PLEASURE TRIPS BUY YOUR TRAVELLING BAGS AT SPLEYER'S OUTFITTING DEPARTMENTS'.

Advertisement for 'Tel Aviv Mayor Urges Courage' with a large headline and text.

Advertisement for 'MR. BEN-CURION IN HOSPITAL' with details of his condition and treatment.

Column One By David Courtney

"NONE BUT DEAD MEN WILL BE LANDED HERE", SAY EXILES REFEES REFUSED TO ENTER THE PORT DE BOUC AREA

PORT DE BOUC, Tuesday.—Saying that they wanted to go to Palestine, the 4,500 Jewish immigrants of the "Exodus 1947," who arrived here today in three British transports, refused to land and, thanking the French for their hospitality, declared, "None but dead men will be landed here." A French official said that his Government would not force the Jews to disembark.

The three British vessels anchored half a mile apart, about a mile off this tiny harbor. The French health officer went aboard the first transport, quickly ran up a flag signaling that no signs of epidemics had been found. The French had intended to register the refugees at the rate of one shipload a day. They prepared invitations to land in French, Hebrew, and Yiddish, and promised each refugee that he would be fed, given moral attention and moved swiftly to camps or hospitals. Trucks, food kitchens and ambulances gathered at the docks before dawn to attend to the refugees' needs.

The harbor area was cordoned off to prevent incidents, but hundreds of Frenchmen crowded into this little village. The first of the refugee freighters arrived just before 8 o'clock. French officials and Mr. S. Kay, the British Consul-General in Marseilles, who is representing the British Government, and several Jewish aid associations to board the ships.

FLOATING CAGES The ships were described as "floating cages" by eye-witnesses who approached them in small craft. The cargo holds had been converted into dormitories and the decks surrounded by 15-foot high berbed walls.

Mr. Courtney, the Secretary-General of the local pro-Zionist group, the "Exodus 1947," went out to meet the ship, and on his return called the French Premier, M. Paul Ramadier, in Paris by phone. He is understood to have delivered a message from the emigrants that they were unwilling to land.

Mr. Colvart declared that the French Government representatives of the Foreign Affairs, Interior and Public Health Ministries, M. Goussieux of the Ministry of Health, M. Blumer, Secretary of the Jewish Agency, and the French Government's Administrative Deputies and the advisory committee of the "Exodus 1947," Paris, first proceeded to the "Rummeyde Park" and then to the "Ocean Vigour," anchored at a few hundred meters farther.

"We were greeted on board by a British Officer, and by Col. Gregson, to whom we expressed our desire to speak to the British Consul-General. They were assembled behind a screen on the forecastle. They apparently did not understand what it was all about, as they went to starboard and port, where we followed them in the company of British officers. In the hold, where it was literally hot, stood the few hundred men and women of the "Exodus 1947," the French Government's declaration offering them hospitality in the following words: "The French Government informs the immigrants on board the 'Exodus 1947' that, in accordance with the laws of the country, they will be given asylum on the national soil, subject to the freedom of the liberties which France traditionally endows upon all citizens who are admitted to her shores. They will be given immediate material needs."

One of the immigrants, on Continued on Page 11

"We Would Rather Starve than Land"

PORT DE BOUC, Tuesday.—The Jewish refugees aboard the British ship Ocean Vigour who arrived here today told me that they refused to land. When I pulled alongside the ship and asked the immigrants, through a Hebrew interpreter, whether they would land, there was a deathly silence. Then as one man, they chorused, "No."

Only one immigrant had and refused to allow to get out to sea. My boat ran the port to be approached. As we tried to approach the Ocean Vigour, which was lying on its side, the entrance of the port was overtaken by the police boat and threatened with a rifle. I was told that the immigrants if we persisted in our attempt.

Landed, we proceeded to follow the Ocean Vigour, which had weighed anchor and was making for the open sea. We were told that the immigrants had drawn alongside.

"We asked them to get on board the Ocean Vigour. Suddenly the crowd burst into a loud cry of 'Nah, nah, nah' and began to sing 'Halleluyah'.

At strategic points along the railing of the ship's deck British Paratroopers with red ber-

Searches for N.C.O. Hostages

Eighteen days after the kidnapping of Sergeant Palco and Martin, no trace has yet been found of them, although searches were carried out with renewed vigor in various parts of Palestine yesterday. The Nordiah Quarter in Tel Aviv was cordoned off and searched in the afternoon, but nothing was found. In the morning, Kfir Avihayil, near Naharya, was also searched.

Civilian patrols were also formed all over the Naharya area last night, to conduct renewed searches for the two missing men.

Throughout the day rumors that the two men had been found were current all over the country, but none of them was substantiated. British Police and Military Police searched Ziv Square in Jerusalem all day, taking up positions early in the morning and continuing the search until the afternoon came into force.

"UNNECESSARY DANGER" LONDON, Tuesday (PTA).—The House of Commons today passed a resolution and sympathy for the position of our men in Palestine and with horror at the danger to which they are unnecessarily exposed.

PLEAS FOR 2 SERGEANTS A strongly worded warning against those who might attempt to force the release of the two Jewish sergeants was issued by the Chief Rabbi, Rabbi Z. Uziel, the Vaad Leumi Executive and the High Court of Justice.

The Yishuv, which has been hurt and shocked by the Government's lack of response to the appeal, will regard any act of reprisal taken against the two innocents as a bloodstain on the Jewish people.

MAIPA, Tuesday.—"Do not grieve too much, what we have done is out of conviction." This last message from the three men executed this morning in their family quarters at Acre by the police last night at the request of the condemned man.

SAFAD, Tuesday.—For the second time this year Safad was designated as the Jewish quarter where Jews executed at Acre, and at four o'clock this morning, Rabbi M. Podhorcer, Chairman of the Jewish Community Council, was officially informed that the bodies of the three condemned men would be brought here.

BRITAIN ASKED WHAT WAS GAINED LONDON, Tuesday.—The whole press has given prominence to the arrival at Port de Bouc of the "Exodus 1947" and also to this morning's executions in Palestine and the threat of reprisals.

800 DISEMBARK IN CYPRUS NICOSIA, Tuesday.—The Empire Shipping and Company Ltd. today disembarked with 47 men, 238 women and 187 children from the two ships "Exodus 1947" and "Exodus 1948."

When he arrived at Acre, the three men were awakened. He was given first to the cell of Nakar, who was alone. He was taken to the prison through the heavy gridded door, with a prison inspector and a guard. He was taken to his cell by his own name, which was written on the door.

The families of the three men executed today—Haim Harel, brother and sister-in-law, and Weiser's sister, his only surviving relative, arrived at seven o'clock this morning and were taken to police headquarters at Acre. The bodies of the three condemned men were brought from Acre at 8 1/2, such is a special police procedure.

The four men executed in April, Dr. Gruner, Rosenbaum, and the other two, had also been sent here for burial. The families of the three men executed today—Haim Harel, brother and sister-in-law, and Weiser's sister, his only surviving relative, arrived at seven o'clock this morning and were taken to police headquarters at Acre.

The bodies were accompanied to Safad by a convoy of about 10 armoured cars but only Jewish constables and

Cabinet to Review Military Needs EARLY SHOWDOWN IN CRISIS EXPECTED

LONDON, Tuesday.—Field-Marshal Montgomery's earlier recall from his Pacific tour is said to be due to the Cabinet's request to the War Office for an immediate reassessment of British military requirements in the Middle East and Germany, with a view to drastically cutting them down.

The crisis atmosphere lessened somewhat today, with an inspired editorial in the "Daily Herald" entitled "Crisis" which acknowledged the seriousness of the situation, but stated categorically that there will not be a coalition.

Measurably, Mr. Attlee has had discussions with leading Ministers and received a long letter signed by Messrs. Crossman and Ben Levy, making serious categorical demands for whatever changes are such as such, but it is known that there is no Cabinet crisis as such, but it is known that there is no Cabinet crisis as such, but it is known that there is no Cabinet crisis as such.

NEW YORK STOCKS BREAK Stocks broke sharply on a heavy volume of late afternoon trading. Shortly after 3 p.m. the tape was two minutes behind, with prices for the day's trading. Wheat broke as much as 6-8 cents a bushel. Cotton rose \$4.00.

INDONESIANS BOMB 2 DUTCH-HELD TOWNS

BATAVIA, Tuesday.—The Indonesian "Air Force" in its first combat operation, bombed two Dutch-held towns in Java today, one of them Samarang on the North Coast and the other Salatiga, in the eastern sector of the island.

Russia Accepts Invitation LONDON, Tuesday.—The Soviet Government has accepted Britain's invitation to a conference of the Foreign Ministers Deputies, to meet in London at the beginning of October, it was officially stated by a Foreign Office spokesman today.

PRISON RAIDERS HANGED AT ACRE The parents and brother of Nakar, the mother, father and brother of the three men executed today in their family quarters at Acre by the police last night at the request of the condemned man.

NO UNSCOP COMMENT ON TRIPLE HANGING GENEVA, Tuesday (UP).—Members of the U.N. Special Committee on Palestine refrained from official comment on the execution of the three Jews yesterday at Acre this morning. Individual delegates said that the matter was an internal Palestinian issue.

After Midnight A Dutch spokesman said yesterday his Government did not intend to oppose the plan to bring the "Exodus 1947" to the U.S.

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USE OUR CIRCULATIONS... IN OUR NEW TEL AVIV OFFICE FROM AUGUST 1. AT BUTHMCHILD BLVD., CORNER ALLENY RD., NEXT TO KESHER TAXI... THE CIGARETTE OF THE FUTURE

# PARIS POLICE GET REINFORCEMENTS

## FRANCE CONSIDERS ANTI-STRIKE BILL

PARIS, Saturday (Reuter). — Paris police were reinforced and on the alert for trouble tonight as news was received of four big Communist meetings to be held in the capital where the Assembly debated the Government's new severe anti-strike bill.

This followed police confiscation of special editions of the Communist newspapers, "Humanite" and "Ce Soir." The latter described the bill as "a reactionary law" and announced in bold headlines "The republic is in danger!"

The Communist Party is about to test up the Constitution. A coup d'etat is to be carried out tonight at midnight. Workers, Democrats, Patriots—you have the power to prevent the coup.

# FLUSHING MEADOW, Saturday (U.P.)

When the plan for the Partition of Palestine and the setting up of Jewish and Arab States appeared certain of enough votes to pass the General Assembly today, the Arab States in a last-ditch effort to prevent this, proposed the establishment of a federated state based on the canton system in which the Jews and Arabs would be separated as far as possible.

# 24-Hour Delay Follows Colombian Resolution

FLUSHING MEADOW, Saturday. — The Colombian delegate, Cesar Alfonso Lopez, opened yesterday afternoon's session of the U.N. Assembly with a surprise manoeuvre, suggesting that the U.N. should make a last-minute attempt at guiding the Arabs and Jews to settlement.

# ARAB STAYERS PREPARE TO FIGHT ABDULLAH

LONDON, Saturday. — Representatives of the Arab States here express serious disquiet following reports that King Abdullah's Arab Legion will occupy the Arab State sector of Palestine when the British withdraw.

# PAKISTAN, IRAQ TALK OF RECONCILIATION

FLUSHING MEADOW, Saturday. — The first speaker in the Arab States today was the delegate of Pakistan, Sir Mohammed Zafrullah Khan, who called the U.N. Assembly to draw the balance in the Middle East and their threat to the Arab States.

# ARABS PROPOSE ALTERNATIVE

FLUSHING MEADOW, Saturday. — The tenaciousness of the last few hours at the U.N. Assembly when it was believed that voting on the Palestine question would finally be taken was evidenced tonight by the packed public galleries.

# CAIRO PAPER COMES OUT FOR PARTITION

CAIRO, Saturday. — While Azzam Pasha, Secretary-General of the Arab League, repeated his threat of the use of force against Partition if it is decided on by the United Nations, the influential daily "Al Mokattam" came out today with an editorial supporting Partition.

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# MASS ESCAPE TUNNEL FOUND IN LATRIN

A tell-tale crack in the floor of a latrine led to the discovery of a mass escape tunnel from the Latrins Detention Camp.

# LEBANESE MISSION ARRIVES IN BAGHDAD

BAHAGHDAD, Saturday. — The Lebanese President, Sheikh Bishara Khuri, arrived here this morning accompanied by his Premier, Riad Bey al-Solh, and other members of his cabinet.

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THE GIFT OF GOOD TASTE... PALESTINE'S LEADING TAILORS... "RED ROUTE" FOR TONE... DISTRIBUTORS: A. OSMAN'S STORES

# THE PALESTINE POST

**SPECIAL  
EDITION**

JERUSALEM  
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## COLUMN ONE

By

David Courtney

THE truth is louder than TNT and burns brighter than the flames of arson. It will win in the end. Last night's bomb smashed machinery, burned precious records, made people homeless, injured some; but the target was plain truth. It is surprising what some men will do to destroy truth. The tyrant, the Fascist, the fool and the ignorant victims of any one or all of these have tried to suppress the truth since history began; and tried vainly. They are still at their monstrous folly.

WHAT was done last night is an incident among many in the brutal history of this land. It was nothing new to see flames and hear the groans of hurt men. It was nothing new to see little children and old women and stumbling men silhouetted against fire as they hurried silently away from their homes. That is the modern history of Palestine. It is the recent history of the Mandate. It will be said in London that it is the consequence of the judgment of the earth's United Nations. To say just that accusingly, is to be in part responsible for the evil that is done.

THE bomb in Hassolel Street for a moment closed the mouths of the messengers of the world; and shut off, as a telephone is shut off, the news from a score of capitals. It did but throw into still sharper relief, and sound with still farther-reaching voice, the truth of this land and the sureness of its triumph. And that truth will be told. The men who did last night's deed probably overlooked that. There is nothing they can do about it now or at any time. It has escaped them. It makes their triumph short-lived and hollow.

Jerusalem, February 2.

## 280 Deported To Cyprus

HAIFA, Sunday. — On the day on which Britain was to have opened a free port to Jewish immigration, as recommended by the United Nations General Assembly, the Royal Navy today intercepted a small schooner with 280 men, women and children on board. The Navy was more vigilant in maintaining its blockade than the Army in guarding the land frontiers across which a steady stream of armed Arabs has been coming for the past month.

## COMMISSION'S FIRST REPORT

*Palestine Post Correspondent*  
LAKE SUCCESS, Sunday. — Tomorrow will be a crucial day for the Yishuv — as the Five-Nation Palestine Commission hands its first report to the Security Council.

If the Commissioners are determined to see the Assembly's resolution implemented, the report will contain a strong indictment of Britain, who has in all her actions obstructed the Commission's work rather than helped.

The five Commissioners will hold a press conference at 3 o'clock in the afternoon (10 p.m. Palestine time).

At the same time, the sixth session of the U.N. Social and Economic Council opens tomorrow, and Dr. Charles Malik of the Lebanon is certain to be elected Chairman. The only opposition will come from countries of the Slav Bloc and some Latin American Republics who want to see a delegate of their bloc elected.

Dr. Malik has long been held in great esteem by U.N. members, because of his intellectual abilities and wide experience. As chairman of the Social and Economic Council he will be responsible for the establishment of economic unity in partitioned Palestine.

Dr. Malik's appointment as such would not be of vital importance to the Jews, but the fact that his candidacy is being supported by the U.S., may be another pointer of America's intention to follow a bi-partisan policy which would in the end bring about some sort of Morrison-Grady plan.

The Jerusalem Working Committee has been busy completing its report which is due to be submitted to the Trusteeship Council on February 11. Here the Jerusalem delegates, Dr. Elish and Mr. Auster have done a great deal of constructive work and sheer logic has succeeded to some extent in face of the considerable lack of enthusiasm of the delegates which has been evident there.

The ship, called the "35 Heroes of Kfar Etzion," was boarded without incident early this morning. It was brought into Haifa shortly after noon.

Transhipment to the Empire Rival was a sea-borne operation. The refugees were taken from the schooner aboard the cruiser, Phoebe, alongside which they were moored, and after passing through fumigation tents, were taken across to the Empire Rival which sailed for Cyprus in the afternoon.

## NEW YORK SHORTAGE OF OIL CRITICAL

NEW YORK, Sunday. — Offices in New York had to close down on Friday, when Mayor O'Dwyer banned the supply of fuel oil to all but private homes and certain priority industries. This is a hard blow to business, coming as it does in one of the coldest winters in U.S. history.

The reason for the shortage is said to be the expansion of home building, but even during the war, when half of America's oil supplies were reserved for the forces, no such breakdown ever occurred.

Observers think that one of the causes may be the Administration's determination to drive home, to the

## PALESTINE POST PRESS AND OFFICES DESTROYED

## Bomb and Fire Gut Three Buildings EXPLOSION ROCKS JERUSALEM

The Palestine Post and two adjacent buildings at the top of Hassolel Street were wrecked by an explosion and a fire that followed last night. A five-ton army-type lorry drove up the narrow street shortly after 10.45 and parked outside the press room. An explosion a few minutes later rocked a large part of the city and smashed windows and doors within a radius of almost a mile.

As *The Palestine Post* goes to press this morning, prepared in borrowed office space, its editorial offices and the Jerusalem Press are smoking ruins.

About 20 persons were hurt by the blast and flying glass, nine of them seriously. It is not yet known whether the United Press wireless operator who is usually in the building at that time reached safety or not.

The pressmen seriously hurt are: Zalman Levin, Shimshon Lifshitz, Aharon Tanachi, Yitzhak Tawil and Nathan Rabinovitz.

Others wounded are: Benjamin Meynhas, Victoria Meynhas, Judith Ash, Zipora Shimoni, Binan Tamarni, Weinberg (watchman), Harry Mardler, Zina Mardler, Jaacov Shtreveh, and Ruth Shtreveh.

The blast came with a dull red

flash that reached the level of the upper stories of the two buildings, sending glass spinning across the rooms, shaking workers and tenants, cutting them about the face and toppling furniture. On some floors the lights went out adding to the confusion.

Workers and tenants hurried out of the buildings. The slightly wounded and uninjured helped the seriously hurt to the Hadassah Clearing Clinic a few metres up the road, edging past a blazing ambulance. In the Jerusalem Press, on the ground floor of the building, the blast sent pieces of lead flying through the air.

The last injured man to be brought out of the press, when it was thick with smoke and dust and stiflingly hot, was rescued by Mr. John Donovan, the Jerusalem correspondent of the N.B.C., who was on his way to *The Palestine Post* when the explosion occurred. Another foreign correspondent who helped in the rescue work was Mr. Fitzhugh Turner of the "New York Herald-Tribune," who climbed the stairs into the burning building in search of victims, together with three British constables and had to jump from an upper story when he was cut off from the stair

(Continued on page 2)

## CABLES IN BRIEF

STUDENTS from the Farouk I University in Alexandria yesterday staged anti-Government demonstrations and stoned the police who fired at them.

A TURKISH motor-boat was attacked and boarded by an armed motor-boat of unknown nationality off Samos island yesterday. Turkish coastguards opened fire and the ship escaped out to sea.

THE FRANCO-SPANISH frontier will probably be reopened in the next fortnight. The desirability of a change in Spanish-French relations is understood to have been agreed upon in semi-official talks in Madrid.

ITALY and the U.S. will today sign a trade and financial agreement which will re-open economic cooperation between the two States after a lapse of ten years.

SOVIET revenue exceeded expenditure in 1947 by 24,000 million roubles, said the Soviet Finance Minister in a budget speech to the Supreme Soviet yesterday.

THREE THOUSAND Singapore workers struck yesterday as a protest against the new federation of Malaya.

## Syrian Currency Breaks from Franc

DAMASCUS, Sunday (AP). — The Syrian currency was separated definitely from the French franc as from this morning, and it is now intended to create a purely national currency backed by a healthy export-import policy.

Rumours that this separation was sought in order to attach Syria to the sterling area were authoritatively denied. The Syrian pound, it was stated, will conserve its equivalent with the sterling rate.

In Beirut, the Lebanese Premier issued a communique last night regarding a financial agreement now being negotiated with France. It stated that France had not fulfilled her obligations and that the Lebanon was determined to recover the debt due to her.

## Cominform Meets In Secret

BELGRADE, Sunday (AP). — The Cominform held its first meeting in Yugoslavia in the middle of January, according to a communique published in the sixth issue of the Cominform Bulletin, which appeared on the streets of Belgrade today.

The meeting was held in the closest secrecy, and it is believed that the formation of a permanent editorial board was the major issue under discussion.

## Nehru Weeps For Gandhi

NEW DELHI, Sunday (AP). — Pandit Nehru wept tonight when he placed a floral tribute beside Gandhi's ashes.

Part of Gandhi's ashes will be cast into the sacred Jumna River at Delhi near where he was cremated, but some of the bones will be carried later to other sacred rivers and cast there to symbolize the universal love between him and the people.

Crowds gathered today near Birla House. Some knelt down to touch the ground with their heads as an indication of grief and as a symbolic act signifying their desire to transfer to themselves what they consider to be Gandhi's saintliness.

## MAHASABHA ACCUSED

Police refused to discuss anything which might have been told them by Narayan Vinayak Godse, who is held as Gandhi's assassin. They identified him as active in the Hindu Mahasabha leadership and as a vigorous critic of Gandhi.

Delhi newspapers carried stories today asserting that they had learned that Godse had made statements implicating several persons in several parts of India as members of a conspiracy to kill Gandhi. His statement was said to have uncovered the existence of a gang operating in Delhi, Bombay, East Punjab and West Bengal. The newspaper alleged that this group was responsible for placing the bomb which exploded near Gandhi not many days before the assassination.

The paper also linked this group with the man found with a hand grenade in his pocket who was arrested at a meeting addressed in America recently by Nehru. Both men are still held incommunicado.

## Bombay Police Fire at Rioters

BOMBAY, Sunday (Reuters). — Police opened fire early today to disperse angry crowds which persisted in attacking the residences of Hindu Mahasabha leaders and supporters in northern Bombay. A tense situation was reported to have developed and police reinforcements, supported by military, were sent to the areas.

Gandhi's accused assassin, Narayan Vinayak Godse, once belonged to the Mahasabha. Rioting, looting and burning of Mahasabha members' homes and business premises occurred in Bombay, Poona and Kolhapur, after Gandhi's cremation yesterday.

In north Bombay, several casualties were reported and police opened fire several times.

At Poona today, an angry crowd attempted to set fire to the house of a leader of a militant Hindu organization soon after the curfew in the city was lifted. Troops and police intervened.

## USTACHIS JOIN ARABS

By SAM SOUKI, U.P. Correspondent  
BEIRUT, Sunday. — Twenty-five Yugoslav Moslems, said to have been members of Pavlovitch's Ustachis who during the war fought alongside the Nazis against the Allies, have arrived in Beirut and have gone on to Syria for training as volunteers to fight against the Jews of Palestine.

One of them, however, has been arrested, as it was alleged that he was a "Jewish spy."

Altogether there are now 40 Yugoslav Moslems in camps in Southern Syria. The Syrian authorities are determined to keep them there, despite Marshal Tito's demand for their

## GREAT BRITAIN "RESPONSIBLE FOR BLOODSHED"

LONDON, Sunday (Reuters). — The Zionist Federation Conference here today passed a resolution deploring the "present attitude of the British Government to the implementation of the United Nations Palestine decision."

"By impeding the defence of the Yishuv (the Jews of Palestine), allowing Arab preparations for warfare, refusing to permit a gradual transference of power and failing to cooperate with the U.N. Commission, the British



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Column One By David Courtney

OLD CITY DEFENDERS HELD OFF BY RED CROSS RESCUERS

Exhausted after two weeks of incessant face-to-face and home-to-home fighting, and overcome by fresh Arab troops who greatly outnumbered them, the Jewish garrison in the Old City of Jerusalem accepted the Arab Legion's surrender terms on Friday afternoon, while 290 able-bodied men from 15 to 50 were taken prisoner, and 1,200 women, children and aged were passed to the Jewish lines outside the walls with the cooperation of the U.N. representative and the Red Cross. Among the prisoners were 54 slightly wounded, including four nurses.

GARRISON'S LAST DITCH STAND

The surrender of the Jews in the Old City after 14 days of house-to-house fighting, was a dramatic episode in the Jewish struggle for Jerusalem. The terms were accepted in the afternoon. The evacuation went on through the night. The Jews were evacuated in a series of convoys. The Red Cross provided food, water, and attention for the sick, wounded and aged.

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Wounded American Mayer said the Jewish garrison had learned to spot all weapons and ammunition. He said that the Jewish garrison had learned to spot all weapons and ammunition. He said that the Jewish garrison had learned to spot all weapons and ammunition.

ISRAEL CHARGES ARAB TOWNS WANDALISM TEL AVIV, Saturday (Reuters) — Israel forces today accused the Arab "Muhajirin" of vandalizing Jewish synagogues in Jerusalem. The charges were made after the Arab Legion's capture of the Old City.

LEBANESE SOLDIERS ROUTED BY JEWS ROSH PINAH, Saturday — In a combined operation last night, Israeli and Arab forces captured the Lebanese border village of Rosh Pinah. The operation was a success for the Jewish forces.

ARABS TRY TO FAN OUT FROM OLD CITY Arab forces tried to break into Jewish Jerusalem in two sectors on Friday night under cover of a barrage, but both attempts were fought off.

WORLD BANK LOAN WASHINGTON, Saturday (AP) — The Security Council requested the arms embargo several months ago, and the U.S. and Russia had opposed it until the Council lifted the embargo. President Truman told a press conference yesterday.

SMUTS DEFEATED; MALAN HEADS GOVERNMENT LONDON, Saturday — Following his victory at the polls, Dr. D.F. Malan, leader of the South African Nationalist Party, has been invited by the Governor-General, Mr. Van Zyl, to form a new Government.

STOP PRESS — 5 A.M. The Security Council today rejected a Soviet proposal for a cease-fire in Palestine. The Council also rejected a Soviet proposal for a cease-fire in Palestine.

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Marshall's Wishes To State Of Israel

In a telegram to Mr. Moshe Shertok on Friday, Mr. George Marshall expressed the hope that the new Jewish State would prosper in the years of peace.

TRIANGLE BOMBED

The Jewish Air Force made daylight air raids yesterday on the three corners of the "Triangle" — Nablus, Jenin and Tulkarim.

Direct hits on troop concentrations were observed in the first two towns, the Hagannah reported. In Tulkarim, a fuel dump in the Arab Legion camp went up in flames.

Earlier, Kfar Yona and Ein Vered settlements west of Tulkarim had been shelled by artillery and infantry, but both attacks were repulsed.

At one point in the fighting, the Hagannah settlement in this area was overrun by Araba, but was retaken by the Hagannah.

A U.P. despatch from Amman, quoting "frontline advice," said that Iraqi troops had occupied Kfar Yona, marking the first Iraqi push towards Jerusalem in an effort to penetrate the Jewish coastal strip.

Bombs dropped by the enemy against the Arab sector failed to explode. Ramat Naphtali was bombed on Friday. Our planes raided Kfar Yona and Jenin, scoring a number of direct hits.

There was a fighter-bomber attack on Tel Aviv on Friday. He bitterly attacked the Jews at several points in his speech and charged that the Stern Club was responsible for the breakdown of the "cease-fire" agreement in force for a short time last month in Jerusalem.

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ARAB TROOPS ADOPT BRUSH FOR BRICK TRUCE

Cadogan Proposed World-Wide Arms Embargo

By RICHARD WITKIN, U.P. Correspondent LAKE SUCCESS, Saturday — At Thursday night's session of the Security Council, Britain suggested a world-wide embargo on arms shipments to the Middle East and asked the U.N. Security Council to appeal once again for a truce in Palestine.

Britain offered to cut off the flow of British munitions to Iraq, Trans-Jordan and Egypt, if the U.N. laid down an effective and universal ban on arms to both sides in Araba. Sir Alexander Cadogan's announcement yesterday that 21 British officers were with Abdullah's Army had been recalled.

That announcement was an empty gesture, Mr. Eban said, which "should not lead the public into believing the U.K. is effectively withdrawing support from Abdullah's army to drive to rule and ruin Jerusalem."

Without those British officers and technicians, Mr. Eban declared, the Legion could not effectively maintain and operate modern military equipment. "Top British officers remain in command," he added.

The Arabs can be free to strike against the Jews, Mr. Eban said. He said that Sir Alexander Cadogan "apologetically repeated Arab excuses for not observing the 'cease-fire' order," a measure that was a mere "appeal."

Britain's delegate said his country would review its payments to the Trans-Jordan Government "in the light of decisions by the U.N." and would immediately withdraw 21 of the 37 British officers at present helping to direct the operations of the Arab Legion. Sir Alexander said that Britain had not power to withdraw the other 16 officers, including Brigadier Glubb Pasha, since they were employed by King Abdullah as private individuals.

He bitterly denied statements that Britain had the power to halt the Legion's operations if it wanted to. Saying that Russia and the U.S. Agency had particularly charged "that the foreign policy of King Abdullah is controlled by the Government of the State of Israel, instead of an instrument for its defence."

The Jewish spokesman said the British proposal was a "manoeuvre to create the best conditions for the Arabs to pursue their aggression against the State of Israel, claim any access to the means of defence."

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SOVIET MOTION FOR SANCTIONS DEFEATED

LAKE SUCCESS, Saturday. — The British proposal for a 4-week cease-fire in Palestine was adopted by the Security Council by eight votes, with three abstentions, tonight (SAT) at 11:00 p.m. (Palestine Time).

The Council adopted by seven votes, with four abstentions, a French amendment to the British text calling on all governments and authorities of men of military age to refrain from enlisting in the armed forces of the State of Israel.

By nine votes with two abstentions the Council adopted an American proposal that the British text calling on all governments and authorities concerned to refrain from imposing a "cease-fire" on the State of Israel.

The Council also adopted a resolution that the State of Israel should be free to strike against the Jews, Mr. Eban said. He said that Sir Alexander Cadogan "apologetically repeated Arab excuses for not observing the 'cease-fire' order," a measure that was a mere "appeal."

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LEBANESE TALKS  
BEFORE T.-J.

By Our Diplomatic Correspondent, Copyright, The Palestine Post  
by KIRYA, Wednesday. — It is thought probable that the  
shaban may proceed Trans-Jordan as the next Arab  
state to negotiate an armistice agreement with Israel. The  
conditions of armistice are understood to have been con-  
sidered at length between Israel and Lebanese representa-  
tives some weeks ago, and to present relatively few  
difficulties.

On the other hand, protract-  
ed and delicate discussions  
are anticipated with Trans-  
Jordan, especially as agree-  
ment between the Arab state  
of Israel, covering military  
problems affecting a long and  
wide area, including Jeru-  
salem, is regarded as the  
most important from the  
political angle. It is expected  
some quarters that these  
talks will be raised at a later  
date to Ministerial level.

Same Level  
In the earlier phases of  
talks with Trans-Jordan,  
it may be recalled that the  
4th of next week, Israel will  
likely be represented at a  
level similar to that of the  
delegation now at the head  
of the Egyptian delegation.  
It is not, it is thought, take  
it, as his services are  
urgently needed at the Foreign  
Ministry, of which he  
Director-General. Among  
military leaders expected  
to Rhodes for the talks  
in Trans-Jordan is the  
Commander of the Jeru-  
salem Area.

Direct satisfaction is felt at  
the fortunate turn of events  
in the Israeli-Egyptian talks,  
the concluding phase  
of the negotiations will almost  
certainly take another week  
or perhaps longer. While the  
outstanding military prob-  
lems, which is the military ful-  
fillment of the military prin-  
ciple of Auja, has been settled  
in principle, a good deal has  
to be ironed out before  
agreement will have been  
reached and made ready to  
be signed.

Important questions are said  
to be under the armistice agree-  
ment is to be temporary or  
permanent, if at all, it can  
be regarded as of political con-  
sideration. It is to be the extent  
of the area to be put  
under the area on both  
sides of the Gaza-Rafa strip  
and the extent of demilitariza-  
tion. It is thought that it may  
be at least a full week  
before these details are satisfac-  
torily worked out.

Fierce Battles  
In Burma

ANGOON, Wednesday (AP).  
— A fierce battle fought  
on the outskirts of Ka-  
weh Island, north of  
angoon, in which strong  
units changed hands sev-  
eral times. Government forces  
sought to penetrate the hard  
core of the Karen defences.  
Government troops were in  
possession of a monastery  
which is a strategic point.  
The Karens were reported  
to yet another counter-offen-  
sive. Official sources said  
last afternoon. Karens have  
established a series of road  
blocks behind the monastery.  
The town of Bassein, 70  
miles west of Rangoon, is  
"infested with Commun-  
ist insurgents, who are har-  
assed by Government troops."  
According to a Government  
communiqué released tonight,  
the Karens are reported to  
be regrouping east and west  
of Bassein. Fifty Karens were  
killed during the fighting at  
Bassein, the communiqué said.

CLAY AGAINST  
ANTI-SEMITISM

FRANKFURT, Wednesday  
(PTA). — General Lucius D.  
Clay, U.S. Military Com-  
mander here, addressing a  
press conference today, vi-  
ciously denounced members  
of the U.S. Military Govern-  
ment who show anti-Semitic  
inclinations.

THREAT TO ISRAEL'S LONDON OFFICE

LONDON, Wednesday (PTA)  
afternoon following the receipt  
of a letter from the Egyptian  
Government to the British  
Government, in which the  
Egyptian Government stated  
that it would not recognize  
the Jewish State.

Jerusalem Will  
Come Into Its Own

After a dramatic debate, the  
Knesset decided last night to  
hold a special session in Tel  
Aviv after the new Govern-  
ment was formed to discuss  
the possibility of transferring  
the seat of the Knesset and the  
Government to Jerusalem.

During the debate on the  
"small constitution," Mr. Me-  
nahem Beigin proposed a  
clause naming "Jerusalem,  
the capital, as the seat of the  
Knesset and of the Govern-  
ment." When this motion had  
been brought before the ad  
hoc Legislative Committee, the  
majority decided that the  
question was not one to be re-  
solved in the "small constitu-  
tion."

When he addressed the plenary  
session in the evening,  
Mr. Beigin referred to his late  
mentor, Ze'ev Jabotinsky, and  
declared that his proposal for  
a Jewish State formula at the  
17th Zionist Congress had been  
turned down by the majority.  
The State was nevertheless  
forged. So, too, if the majority  
voted against Mr. Beigin's  
current proposal, history would  
show that in any case Jeru-  
salem would come into its own.

Jerusalem's Place

Mr. Shertok replied that  
those who had voted against  
Jabotinsky's motion at the 17th  
Zionist Congress had in the  
final analysis established the  
Jewish State. Thus, those who  
voted against Mr. Beigin's  
proposal were, in effect, voting  
against the Jewish State.

Nevertheless, a considerable  
part of the House appeared  
reluctant to vote against Mr.  
Beigin's motion. There was  
something of a commotion and  
a number of Members pleaded  
for the floor, despite the fact  
that a general debate on a  
question that had been through  
a sub-committee was against  
procedure.

Compromise Proposed

Rabbi Avraham Zvebnor  
(Misrah), white-headed and  
dignified in his knee-length  
black coat, proposed a com-  
promise formula. He said he  
could not vote against the Herut  
proposal but suggested in-  
stead a resolution calling on  
the Government to do every-  
thing possible to establish Jeru-  
salem as the seat of the  
Knesset and the Government.

Commission Revises Schedule of  
M.E. Tour; Now in Saudi Arabia

The Conciliation Commission's  
schedule has been revised, and  
it will complete its tour of the  
Middle East on February 26,  
when it will return to Jeru-  
salem, it was announced by the  
Commission's Press Officer, Mr.  
Hamilton Fischer, at a press  
conference in Jerusalem yesterday.  
The Commission has as yet no  
detailed plan for its future  
programme.

The Commission visited Jeddah  
yesterday, and will go to Riyadh  
today to continue official talks  
with Saudi Arabian representa-  
tives. Mr. Fischer was unable to  
say whether members of the  
Commission had been received  
by King Ibn Saud. From Riyadh  
the Commission will fly to  
Baghdad for conversations with  
the Iraqi Government, and on  
February 20 it will be in official  
talks with the Trans-Jordan  
Government at Amman. The  
Commissioners will fly to Damas-  
cus on February 21, and  
thence to Beirut.

THREE MORE  
RECOGNITIONS

Three states announced  
their recognition of Israel  
yesterday — Argentina, Peru  
and Sweden. The Argentine  
and Peruvian recognitions  
were de jure.

The Argentine recognition  
was announced by the Argen-  
tine Government in Buenos  
Aires. In Lima, members of  
the Jewish mission called on  
the Argentinian ambassador and  
thanked him for his government's re-  
cognition.

The Swedish recognition,  
which was de facto, was  
communicated to the Foreign  
Minister, Mr. Shertok, by the  
Swedish Consul-General  
Jerusalem, Mr. Wilderberg.



KNESSET ADOPTS "SMALL CONSTITUTION"

INAUGURATION  
CEREMONY

A delegation of Members  
of the Knesset, led by the  
President, will travel to  
Rehovot this morning to in-  
vite Dr. Chaim Weizmann to  
come to Jerusalem to  
take the oath of office as  
first President of Israel.  
A Military and Police  
Guard of Honour, and an  
escort of representatives of  
the Army, Navy and Air  
Force, will accompany Dr.  
Weizmann.

Mr. Beigin also sought to  
amend the text of the Presi-  
dential oath, in which the  
President is to pledge alie-  
giance to "the State of Israel  
and its laws." Mr. Beigin  
proposed the substitution of  
"people of Israel" and ob-  
jected to the pledge of alie-  
giance to the State laws, on  
the grounds that some em-  
igrants had been carried  
over from the British Ad-  
ministration.

Mr. Idelson opposed these  
amendments on the grounds  
that not all the people of Is-  
rael were Jews, and not all  
the Jews were in Israel. He  
further said that the pledge  
exclusively enjoy powers of  
legislation.

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the grounds that some em-  
igrants had been carried  
over from the British Ad-  
ministration.

Silver and Neumann  
Resign from Agency

NEW YORK, Wednesday (AP).  
— The resignation of  
Dr. Abba H. Silver, Chairman  
of the American Section of  
the Jewish Agency, and Dr.  
Emanuel Neumann, President  
of the Zionist Organization of  
America, resigned from the  
Agency Executive today but  
their resignations have not  
yet been accepted.

Dr. Silver cancelled a trip  
to see Mr. Henry Morgenthau,  
former Chairman of the United  
Jewish Appeal, when Mr.  
Morgenthau wired that he  
could not change his minimum  
demand to be given full con-  
trol of the U.J.A. campaign if  
he resumed the Chairmanship.  
The Agency proceeded to  
appoint Dr. Silver and Dr.  
Neumann, former Executive Di-  
rector of the campaign, and  
the vote is still going on. All  
present members are being  
polled by cable.

Only the Z.O.A. representa-  
tives opposed acceptance of  
Mr. Morgenthau's terms, while  
the Mizrah members of the  
Agency abstained from voting.  
The votes of members absent  
from the sessions are expected  
to increase the majority for  
Dr. Silver and Dr. Neumann  
to withdraw their resignations,  
they will be announced when  
the final vote is published.

U.S. Minister to 2 MORE HANGED  
Leave Hungary IN IRAQ

BUDAPEST, Wednesday (AP).  
— The U.S. Minister to Hun-  
gary, Mr. Selden Chapin is con-  
sidered "persona non grata" by  
the Hungarian Government, and  
will leave Budapest tomorrow  
morning, a spokesman for the  
U.S. Legation revealed today.

Mr. Chapin's plans were not  
disclosed, but it is believed that  
he will stay in Paris for a time.  
The spokesman said that "the  
stigmatizing certain elements of the  
Government had recommended  
that others be eligible, but the  
ad hoc Legislative Committee  
concluded his recommendation  
only to Knesset members. Mr.  
Shertok defended the Govern-  
ment view which prevailed (49-39).  
Another Herut motion for Dr.  
Weizmann to be elected was  
defeated.

Wins over Klausner  
on first Ballot-83:15

DR. CHAIM WEIZMANN  
WAS ELECTED ISRAEL'S  
FIRST PRESIDENT AT 1.15  
THIS MORNING ON THE  
FIRST BALLOT IN THE  
KNESSET (the new official  
name for the Constituent  
Assembly). HE OBTAINED  
83 VOTES AGAINST 15  
FOR PROFESSOR YOSEF  
KLAUSNER, WHOSE CANDI-  
DACY WAS SPONSORED  
BY HEBUT AND SUP-  
PORTED BY MR. FRIED-  
MAN-YELLIN.

The result was announced by  
the Knesset Speaker, Mr. Yosef  
Sprinzak, who rapped three  
times with his gavel and an-  
nounced "Chaim Ben Chaim Weiz-  
mann has been elected first Presi-  
dent of the State of Israel."  
The meeting then rose and sang  
the national anthem, and the  
Knesset adjourned until today,  
when Dr. Weizmann will be  
ceremoniously inaugurated.  
Fifteen envelopes were empty  
to represent opposition to both  
candidates. One vote was not  
valid, and six Assembly mem-  
bers were absent.

The midnight session lasted  
an hour and 30 minutes, and  
was packed with drama and  
studied with heated outbursts.  
There had been intense lobby-  
ing after the adjournment of  
the evening session at 9 o'clock  
to ensure that Dr. Weizmann  
would get the required 61  
votes on the first ballot. The  
meeting had been held simply  
to represent opposition to both  
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candidates. One vote was not  
valid, and six Assembly mem-  
bers were absent.

Party leaders then made  
brief statements outlining  
how they would vote, although  
no agreement had been  
reached, and it was postponed  
for an hour. However,  
there was a further delay until  
five minutes before mid-  
night when the chairman of  
the Steering Committee, Mr.  
Zalman Rubashov, announced  
that there were two candi-  
dates for the office of Weiz-  
mann and Professor Yosef  
Klausner.

When the Herut spokesman,  
Mr. Arieh Ben Eliezer, con-  
cluded his declaration point-  
ing out that the Herut group  
with the words "We want ar-  
gue with collaborators," there  
was an uproar. Mizrah mem-  
bers rose in their seats calling  
"shame" at the Herut group  
seated on benches directly be-  
hind them, and the Herut  
members shouted back for  
several minutes until the  
Chairman succeeded in restor-  
ing order.

These followed declarations  
by Mr. Meir Wilner (Communis-  
tist) and Mr. Nathan Fried-  
man-Yellin, both of whom ex-  
pressed opposition to Dr. Weiz-  
mann. The Communist also  
opposed Professor Klausner,  
and indicated that his party  
would abstain.

810,000 Refugees  
From Palestine

LONDON, Wednesday (AP).  
— The Minister of State, Mr.  
Herbert McNeil, said today  
that there were about 810,000  
Arab refugees from the Pale-  
stine fighting.

In a written reply in the  
House of Commons to Brig-  
adier R. Rayer (Gou.), Mr.  
McNeil said that there were  
210,000 in the Gaza area, 320,  
000 in Palestine and 280,000 in  
neighbouring Arab states.

Mr. McNeil said that the  
U.N. Relief groups were aiding  
about 600,000.

HE WHO COMES FIRST WINS...  
HURRY UP, YOU MAY ALSO WIN!

BUY IMMEDIATELY  
POPULAR LOAN  
CERTIFICATES

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THURSDAY, July 6, 1950  
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VOL. XXVII No. 7289

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Column One  
David Courtney

Law of Return Passed by House

The Law of the Return which records the right of every Jew to migrate to Israel was yesterday written into the State Legislation. The Knesset passed it unanimously and some members rose to their feet spontaneously in acclamation.

Charter of Entry

The Law of the Return states: 1. Every Jew has the right to immigrate to the country. 2. (a) Immigration shall be on the basis of immigrant visas. (b) Immigrant visas shall be issued to any Jew except by special dispensation from the Minister of Immigration. The bill was introduced in the Knesset by the Prime Minister on Monday and the general debate had not yet been completed. But the House yesterday unanimously agreed to the unusual procedure of considering the first reading closed and going ahead with the final reading.

The Law of the Return is linked with the proposed Nationality Act, which is before the House. The Nationality Bill makes it possible to apply also with respect to the issue of an immigrant certificate, but a person shall not be regarded as a threat to public health or as a person with an illness which he contracts after his arrival in Israel. 4. Every Jew who migrated to the country before the law goes into effect, and every Jew who was born in the country either before or after the law takes effect, enjoys the same status as any person who migrated on the basis of this law. 5. The Minister of Immigration is empowered to enforce this law and he may enact regulations in connection with its implementation and for the issue of immigrant visas and immigrant certificates.

France Gives \$15m. Credit, to Double It

TEL AVIV, Wednesday — France has extended \$15m. credit to Israel. Discussions are proceeding for credits of an additional \$15m., according to M. M. B. Eliazhoff, French Minister of Finance. Payments will be made in dollars. Discussions are also proceeding for a commercial agreement between the two countries which may be concluded soon. France has agreed that part of the payments should be in the form of the transfer of capital of future immigrants to Israel and in payments from Jewish funds collected in France. The \$15m. credits were given from January to June 1950 by private banks for a five-year period, and will be guaranteed by the French Government to the extent of 80 to 90 per cent under the French credit insurance scheme to foster export of Israel. It will receive equipment for industry and agriculture, rails and sleepers for the Hadera-Tel Aviv line, construction iron, cement, and other materials. The other \$15m. credits are for the purchase of foodstuffs.

When the commercial agreement is signed, many very solid French enterprises will be willing to invest money here on a purely commercial basis. M. Eliazhoff said the amount of Jewish capital in France which would be invested in Israel is variously estimated at \$100 million. A commercial agreement can be made as to the probable extent of such investments, he said. Mr. Eliazhoff was commercial counselor to the French mission here shortly after the establishment of the State. He later returned to France and is now back here for a period of one year.

After Midnight

The Foreign Relations Committee of the Syrian Constituent Assembly has recommended that the Syrian Government should make a declaration in Damascus regarding the Arab League.

Sweden Says Bernadotte Issue Closed

STOCKHOLM, Wednesday. — Sweden's early declaration of neutrality is expected shortly following a note from Foreign Minister Gezen Unden to the Israel Government, saying that the two countries' exchange of views on the matter of Count Bernadotte "is now considered closed."

The Swedish Government notes with satisfaction that the Government of Israel admits without circumspection and expresses its regrets at the shortcomings of the original Israel police inquiry in the case which have been pointed out by the Swedish authorities.

The Swedish Government notes further that the Government of Israel accepts full responsibility for what has happened in this respect. The Swedish Government finds further evidence for this in the fact that the Government of Israel has paid to the U.N. the shortcoming of the original Israel police inquiry for the monetary damage borne by the U.N. in connection with the murder of Count Bernadotte.

The Swedish Government wishes to stress that it attaches special importance to the declarations of the Israeli Government that the Israeli army is still in progress and in Israel does not regard the case as closed.

The Swedish Government wishes to express its expectation that since conditions in Israel are now being established, continued negotiations will one day result in the expression of regret on the part of the Israeli Government on behalf of its Government the Swedish Government.

Cabinet on Korea

The Foreign Minister, Mr. Moshe Sharett, reviewed the development of the struggle in Korea and its repercussions on the world at a Cabinet meeting in Jerusalem yesterday.

A Ministerial Committee was appointed to clarify some of the problems connected with travel abroad.

Questions concerning the jurisdiction of local authorities, wages of policemen and gainful employment, the allocation of additional areas for the University buildings and Hadassah Hospital; and the problem of immigration absorption were also discussed.

President Given Warm Send-Off On Leaving for Switzerland

HAIFA, Wednesday — Haifa gave President and Mrs. Weizmann an official yet informal farewell as they left for Switzerland. The President and Mrs. Weizmann were accompanied by the Hon. A. Ben-Zur, Minister of Education, and the Hon. Y. Weizmann, Minister of Defense.

TURKISH TRADE PACT SIGNED

TEL AVIV, Wednesday — A trade and payments agreement, in the nature of an open exchange agreement, was signed between Israel and Turkey in Ankara yesterday.

Credits to the value of \$1,300,000 will be opened by both countries for the exchange of goods. It is stated that particular goods will be exchanged have yet been announced, but it is understood that Israel is to purchase from Turkey cattle, fodder and foodstuffs against manufacturing articles, including pharmaceutical products, medical supplies, and other goods. The agreement was signed when the motor truck assembly plant is in operation — also trucks and truck parts. Mr. P. R. Zorlu, Economic Assistant to the Turkish Minister for Foreign Affairs, signed the agreement on behalf of his Government and Mr. Eliazhoff, Minister of Finance, signed on Israel's behalf.

French Socialists Take with Other Parties on Gov't

PARIS, Wednesday (Reuter). — The Socialist Party, yesterday accepted President Vincent Auriol's invitation to "undertake a mission of information" with a view to forming a new French Government.

The President took this step in the course of his efforts to find a government to take the place of the still-born Cabinet of Radical-Socialist Henry Queuille, out-voted last night at its first appearance before the Assembly.

Political observers here said M. Mollet had no chance of being accepted by the Assembly as Prime Minister, but that the President had made the first offer to the Socialist leader because it was the Socialists who proposed the fall of the Government last night.

Programme Sought M. Mollet made it clear that he had accepted the mission on the understanding of an agreement between the so-called "governmental parties" on a possible programme and the U.N. Secretary-General becoming Premier.

Observers interpreted this as meaning that the Socialists might be prepared to enter the next Government if they could agree with the Popular Republicans and Radicals on an acceptable wage policy.

Sterling Area Dollar Surplus at \$180m.

LONDON, Wednesday (Reuter). — Sir Stafford Cripps, Chancellor of the Exchequer, today said the sterling area gold and dollar surplus amounted to \$180m. in the second quarter of 1950.

It compared also with a deficit of \$100m. in the first quarter of 1949.

Sir Stafford gave these figures to the House of Commons in a statement on the country's economic affairs. Britain and the other Commonwealth countries, together with other states, Burma, Iraq, which make up the sterling area, have struck by the programme of restrained dollar spending which the Government agreed to last year. The U.S. Economic Recovery Programme helped to make up the major part of the rise.

President Given Warm Send-Off On Leaving for Switzerland

Amidst the thunder of 21-gun salutes, the President slowly walked up the gangway to the ship assisted by the Hon. A. Ben-Zur, Minister of Education, and the Hon. Y. Weizmann, Minister of Defense.

21-Gun Salute

As the ship moved away from the quayside, the President waved to the crowds below which applauded and cheered. The ship was met by a flotilla of Israel warships which accompanied the President and Mrs. Weizmann.

Sicily's Bandit King Killed in Action

CASTELVETRANO, Sicily (Wednesday). — Salvatore Giuliano, notorious Sicilian bandit "king" reputed to have killed 105 policemen, died in a hail of police bullets here at dawn today.

After a fierce gun battle on the outskirts of this village in south-west Sicily, the 21-year-old bandit leader was shot from the back as he rushed toward a barricade of felled trees and buildings in a farmhouse doorway. Giuliano, wearing a diamond ring, khaki battledress, and a pair of brand new sandals, was ambushed at the farmhouse which he and a few faithful henchmen were attempting to hold after slipping through a police cordon surrounding their headquarters further north. Giuliano was apparently the only bandit casualty.

U.S., S. Korea Troops Retreat in Face of Northern Offensive

WASHINGTON, Wednesday (Reuter). Mr. Roger Tubby, a State Department spokesman, said today that some American and military supplies destined for the defence of Western Europe may be diverted, as a temporary measure, for the use of American forces fighting in Korea.

American Unit Cut Off By Enemy Tanks South of Suwon

TOKYO, Wednesday. — General Douglas MacArthur's headquarters announced officially that North Korean forces today drove back American and South Korean forces to higher ground north of Ocean, 11 miles south-east of Suwon, and appeared ready for a further advance.

Commons Backs Korea Policy

LONDON, Wednesday (Reuter). — Mr. Winston Churchill today called for new talks with the Russians to seek a settlement before they possess the "devastating power" of atomic weapons.

"It is my belief that the American superiority in atomic warfare is, for the time being, an effective deterrent against a general Communist onslaught," he told the House of Commons, debating the Government's action in giving aid to South Korea without a vote.

The Conservative opposition leader, joined Prime Minister Clement Attlee in declaring that British and American action in Korea gave the best chance of maintaining world peace.

Mr. Attlee said that the world was "indebted to the United States Government for its prompt action in defending South Korea against 'naked aggression'."

Defending Britain's swift support for the U.S., he said delay might have allowed the aggressor to "get away with it" and to confront the United Nations with a fait accompli.

"I have no doubt that all states may be endangered if the aggressor is allowed to get away with the fruits of aggression in any part of the world," he said.

"To my mind, the danger of war would be increased were action not taken in this matter," he said.

The Navy continued to patrol the east and west coasts.

Roach Americans

North Korean tanks and infantry, bringing artillery and anti-aircraft guns, American and Australian fighter planes thrust within small arms range of forward American troops, which may herald the first major breakthrough.

Cutting off an American infantry unit in a sweeping outflanking movement, three of four Northern divisions were moving towards the main body of American troops straddling their path ahead.

In lessening rain, the front-line American units called up reinforcements of men and anti-tank weapons to stiffen the front, for the inevitable clash — hourly awaited.

No news came of the fate of the American outpost bypassed by Communist tanks which rumbled on down the main highway from Suwon after their first taste of American artillery fire.

Stepping up the air attack on the North Korean communication links, fighter planes of British and American jet-craft carriers completed a two-day hammering of supply trains, anti-air forces inflicted casualties.

The shot down two North Korean fighters and strafed others on the ground. But muddy, wet weather with low clouds, alternating with heavy hammering of shells, threatened to peg back the airmen, now near to chalking up their 1,000th sortie of the war.

With the Northerners pushing on in the centre of the front, South Koreans falling back from evacuated Suwon were regrouping round the American advanced positions.

(Reuter, Ap, UPI)

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TEL-AVIV: 87 Alonim St. (Passage)  
HAIFA: 2 Haifa Square

Marginal Column In A. V. ARNOLD

Assam Quits: New Secretary Sought

Assam's resignation is a measure not only of Egypt's... A measure not only of Egypt's...

Egypt Plans New Approach to U.K.

CAIRO, Wednesday (Reuters). — Leading candidates for the vacant post of Secretary-General of the Arab League...

Egypt Plans New Approach to U.K.

CAIRO, Wednesday (Reuters). — Egypt is planning a new approach to solve the Anglo-Egyptian question...

He said that although no immediate action was contemplated, because the Egyptian government...

The spokesman made this statement after British Ambassador Sir Ralph Kerrison paid a courtesy call on the new Foreign Minister, Ahmed Fares...

The Wald's sensitive today announced the formation of a three-man committee to draw up the new law governing political parties.

Benjamin Goldstein, head of the Special Army and police squad, containing the search for "hostile elements" in Egypt...

They seized masses of documents which are now being studied. One of the main objectives raised was the premises of the Royal Automobile Club in the two cities.

General Nagib last night announced the appointment of Brigadier Mohammed Ibrahim, Director of Military Training as Deputy Commander in Chief of the Army.

After the 1953 Anglo-Egyptian Treaty he served as Minister for Foreign Affairs in several countries...

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SHARRET, ADENAUER SIGN PACT IN MOTEL, SECRET IS-1-1-1 CELEBRATION

'Blow to Nazism, Triumph for Israel'

WASHINGTON, Wednesday (Reuters). — Official and diplomatic quarters here regard the West German-Israel agreement as a personal triumph for Chancellor Adenauer.

These sources point out that a decisive part in the negotiations was played by Dr. Adenauer, who had the support of democratic and liberal groups in Germany...

One source stated that the signing of the agreement is also a triumph for the forces genuinely anxious to promote the cause of Democracy in Germany.

Historic Achievement The agreement is also regarded in diplomatic quarters here as a historic achievement...

It is further pointed out here that recompense for confiscated Jewish property is to be paid to Israel...

Adenauer Hopes For Quick Ratification WASHINGTON, Wednesday (AP). — West German Foreign Minister Adenauer today said that he hoped the German Bundestag would ratify the agreement...

Adenauer later told Reuters, "I am sure that Israel and the Arab world will cooperate in peace and cooperation in the future."

German Envoy in U.S. 'Deeply Satisfied' WASHINGTON, Wednesday (AP). — West German Charge d'Affaires in Washington today said he was "deeply satisfied" with the agreement...

Part of the 400m. marks to be paid to Israel for the first three months of the conference on Jewish Material Claims Against Germany will be spent by the Jewish organizations...

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3,450m. Marks in Reparations

LUXEMBOURG, Wednesday. — At a secret, closed ceremony that lasted 18 minutes, Israel and Germany signed an agreement here today under which the Bonn Government...

The treaty was signed in a large auditorium of the main hall of Luxembourg's City Hall. The two delegations...

Mr. Sharret and Dr. Adenauer signed the agreement which had been holding since the signing of the West German-Israel agreement...

The ceremony, which lasted 18 minutes, was held in a large auditorium of the main hall of Luxembourg's City Hall...

Two Protocols Later Dr. Adenauer and Dr. Nahum Goldmann, Chairman of the Provisional of the Conference on Jewish Material Claims Against Germany...

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Contacts First Made 18 Months Ago

TEL AVIV, Wednesday. — The signing of the German reparations agreement by the Israel Foreign Minister and the German Federal Government...

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First Goods to Arrive in 1953, Oil in Few Weeks

TEL AVIV, Wednesday. — The first German goods under the reparations agreement will probably arrive in Israel at the beginning of next year...

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Eban and Blaustein Sign Contract

NEW YORK, Wednesday (Reuters). — The reparations agreement signed with West Germany by Israel's Foreign Minister Eban and German Federal Minister Blaustein...

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Mexico Proposes Korea Compromise

MEXICO CITY, Wednesday. — President Aleman of Mexico, has formulated a compromise proposal on Korea which was officially submitted yesterday to the U.N. The proposal is designed to break the bottleneck preventing an armistice in Korea...

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Freezing of C-o-L Considered

Jerusalem Post Reporter. Commodity prices and the cost-of-living index featured in a series of conferences in Jerusalem...

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Manoeuvres End in South

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Tension at Signing

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After Midnight

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Socialists Say All Germans Concerned

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SUNDAY NOVEMBER 4, 1956

PRICE: 150 PRUTA VOL. XXIII, No. 2648

Nagy Forms New Party Gov't

BUDAPEST, Saturday. — Premier Imre Nagy formed a new Government today and opened negotiations with Russia on withdrawing the Red Army from Hungary.

US Tempts Hungary With \$20m. Aid

WASHINGTON, Saturday (Reuters). — The U.S. yesterday offered an initial \$20 million in food and medical supplies to Hungary.

The White House Press Secretary, Mr. James Flanagan, said the offer was transmitted immediately to the Hungarian Government.

The U.S. protested to Russia that dependents of American legation officials being evacuated from Budapest were turned back at the Soviet-Hungarian border.

Russian troops armed with tommyguns turned back 10 children for the second night last week when dependents of U.S. Legation personnel in Budapest tried to reach home in a Soviet plane.

Dulles Taken to Hospital

WASHINGTON, Saturday (Reuters). — Mr. John Foster Dulles, Secretary of State, was taken to a hospital early today and doctors reported that he might be suffering from appendicitis.

Dulles Would Like Bonn To Halt Reparations

WASHINGTON, Saturday (INA). — The State Department has accused West Germany that the U.S. Government would take a sympathetic view if Germany was to withhold reparations shipments to Israel.

Eden Promises Israel Withdrawal

LONDON, Saturday (Reuters). — Prime Minister Sir Anthony Eden said in a nation-wide broadcast tonight that "once British and French forces have occupied the key points on the Canal, the Government will ensure that the Israel forces withdraw from Egyptian territory."

Dan Bus Service

is stopping urban service at 8.30 p.m. and later-urban service at 7.30 p.m.

Attention Yugoslav Citizens

It is advisable for Yugoslav Citizens to leave Israel

Battle for Gaza

Edgar Hirshbain, photographer of the Jerusalem Post, went into action with his camera along with Israeli troops on Friday morning in their attack on Gaza.



500 Cairo Jews Said Arrested

More than 500 Jews have been rounded up by the Egyptian authorities in Cairo and its suburbs and sent to a concentration camp, Beirut Radio reported on Friday.

Nutting Quits As Minister of State

LONDON, Saturday (Reuters). — Mr. Robert Nutting, Minister of State at the Foreign Office, has resigned because of the Conservative Government's policy.



France Elated by Israel Victory

PARIS, Saturday (Reuters). — Franco-British determination to bring their military move into the Suez Canal to a successful and speedy conclusion remains "absolute," it was authoritatively learned here.

Assembly Meets On U.K.-France Rebuff

NEW YORK, Saturday. — The United Nations General Assembly will meet in emergency session on Friday to discuss the Suez Canal crisis.

Eden: We'll Stop If U.N. Force Enters

LONDON, Saturday (Reuters). — Sir Anthony Eden told an extraordinary session of the House of Commons today that Britain has informed the United Nations she will withdraw its troops from the Sinai Peninsula if a U.N. force is sent to the area.

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TEL AVIV, Saturday. — The Sinai Campaign is virtually over. Israel troops are within sight of the Suez Canal.

The two islands which block the Tiran straits are included in the term "the whole of the peninsula" used by the army spokesman tonight, although their occupation was not yet officially announced today.

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VOL. XXXVII, No. 11384  
 PRICE: 20 AGORA

**U.S. air attacks on N. Vietnam resumed**

WASHINGTON. — The U.S. resumed its air attacks on North Vietnam yesterday after a five-day lull.

Authoritative sources in Washington said that during the lull the Johnson Administration made a pause to allow a third party to mediate between the two sides. There was speculation that the third party was either Canada or India.

Meanwhile the North Vietnamese authorities yesterday rejected the reported U.S. attempt to start peace negotiations, according to Radio Hanoi.

Public executions are not the exception there, and arbitrary arrest and the killing of political opponents are common enough. But there was a significant difference here, in the fact that Eli Cohen was not a Syrian. In many parts of the world — even Israel in wartime — a citizen who commits treason against his country is sentenced to death. A man from another country is not executed on a political charge, however grave. He is imprisoned for a long period, but not infrequently he is in time exchanged for some other person arrested under similar circumstances.

Not long ago, the U.S. and the Soviet Union exchanged two of their most notorious spies. One was a Soviet agent, and the other a U.S. pilot. Powers, every conceivable effort was made by Israel to have this view of the world.

**Jordan rejects Eshkol offer**

Jordan rejected yesterday the offer made by Israeli Premier Levi Eshkol on Monday to negotiate a peace settlement with the Arabs.

A Government spokesman said in Amman that Jordan rejected the proposal because our firm policy rejects the Zionist presence itself in Palestine.

In Cairo, Mr. Eshkol's offer was front-paged by all Arabic newspapers, but there was no editorial comment or official reply.

"Al Adhraf" published the story under the headline: "Israel's official reply to Bourguiba's proposals," and "Al Gombouray" declared: "Eshkol offers peace terms to Bourguiba."

The Tunisian news agency, Tunis Afrique Presse, said that Eshkol's offer was "far from acceptable" to the president of Bourguiba.

The difference

President Bourguiba considered that the application of the 1947 resolutions should be a starting-point in "defreezing Arab-Israeli relations" while Mr. Eshkol spoke "only of minor adjustments to the frontiers," reports Reuter.

A spokesman of the "Palestine Liberation Movement" said in Cairo that the "Palestine people have always rejected negotiations with the Zionist gang; the movement's radio, Safa Palestine, reported last night.

**Peace plan' aired as Eban meets Soviet envoy**

The Deputy Prime Minister, Mr. Abba Eban, yesterday discussed Israeli peace plans outlined in the Knesset Monday by Prime Minister Eshkol with the Soviet Ambassador, Mr. Dmitri Chuvakhin.

The meeting was requested by Mr. Chuvakhin.

General international problems were discussed and Mr. Eban took the opportunity to explain in greater detail the proposals for peace and cooperation in the Middle East made in the Knesset by Mr. Eshkol, a spokesman said.

**Queen gets big welcome in Bonn**

BONN (Reuter). Thousands of West German yesterday gave Queen Elizabeth of Britain an enthusiastic welcome on the first day of a state visit aimed at ending the bitterness of two world wars.

Crowds tens and 13 greeted the British monarch in his small capital city where she drew a call on President Lübke. They pitched flowers at her car, sang patriotic songs and delayed the royal procession of automobiles and outriders by about seven minutes.

(Reuter) — Page 1

**UN peace man in Dominica**

SANTO DOMINGO (Reuter). — Rival Dominican factions continued block-by-block fighting yesterday in the north-west sector of Santo Domingo as the line of battle moved close to U.S. troop positions.

The fighting, in the fourth week of the civil war, continued as the special U.N. representative, Dr. Jose Antonio Mayora, arrived to negotiate in an attempt to end the conflict.

The least one U.S. military officer was seen by reporters with the "reconstruction" force of Brigadier-General Antonio Lambert Barreto.

U.S. military spokesmen declined comment.

(Reuter, UPI)

**Bonn envoy quits Syria**

DAMASCUS (Reuter). — The West German Ambassador to Syria, Dr. Hans Mangold, left Damascus for Bonn yesterday.

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France has since then been looking after West Germany's interests in Syria.

The West German Ambassador to Jordan will leave Amman tomorrow.

It was stated that officials in charge of consular, commercial and cultural affairs would remain in Amman to carry on their work.

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**Chief Chaplain joins family in mourning**

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Rabbi Goren was the first to enter on Tuesday the modest little flat in Bat Yam in which the Cohen family lives. During the course of the day, over 100 people in mourning and reciting the kaddish.

After the visit of Aluf Goren, the doors were opened to all who wished to express their condolences to the mother, the widow, the five brothers and two sisters.

According to "Ha'aretz" Cohen's two daughters, Sofia, 4, and Irit, 2, had joined the family around the television set to follow the course of their father's trial.

**Hafez offers Yemen military aid**

DAMASCUS. — Lieutenant-General Amin Hafez, chairman of the Presidency Council, has announced that Syria is ready to offer "material and moral aid and support to the Yemeni revolution" in the political, military, economic, and social spheres.

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(Reuter) — Page 1

At the Generalissimo's Special Day  
 Celebrating the 50th Anniversary of the Republic of China

**ENGLANDER Suits**  
 66 ALLENBY RD TEL AVIV

SHOP YOUR Aled  
 KNIT DRESSES & ENSEMBLES

# THE JERUSALEM POST

WEDNESDAY, MAY 19, 1945 • 17 Iyar, 5725 • 18 Maharan, 1385

ISRAEL'S FAVOURED CIGAR

**Bouquet**



The last minutes of Eli Cohen, 40, shown during three moments of his hanging in public in Damascus yesterday. (AP photograph)

**Damascus spurned countless appeals for fair trial**

POST Diplomatic Reporter

Heads of state, the Vatican, world statesmen, and countless other people appealed to the Syrian authorities during the last few months to spare the life of Eli Cohen and to give him a fair trial. Through-out the trial the French lawyers engaged by Eli Cohen, who refused permission to attend the hearing as observers.

To save Cohen's life, Israel offered, through intermediaries, to repatriate several Syrians in custody here, even if Cohen were to be imprisoned in Syria. For months Israel diplomatic missions abroad did their utmost to arouse public opinion.

On Monday, the Syrian military authorities promised him that he or his colleague would be received by Hafez before the sentence was approved by the Supreme Revolutionary Council. Returning to Paris the next day, Monday, Mercier told Mrs. Cohen's representatives that Hafez might receive him. At midnight the lawyer learnt from press reports that the sentence had been ratified, and shortly afterwards Cohen was executed.

The French lawyers were (Continued on Page 6, Col. 3)

## Syria hangs Eli Cohen in public square, as spy Sense of shock and outrage in Jerusalem

The Foreign Ministry in Jerusalem yesterday expressed "shock and outrage at the fact that an Israeli citizen has been executed in Syria after a travesty of a trial, without any opportunity for legal defence, in defiance of the most elementary precepts of justice and in spite of the appeals by scores of personalities and organizations in enlightened countries making the Syrian authorities to abide by the customary rules of justice and decency."

The Ministry's statement added:

"Without entering into the details of the unfair and unsubstantiated indictment of a fact that in no enlightened country is a foreign citizen executed in public square on charges of espionage."

The fight for Cohen's life was waged on a number of fronts. On the legal side, his wife obtained the services of two noted French lawyers, M. Jacques Mercier and Paul Arrighi, who appealed to Syrian President Hafez, the Supreme Court, and the Syrian Ambassador in Paris. Mercier even went to Damascus twice, once before the verdict and sentence — 10 days ago — and again after the sentence, on Sunday.

From the interview

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**Enulogy in Knesset**

POST Knesset Reporter

The first speaker in yesterday's foreign policy debate in the Knesset, Mr. Israel Galili of Abnath Ha'avoda, professed his remorse by eulogizing Eli Cohen.

"Israel and the Jewish people will long remember this loyal son who sacrificed his life for the sake of the State of Israel, his existence and its independence," he said.

He described Syria's hanging of Eli Cohen as despicable barbarity, and said it was carried out after the accused had been denied legal counsel, and after all the appeals of leading world figures that his life be spared had been ignored.

**Syria claims Israel opens fire on border**

DAMASCUS (Reuter). — Syrian and Israeli troops exchanged sporadic fire for more than two hours across the armistice line yesterday, a Syrian military spokesman said last night.

The spokesman accused Israeli forces of starting the firing and said the Syrians returned the fire.

There were no casualties among the Syrians and Syria had filed a complaint with the U.N.

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The Deputy Prime Minister, Mr. Abba Eban, yesterday discussed Israeli peace plans outlined in the Knesset Monday by Prime Minister Eshkol with the Soviet Ambassador, Mr. Dmitri Chuvakhin.

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ISRAEL'S FAVOURED CIGAR

**Bouquet**

ELITE FULLMILK CHOCOLATE ELITE

"The Land of Milk and Honey"

'ZAVAT HALAV' \* FULLMILK CHOCOLATE

**MAGEN DAVID ADOM**  
 CORDIALLY INVITES YOU TO THE  
**DEDICATION CEREMONY**  
 OF THE NEW WING TO THE M.D.A. BLOOD FRACTIONATION  
 AND PLASMA DRYING INSTITUTES  
 AND THE  
**Cornerstone Laying Ceremony**  
 FOR THE JAFFA FIRST AID STATION

which will take place on Thursday, May 20, at 10 a.m.,  
 at 48 Rehov Shurati, Jaffa.

Both projects sponsored by the Friends of Magen David Adom in South Africa.

With deep grief we announce the death of the head of our family  
**Bernard Oberlander**  
 who died at the age of 81.

The funeral cortege will leave the Municipal Funeral Home, Rehov Daphna, Tel Aviv, at 12 noon and proceed to the Verubend-Britain plot in Herzliya.

The bereaved —  
 His wife Mattilda;  
 His son David Oberlander;  
 His daughter Etra Reizenberg  
 and family.

Suitable for Consulates, Embassies

4-APARTMENT HOUSE

Phone: 820318, or 225297, Tel Aviv.

# EGYPTIAN AIR SUPREMACY AS ARAB FORCES REGAIN BACK INTO SINAI AND GAZA

## THE JERUSALEM

BULLETIN:

The army spokesman announced that 374 enemy planes were destroyed yesterday. Nineteen Israeli planes were lost.

## Jordan she is Jerusalem; 10 dead, houses damaged

The Israel Defence Forces yesterday morning repelled an attempted Egyptian air and tank attack and smashed into Sinai as the Israel Air Force appeared to have won total supremacy. Before nightfall an Israeli task force had captured the key town of Khan Yunis, thereby cutting off the Egyptian forces in the Gaza Strip.

## ESHKOL: ARAB AIR FORCES DEFEATED

Prime Minister Eshkol told the Knesset yesterday that the Egyptian Air Force was "heavily defeated" during the day the Syrians and Jordanian Air Forces also started to attack, and they also suffered heavy losses from our Air Force.

## Peace through war

ISRAELI has sought peace, and war has been fought upon her for the third time. The events of yesterday save us in no doubt that those who wish to live in peace are indeed wise to search for war.

## 1.30 a.m.

The Israel Defence Forces have completed their arrival after taking Rafiah and Sheikh Suvayid. Other towns taken were Khan Yunis, Dar el-Balagh. At midnight we were engaged in a battle on the outskirts of Gaza.

All were destroyed on the ground and 30 were downed in aerial combat. The Syrians lost 28 planes, Jordan 17 and Iraq 10. There were also 21 prisoners.

## U.N. move for cease-fire

UNITED NATIONS. — Brazil's chief U.N. delegate, Dr. Jose Sette Câmara, sought support yesterday in backstage consultations with other Security Council members, for an immediate call for a cease-fire in the Middle East.

## U.S. 'neutral' in conflict

WASHINGTON. — President Johnson yesterday condemned the war engulfing the Middle East as "needless and destructive" and gave the United States "no role" in the conflict.

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## Ruling the skies

By ZEEV SOUL, Jerusalem Post Military Reporter. TEL AVIV. — The Israel Air Force appears to have achieved almost complete supremacy in its counter-strikes against the Egyptian, Jordanian and Syrian air forces during the daylight hours.

## Reports say airports of 3 Arab Capitals strafed

CAIRO. — An Egyptian Foreign Ministry statement said Israeli planes attacked Egyptian airfields in the Cairo area and the desert outskirts of the city.

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## FRENCH SAID HALTING AID TO ISRAEL

PARIS (UPI). — France has suspended the delivery of all war materials to Israel and all arms activities involving the Middle East conflict, French war material to foreign countries.

## Eban: took arms in self-defence Gov't House taken

TEL AVIV. — Foreign Minister Abba Eban said yesterday that the events of the day culminated the pattern of aggression which had forced Israel to defend her territory and her integrity.

## NEW YORK STOCK EXCHANGE

Table with columns for stock symbols and prices. Includes entries for Dow Jones Industrial Average, Value of shares traded, and various stock prices.

## Develop Israel with Israel Bonds

The Israeli Government is now conducting joint air operations against targets inside "Occupied Palestine". A Syrian military communiqué said that the Syrian Air Force is bombarding Arab airports and strategic targets.

## Dr. Arthur Biram

Founder and first principal of the school. The funeral will take place today, June 4 at 1.00 p.m. from the Chelmsford House, Haifa.

## ZIM ISRAEL NAVIGATION CO

announces that in view of the situation, the s.v. "DAN" (formerly Bilu) which was due to arrive in Haifa, today, June 6, 1967, remained at a European port.

# SYRIA CAPTURED, CITY ENCIRCLED; 20 EGYPTIAN TANKS CASUALTY; CAZA FALSA

## THE JERUSALEM

WEDNESDAY, JUNE 7, 1967 • EYAR 23, 5727 • SAFAH 20, 1967 • VOL. XXXIV, No. 11979

### JERUSALEM

THE battle for Jerusalem has been... Its brave, heroic, and weary citizens are unlikely to have to spend a third night in their hot and cramped shelters. The death toll in the fighting has not been low among civilians, though many of these deaths and injuries could have been avoided with more care.

It was a brief taste of the drawn-out trial of 1948, when the city remained on starvation rations and almost without water for many weeks. There is a difference. In 1948 there was a deep fear that Jewish Jerusalem might fall to the Jordanians. In 1967, the Old City had fallen after long and heroic resistance, when its ammunition gave out. There was no such fear this time and the situation, though equally dire, was a mere obedience to Nasser's order for a diversionary move that would cause Israel forces to be withdrawn from the Sinai front for the protection of their Canal.

But the current battles have a bitter logic, bitter for Nasser's strategy of the Arab League, bitter for the doubting Mitter for his unwilling supporters, who have been dragged into a battle that is not of their own choosing. There were no indications during the past few years that Jordan's King Hussein had any intention of attacking Israel in force, or of making any move in Jerusalem. Presumably he knew his claim that the result was likely to be disastrous for him, and likely to cost him his position in Jerusalem, if not his crown or his life.

Israel has had an account of its own with Jordan ever since 1948 for its failure to observe the Armistice Agreement of all of the free access to the Western Wall in the Old City, which was part of the Agreement, has never been implemented, and scarcely even debated. In the old Hadassah Hospital and Hebrew University buildings on Mount Scopus has not been free, but limited to fastidious control of supplies and the exchange of the police guard in the buildings, and in times of tension the passage of the convoys has often been delayed or stopped. On Monday morning, when the battles in the South had begun, but the shooting in Jerusalem had not started, security authorities were awaiting whether the convoys to the Mount Scopus area.

The massed attack launched by Jordan upon Israel Jerusalem was unexpected, but its result could have been foreseen despite the comparative strength of the Arab League forces, who are a very different body of men to Nasser's troops. The Old City is Jerusalem territory. The Old City itself is a very much more delicate issue, for although some of the fire came from positions right inside the City, Israel was not prepared to shell this close-packed warren of old buildings containing some of the most treasured religious monuments of the three faiths, and so was severely hampered in dealing with the attack coming from this area. In a hard and costly fight, the Jews of Israel will once more practice the ancient custom of visiting the Western Wall of the ancient Temple for prayer and remembrance.

Israel cannot permit itself to be locked out of the Old City again, or to rely on the uncertain services of the Arab League as a means of access. The division of the city has been a painful and expensive anomaly for 20 years. Now it looks as though some entirely new solution to this problem will have to be found.

#### BULLETIN:

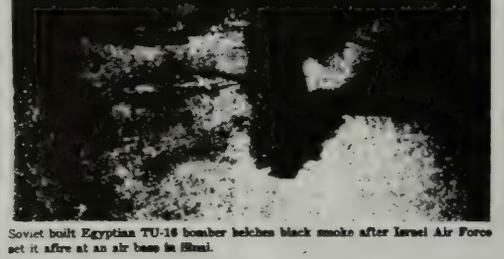
### Israel planes over Cairo

(CAIRO) (Reuters) — Israeli planes flew over the centre of the city today. The planes were seen by a number of witnesses and it is believed that a bomber was shot down.

### NEW YORK STOCK EXCHANGE

Closing Tuesday, June 6, 1967

Dow Jones Industrial Average	10,272 1/4
Volume of shares traded	1,000,000
Admiral	27 1/4
Alcoa	17 1/2
Am.T.	56 1/2
Amstar	33 1/2
DuPont	47 1/2
Eastman	97 1/2
General	127 1/2
IBM	104 1/2
Johnson & Johnson	126 1/2
McDonald	37 1/2
Rockwell	90 1/2
Union Carbide	126 1/2
Walt Disney	133 1/2
Woolworth	94 1/2
Yale	20 1/2



Soviet built Egyptian TU-16 bomber heaves black smoke after Israeli Air Force set it afire at an air base in Sinai.

### Six Arab countries sever ties with U.S.; Egypt closes Canal

Egypt, Syria and Algeria last night broke off diplomatic relations with the U.S. and Arab oil-producing states cut off supplies to both the U.S. and Britain after Arab charges that the two nations provided air cover to Israel during Monday's hostilities. They were followed by Yemen, Sudan and Iraq. Both the U.S. and Britain vigorously and angrily denied the charges. Syria, Yemen, Sudan and Iraq also severed relations with Britain. Egypt and Algeria had done so earlier.

In addition, Egypt announced yesterday that it has decided to halt navigation by the Suez Canal so that the watersway will not be a target for Israeli air attack. Cairo Radio stated this decision with the explanation that the Egyptian Government and Baghdad there were proclaimed demonstrations in front of U.S. missions. Baghdad demonstrators set fire to the U.S. Information Service Library and the British Council. Mobs sacked and burned the U.S. Consulate in Alexandria. Arab media tried to force its way into the British Consulate. Demonstrators shouted "Down with Johnson, down with Wilson," outside the U.S. Embassy in Cairo.

In Beirut, Lebanese security forces dispersed a crowd of demonstrators outside the U.S. Embassy. Reports abroad that the U.S. Embassy was burned were denied as "not true." In Amman, troops squashed anti-American and anti-British demonstrations. The troops headed off demonstrators marching on the embassy of the two countries.

In another development, British Prime Minister Harold Wilson announced the suspension of all British arms shipment to the Middle East for 24 hours pending re-examination of the situation. Mr. Wilson, addressing the Commons, urged the Arabs not to disrupt commercial arrangements on the basis of false statements.

The relations imposing a ban on all shipments to the U.S. and Britain were Kuwait and Algeria. Iraq ordered a halt yesterday in the pumping of oil to Britain and U.S. customers. Iraq's pipelines cross Syria en route to the Mediterranean.

The U.S. State Department confirmed that Egypt had broken diplomatic relations and said it intended to make this action reciprocal. The new U.S. Ambassador to Cairo, Mr. Richard Mott, was originally due to deliver his credentials to President Nasser on Monday. (Reuters, UPI, AP)

### U.S. and Soviets seek accord in U.N. Council

UNITED NATIONS (Reuters) — The U.S. and Soviet delegates discussed the Middle East crisis for almost an hour yesterday while the start of a scheduled meeting of the Security Council was delayed at least until midnight Israel time. Mr. Arthur Goldberg, the American representative, and his Soviet opposite, Mr. Nikolai Fedorenko, met in the office of the Council President, Mr. Hans Tabor.

It was understood that they were trying to reconcile their differences as how the Council should go about calling for a ceasefire. Informed sources said Mr. Tabor was trying to obtain the agreement of the two super powers to a draft resolution which would enable the Security Council during the night to call for an immediate ceasefire.

Russia obstructed this bid all day Monday by insisting on adding other clauses to the simple appeal favoured by the U.S. and Britain. In particular, the Russians want the Council to call for the withdrawal of Arab and Israel troops to the positions they occupied before fighting began on Monday. The Western powers objected to this because they said it would freeze the status quo, particularly Egypt's blockade of the Tiran Straits.

The Soviet Ambassador in London, Mr. Mikhail Seimurov, had a 15-minute meeting with Prime Minister Harold Wilson yesterday. No details were immediately available about the call made at the copy of his own report shortly after Britain had denied Arab charges that British planes were involved in Arab-Israeli fighting. Mr. Wilson has been in continuous contact with world leaders, including Soviet Prime Minister Alexei Kosygin, over the past few days as part of Britain's drive to get Russia to work with the Western Big Three to end the fighting.

### Syrian attacks repulsed

By DAVID SLAV Jerusalem Post Reporter  
TIBERIAS — Syrian infantry and an armoured column tried to penetrate the Bar Yehosh and Tel Dan areas yesterday, but were beaten back by Israeli armour and the Air Force. During the 90-minute battle the Syrians shelled Dan, Daphna, Shikha Yehosh, Matanya Baranah, Lohavei, Hoshana, Godek and Yezad Hamashah. They used long-range artillery against Rosh Pina and the frontier station at the Bnei Tabor Bridge. Shrapnel fell in Moshav Elphelzet.

In Rosh Pina, one resident was slightly wounded and 13 buildings hit. One house went up in flames, set alight by a brush fire. Telephone lines were cut. One resident was slightly wounded in the southern sector, the Syrians attacked Eilat Gov and Tel Kadir with artillery fire. One person at Eilat Gov was killed and several buildings were damaged. At Tel Kadir one building was hit.

### Syrian plane crashes on petrol station, kills nine

Israel Air Force planes strafed and bombed the Syrian fortified encampments on the slopes, silenced the guns and demolished the buildings. Jordanian units, Israeli artillery hit them from below. Tel Azzari and Tel Hamra, old "acquaintances" of the settlers, were wrecked. All day and night, fire and snipers were seen rising from the Syrian positions. No Syrian planes were seen above the area all day.

At 3 p.m. the shooting was quiet. In all the settlements near the border, including Tiberias, people spent hours in shelters. They emerged in the afternoon to enjoy the cool air.

### B.C. SEES JORDAN ARMY COLLAPSING

The British Broadcasting Corporation (B.B.C.) last night quoted "reliable sources" in Amman as saying that the Jordanian armed forces were "losing their nerve" and that the Jordanian army was "collapsing." In a report by its diplomatic correspondent, the broadcast said Jordanian ground forces were "losing their nerve" and that the Jordanian army was "collapsing." With the fall of the Old City, Ramallah and Latrun this entire-front could be rolled back, possibly separating the Western Wall and Nablus districts.

### Mt. Scopus relieved

By CHARLES WEISS, Jerusalem Post Reporter  
After bitter fighting that lasted throughout Monday night and well into yesterday, all Jordanian Jerusalem outside the Old City Wall — including the "French Hill" adjacent to Mt. Scopus, Sheikh Jarrah and the road to Mt. Scopus — were in Israeli hands. The garrison on Scopus was relieved after a 24-hour siege.

In addition, the villages of Beit Iza, Beit Sa'ad and El-Jubayl and the road station above Ma'alik Hahamisha to the north were captured. But snipers were still being mopped up in the Old City until last night.

The town being relieved drove out of Mandelbaum Gate into the Men Shestun yesterday morning. They were greeted by large crowds of excited residents from the neighbourhoods clapping and cheering them on. The men were delighted, they just smiled.

### Only 36 hours after the start of fighting, Israel forces were deep in Sinai, had captured Gaza, made sweeping gains on the Jordan front, and had encircled the Old City of Jerusalem.

The Israel forces in Sinai destroyed 200 Egyptian tanks on Monday and yesterday, the Defense Establishment spokesman told foreign correspondents last night. One hundred and fifty Egyptian tanks were destroyed yesterday and 40 the day before. The spokesman said that there were tank losses in Sinai yesterday as well as some air engagements. In general, the Egyptian forces were on the retreat.

Elements of Israel Armoured Corps units were last night reported to be well beyond El Arish, and engaged in large-scale tank battles along the Sinai coastal plain, with the Egyptians retreating westward.

Israel Air Force units said down eight Egyptian planes yesterday. The first air were brought down during the morning. They were all of the Sukhoi-7 type, the most modern planes in use by the Egyptians. The other two were Mig-19. A TU-16 of the Iraqi Air Force was shot down over Megdala, after attempting a bombing run on Nitzana. The bomber was brought down by anti-aircraft fire.

The mechanized units appeared to have advanced even faster than those during the Sinai Campaign. An Army spokesman said here yesterday. The Golan Strip has been completely occupied; a sizeable part of the north-central section of Sinai was in Israeli hands, and Israeli armour was engaging what seemed to be the last major Egyptian armoured unit still in contact, southwards in the Kantilla area.

Some localities, like Abu Agheila, were yesterday captured by the Israel Defense Forces for the third time. Veteran commanders are also familiar with a good many of the others, notably Latrun and Jenin.

Yesterday's most significant development, however, was not any specific conquest but the noticeable westward movements of Egyptian units now abandoning the Kantilla-Abu Agheila axis. The Egyptian "Maginot line" which had been reinforced by a crack armoured division. Observers here yesterday afternoon saw in the new Egyptian troop movements the first signs of a crack up and possible general retreat by the Egyptians to new positions further to the south.

### NOBLESSE FOR CONNOISSEURS

NOBLESSE FOR CONNOISSEURS

VIRGINIA CIGARETTES

NOBLESSE 84's

NOBLESSE FILTER 100's

Most important of yesterday's gains were the capture of Latrun and the artillery positions surrounding it, and seizure of Abu Agheila, the "impregnable" Egyptian position in Sinai. From Latrun the Jordanians had lobbed shells into Lydda. Artillery positions at Kalkilya also fired some shells into central and northern Tel Aviv (suburbs).

In the Jerusalem area, Israeli troops last night outflanked the Jordanian holdouts of the city, taking Nebi Samuel in the North, with the fall of Ramallah considered to be only a matter of hours. With the fall of the Old City, Ramallah and Latrun this entire-front could be rolled back, possibly separating the Western Wall and Nablus districts.

Observers here said yesterday that the fighting was entering a concluding phase on the Jordan front, and perhaps also on the Sinai.

# Egyptian-Syrian attacks held

## Tanks battle as Syrians penetrate Golan line, Egyptians cross Canal, Israel planes maintain air supremacy



Syrian shells explode in a kibbutz in northern Golan.

(AP photo)

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### Arabs claim success

By ANAN SAFADI  
Jerusalem Post Arab Affairs Reporter

The Egyptians last night said they had poured reinforcements into the eastern bank of the Suez Canal, and claimed they had captured most of the Israeli-held side of the waterway.

The dispatch of reinforcements was announced shortly after an army spokesman in Cairo said the Egyptian forces had "succeeded in storming the Suez Canal all along the coordination line and capturing most of the eastern bank of the waterway." The spokesman said the Egyptian flag had been hoisted over several positions captured during the afternoon.

Similar claims of success were made last night by the Syrians, who said they had "liberated" several positions across the cease-fire line on the Golan Heights. The Syrians said they succeeded in repelling an Israeli attack and moving into the offensive. They said the fighting was being waged on the Israeli side of the cease-fire line late last night. The Syrians claimed to have "liberated" several positions, including one on Mount Hermon, and said they had placed their tanks over the Israeli positions.

There were no reports of fighting at sea, although the Egyptians said late last night that their navy had gone into action. "Our naval forces also protect the bank of our forces on the Mediterranean coast, which is important to us," they said. The Syrians claimed to have "liberated" several positions, including one on Mount Hermon, and said they had placed their tanks over the Israeli positions.

### STRONGER ARAB FORCES THAN '67

#### Russians flee scapegoat role

By ZEEV SCHUL  
Jerusalem Post Reporter

**TEL AVIV** — The total deployment of the Syrian and Egyptian armies — including mobilization of all of their reserve units — into the so-called front line against Israel's jumping-off platform was accomplished gradually during the past few weeks.

The total strength of the two armies by noon yesterday was believed to exceed the combined might of the Arab armies during the Six Day War by some 30 per cent. There was a similar increase in the number of guns, tanks and aircraft available to the two Arab countries.

The strongest indication of all that more than a mere jockeying for tactical positions was involved came when the Russian advisers started a wholesale exodus from both Syria and Egypt.

Russian civilian and military personnel believed to number several thousand in Syria and a few hundred in Egypt, were evacuated with their families in a hasty departure begun just over 48 hours ago and was expected to be completed by yesterday evening.

The reasons for the Russian departures are believed to have been their reluctance to become involved in another Arab-Israeli war, or even to be blamed for it by a vengeful Arab population as the only available scapegoats. This there was also the fear that Israel's Arab Air Force could bomb them.

### Decision against pre-emptive attack

Jerusalem Post Reporter

The joint Egyptian-Syrian attack began just before 2 p.m. yesterday, timed deliberately for Yom Kippur. Israel learned earlier that the attack would take place. The Cabinet was called into extraordinary session, and Prime Minister Golda Meir informed U.S. Ambassador Kenneth Keating that the assault was imminent.

The cabinet decided not to preempt the planned Arab assault, authoritative sources said. The decision was taken for political not military reasons to make it clear who was responsible for starting the war. The Israeli decision was taken before the additional security needed to make up for leaving the initiative to the enemy.

The attack was planned by Cairo and Damascus for some time, and was designed as a "maximum effort." The Egyptian aim is to recapture parts of the Golan Heights, especially the Miftha area, Sharm el-Sheikh and Abu Rodeih. The Syrian aim is to recapture their war aims as well as all of the Golan Heights.

The Egyptians have amassed a large force of tanks and armor, two thousand vehicles and have all of their airplanes estimated at about 300 in the air. The Syrians yesterday was to establish beachheads west of Suez before nightfall and bolster them under cover of darkness.

Israeli sources believe the Egyptians may also be seeking to attack Israel's air force from the Golan Heights. The troop concentrations along the Syrian and Egyptian fronts were noted last week. However, it was first believed that the Arab forces were arrayed in a defensive pattern at the end of the week. It is now believed that the Arab forces were arrayed in an offensive pattern at the end of the week. The Syrians and Egyptians apparently set their war aims as well as all of the Golan Heights.

### 5 Syrian ships sunk

Jerusalem Post Military Correspondent

Four Syrian missile boats and one torpedo boat were sunk in a naval battle between Israel and Syrian vessels near the Syrian port of Latakia yesterday, according to the Israeli navy. The Israeli navy said it suffered no losses.

The Syrian vessels of the Soviet-built Comar and Osa classes, were sunk with Israeli-made Gabriel sea surface-to-surface missiles used in combat for the first time.

### U.S. seeks cease-fire

NEW YORK — Secretary of State Henry Kissinger, on instructions from President Nixon, yesterday sought an immediate cease-fire in the Middle East, the State Department spokesman said in New York.

The spokesman, Mr. Robert McCloskey, said that U.S. attempts to prevent the outbreak of war had failed, but Dr. Kissinger was under orders from the President to make every effort to see that it is brought to a stop.

Kissinger flew back to Washington from New York — where he had been attending the U.N. session — after a series of urgent telephone consultations with the President.

Dr. Kissinger was to meet with a special task force set up within the State Department as soon as fighting broke out, McCloskey told newsmen.

One White House official said the President was "very, very concerned" and was giving direct guidance to Kissinger in his frequent telephone conversations.

At the direction of the President, he said, Kissinger immediately got in touch with the Foreign Ministers of Israel, Egypt and Syria, and Soviet Ambassador Anatoly Dobrynin. The President ordered Kissinger to make a major diplomatic effort to prevent the fighting from spreading and to restore the cease-fire.

In each appeal, Dr. Kissinger had urged restraint and efforts to avoid escalation or continuation of the fighting.

McCloskey said although Kissinger spoke to U.N. Secretary-General Kurt Waldheim and the Security Council President, Sir Laurence McEvoy of Australia, there were no plans at the moment to call an emergency meeting. The U.S. would not oppose such a move.

McCloskey said that Kissinger (Continued on page 2, col 1)

By HIRSH GOODMAN, Jerusalem Post Military Correspondent

Israel forces yesterday contained invading Egyptian and Syrian units which crossed into Sinai and the Golan Heights under heavy artillery and air cover. The attack began shortly before 2 o'clock.

Two positions, one on the northern tip of the Canal and the other on Mount Hermon, which were taken by Arab forces in the late afternoon, were recaptured yesterday evening. No casualty figures were available last night, but Syrian and Egyptian losses were reported to be "heavy."

Israel will be fighting an estimated 350,000 troops on both fronts—250,000 of them along the Egyptian front alone. According to Defense Minister Moshe Dayan, the Egyptians have 2,000 tanks, 1,500 artillery pieces and 700 planes ready for the battle, while the Syrians have mobilized 800 tanks and 800 long-range and medium-range aircraft.

Only limited Egyptian and Syrian forces managed to cross over the cease-fire lines as Israel maintained supremacy in the skies. The Egyptians crossed the Suez Canal at several points, attacking sparsely defended Israeli forward positions, while the Syrians brought troops by helicopter to positions on the Hermon and along the Golan Heights. The attacks were coordinated with massive artillery bombardments aimed at Israeli forces.

Throughout last night Egyptian forces were attempting to build a bridgehead across the Canal in an attempt to bolster commando and infantry units, which had taken positions on the Israeli side during the afternoon.

According to the army spokesman, an attempt by the Egyptians to transport troops by helicopter into Abu Rodeih in southern Sinai at 8 p.m. was fought off when Israeli Air Force planes destroyed eight (unconfirmed reports claim 10) of the helicopters in flight. Each helicopter carries an average of 30 men and their equipment.

Air raid sirens sounded off three times in Tel Aviv. According to the spokesman, the sirens were in response to enemy planes flying in the direction of the city from the sea. Mr. Dayan said in reply to a question that the planes were equipped with missiles, but he would not elaborate.

Throughout the afternoon there was heavy aerial fighting both in the north and in Sinai. No losses for either Israeli or Arab planes were given. Mr. Dayan said last night there were no Israeli air raids on enemy positions beyond the battle front.

Up to last night Jordanian forces had remained out of the war, and in the administered territories, Mr. Dayan reported. He was normal. Mr. Dayan strongly advised the Jordanians not to enter the battle.

Israeli towns and settlements suffered in no significant way according to Mr. Dayan, who reported that there had been no fatality in the northern town of Kiryat Shmona. No Israeli settlements had been evacuated apart from the civilian oil town of Abu Rodeih in southern Sinai, where families were flown north yesterday morning before actual hostilities commenced.

There was no gauging last night how long the war was likely to last, or what its scope would be. Israel is thought to have lost a certain advantage observers point out by not staging a pre-emptive attack. Defense Minister Dayan would not commit himself to a time limit last night but stated the war would take neither months nor weeks.

The Syrians' air attack was directed in part against the Golan Heights. Several men and women were killed by strafing and 19 were injured, in the villages of Majdala, Shama, Bukata and Mas'ade. The residents told an Israeli Radio reporter the planes swooped over their heads while they worked the fields straggling them mercifully, then went on to spray fire at their homes.

### Meir: Israel first asked friendly quarters to act

Jerusalem Post Reporter

Prime Minister Golda Meir went on radio and television with a little while before the outbreak of the Arab offensive, to voice full confidence in Israel's victory over the Egyptian-Syrian attack.

(The broadcast of Mrs. Meir's address — and of Mr. Dayan's, later in the evening — were interrupted by a violation of the Broadcasting Authority's earlier decision to bar radio and television appearances by political leaders — and by the start of the elections. The technical rules were waived, however, in view of the unusual situation.)

Following is the text of Mrs. Meir's address:

Shortly before 8 p.m. yesterday the citizens of Israel by surprise on an offensive against Israel. They launched a series of air, armored and infantry attacks in the Golan Heights. The IDF has entered the fight, and is beating back the offensive. The enemy has suffered grave losses.

The rulers of Egypt and Syria have long planned this violation of the cease-fire. Considerable preparations are now spreading the lie that it was Israel which opened fire. But the responsibility for the renewal of the fighting and for the bloodshed lies with them alone.

Our enemies had hoped to catch the citizens of Israel by surprise on Yom Kippur, when so many of our people are fasting and praying in the synagogues. Our attackers thought that on Yom Kippur we would not be prepared to hit back at them. We were not caught by surprise.

For several days now, our intelligence services had been apprised that the Arab forces were planning to use Yom Kippur for a joint offensive. IDF patrols discovered that large numbers of Egyptian and Syrian troops were being deployed in the vicinity of the Suez Canal and on the Golan Heights. The findings of the patrols checked with the reports already received. Our forces were duly alerted to meet the danger.

### Blackout in force

Civil defense measures were ordered into effect yesterday evening in Israel as a result of the Arab offensive.

- Observe a total blackout.
- Fill all available containers with water.
- Remove all flammable materials from homes and shelters.
- Prepare first-aid kits and fire-fighting equipment for immediate use.
- Store mirrors and non-essential glass items.
- Avoid using cars and phones unless necessary.
- Be familiar with air-raid sirens, a rising and falling tone orders residents to go to the shelters and remain there until the all-clear, a steady, continuous blast lasting at least one minute.

For several hours after the sirens began sounding yesterday, phone service was disrupted due to an overloading of the Base as relatives and friends called each other to exchange information.

Schools will be closed today and will remain closed until further notice. The Education Ministry announced at 11 o'clock last night following a decision by the Government. The decision applies to all educational institutions, from kindergartens to elementary schools to high schools, with the exception of boarding schools, where studies will continue.

Parents are asked to keep their children off the streets and to tell them to listen to instructions. Wage men, professionals are to go to their schools and act in accordance with standing instructions.

### Arabs fail to convene special Assembly session

UNITED NATIONS — The Arab States failed to successfully attempt to convene a special week-long session of the General Assembly on the Middle East fighting, but apparently avoided a Security Council meeting because of fear of another U.S. veto.

### U.N. men confirm crossing of lines

UNITED NATIONS — U.N. military observers on the spot confirmed that Egyptian troops had crossed the Suez Canal at five points yesterday and that Syrian forces crossed the Golan Heights cease-fire line at two places, a U.N. spokesman said.

The observers said they had not seen any attempt by Israel forces to cross the cease-fire lines during Friday night, as alleged by the Arabs.

He said that none of the parties had laid any complaint of a violation of the cease-fire before the U.N. truce supervision organization which controls operations

### Victory in few days: Dayan

Jerusalem Post Reporter

Defense Minister Moshe Dayan predicted last night that Israel would smite the Egyptians and Syrians "hip and thigh," but said it might take a few days.

In a television and radio address to the nation, Mr. Dayan said the Egyptians had inflicted some casualties on Israeli forces on the eastern bank of the Canal, and had managed to capture a number of Israeli strongholds, but the overall situation was somewhat better than had been expected under the circumstances.

In the Golan Heights the Syrians got a few of their tanks across the cease-fire lines, and broke through several places, but scored no meaningful successes, and the situation there was fairly satisfactory.

The Defense Minister argued that the initial Arab advantage could only have been forestalled if Israel had resorted either to a huge pre-emptive strike or to a

(Continued on page 2, col 1)

### MEIR SPEAKING ON TV LAST NIGHT

MEIR SPEAKING ON TV LAST NIGHT

MEIR SPEAKING ON TV LAST NIGHT

TIME 100

Longer filter, longer cigarette and a special blend of tobacco

Super King Size Filter. American Blend. Made by DuSak.

**DAYAN: FINISH SYRIA SOON**

Defense Minister Moshe Dayan last night predicted that the Syrian front would be "balanced for all practical purposes" last night or during the night.

Mr. Dayan told a Shidurei Yisrael reporter: "I think the Syrians are practically broken. You can see their forces on this front withdrawing or running away. Those which remain have no military value on this front."

"We have to teach the Syrians a lesson — that the road from Damascus to Eretz Yisrael, also leads from Eretz Yisrael to Damascus. Our forces are now moving on the road from Kuneitra to Damascus."

# Israel drives 10 kms. toward Damascus

## 6 tanks destroyed, taken; Israeli planes blast targets



Battery of Israeli tanks in action during the Golan Heights offensive.

### Attrition war in Sinai

Jerusalem Post Military Reporter

TEL AVIV. — Israeli forces continued their "war of attrition" against the massive Egyptian deployment along the Suez Canal during the past two days, keeping up a constant artillery bombardment, air force harassment and sniping at the enemy concentrations.

Informed sources said the steady pressure on the Egyptian concentrations at their Canal bridgeheads was beginning to show results. The Egyptians yesterday made no attempts to bring more reinforcements across the Canal, although some supplies may have been ferried across.

While the two main armies facing each other along the Canal front remained largely inactive, several minor engagements ended with Israeli victories on Tuesday and Wednesday.

Israeli commandos crossed the Canal and raided Egyptian supply lines and ordnance dumps on Wednesday night. The raid in the southern sector, caused severe disruptions and heavy damage, informed sources said.

In another action, IDF forces on Wednesday broke through to an Israeli fortified position in the northern Canal sector on the Mediterranean coast. The men holding the position for five days had fought off Egyptian tank attacks under heavy artillery bombardment.

The relieving force pushed back an entrenched Egyptian force, armed with anti-tank missiles, which had blocked its advance.

The Egyptians left behind several of their dead on the battlefield. A later Egyptian attempt to capture the Israeli position was beaten off.

On Tuesday, an Egyptian drive towards Ras Sudar, south of the Canal, was blocked by Israeli infantry and armour. Then the Air Force was called in and the Egyptian force was wiped out. An Egyptian aircraft bombed Abu Basma, further south along the east coast of the Gulf of Suez on Tuesday night.

There were some casualties and damage to buildings, but the installations were not hit.

Inside the Egyptian bridgeheads, the Egyptian units were reportedly still digging in, lining their approaches with anti-tank gun and missile emplacements.

Military correspondent Eli Landau, reporting from the southern sector on Wednesday, said the Egyptians were using infantry units armed with anti-tank missiles in their attempts to repel the Israeli armoured columns. He said the Egyptians were also using infantry formations in waves and were being literally mowed down. Their corpses were strewn over areas facing the Israeli lines for many kilometres.

By BONNIE HOPE and ZEEV SCHUL, Post Military Correspondents  
TEL AVIV. — Israel armoured spearheads and infantry yesterday pierced through the Syrian defences beyond the Golan and by the evening had penetrated 10 kilometres inside enemy territory, advancing northeast along the Kuneitra-Damascus axis, the army spokesman announced here last night.

The two forces locked yesterday morning, following a 24-hour lull, in what was probably the largest single tank battle in this arena until now. The principal engagement, involving hundreds of tanks, focused on the northern sector of the front, around the Kuneitra-Damascus highway — where the Syrians lost 800 tanks destroyed or captured intact.

While capturing Damascus is one of the options open to the I.D.F., it is by no means certain that it will be taken up. Conquering the city and holding it would tie up large forces required elsewhere. It would also involve Israel in complex political problems.

Military circles said last night that Israel was close to reaching the turning point in the battle against Syria, in which Israel's aim is to break Syria's ability and will to fight. The importance of crushing Syrian resistance lies not only in that this will make it possible to put more pressure on Egypt, but also to deter Iraq and Jordan from active involvement in the war.

The air force, in addition to supporting the advance, devoted some efforts to bombing eight Syrian airfields, including Damascus International, which is now used only for military purposes. There was little interference. Altogether 11 enemy planes were shot down yesterday on both the Syrian and Egyptian fronts. The airfields bombed re-

A Syrian T-85 tank captured intact in the Golan Heights, was shown yesterday to foreign correspondents in an Armoured Corps base. It is the first time that this tank, the most modern in the Soviet arsenal, has ever been seen outside the Soviet bloc and the Arab countries.

It is essentially similar to the T-54 and T-55 but carries a 115mm. instead of 105mm. gun and weighs 24.5 tons.

The continued pursuit of the T-54 and T-55 but carries a 115mm. instead of 105mm. gun and weighs 24.5 tons.

received "very basic and intensive treatment" a military source said. The aim was to prevent what is left of Syria's air force from interfering in the ground war.

The Israeli fight was concentrated in the northern sector between Kuneitra and Mt. Hermon on a number of sites. Last night infantry units were clearing enemy pockets of resistance left behind by the rapidly advancing armour.

The breakthrough came after very heavy fighting. The Syrians had fallen back into their highly fortified line which they had built up since the 1967 war. The ground offensive was preceded by heavy artillery and aerial softening up.

Well-informed sources confirmed that the Russians are flying arms into Syria, but said that this is of no great significance. The raids on airfields could disrupt this flow of supplies, it was pointed out.

Throughout the day, Syrian soldiers left behind by their retreating forces on the rear side of the cease-fire line continued to surrender to IDF units roaming among the ruins. Israeli aircraft destroyed and abandoned tanks left behind by the Syrian army, the Syrian infantry and tank men held out until noon Wednesday, in the hope that their units would be able to mount a counter-attack and reclaim some of the Heights they captured earlier in the week.

The Israeli spearheads, enjoying massive air support, were reported to be advancing on the entire length of the Golan Heights. Yesterday's counter-offensive was preceded by an intensive artillery barrage to soften the Syrian defences, during which Israeli gunners reportedly established new "records" in the swift pacing of their rounds. In addition to the artillery, the advancing columns also had a covering "umbrella".

Latest estimates of the Syrian line count a possible 2,000 tanks — five times the number they had in the Six Day War. Subtracting the estimated 800 tanks the Syrians lost this week, there is still a substantial number to account for. It may be assumed that a certain percentage consists of vintage armour and units that cannot be moved from where they are now stationed for internal-political reasons.



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### U.S. resupply to Israel reported as Soviets send arms to Arabs

By News Agencies  
WASHINGTON — The U.S. appears to be laying the groundwork for a major resupply effort for Israel. But knowledgeable officials stress that no decision has been made. They say the U.S. is concentrating on a diplomatic drive to find a consensus with the Soviet Union and other powers for at least a cease-fire to end the fighting, and more preferably for a framework for a lasting negotiated settlement.

Witnesses reported, meanwhile, that a Boeing 707 transport plane bearing Israeli markings was loaded with Sparrow and Sidewinder air-to-air missiles at the Oceana Naval Air Station near Norfolk, Virginia. Officials described this as a resupply effort. Other observers said Israel undoubtedly already has asked Washington to speed up delivery of F-4 Phantom jets and other weapons promised in contracts for shipment this year and next.

The Pentagon's official spokesman declined to discuss anything to do with the resupply of Israel. But other officials said a moderate level of resupplies was continuing to flow.

The White House yesterday refused to respond to questions about whether the U.S. was resupplying Israel with arms. Presidential spokesman Gerald Warren also skirted a question on whether President Nixon had been in contact again with Soviet leader Leonid Brezhnev, saying instead that Dr. Kissinger "continues to be in direct contact" with major powers as well as the warring parties.



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### Zayyat says 500 killed in Delta raids

UNITED NATIONS (Reuters) — Egyptian Foreign Minister Mohammed Hassan el-Zayyat told the General Assembly that he had word from Cairo yesterday that 500 people had been "murdered" in Israeli raids on the Nile Delta and the Sinai peninsula. He spoke in the 135-nation body on the final day of its general policy debate.

"We still stand respectfully bound by the charter by U.N. resolutions and by its findings," he said. "We refuse, however, to be dictated to. We refuse, however, to be subjugated by long occupation and we simply refuse to stay occupied."

"We struggle, not because we guarantee success, but because we have no other option. It is our national duty. It is the only duty we are obeying and are going to obey."

The Security Council, originally scheduled to meet on the war at 9:30 p.m. Israel time, postponed its session until 12:45 a.m. today. It was also supposed to hear a statement by Zayyat.

Earlier, Secretary-General Kurt Waldheim said in a written statement to the Council that the conflicting governments in the Middle East should "consider alternative courses before it is too late, so that fighting and bloodshed may cease."

### Tank farms in the Syrian port of Baniyas go up in flames after being hit by Israeli missile boats.

Earlier in the day to be advancing on a wide front along the entire length of the Golan Heights. Yesterday's counter-offensive was preceded by an intensive artillery barrage to soften the Syrian defences, during which Israeli gunners reportedly established new "records" in the swift pacing of their rounds. In addition to the artillery, the advancing columns also had a covering "umbrella".

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### Navy bombs Syria ports, oil depots

Jerusalem Post Military Correspondent  
TEL AVIV. — The Israel Navy bombed the Syrian coast on Wednesday night, setting fire to fuel installations and tank farms at Latakia, Baniyas and Tartus.

The Navy also succeeded in sinking two more Soviet-built missile boats. All told, five Syrian-Soviet missile boats have been sunk in the war.

A military correspondent on one of the Israeli vessels described the rather uneasy feeling he had in seeing the Syrian missiles repeatedly zeroing in on the Israeli task force. In most cases the Israeli Gabriel missiles hit the Syrian ships first, sending the manually-controlled Sixx missiles careening off course. Other Sixx missiles were brought down by anti-aircraft fire.

Reuters reported from Baniyas that Syria has issued no casualty figures, but townpeople said the Israeli bombardment caused deaths and injuries. All along the coast, the normally bustling little towns and villages were sombre. Most of the shops were shuttered and blue-black oil paint was splashed on windows and car lamps.

**AFTER MIDNIGHT**  
CAIRO (UPI) — U.S. Phantoms from an aircraft carrier in the Mediterranean have joined in Israeli raids on Egyptian positions, the Middle East News Agency said yesterday, quoting "Arab diplomatic sources."

The claim of direct U.S. involvement in the Arab-Israeli fighting was made in a news item published by the late President Abdul Wasay during the Six Day War.

### Agnew resigns as Vice-President

WASHINGTON — Spiro T. Agnew resigned abruptly as U.S. Vice-President on Wednesday "in the best interest of the nation," and pleaded no contest to a charge of

as December, 1972, when he was Vice-President. He was the second Vice-President in U.S. history to resign.

Agnew appeared yesterday morning at his office in the Executive Building adjacent to the White House to close out his affairs. The White House said Nixon

# Israel task force crosses Canal



Knesset members stand in mourning for the fallen at the start of yesterday's special session

## TANKS, 10 PLANES

TEL AVIV. — Israeli forces on the Syrian front yesterday morning destroyed 105 tanks and downed 10 aircraft as they repulsed three counter-attacks by enemy armour and commandos.

The enemy attacking forces included a number of Iraqi tanks the remnants of the Iraqi division which was virtually wiped out on Monday.

The enemy left behind 40 knocked out tanks on the battlefield near Beit Jan, at the northern corner of the Israeli-held bulge in Syrian territory, and some 60 tanks in the central sector of the enclave, near Tel Shama.

The Syrians also attacked Israeli forces from the air, and 10 enemy planes were shot down, mostly by small arms fire from the Israeli ground units.

The Israeli Air Force provided close support for the ground troops and also bombed military and strategic targets deep inside Syria, including two bridges near Tartous, missile bases, and radar installations.

Israeli forces in Syria are now concentrating on consolidating their positions in the area they now hold, an area which has a topographic advantage, making it relatively easy to defend.

An IDF spokesman said the northern front was quiet in the afternoon hours.

## Anti-aircraft missile batteries destroyed

By ZEEV BSHUL and BONNIE HOPE, Post Military Correspondents

TEL AVIV. — An Israeli task force crossed the Suez Canal in the central sector early yesterday to attack the Egyptians to the rear of their positions on the west bank of the Canal.

Its targets included surface-to-air missile sites, and artillery batteries.

Anti-aircraft missile batteries were reported to have been destroyed.

No details of the strength and further aims of the raiding force were available.

Ground operations in Sinai were limited yesterday to local artillery and tank duties.

The Air Force continued to give close support to the ground units. The Egyptians lost 12 planes in dog-fights. With the Syrian loss of 10 yesterday, the total of enemy aircraft downed so far is 222.

Enemy interference with Air Force sorties is largely restricted to the missile systems. The Air Force is in turn concentrating on disrupting Egyptian and Syrian supply lines, the destruction of missile batteries and maintaining close ground support for the front line units.

Navy activity was limited to attempts by Egyptian missile boats to bombard Sharm el-Sheikh with a number of missile salvos on Monday night. All missed their targets.



# THE JERUSALEM POST

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## 'All the aid needed to repel our attackers' MEIR THANKS THE U.S.

By ASHER WALLFISH, Jerusalem Post Knesset Reporter

Premier Golda Meir said yesterday that in the name of the Israeli nation she wished to thank the President and the people of the United States for acting in the American tradition of helping a State which was struggling to withstand aggression.

In a 40-minute statement to the Knesset on the conduct of the war — delivered at a special session convened during the recess — Premier Meir said she was convinced that the U.S. would do all that was necessary to deter dangerous trends in the policies and actions of the Soviet Union and give Israel all the aid required to defend its existence and repel its attackers.

The U.S. was continuing to reply to Israel's requests for weapons and equipment in the quantities, categories and tempo dictated by the situation, she said. (Excerpts from Mrs. Meir's speech on page 2.)

- Israel does not want anybody else to fight in its place.
- The British and French armaments constitute cynical and immoral bias by enlightened states for selfish ends.
- She assumed that Soviet advisers and experts are arriving in Syria and Egypt with the airift of weapons.
- A discussion of a cease-fire is pointless as the Arabs have made no proposals. They will be ready for a cease-fire only after they have been hit harder, it seems, and then they will have many friends to propose a truce.
- Any truce must include a full prisoner-of-war exchange.
- Israel's well-wishers must be made to realize that the Arab aim is to destroy the State of Israel.
- Israeli Arabs have offered aid for the war effort in many ways — which augers well for the future.

Israel does not want to fight the Kingdom of Jordan.

Knesset Speaker Yisrael Yeshayahu opened the session, in the presence of President Ephraim Kishor, with a minute's silence for the nation's fallen, and expressed profound condolences to the next-of-kin and hopes for the speedy recovery of the wounded.

When the packed Chamber was asked once more, the Speaker expressed his wish that the prisoners-of-war return home soon.

Opposite the Speaker's desk, prominent in the Diplomatic Gallery were the ambassadors of Britain, Finland, Denmark, Norway and Sweden.

Premier Meir spoke at first in a low and sombre tone and with firmness and confidence throughout.

Defense Minister Moshe Dayan was conspicuous by his absence — down in Sinai. Three or four MKs came in army uniform. From outside the Knesset building was blared out the Israeli national anthem.

Before the session ended Speaker Yeshayahu announced that the Knesset would convene again next week, in special session, for legislation to deal with the postponement of the elections (which were due to be held on October 30).

Qahal leader Menahem Begin, who opened the three-hour debate on the Prime Minister's statement, matched a bitter attack on Britain and France with warm praise for the U.S. and touched briefly on some of the lessons to be learned from the present war.

Begin said he firmly resolved to keep his questions about the events leading up to the war till after victory — "and there are questions," Mr. Begin said. All the Opposition, as well as the Alignment's two Coalition allies — the National Religious Party and the Independent Liberals — said that queries were inevitable but that now was not the time.

Mr. Begin said that Britain's violation of formal contracts in its refusal to send vital equipment to Israel threw a strange light on British Prime Minister Edward Heath's statement after his visit to Israel three years ago, that "now he understood Israel's security needs better." The Jewish People had paid with six million lives because Britain disowned the Balfour Declaration, and now the latter was denying vital equipment to a country facing an aggression supported by the Communist Empire.

Turning to France, Mr. Begin said that while it was sending weapons to Israel's enemies till the present day, it was denying the fact in a way that heaped obloquy upon itself.

Both Britain and France, he said, were leading their own destinies for immediate advantage and for a barrel of oil, for they were facilitating the Soviet Union's aims of breaking through the Suez Canal to link up its Mediterranean and Indian Ocean fleets, to dominate Aden and Somalia and to spread over the Persian Gulf.

The U.S., on the other hand, merited all possible gratitude for standing behind Israel.

Mr. Haim Zadok (Labour Alignment) said the Soviet Union did not committed such a massive act of deception since the Cuba missile affair in 1962. Today, when détente prevailed — and not the cold war of those days — the deception was all the graver.

Mr. Zadok said the solid support which Israel was receiving from the U.S. stemmed not only from friendship between the two peoples, but also from the profound awareness that the U.S. was the only power which could stand up to the Soviet Union.

(Continued on page 2, col. 3)

## No U.S. troops but 'firm support' of Israel's arms needs

WASHINGTON. — The U.S. does not intend to send American military forces into the Middle East but will firmly support Israel's weapons needs, U.S. officials said yesterday. The statement followed a reported comment by Secretary of State Henry Kissinger at a White House dinner that if the Soviets introduced troops, the U.S. would follow suit.

Similarly, Melvin Laird, Domestic Affairs Secretary, was reported to have told a group of newsmen at a breakfast that the situation is becoming one of confrontation with the USSR.

U.S. Air Force CSA Galaxies, the world's largest military transport, landed one after the other at an Israeli air base yesterday, carrying U.S. military supplies.

The Lockheed C-5A Galaxy, according to Israel's World's Aircraft, is 75.5 m. long and 19.85 m. high, with an 11-ton payload. A typical load includes two M60 tanks or 18 three-quarter ton trucks or one M60 tank and two Bell UH-190s helicopters, five M113 personnel carriers, one M581 one-and-a-half ton truck and a M113 quarter-ton truck.

At mid-afternoon, U.S. Ambassador Kenneth Keating drove onto the airfield.

"I'm just here to take a look around," he told a reporter.

Washington officials yesterday said about 30 U.S. Air Force flights resupplied Israel with about 500 tons of war material during the first two days of the U.S. arms airlift.

They said the shipments amounted to about one-third of the supplies the U.S.S.R. has down to Egypt and Syria in the last six days.

The officials, who asked not to be identified, said the U.S. tonnage does not include aircraft. The U.S. also is sending to Israel.

The U.S. resupply effort was launched on Sunday, the officials said, to keep the U.S.S.R. from upsetting the power balance in the Middle East.

In Norfolk, Virginia, the Israeli cargo ship Aben Dan departed to sail for Israel with a load of U.S. bombs, jet fighters, and perhaps tanks, rushed aboard on Monday at the naval base here.

Witnesses reported seeing four loads of the ship packed with 250 tons of bombs and three U.S. A-4 Skyhawk jet fighters landed on the ship's deck. All markings on the planes were obliterated.

Other sources said U.S. Air Force C-5 and C-141 jet transports are flying tanks and ammunition to Tel Aviv in addition to the Phantom fighter bombers, withdrawn from U.S. units, also are being sent to Israel and delivered there.

## Cairo confirms Hermon unit's fate unknown

CAIRO (UPI) — The Egyptian military command yesterday confirmed Prime Minister Golda Meir's announcement that an Israeli force raised Egyptian positions west of the Suez Canal.

In a special communique issued at 9:30 p.m., it described this as "a desperate raid" which it said took place at 2:30 p.m.

It said Egyptian artillery destroyed three out of seven Israeli tanks which made a "desperate bid to raid some positions on the West Bank" of the Suez Canal.

The men are still listed as missing because the Syrian authorities refuse to give details on the prisoners of war they have taken.

An ILM reporter who spoke with an Arab Druse yesterday heard from them that three Syrian helicopters appeared there on Yom Kippur and circled above the outpost. After a while, one of the helicopters went up in flames.

It has also been learned that a Syrian helicopter pilot who fell into Zaha's hands told interrogators that a commando force had been down in to take the outpost. He said the Israeli soldiers in the outpost fortified themselves as best they could.

But, the ILM reporter adds, there are doubts about the veracity of this account, and meanwhile the fate of the outpost's defenders remains unknown. (I/16)

## Nixon meets four Arab foreign ministers today

WASHINGTON. — President Nixon will meet four Arab Foreign Ministers today to discuss the Middle East war, the White House announced yesterday.

President's spokesman Gerald Warren said the ministers — Abdelaziz Boufelfel of Algeria, Beikhab Sabah al-Ahmed al-Jaber al-Sabah of Kuwait, Ahmed Benhima of Morocco and Omar Sakkat of Saudi Arabia — had requested the meeting.

Mr. Warren said that Dr. Kissinger, who discussed the Middle East crisis at an hour-long conference with President Nixon yesterday, would attend the meeting with the four Foreign Ministers.

Diplomatic sources said the Arab ministers intended to express their views over the U.S. decision to send arms to Israel.

The announcement came amid reports that the envoys were carrying a message from King Faisal of Saudi Arabia, who has been under intense pressure from other Arab leaders to deny oil to the U.S.

It is understood that Nixon and Faisal have exchanged messages since the outbreak of the war.

(Reuters, AP)

## Belgian solidarity

BRUSSELS (INA) — A Belgian "Committee of solidarity with Israel" has been set up here under the presidency of former premier Gaston Eykens. Several former ministers are among the many political figures who have joined the group.

## AFTER MIDNIGHT

One person was slightly hurt and two badly and his car was damaged as Khatayba's rocket fired from a house courtyard hit Royal Nabatea at 11 o'clock last night. The occupants of the house were in their bedrooms and none of them was hurt.

## Sadat: Cease-fire after Israel withdraws

Jerusalem Post Arab Affairs Reporter

Egyptian President Anwar Sadat yesterday said he would accept a cease-fire and subsequent peace talks only after Israel withdraws from all territories it captured in the 1967 war. Otherwise, Sadat said, he would go on fighting. Warning Israel against bombarding deep inside Egypt, he announced that Egyptian long-range ground-to-ground missiles were "ready to strike the very depths of Israel at any moment."

Sadat identified the ground-to-ground missile as the Zafer, the smallest of three Egyptian-made rockets which is said to have a range of 500 kilometers and be capable of carrying a 500-kilogram warhead. (Full story on page 2.)

"Our Egyptian Arab missiles of the Zafer type, which can cross Sinai, are now on their pads ready to be launched by a single order into the farthest depths of Israel," Sadat said. He warned Israel to remember what he has cautioned against in the past: an eye for an eye, a tooth for a tooth and a depth for a depth.

Sadat said that Egypt could have used these missiles "the very first minute" of the war, but "we are not advocates of extermination as the Israelis claim."

The Egyptian President said he began the war "for the sake of peace that is based on justice." He said Egypt had two aims: Israeli withdrawal from the occupied territories and the restoration of the Palestinian people's "legitimate rights."

Sadat said that once these two aims are guaranteed he would agree to a cease-fire and subsequent peace talks at "an international conference" where he would try to persuade other Arab leaders and Palestinian representatives to join him in a "peace proposal" in the form of "an open letter" to U.S. President Richard Nixon. The letter would contain points expressing Egypt's position, the last of which stated Cairo's preparedness to reopen the Suez Canal. Sadat said he has already ordered the chairman of the Canal authority to make initial preparations in this direction.

Sadat offered nothing to indicate a change in his basic demands. What was new was that he appeared to feel that the time he was speaking from a position of strength.

The Egyptian President spoke at an extraordinary session of the National Assembly (parliament). His ceremonial address was broadcast over all Egyptian radio networks. Wearing a field marshal's uniform as supreme commander of the Egyptian armed forces, Sadat was received with wild applause. So was "peace" where he would try to per-

## ISRAEL OBSERVERS: Sadat's aim: dismemberment of Israel

Jerusalem Post Diplomatic Correspondent

President Sadat's speech of yesterday was seen in Jerusalem as clearly revealing his ultimate aim: the dismemberment of the Jewish State. He spoke of two stages in Egyptian policy. First, to reach a cease-fire with Israel undertaking to withdraw to the pre-67 lines, and then to summon an international peace conference to discuss restoring the rights of the Palestinians — which is euphemism for taking apart the State of Israel.

If the peace conference failed to materialize, observers in Jerusalem pointed out, Egypt could then launch an attack similar to the Yom Kippur attack — but this time from the pre-67 lines — with imaginable results.

A top Israeli diplomat currently in New York referred to the Sadat speech as the speech of a man who wants neither a cease-fire nor peace.

Strengthening this assessment was the tone of the Egyptian leader's address. He simply did not refer to Israel as a supposed enemy.

## Kissinger, Tho win Nobel Prize for arranging Vietnam cease-fire

OSLO (UPI) — Henry Kissinger and North Vietnamese chief negotiator Le Duc Tho yesterday won the 1973 Nobel Peace Prize, the Norwegian Nobel Committee announced.

Kissinger, the new U.S. Secretary of State, and Le Duc Tho negotiated the Vietnam cease-fire during the past five days in Paris, which stretched over several years. The agreement was finally signed in January of this year.

The decision came as a complete surprise here, since the two men had never been mentioned as possible candidates.

The committee said, "For more than three years they have used all their strength and good will to achieve a negotiated solution, a peaceful solution of the Vietnam war."

Thereby, they have performed a feat which is in the best accordance with Alfred Nobel's thoughts, that conflicts should be solved apart from the use of force and through war.

The Vietnam war was described as "the most gruesome and long conflict the world has experienced after the Second World War. It was a gruesome war that not only forced upon the Vietnam civilian population enormous sufferings but also poisoned the atmosphere in and between other countries in the whole world."

"It is our hope that all parties in this conflict will feel the moral responsibility that the treaty which they signed in Paris has moved me



Le Duc Tho and Henry Kissinger after their final talks in Paris in January.

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The Leader in Suede & Leather

SCHNEIDMAN

# Eight murdered in Kiryat Shmona terror



View from the room in the Kiryat Shmona building in which the three Arab terrorists were blown up yesterday. In background is school. On left, is the hill from which the murderers came. (AP)

## Names of the victims

Shimon Biton, 30, his son Avi, five, and his two-and-a-half-year-old daughter, Ya'acov and Miriam Geta, both 30; Esther Cohen, 40, her son David, 17, and her daughter Shula, 14; Fannie Shitrit, 30, and her children Yehochiel, 13; Aharon, 8, and Motti, four; Hanan Stern, 47, and her daughter Rachel, eight; Shaul Ben-Eliazar, 30; Esther Wozana, 60; Acting Officer Mordochai Grady, 20, of Ramat Hasharon;

Raw-Tural Sushli Abdak, 20 of Tarshaha. Another 16 wounded were brought to Government Hospital in Safed. One of these who was seriously wounded, Kamal Houbashi, 21, a Druse soldier from Julis. Four had medium injuries. Mrs. Shoshana Biton, 27, fell off the balcony when she was shot at close range as she tried to get her three children out of their fourth floor flat. The others are Na'if Makrouf, 27, a Druse border policeman from Surfeh; David Cohen, 29, a soldier; and Yosef Ben-Dror, 29, a border policeman, from Hadera.

Of the slightly injured, Albert Mishali, 19, a border policeman from Kiryat Tivon, was discharged. Those kept for treatment are Rami Moses, a five-year-old from Tirat Carmel who was brought to Kiryat Shmona; Hajaj and Binyamin Suliman, 22, both border policemen from Kiryat Shmona; Shlomo Rofai, 24, deputy commander of the Kiryat Shmona police; Elyahu Ayyesh, 43, of Kiryat Shmona; Yitzhak Hanu-ri, 27, Kiryat Shmona; Hajaj Sina, 41, of Kiryat Shmona; David Aboubul, 24, a Kiryat Shmona resident; Yehoshua Haimowitz, 25, of Kiryat Bialik; and David Zagun, 28, of Kiryat Shmona.

## Three Arabs butcher women and children, then die in blast

By HIRSH GOODMAN, Jerusalem Post Military Correspondent  
Eighteen persons — mainly women and children — were massacred by terrorists in the northern Galilee town of Kiryat Shmona by three terrorists who crossed the border into Israel from Lebanon on Wednesday night. The three men infiltrated at a point between Metula and Misgav Am, and it is believed that they reached the outskirts of Kiryat Shmona under cover of darkness, waiting until the morning before "attacking" an apartment block on the perimeter of the town with the objective of killing any man, woman or child whom they found there. The three died in an explosion as troops stormed the building.

Ahmed Jibril's Popular Front for the Liberation of Palestine: General command claimed credit for the attack yesterday in an announcement from Damascus. Israeli army trackers on a routine patrol along the northern frontier noticed the infiltrators' tracks at 6.40 yesterday morning. It was quickly established that the three-man terrorist group had followed a rocky ridge running from the border near the vicinity of Misgav Am to a school on the outskirts of the town. According to the Acting Chief of Staff, Aluf Yitzhak Hafi, the army immediately notified regional defence authorities — including the Kiryat Shmona police — that terrorists had crossed the border, and that regional forces should be placed on maximum alert. The army also dispatched two limited units to the town to help the 20-man police force try and track down the terrorists.

Shortly before 8 a.m. the first evidence was uncovered that two-man police patrol was fired on from the entrance to a block of apartments about 200 metres from the school which, as far as can be ascertained, the terrorists never entered. The encounter with the police seems to have sparked off a massacre the proportions of which only became apparent later in the morning.

As soon as they left their night hiding places early in the morning, the terrorists entered two ground level flats and cold-bloodedly murdered five persons there. They then ran to the next building where they systematically entered each flat, killing almost every living soul in the four-storey building before coming to an empty apartment on the fourth floor. From there they began sniping at passers-by in the street below. By the time they had reached the apartment at approximately 8 a.m. the terrorists had killed 16 persons — including eight children and wounded more than a dozen others. Two Israeli soldiers were killed later in the morning while trying to flush the terrorists out of the flat.

According to Ahaf Harel, Israel had no prior intelligence that the terrorists were planning any specific acts against Israel population centre "or anything of that sort." He later told military command posts that no unusual terrorist activity had been noticed on the Lebanese side of the border over the past few weeks.

The Acting Chief of Staff said that it was very difficult to prevent a terrorist strike into Israel from Lebanon in that particular area because of the harsh topographical conditions and rocky terrain. He added that the short distance from the border to towns and villages in the area made track-



Photo distributed by the PFLP: General Command in Beirut yesterday showing the three terrorists who attacked Kiryat Shmona. Left to right, Momin Moghrabi, Akroed e-Shohit Mahmood and Yasmin Houssein el-Mouana. (AP radiophoto)

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## 'THERE IS MINISTERIAL RESPONSIBILITY' Golda says she had to quit after public ire

Jerusalem Post Staff  
Prime Minister Golda Meir briskly followed up her resignation announcement to the Knesset yesterday by noting that Israel has a fully functioning government pending formation of a new one and that the Cabinet would continue in its efforts to achieve peace.

On the internal political front she noted that the Cabinet was dealing with the question of individual Ministerial responsibility in the wake of the interim Agranat report. She said that in resigning she could not ignore the public ferment. As to the Agranat report, Mrs Meir said that in her view there was no doubt that a Minister was responsible for the activities of his Ministry. "This principle is part of our constitutional concept of the reciprocal relations between the executive and the legislature. The matter is thus on the agenda of the Cabinet."

The Cabinet, she said, had also determined procedures for considering and acting upon the recommendations of the Agranat Committee in connection with arriving at a clear definition of authority in defence matters, setting up a Cabinet security committee, ensuring secrecy of Cabinet security discussions and ensuring effective opera-

tion of the intelligence community. Mrs Meir, wearing a blue suit and looking fit and well, read out her statement in a composed voice. The chamber was packed and in the VIP section sat the families of many Members, including the Prime Minister's son.

The six-hour debate that followed her statement was milder than had originally been expected when the special session was called during the Passover recess — at the request of both the Government and the Opposition.

Explaining her resignation, Mrs Meir said the public ferment could not be ignored after much thought she had come to the conclusion that the public and its representatives should be given another chance to choose a new government.

But she added that the present Cabinet was vested with full authority until a new Government was chosen either by this Knesset or the next. "Our envoys abroad have been authorized to explain this to the public," she said. "The Government will continue in political efforts to bring about peace between Israel and the Arabs."

(Statement last — page 11; Debate — page 2)

Yesterday morning, Mrs Meir informed the Cabinet officially of her

decision to resign. At noon she called on President Katsir to hand in her formal letter of resignation which said:

"In accordance with the provisions of section 23 of the Basic Law, The Government and having informed the Cabinet of my intention I herewith tender my resignation from the post of Prime Minister."

Mrs Meir handed her resignation to the President exactly one month after she had presented to him her new Government on March 10. The forming of the short-lived Government was preceded by protracted coalition negotiations with the National Religious Party, which got bogged down several times over the question of "Who is a Jew."

The difficulties in the coalition talks were compounded by an earlier decision of Rafi leaders Moshe Dayan and Shimon Peres not to join the new Cabinet, in the wake of which Mrs Meir had decided to return her mandate to the President, relating afterwards to party pressure.

Following his half-hour-long talk with Mrs Meir, the President made a public statement, formally announcing the Prime Minister's resignation. (Continued on page 1, Col. 1)

## U.S. blasts massacre

WASHINGTON — The State Department yesterday condemned the "brutal and senseless slaughter" in Kiryat Shmona, "particularly the murder of women and children, as we deplore all terrorist activities."

Spokesman George Vest added that "in this instance it is particularly regrettable" because the murders came when the process of peace is already in motion. This attack underlines even more the urgent need for U.S. Secretary of State Henry Kissinger's continued efforts to bring peace to this region.

Vest said it is too early to say that the raid plus the political disruptions in Israel will delay Kissinger's planned trip to the Middle East later this month.

However, he said, "the events in the area are not slowing down the process of peace negotiations to arrange a military disengagement between the Syrians and Israelis."

In that connection, Vest said a time has not yet been fixed for meeting between Kissinger and the Syrian delegation to discuss disengagement.

## Two hurt in North

Two Israeli soldiers were wounded by Syrian artillery fire yesterday. The incident occurred on the 31st consecutive day — at 9 a.m. on Israeli positions in the southern sector of the Golan Heights. In the west of the pre-October cease-fire line positions in the area were shelled intermittently throughout the day and by 8 a.m. night, after several shells had fallen on the Israeli Hermon, quiet returned to the area.

## MEIR PUTS BLAME ON LEBANON

By MALEA RABINOWITZ  
Jerusalem Post Reporter  
Prime Minister Golda Meir said yesterday Israel placed responsibility for yesterday's slaughter in Kiryat Shmona on the Lebanese Government and on inhabitants of that country who aided the terrorists.

Addressing a packed Knesset chamber after presiding over an extraordinary session of the Cabinet, Mrs Meir said it was the nation's duty to defend and help the residents of that northern border town.

The 18 dead, she said, included eight children, five women, two soldiers and three male civilians.

It was not a movement of liberation that had perpetrated the attack but a movement of murder for the sake of murder. "This nation has suffered much through the generations," said Mrs Meir. "And we are in an independent Jewish state capable of defending itself and its citizens."

A circular left behind by the terrorists in Kiryat Shmona was signed by the "Popular Front General Command" and declared that the armed struggle would continue until Israel was destroyed and replaced by a "democratic Palestinian state of Jews and Arabs."

To the surprise of the House, Mrs Meir read out in full the text of the fairly lengthy terrorist outpouring, explaining — after Geula Cohen (Likud) called out: "Why are you reading that out?" — that it was to demonstrate the true nature of the terrorist movement.

The session opened with the House rising in tribute to the victims of the attack in Kiryat Shmona. Speaker Yisrael Yeshayahu condemned the "animal

עם ישראל - בוכתו חג שמח

## EXTREME JIBRIL GROUP CULPRIT

By ANAN SAFADI  
Jerusalem Post Arab Affairs Reporter  
Responsibility for the Kiryat Shmona terrorist operation was claimed yesterday by Ahmed Jibril's Popular Front for the Liberation of Palestine-General Command which is a splinter group of George Habash's PFLP.

As three terrorists took over the building in Kiryat Shmona, the PFLP-General Command issued statements in Damascus and Beirut claiming that the operation was carried out by one of its "suicide squads." It said that the three men were holding hostages and that they were demanding the release of 100 terrorist prisoners within six hours, with 2 as a deadline.

The PFLP-General Command gave the following identifications and details on the three saboteurs: Momin Moghrabi, code-named Abu Khalid, a Palestinian born in Damascus who fled from Syria when he was 20; code-named Abu Shawar, a Syrian who joined the front when he was 20; and Mousawi, 27, code-named Abu Hadi, an Iraqi constitutionalist who joined the front army before joining the front in 1972.

The movement emphasized that they wanted Japanese terrorist Kozo Okamoto released among the 100 terrorist Okamoto is serving a life sentence for his role in the May 1972 Lod airport massacre. The PFLP-General Command further demanded the release of all female terrorist prisoners.

The statement issued by it

showed that the three saboteurs were instructed to take over a nearby school building which, however, was closed for the Passah holiday.

But as the terrorist operation came to an end it issued a communique saying that its three men had set off explosive belts killing their own hostages.

The movement blamed the Israel authorities for "failing to heed warnings" to evacuate the building.

The PFLP-General Command claimed that the three belonged to a unit operating "inside the occupied territory." It denied that they had set out from Lebanon.

The terrorist attack came a few days after chief Yasser Arafat claimed to have instructed all terrorist members group in the Palestine Liberation Organisation to avoid launching operations from Lebanese territory to prevent retaliation by Israel against Lebanon.

The attack was viewed as part of operations planned by a number of terrorist groups in the area.

(Continued on page 2, Col. 1)

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Advertisement for Aled Couture and iwanir. Includes text like "Aled Couture", "The Great Look in Knitwear", "iwanir", "The Fashion House you can rely on", "Specializing in Knitwear and Leatherwear".



Israel and Egypt declare end to 19-year state of war



Prime Minister Begin and Egyptian President Sadat put their signatures to the Israel-Egyptian peace treaty in Washington yesterday.



A trio clasp for peace: on the left President Jimmy Carter, Prime Minister Menachem Begin and President Anwar Sadat following the signing of yesterday's treaty.

Begin, Sadat and Carter pledge shtalom, salaam at White House ceremony

WASHINGTON. — President Anwar Sadat and Prime Minister Menachem Begin yesterday signed the Israeli-Egyptian peace treaty at a formal White House ceremony on the North Lawn. President Jimmy Carter, whose mediating was instrumental in achieving the agreement, signed as a witness.

It was Israel's first-ever peace treaty with a neighbouring Arab state. The signing represented the dramatic culmination of 16 months of arduous negotiations beginning with Sadat's visit to Jerusalem in November 1977. All three men, during their remarks delivered at the simple but moving one-hour ceremony, stressed the significance of the occasion, but they also acknowledged the pitfalls on the road ahead.

"Today we celebrate a victory," president Carter declared, "not of a bloody military campaign, but of an inspiring peace campaign." Only the night before, Carter had predicted that the signing of the treaty would eventually represent the most important achievement of his term in office. Prime Minister Begin said it was the third "greatest day in my life," explaining that the establishment of the State of Israel on May 14, 1948, and the unification of Jerusalem during the 1967 Six Day War were the first and second greatest days of his life.

President Carter's remarks were carefully uncontroverted. But he underscored "the obstacles that lie ahead" and added: "We must rededicate ourselves to the goal of a broader peace with justice for all who have lived in a state of conflict in the Middle East." Carter called on other Arab states to join the peace process. "I am confident," he said, "that other Arab people need and want peace, but some of their leaders are not yet willing to honour these needs and desires."

Crowds brave bad weather to mark peace

Jerusalem Post Staff. Israelis turned out in the thousands last night to participate in public peace celebrations which were held in most major cities. By far the biggest crowd — between 80,000 and 100,000 — gathered in Tel Aviv's Kikar Maitzbi Yisrael. Rather smaller crowds, estimated at about 2,000 people, attended ceremonies at the Western Wall in Jerusalem and in Haifa.



Warmly dressed crowd at Western Wall plaza listens to violinist Yehudi Menuhin serenade the Israel-Egypt peace treaty being signed in Washington.

Begin: Open border with Egypt in two months

Jerusalem Post Staff. Free border crossings between Israel and Egypt will start two months after the peace treaty is signed, said Prime Minister Menachem Begin yesterday. He was briefing the Israeli press in Washington four hours after signing the peace treaty. Begin said it could take up to three weeks for the Egyptian People's Assembly (parliament) to ratify the treaty because of procedural communications. Begin said he could ratify the treaty within a day.

Begin's speech was in many ways the most moving — certainly the most personalised — of the three. He recalled his parents who had perished in the Holocaust, and his voice almost cracked as he declaimed in sonorous tones the words (in Hebrew) of Psalm 139. Begin referred to a "gesture" by Israel and Egypt, but said he preferred not to make this public now. It would not harm Israel's security, he said, but he added: "Agreement was also reached on the supply of oil from wells off the Sinai shore which Israel is due to evacuate. Israel will withdraw from the Aims field seven months after the treaty is ratified, and will immediately start to buy oil from the wells in the Sinai."

A discordant note was struck by some 300 anti-peace demonstrators, mostly Cush Emman members and students at Jerusalem yeshivas who held a prayer-in at the wall. They said they were demonstrating not only against the signing of the treaty, but also against the "desecration of this holy place by holding a ceremony here."

Yehudi Menuhin topped the list of musicians who entertained the crowd in the plaza. The chief army chaplain, Al Gad-Nayon, recited a Security forces already on high alert sealed off the area within minutes and arrested a number of people. This was the only serious incident reported yesterday.

On the 19-year U.S. guarantee on oil supplies, Begin said he was grateful but would not want to activate it in view of the U.S. energy crisis. He would not like to hear it said in the U.S. that Americans freeze because we gave oil to Israelis or to Jews. He also stated that British Premier James Callaghan told him at their recent meeting that Britain would not take Israel into account with regard to North Sea oil.

Israel rejected an Egyptian request that the IDF stay away from the Gaza Strip. The IDF is currently in the Gaza Strip to ensure the security of the settlement. The IDF is currently in the Gaza Strip to ensure the security of the settlement.

Rebel tanks surround Amin in Entebbe

NAIROBI. — President Idi Amin was reported yesterday to be threatened by tanks or to have already fled from his residence near Entebbe airport in the face of advancing forces seeking to overthrow him. A presidential aide, speaking by telephone from the Ugandan capital of Kampala, quoted the president as saying this morning that he could see 12 tanks from his house.

Tanzanians in the five-month war fighting began in October when Ugandan soldiers occupied a large area of northwestern Tanzania and Amin claimed it for Uganda. Other allies said Amin offered his own resignation twice during the weekend to military advisers in his defence council, and it was rejected both times.

Anti-peace camp meets in Baghdad

Jerusalem Post Staff and Agencies. Arab opponents of the Israeli-Egyptian peace treaty began gathering in Baghdad yesterday to take action against the government of Egyptian President Anwar Sadat. Negotiations over West Bank and Gaza Strip autonomy will take place in El Arish, Begin said.

Israel to move Gaza army headquarters out of town

Jerusalem Post Staff. Israel has agreed to move the Gaza headquarters of the military command from the town and into a relatively uninhabited part of the Gaza Strip at Egypt's request. Prime Minister Menachem Begin told Egyptian Minister Sevasti Hammer of this and other gestures requested by Egypt through the mediation of U.S. — some of which were accepted in full or in part. Others were rejected.

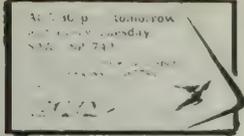
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# Israeli forces advance 'on schedule' in massive thrust into South Lebanon



PLO concentrations in South Lebanon. The Zahran River, south of Sidon, is approximately 40 kilometres north of the Israeli-Lebanon border in Western Galilee. In his letter to U.S. President Reagan, Premier Begin writes that the army is instructed to push back the terrorists 40 kms.

## 'Peace for Galilee' move decided Saturday night

**Jerusalem Post Reporter**  
The cabinet decided at a 3½-hour session on Saturday night to move into southern Lebanon. Begin announced the decision at 4 p.m. yesterday, five hours after Israeli forces had launched a major multi-pronged push across the border.

The announcement by cabinet secretary Dan Meridor said that "Operation Peace for Galilee" had been launched "to place all the civilian population of the Galilee

beyond the range of terrorist fire from Lebanon." It said that Israel will not attack the Syrian army "unless it attacks our forces" and that Israel continues to aspire to the signing of a peace treaty with independent Lebanon.

A last minute attempt by Ambassador Samuel Lewis at 6 a.m. to forestall any Israeli action against the terrorists failed.

The government met tonight in a (Continued on Page 7)

## Peres, Rabin support government's action

**Jerusalem Post Reporter**  
Labour Party leaders who yesterday were called to a meeting with Prime Minister Menachem Begin after operations in Lebanon had begun, later expressed support for measures taken by the government

to defend the northern settlements from bombardment.

Labour Party chairman Shimon Peres and MK Yitzhak Rabin were among those at the meeting. Rabin later declared: "Now is the time for unity." (See fuller report, p. 3)

## 3 Arabs charged with shooting in court today

**Jerusalem Post Correspondent**  
LONDON — Three Arabs charged with the attempted murder of Israeli Ambassador to Britain Shlomo Argov will appear in court here today, police said.

A Syrian was arrested in connection with the shooting on Friday but has since been released. An Iranian was still being held, but police said he was not likely to be charged.

They are Ghassan Hasan Ahmed Said, 22, a Jordanian student, Marwan al-Banna, 21, also of Jordan, and Nowaf Nagib Miflih Rosan, 36, an Iraqi businessman. Said was also charged with the at-

tempted murder of a policeman, Colin Simpson.

Queen Elizabeth has sent a personal letter of sympathy to Hava Argov, the wife of the Israeli Ambassador, a Buckingham Palace spokesman told JTA last night.

(Argov's condition — page 3)

## Begin to Reagan: 40km. push to end threat to Galilee

**By BENNY MORRIS**  
**Post Diplomatic Reporter**  
Prime Minister Menachem Begin yesterday informed U.S. President Ronald Reagan that the Israeli forces invading Lebanon will push back the PLO units "forty kilometres to the north."

"The army has been instructed to push back the terrorists to a distance of forty kilometres to the north so that all our civilians in the region of Galilee will be set free of the permanent threat to their lives," Begin wrote Reagan.

Observers noted that the terminology used by Begin is vague, probably deliberately so. The prime minister did not state from where the 40 kilometres began — from the Israel-Lebanon border, from the Christian enclave-UNIFIL border, or from the UNIFIL-PLO "state border."

Western sources in Israel last night said that during his recent visit to the U.S., Defence Minister Ariel Sharon said that Israel envisages a 72-hour campaign against the PLO in Lebanon, after which a reinforced UNIFIL, with an expanded zone, would keep the peace and secure Israel's northern border from long-range attack.

Meanwhile, in the major diplomatic initiative so far to halt the fighting, the U.S. is sending special Middle East envoy Philip Habib to Jerusalem in an effort to restore the cease-fire he helped negotiate in July 1981 between Israel and the PLO. Habib is due to meet Begin and Foreign Minister Yitzhak Shamir this morning.

Habib yesterday met with and received instructions from U.S. Secretary of State Alexander Haig and President Reagan in Versailles, where the American leaders were attending the 7-nation summit of leaders of the major industrial Western states.

In his response yesterday to Reagan's messages of June 4, which urged "restraint" upon Israel, and of June 6, sent before the start of the ground invasion, Begin said that Reagan's "words of sympathy, friendship and understanding touched me deeply."

Begin went on to tell the American President that he had been in constant contact with the surgeon who operated on the wounded Israeli ambassador to Britain, Shlomo Argov, and gave Reagan a possible prognosis.

"I feel it is my duty...to describe to you the real situation," he went on. "For the last seventy-two hours, twenty-three Israeli settlements" in

Israel yesterday sent armoured columns and infantry deep into Southern Lebanon, in a massive thrust aimed at pushing PLO terrorist gunners back from the northern border. At midnight last night, UN spokesmen said that Israeli units had advanced to six kms. north of the Litani River, and had encountered still resistance on the coast near Tyre, and in the Arkoub region on the slopes of Mt. Hermon.

## Heavy fighting reported

**Post Middle East Affairs Reporter and agencies**  
UN reports from Lebanon last night suggested that Israeli forces were running into stiff PLO resistance, mainly in the major PLO stronghold of Tyre but also near Nabatieh in the central sector of the battle-front.

UNIFIL spokesman Timur Goksel said in Naqura last night that tanked Israeli infantry had to bypass Tyre, one of their main objectives, and press on for easier targets in the surrounding villages.

Earlier reports had spoken of heavy fighting along all three axes of Israel's advance into Lebanon.

For the first time since the latest round of hostilities began on Friday, there were indications last night that Syria had become involved in the fighting, with Damascus Radio confirming earlier reports that its forces had made contact with Israeli troops in the eastern sector.

Lebanon's state radio later said Syrian positions were pounding the advancing Israeli forces in the central sector of the invasion front with long-range heavy artillery.

## Syria orders army to 'confront' Israel

**BEIRUT (AP)** — Syria said last night it had ordered its army in Lebanon "to confront the Israeli forces," and claimed that "direct contact" had been made in three separate sectors of the central and eastern fronts.

A communique issued by Sana, the official Syrian news agency, did not say that there had been major fighting between elements of the 30,000-man Syrian force in Lebanon and the Israeli force, estimated at 20,000 men, which moved across the border yesterday morning. But it did report contact at the Jarmak mountain range, in the central sector, and at Burghos and the Hasbaya intersection in the eastern Arkoub region, on the foothills of Mt. Hermon.

## Industrial powers urge cease-fire

**VERSAILLES (Reuter)** — Leaders of the seven major Western industrial powers yesterday reached broad agreement on monetary stability and credits to the eastern bloc.

As the Versailles summit — held in the shadow of crosses in the Middle East and the Falklands — drew to a close, heads of state and government worked on the wording of their economic communique and issued a strong statement on the new outbreak of violence in Lebanon.

They called on both Israel and the Palestinians to "cease immediately and simultaneously all military activities."

Special U.S. Middle East envoy Philip Habib flew to Versailles to confer with President Ronald Reagan on the crisis and was expected to fly to Israel after the meeting.

The monetary accord, as European leaders have urged, is likely to commit the industrial countries to intervene, if necessary, on the exchange markets to counteract disorderly conditions.

But summit sources said the

Reports from Israeli sources said that the Israel Defence Forces (IDF) reported that two aircraft — an Israeli F-16 and an Israeli fighter-bomber — had been shot down in Lebanon.

Damascus said it had received reports of "contact" at three points along the border.

## Israel loses plane, 'copter

**By HIRSH GOODMAN**  
**Post Military Correspondent**  
ON THE NORTHERN BORDER — The Israeli Air Force was reported to be on schedule. But few details were available from Israeli sources.

The Israel Defence Forces spokesman declined to disclose casualty figures for the attack. He would confirm that Israel had lost one Skyhawk fighter and an attack helicopter, and that two helicopter pilots were missing, with the fighter pilot thought to be captive of the PLO.

According to foreign sources, at 11 a.m. yesterday, Israeli forces entered Lebanon on three main axes.

The declared goal of the operation is to push back terrorist artillery and rockets from Israel's frontier. The government and the army made it clear that it is not the IDF's intention to engage the Syrians in any form of battle, and this message was also passed on to the Syrians by diplomatic means.

Judging from reports reaching Israel from the battlefield it was clear last night that there are three major prongs in the Israeli attack.

Infantry forces were reported to be moving along the coastal highway and said to have reached the Arkoub area, where fierce fighting was taking place.

## Facing the enemy in southern Lebanon

**By JOSHUA BRILLIANT**  
**Jerusalem Post Reporter**  
TEL AVIV — Implementation of the cabinet decision to "place all the civilian population beyond the range of terrorist fire from Lebanon" will require the clearing of a strip nearly 30 kilometres deep along Israel's border with Lebanon.

The 130-millimetre cannon, longest-range weapons in the hands of terrorist forces in southern Lebanon, have a maximum range of 28 kms.

This will bring the Israel Defence Forces very close to a Syrian brigade at Meshki northeast of Metulla, and stretch a line at some points crossing the Zahran River, east to somewhere between the Lebanese coastal cities of Tyre and Sidon.

Terrorist forces in southern Lebanon number 6,000 armed men, about half of the PLO's total strength in Lebanon. According to military sources, the terrorist concentrations include a string of heavily fortified positions, each housing a platoon-strength force.

It is believed that some areas are heavily mined, some with unmarked mines, and that there are many boobytraps in the area as well.

Only a few of the terrorist positions are in villages, according to (Continued on Page 7)



Israeli troops move across the border into Lebanon yesterday. (IPPA)



ISRAEL MUSEUM, JERUSALEM presents JERUSALEM CRICKET — Live Literary

A.B.C. NEWS — TEL AVIV

(Continued on Page 4)

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Prime Minister Menachem Begin speaks yesterday to coalition leaders who tried to convince him to change his mind about resigning.

## Four French soldiers killed Fighting intensifies in Beirut

**BEIRUT** — The Lebanese Army mounted a navy-supported counter-attack against Shiite and Druse involvement in most West Beirut yesterday, as U.S. Marines battled with rebel irregulars around the city's international airport.

Three French soldiers in the multinational peace-keeping force in Lebanon were killed in a para-military police action at the French Embassy yesterday, the French Defence Ministry in Paris confirmed last night.

A ministry spokesman said two soldiers and the policeman were killed at the French embassy in a shelling attack that also injured several other people. Earlier yesterday, another French soldier was killed and two others injured at the Galerie Semaan crossing point between East and West Beirut.

There have now been 12 deaths among French soldiers since France sent 2,000 troops into Beirut last September.

State and privately owned radios

said hundreds of troops landed by helicopters and boats at the Cadmos Hotel beach, just 400 metres from U.S. Marines protecting the six-storey building that now houses most U.S. Embassy personnel.

News agencies gave conflicting reports of the fighting. Reuters quoted U.S. marines at the scene as saying that American Embassy buildings on the Beirut seafloor came under sustained attack by rocket-propelled grenades and

(Continued on Page 2, Col. 5)

## Shouf postponement vexes IDF officers

**BY HIRSH GOODMAN**  
Post Defence Correspondent

**TEL AVIV** — The news of the postponement of the Israeli Defence Forces' withdrawal from the Shouf mountains could not have been received by Israeli forces stationed in Lebanon. Yesterday was the third postponement in recent days. For weeks now, forces on the front have been living under harsh conditions, waiting for the move. When the order finally comes, the move will be completed within a matter of hours, and if there are any clashes.

The chances of a smooth redeployment are remote. Apart from the logistical problems involved in moving the army down the narrow and winding axis leading down from the Shouf, the IDF may have to withdraw under fire, a considered high.

The renewed fighting in Beirut, coupled with the sporadic shelling and exchanges between Druse and Phalangists in the Shouf, have brought tension in this area to a breaking point. Aley and the roads leading to it are deserted, sandbags covering shattered windows.

The Christian quarter of the town

has been boarded up, only very few of the Christian residents have dared to remain in this predominantly Druse town strategically located on the Beirut-Damascus Highway.

The IDF's contacts with the Druse, including a meeting yesterday morning, Israeli officers in the Shouf have been unable to obtain any sort of guarantee that the Druse will hold their fire once the IDF starts pulling back. The Druse are determined to physically resist any attempt by the Lebanese army to deploy here, unless an ironclad political agreement has been reached.

(Continued on Page 2, Col. 7)

# Begin resignation final; Shamir leads Herut succession hopefuls

Begin agrees to postponement to permit Likud coalition to pre-empt Labour try at government. • Herut ministers back Shamir, press for rapid decision • Levy isolated in ministers' forum, demands decision by Herut central committee • Possibles: Aridor or Levy — Foreign Minister: Moda'i — Finance; Arens to continue at Defence

## Tough coalition talks look likely for Likud

**By JOSHUA BRILLIANT**  
Jerusalem Post Reporter

**TEL AVIV** — After the Likud chooses its candidate to succeed Menachem Begin as prime minister, it will probably face some tough negotiations with prospective coalition partners.

By last night, the Likud was still the faction with the National Religious Party, Agudat Yisrael and Tami preferred to form a government, but none of these parties ruled out going with the Labour-Mapam Alignment.

Problems are expected over the question of division of portfolios and the policies the new government should implement.

Leaders of the potential coalition parties agreed it was the Likud's prerogative to nominate the prime minister. But that acquiescence did not extend to the division of portfolios, even those which would go to the Likud.

Some criticism was raised following reports that Yitzhak Moda'i was being spoken of as finance minister and Yoram Aridor as foreign minister. "The man is famous for his communicative qualities," one source said sarcastically about Aridor.

"Our deal was with Begin. If somebody replaces him and they want to change portfolios, there are partners who must express their views," he added.

In a similar vein, Education Minister Zevulun Hammer said yesterday the division of portfolios must be discussed with the National Religious Party, although it was not demanding any more portfolios. "We haven't grown in size in the past month to be able to ask for more. I think we'll want to continue in the same roles," he said.

Problems are also expected over the joint platform. Tami leader MK Aron Abuhaiter said his party will demand changes in the cabinet's recent economic deci-

sions. He recalled Tami was on the verge of quitting the present coalition because it believed the economic burden was not divided justly between the affluent and other sectors.

MK Menahem Porush of Agudat Yisrael said his party will demand that the candidate for the premiership sign an undertaking to implement all the commitments to the Aguda in the last coalition agreement.

Senior sources in Agudat Yisrael explained they wanted binding assurances because they did not expect Begin's successor to have as positive an attitude towards religious affairs as Begin had. "The Likud without Begin will be like the Alignment," one Aguda source said.

In an interview on Israel Television, Aguda MK Avraham Shapira said "Whatever happens, this will be a second government. If they really want to continue with the coalition, we must first know who will form it. We should know if we're taking the same path, with the same coalition agreement. A serious person does not sign any blank papers."

MK Abba Eban (Labour) smiled as he watched the live broadcast. It seemed as though Labour may have a chance of winning the ultra-Orthodox party's support for an alternative government.

But leaders of the small coalition parties said last night they believed talk of a coalition with Labour was "too realistic and too premature."

Abuhaiter said he believed it was not realistic because he did not see where the Alignment would get the minimum 61 votes. Tami, he explained, would not join a coalition with the Rakah Communist list.

Meanwhile, The Council of Jewish Settlements in the territories yesterday decided to oppose the return of former defence minister Ezer Weizman to the cabinet.

forum, demands decision by Herut central committee • Possibles: Aridor or Levy — Foreign Minister: Moda'i — Finance; Arens to continue at Defence

**By ASHER WALLFISH**

The succession struggle within the Herut Party was on with a vengeance last night in the wake of Prime Minister Menachem Begin's announcement to his colleagues that his decision to resign was irrevocable.

Two and perhaps three Herut ministers emerged as likely candidates, and unless they can compromise on a shareout of the political spoils, the party seems headed for an upheaval which could threaten the coalition.

Begin acceded to his colleagues' plea to hold off his resignation letter to President Chaim Herzog for a few days, to enable his colleagues to approach Herzog with an agreed candidate to form a new coalition. Begin said he would probably tell his colleagues today how much time they had at their disposal.

Foreign Minister Yitzhak Shamir, deputy Prime Minister and Housing Minister David Levy — and possibly Minister without Portfolio Ariel Sharon — appeared to be in the running last night.

When the eight Herut ministers met yesterday afternoon and again in the evening to decide on the next step, Shamir emerged as the man with the most support. However, Levy insisted that he had as much right as anyone to run for the top job. He urged that the decision on a candidate not be taken by the eight Herut ministers, but be left to an open and democratic contest in the Herut Party central committee.

Between the afternoon and evening meetings of the eight ministers, when Sharon went to Shamir's bureau in the Foreign Ministry and conferred with him for an hour, speculation had it that Sharon was offering to support Shamir's candidacy against Levy provided Shamir paid him off.

Sharon is reportedly seeking the post of chairman of the Ministerial Settlement Committee, a job held by the late deputy premier and agriculture minister Simha Ehrlich. Deputy Agriculture Minister Pessah Grupper has insisted on inheriting

the chairmanship when he becomes minister.

At last night's meeting, Levy got no support from his colleagues for his proposal to leave the choice of candidate to the central committee. He dismissed his colleagues' apprehension that a contest would not be dignified and would create a vacuum in time as well as in leadership, which could be exploited by the Alignment to snatch power from Herut.

Shamir spoke little at the meeting. But he stressed that the candidate must be the man with most prospects of support in the coalition as a whole, and not only the man with backing inside Herut.

Sharon did not play a big role in the discussion. He said Herut had to remain in a position in which it could achieve its national goals and decide its candidate in that light. He said nothing to hint that he would stand against Levy if Levy ran in an open contest.

The seven men who oppose Levy intend to use the Liberal and La'am preference for Shamir as a weapon, either to deter Levy from going to the central committee, or to influence members of the central committee against Levy, should there be a contest.

By and large the Liberals don't like Levy's social and economic policies. La'am finds him too dovish. So Levy's opponents in Herut are sure their partners will plump for Shamir.

The eight Herut ministers decided to meet again tonight and tomorrow to discuss the necessity for selecting the candidate, either by unanimous recommendation from themselves to the central committee or an open contest.

As of last night, Levy was adamant about an open contest. Levy's supporters in the central committee were reported to be organizing for a contest, on the grounds that even if Levy lost, he

(Continued on Page 2, Col. 2)

## Begin agrees to a further delay in Shouf pullback

**Post Diplomatic Staff**

Prime Minister Menachem Begin yesterday acceded to U.S. President Ronald Reagan's request that Israel delay again the withdrawal from the Shouf Mountains central Lebanon.

Begin met with U.S. special Middle East envoy Robert McFarlane yesterday, telling the heads of the government coalition that he was open to his resolve to resign. He postponed the meeting to a limited postponement of the pullback.

Well-informed sources in Jerusalem said that Begin had acceded to a postponement of "a few more days" and that this postponement was the final one.

McFarlane returned to Beirut yesterday to renew his efforts to obtain an agreement between the rival Druse, Muslim and Christian factions before the partial Israeli pullback to the new Awali River line.

McFarlane handed Begin a personal message from Reagan asking for a postponement. The Americans, according to reliable sources, are convinced that the

chances for achieving a Druse-Christian agreement in the Shouf have increased.

Such an agreement is vital, McFarlane reportedly told Begin, Foreign Minister Yitzhak Shamir and Defence Minister Moshe Arens at the meeting in Jerusalem. An Israeli pullback prior to the achievement of an agreement may not put paid to any chance of reaching such an agreement, he added.

The Americans, focusing their efforts on achieving agreement between the warring Lebanese factions, fear that the Israeli pullback from the Shouf will be followed by full-scale factional fighting and, possibly, a bloodbath, endangering the existence of President Amin Jemayel's government.

Arens has repeatedly said in the past that the achievement of an agreement between the warring Lebanese factions is not a precondition for the Israeli withdrawal.

Israeli officials have reportedly said that the IDF pullback from the Shouf will be completed by September 7, the eve of Rosh Hashana.

## Opposition plays it cool Alignment-led coalition is possible, Peres declares

**Jerusalem Post Staff**

**TEL AVIV** — Labour Party chairman Shimon Peres believes it is possible to establish an Alignment-led government. In an interview on the Mahat television programme last night, Peres said that the Alignment, with its 80 members, is the Knesset's largest and most stable bloc and is prepared to create a wide coalition as possible to cope with the country's problems.

Asked about the basis of this conviction, Peres said "The basis is need and possibility."

I think that more and more Knesset members are becoming convinced that this must be done quickly on as wide a foundation as possible, and there is no wide foundation without the Alignment."

The Likud government has collapsed and its successor must step into office as quickly as possible, Peres said. "I have confidence in the sense of responsibility of other Knesset members," he said. Asked whether this conviction

that the Alignment can create a coalition when leaders of the National Religious Party, Tami and Agudat Yisrael have rejected the prospect, Peres answered "Yesterday was yesterday. When a somewhat pathetic attempt was made to influence Begin. A different situation exists today and it will be different tomorrow. All parties must respond to the problems of today and tomorrow, and not to those of yesterday."

In question whether the Alignment was maintaining formal contacts with party leaders, Peres said that informal talks were taking place and that they would continue.

Labour leaders would like to form a government — even if it is short-lived — until early Knesset elections are held. One party source explained that this would deny the Likud the ability to repeat election stunts such as it has pulled before the last elections when the price of colour TV sets was reduced and the Iraqi atomic reactor was bombed.

Leaders had not yet cleared reporters waiting outside the Prime Minister's Office when the meeting took place, concluded that the Bonn report was that Begin had decided not to step back from his decision.

The decision to postpone the Kohl visit was taken during numerous telephone conversations between Foreign Minister Yitzhak Shamir and West German Foreign

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Recent Obsession

**Kohl visit off until situation becomes clear**

**Jerusalem Post Diplomatic Staff**

West German Chancellor Helmut Kohl will postpone his visit to Israel until the situation in the Shouf mountains becomes more stable, position sources said last night in Jerusalem. Kohl was supposed to arrive today.

Informal sources in Bonn said yesterday that Kohl's visit to Israel would be the first travel to Israel since the 1982 Associated Press

Kohl's postponing the visit until the situation in the Shouf mountains becomes more stable, position sources said last night in Jerusalem. Kohl was supposed to arrive today.

Informal sources in Bonn said yesterday that Kohl's visit to Israel would be the first travel to Israel since the 1982 Associated Press

The decision to postpone the Kohl visit was taken during numerous telephone conversations between Foreign Minister Yitzhak Shamir and West German Foreign

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Defence Minister Yitzhak Rabin visits Israeli soldiers in Lebanon last week.

Assad 'assumes leadership' of 'Palestinian struggle'

DAMASCUS (AP) - President Hafez Assad said yesterday that he no longer believed the PLO led by Yasser Arafat was representative of the Palestinian people...

the Palestinian people. He said Syria will lead 'the Palestinian struggle henceforth'...

Mubarak and Hussein meet on Palestinians

Cairo (Reuters) - Egypt's President Hosni Mubarak said he discussed the Palestinian problem and his forthcoming visit to the U.S. during a meeting with Jordan's King Hussein yesterday.

He said in Washington in March he would emphasize to a Middle East peace summit...

Informal package deal talks expected to start today

By ROY ISACOWITZ, Jerusalem Post Reporter. THE ARAB Government, industrial and manufacturers' representatives are expected to begin their informal contacts today...

According to the sources, representatives of the three sides over the weekend prepared its position for the negotiations.

Haifa top league at half-way stage

Post Sports Staff. The National Soccer League resumed the half-way stage yesterday with the champions Maccabi Haifa climbing back to the top of the table in an impressive fashion.

The introduction of staging several top fixtures on Friday afternoon rather than as traditionally on Saturdays has met with mixed reactions.



Soviets apologize about missile

MOSCOW (AP) - The Soviet Union yesterday apologized to Finland and Norway admitting that a target drone fired during exercises in the Barents Sea might

have strayed into their airspace. The Soviet Union had apologized for the incident after saying that a target drone fired from Soviet vessels

Airline stops Ethiopian rescue

Both the Israeli and Sudanese governments yesterday denied reports of collusion between them in the rescue of Ethiopian Jews and their ally. The Ethiopian government 'accused the Sudan - a member of the Arab League - of cooperating with Israel in arranging the illegal exit of Ethiopian nationals...

U.S. officials angered by lifting of censorship

By WOJCI BLITZER, Jerusalem Post Correspondent. WASHINGTON - Senior White House and State Department officials as well as American Jewish leaders claim to have been shocked and deeply irritated by Israel's decision on Thursday to lift military censorship on the sensitive operation.

mounting social and financial problems in absorbing the Ethiopians. This charge was strongly rejected by Israeli officials who insisted that the government had permitted the publication only of the absorption of the Jews - and not details of the airlift.

endangering the rescue operation by the 'premature' lifting of censorship of the issue, while the Jewish Agency chairman said he hoped the worldwide publicity would, on the contrary, ensure the continuity of the scheme.

A local affair is brewing over the 'Jewishness' of the latest olim, with suspicion in some rabbinic quarters that their ancestry might have included marriages that are forbidden by halacha with consequent risk of mamzerim among them.

Belgian charter firm: 'Publicity stopped us'

Jerusalem Post Staff. Another plane load of Ethiopian immigrants arrived in Israel yesterday, immigration officials said - even as the Belgian charter airline that ran the massive airlift of the immigrants announced that the operation had ended.

made it impossible to continue. The spokesman said he had seen a blue and white Boeing arrive in Brussels yesterday morning. No one got in or out, and after four hours the plane took off for Israel. BBC reported.

Halachic tangle faces Ethiopian immigrants

By HAIM SHAPIRO. In their confrontation with halacha, Judaism, the Ethiopian Jews may well find themselves being lifted out of the frying pan of a conversion ceremony, only to fall into the fire if being considered possible mamzerim.

ing this ceremony to ritual immersion and eliminating the need to draw a drop of blood in a symbolic circumcision, the Ethiopians are still adamantly opposed to undergoing the ceremony - and, in fact, all such conversion ceremonies have been stopped.

another and possibly more explosive halachic problem - although their marriages are considered perfectly valid by the rabbis, some rabbinical authorities view their divorces as invalid.

al in Israel, any irregularity in their marriage ritual would be irrelevant. Connalini stressed that rabbinical views on the subject are still mixed and it is not clear which view will become dominant.



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Dulzin hopes publicity will help rescue

By JERRY LEWIS, Jerusalem Post Correspondent. LONDON - Yehuda Domnitz, the Jewish Agency official at the centre of the Ethiopian Jews news leak who was suspended from his post last week, has been reinstated.

ing the Ethiopian Jews news leak who was suspended from his post last week, has been reinstated. Arye Dulzin, chairman of the Jewish Agency, told The Jerusalem Post that Domnitz's suspension was a 'little holiday which I will call a punishment'.

Syrian soldier infiltrates, killed by IDF

By MENAHEM HOROWITZ, KIRYAT SHMONA. A Syrian soldier who crossed the border on the Golan Heights early yesterday morning was killed later in an exchange of fire with Israeli troops.

By MENAHEM HOROWITZ, KIRYAT SHMONA. A Syrian soldier who crossed the border on the Golan Heights early yesterday morning was killed later in an exchange of fire with Israeli troops.

First Sabra born to airlifted Ethiopian

An Ethiopian baby was born on Friday in Jerusalem to a woman who arrived in Israel only five days before. The baby, only weighing 1,800 grams, but is reported in good condition at Bikur Holim hospital.

Asked whether the leak had harmed the chances of rescuing the remaining Ethiopian Jews, Dulzin said: 'We are just keeping our fingers crossed and hoping that the saving action will not be interrupted.'

"IN TOPSY-TURVY TIMES, THINK ALONG NEW LINES" "THAT'S VERY TRUE. I BANK FIRST INTERNATIONAL TOO" Illustration of people on bicycles.

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## Reports from Madrid:

### Spain has agreed to diplomatic ties

By MICHAEL EILAN  
Jerusalem Post Reporter

Spanish Prime Minister Felipe Gonzalez has agreed to establish diplomatic relations with Israel, according to reports reaching the Foreign Ministry last night.

According to these reports, Gonzalez made his statement to American reporters here to cover Reagan's visit to Spain beginning today (story page 4). There was no other confirmation of the statement.

There has been consistent pressure on Spain to establish diplomatic relations with Israel ever since Spain's serious negotiations over its accession to the European Community.

David Kimche, director-general of the Foreign Ministry, visited Spain on April 21 for talks on diplomatic relations. Spain recognizes Israel but has no diplomatic links with it, and had previously indicated that it would establish such ties only when it formally joins the EC in January 1986.

### Inner cabinet approves Cairo visit of 3 officials

By MICHAEL EILAN  
Jerusalem Post Reporter

The inner cabinet yesterday approved a visit of three senior officials to Cairo. But it appears that considerable negotiation is necessary both inside Israel and with the Egyptians before a summit meeting can take place.

Prime Minister Peres and Vice Premier and Foreign Minister Shamir had agreed on the proposals brought before the inner cabinet before the meeting, according to senior officials. But apparently the agreed positions are not such as can lead to a quick resolution of the issues of Israeli interest—such as the return of the Egyptian ambassador to Tel Aviv—or those of Egyptian interest, mainly Taba.

Israel Radio yesterday quoted Egyptian sources as saying that no summit could take place before July.

Avraham Tamir, the director-general of the Prime Minister's Office, and David Kimche, the director-general of the Foreign Ministry, presented a position paper to the inner cabinet. The two are to go to Egypt with Aluf Menahem Eitan, head of the Israel Defence Forces Planning Division. But this position paper was worked out in previous negotiations between their

seniors, mainly Peres and Shamir.

According to senior government sources, the delegation's brief is to open a broad dialogue on all the issues under dispute between the two countries. Unlike previous descriptions of this mission, planned ever since Minister without Portfolio Ezer Weizman returned from Cairo on April 18, the delegation is now not charged with preparing a summit meeting between Peres and Egyptian President Hosni Mubarak.

There have been several proposals on the most contentious part of the delegation's brief, which is the Egyptian demand to hand the Taba issue over to arbitration. Government officials were understandably reluctant to reveal what the delegation's fallback positions were before the actual negotiations start, but it appears that they fall short of what the Egyptians have consistently demanded. Possibly because of the poor coordination between Peres and Shamir, the three-hour debate in the 10-man inner cabinet was not held on strictly partisan lines.

At the same time the Egyptians, in briefings to their local press, have said that they believe a summit meeting cannot take place before July. Earlier Israeli assessments had said

(Continued on Page 2, Col. 4)



President and Mrs. Reagan and Chancellor Helmut Kohl and his wife walk past honour guard of U.S. and West German soldiers as they enter the Bitburg cemetery yesterday. (Reuters telephoto)

### Back-to-work orders sought at hospitals

By D'VORA BEN SHAUL  
Jerusalem Post Reporter

Jerusalem Labour Court Judge Nehemiah Gutman last night was still deliberating the Health Ministry's request to issue back-to-work orders to the administrative, nursing and housekeeping staff of the government's 37 hospitals.

The government workers who started yesterday to implement sanctions that placed the government hospitals on weekend schedules and closed the emergency rooms of all

facilities will, if the order is given, return to work this morning.

Emergency patients were received in most government hospitals yesterday by a reinforced staff of doctors only. Last night pressure was described as heavy on Kupat Holim Clalit and private hospitals, since the government emergency facilities were closed during the night.

Earlier yesterday Professor Dan Michaeli, director-general of the Health Ministry, tried to alleviate the situation by asking hotel work-

(Continued on Page 2, Col. 4)

### High-school teachers to dismiss pupils at 11 today

By LEA LEVAVI  
Jerusalem Post Reporter

TEL AVIV.—Teachers belonging to the Secondary School Teachers Association intend to dismiss their pupils at 11 a.m. today to protest against cuts in teaching hours, threatened dismissal of teachers and pressure on the Association to postpone for a year increases scheduled for September.

Today's sanctions are to affect some junior high classes and most high schools.

The Secondary School Teachers Association also stopped all preparations for bagrut (matriculation) exams as of yesterday.

A scheduled meeting between Education Minister Yitzhak Navon and Histadrut Teachers Union

Secretary-General Yitzhak Wellber was not held yesterday because Wellber was ill. But the union leadership last night and instructed principals and inspectors among its members not to cooperate with the ministry in planning the coming school year when such plans involve dismissing teachers.

The leaders also warned the ministry that they would take every action up to and including a general strike to protest their members' jobs. But the union said last night that it would not take any strike action this week.

In a meeting between Navon and Secondary School Teachers Association chairman Shoshana Bayer yesterday, she also promised that her union's partial strike would not be stepped up this week.

### Tears, anger as Reagan visits Belsen and Bitburg

BITBURG (Reuters) — Emotional protests accompanied U.S. President Ronald Reagan yesterday when he visited the site of Bergen-Belsen concentration camp and laid a wreath at a German war cemetery containing the graves of 49 SS soldiers.

Young European Jews, U.S. war veterans and politicians, many of them weeping, gathered in this small town to express outrage at the visit.

"We want reconciliation but not with the SS," Moshe Ronen, president of the North American Jewish Students Network, said.

His group unfurled a blue-and-white banner by the roadside as Reagan sped past towards the Bitburg cemetery. It read "No rehabilitation of the SS. They are murderers, not victims."

About 300 young Jews from France, the Benelux countries, West Germany, Britain and the U.S. demonstrated peacefully in the town centre. They jeered and shouted, "Reagan out," as the president's cavalcade went past.

"We want to show the world how horrified Jews are that Reagan should be equating those who perpetrated the Holocaust with those who were its victims," said Mike Isaacs, head of the British Union of Jewish Students.

Nearer the cemetery, about 20 members of the New Jersey Senate and State Assembly linked arms and sobbed as Reagan passed.

"I happen to be Jewish. I happen to be a veteran, but I'm here as an American to protest," said New Jersey State Senator Matthew Feldman. "Reagan is trying to rewrite the history of World War II."

But there was a warm welcome for Reagan from the 12,000 people of Bitburg who live with 11,000 U.S. airmen and their families in this town in the Eifel Hills.

"Thanks for liberty," said a placard carried by West German Herbert Dzur. "I'm Jewish and I'm a President Reagan and a just fascistism or any other kind of dictatorship," he said.

About 20 minutes before Reagan passed through the centre of Bitburg, the town was silent.

(Continued on Page 2, Col. 5)

### At death camp: 'Never again' Reagan admits Bitburg visit opens wounds

BITBURG (Reuters) — U.S. President Reagan stood in silence at a memorial to German war dead yesterday and later acknowledged his decision to visit Bitburg cemetery, containing the remains of 49 SS men, had reopened old wounds.

Reagan, with West German Chancellor Helmut Kohl at his side, remained at attention for two minutes before a plain stone tower in the tiny graveyard as a lone trumpet sounded a melancholy salute to the fallen.

Before flying to Bitburg, a grimaced Reagan had stood before the bleak mass graves of the former Bergen-Belsen concentration camp and pledged that the hell of the Holocaust would never again yawn forth its awful contents.

But in both places Jewish protesters chanted slogans against Reagan and changed their bus seat to the Bitburg graveyard amounted to a rehabilitation of Nazism.

Speaking at U.S. airbase in Bitburg after his seven-minute stay in the cemetery, he said it had marked a reconciliation between Germans and Americans.

On this fortieth anniversary of World War II we mark the day when the hate, the evil and the obscenities ended and we commemorate the rekindling of the democratic spirit in Germany," he told American and German servicemen.

But he added: "This visit has stirred many emotions in the American and German people. Some old wounds have been reopened and this I regret very much because this should be a time of healing."

To the survivors of the Holocaust he said: "Many of you are worried about the political posturing that I am sure you will have to forget. Reagan called this, one of the SS, 'among the most heinous in history' but he said others buried at Bitburg were simply soldiers in the German Army."

Nazism had turned all human values upside down, he declared.

"Nevertheless we can mourn the German war dead today as human beings crushed by a vicious ideology."

Earlier, under solemn grey skies at Bergen-Belsen, Reagan spoke of his "painful walk into the past" and said the horror of the Holocaust was "for ever burned" upon his memory.

Rising above all this cruelty, out of this tragic and nightmarish time, beyond the anguish, the pain, and the suffering and for all time we can and must pledge — never again," he said.

Kohl struggled to fight back tears as he thanked Reagan at the Bitburg base for going ahead with the cemetery visit.

"I thank you, Mr. President, from the whole German people and I think you as a friend that you made this step together with me," he said.

Earlier, at Belsen the president and Mrs. Reagan prayed at the former concentration camp. Bergen-Belsen, where scores of thousands, mostly Jews died. Nancy Reagan appeared to be holding back tears as the couple walked along the mass grave sites to a stark monument where Reagan made his comments.

The president spoke from a small lectern at the base of the camp monument after he had joined Kohl and 400 invited guests in prayer. They included Israel's Ambassador to West Germany Yitzhak Ben-Ari, Roman Catholic, Protestant and Jewish clergymen were originally due to take part, but only two Christian priests were present after Jewish leaders announced on Saturday they were boycotting the ceremony in protest.

"I speak for Reagan and here he people, Jews, whose death was inflicted for no reason other than their very existence. Above all, we are struck by the horror of it all, the monstrous, incomprehensible horror."

### Beirut battles rage on

BEIRUT (AP) — Christian and Muslim militias fought tank, mortar and rocket-propelled-grenade battles along Beirut's dividing Green Line yesterday, lobbing rounds into residential districts in the worst shelling since fighting began eight days ago.

Police said six people were killed and 30 wounded in the fighting overnight and during the day.

A French Defence Ministry statement issued in Paris said an aide de camp of French Defence Minister Charles Hernu suffers slight wounds at the Residence Des Pins on the Green Line when the compound was hit by a "few shells" overnight.

The new casualties raised the overall toll to 29 dead and 183 wounded since last Sunday.

Moves were made to reconvene the nine-man coalition Lebanese cabinet which last week split over sectarian differences as president Amin Jemayel sought ways to end the bloodshed in the capital.

But with the year-old government paralyzed, there was no immediate sign of a halt in the fighting

### Shi'ites join effort to defend South Lebanese security strip

By JOSHUA BRILLIANT  
Post Defence Reporter

TEL AVIV. — Local militias have been organized in nearly 80 per cent of the Shi'ite villages in the security belt in South Lebanon, political and defence sources have reported.

The sources also said that hundreds of Shi'ites have volunteered for the South Lebanon Army (SLA) and that the defence establishment is confident it will overcome the problems that have hampered the recruitment of Druze for the force.

However, SLA commander General Antonio Lahad could become a problem because he appears to regard himself as a protector of the Shi'ite community, when Israel is seeking to abandon its policy of favouring the Christians, military sources said.

Village militias have been established in more than 40 of the 50-odd Shi'ite villages in the strip just north of the Israeli border. Once a village

agrees to the establishment of a militia, there is no problem finding recruits, the defence sources said.

The readiness of Shi'ites to volunteer for the militia and the SLA was attributed by the sources to their conclusions that Israel will strike back rigorously if subjected to more attacks.

The examples of Nabatiya and al-Khayam, whose residents fled because of attacks before the Israeli invasion of 1982, must still be vivid in their minds, the sources said. There were only 4,000 people in Nabatiya when the IDF entered it then, compared with 60,000 now. Al-Khuyam was deserted until the Shi'ite residents were permitted back. It had been sacked by the late South Lebanese militia under the late Major Sa'ad Haddad, who "knew" Israel wanted a cordial *vantaise* in that area, then called Fatahland, the sources said.

(Continued on Page 2, Col. 7)

### At Bank Shares Inquiry Mandelbaum tells of 'master-plan'

By PINHAS LANDAU  
Post Finance Reporter

Bank of Israel Governor Dr. Moshe Mandelbaum yesterday revealed how the "master-plan" to change the face of the Israeli economy was formulated in the summer of 1983. This scheme, better known as the dollarization plan of former finance minister Yoram Andor, was eventually leaked in October 1983, a few days after the bank shares' regulation system collapsed, and brought Andor's resignation the same day.

Nevertheless, as Mandelbaum made clear in his testimony yesterday to the Bejski Commission, he

pinned his hopes of economic recovery on this programme and worked on it through the summer of 1983. It was, he maintained, in the background of all the discussions that took place in those months, as the bank shares crisis steadily worsened.

But Justice Moshe Bejski and his fellow-members were unmoved by the story of the master-plan, and forced Mandelbaum back to the reality of those days. Bejski repeatedly asked the governor the same question, in different formulations: "What practical steps did you take to deal with the 'gathering storm'?"

Mandelbaum was the first witness to explain the formulation of the "master-plan," although it may be expected that Andor and his director-general, Professor Ezra Sadan, will refer to it in their evidence.



Moshe Mandelbaum at yesterday's hearing of the Bejski commission. (Dan Landau)

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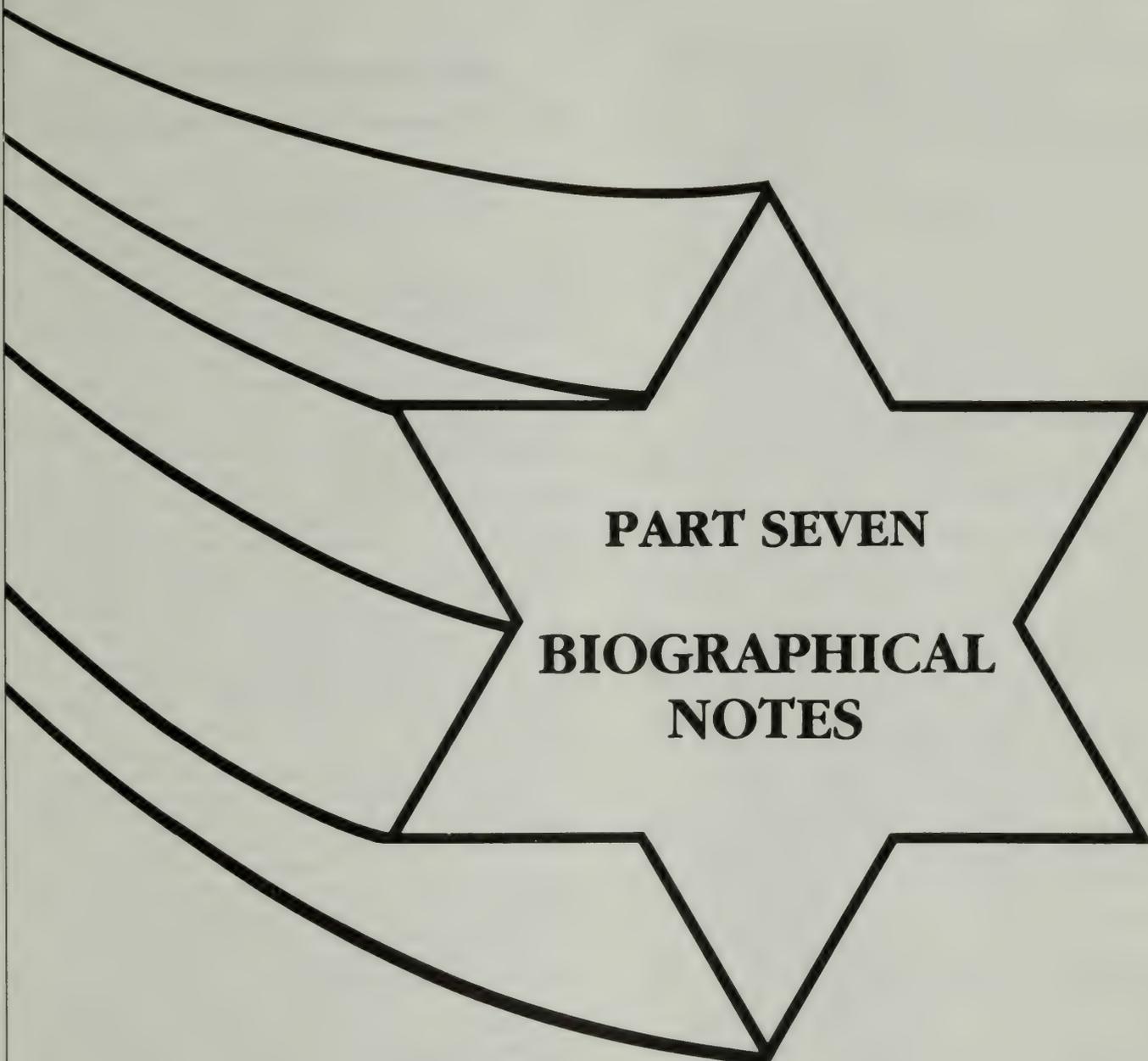
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**PART SEVEN**  
**BIOGRAPHICAL**  
**NOTES**



## Current Biography

### Academics; Historians; Scholars; Educators

- Alter, Robert B.; b. 1935; professor of Hebrew and comparative literature at Berkeley; critic of Judaica and modern Jewish fiction
- Baron, Salo W.; b. 1895; professor of Jewish studies at Columbia; prolific scholar of Jewish social history
- Boorstin, Daniel J.; b. 1914; historian; educator; author; Librarian of Congress, 1975-present; recipient of 1974 Pulitzer Prize for History
- Botstein, Leon; b. 1946; Zurich-born educator, historian, musician; former president of Franconia (New Hampshire) College; president of Bard College, New York
- Chomsky, Noam; b. 1928; linguist; political writer; revisionist historian; early opponent of Vietnam War; professor of linguistics at MIT
- Elazar, Daniel J.; b. 1934; political scientist; professor at Bar-Ilan University and Temple University; author of *Community and Polity: The Organizational Dynamics of American Jewry*
- Chyet, Stanley Franklin; b. 1931; historian; Reform rabbi; editor; professor of American Jewish history at HUC-LA
- Cohen, Arthur A.; b. 1928; novelist; publisher; scholar of fiction, nonfiction, theological, philosophical and spiritual issues.
- Cohen, Gerson David; b. 1924; historian; Conservative rabbi; chancellor of the Jewish Theological Seminary of America since 1972
- Cohen, Naomi W. (Naomi Weiner); b. 1927; specialist of 20th century American and American Jewish history; professor at Hunter College; author of *Not Free to Desist*
- Cremin, Lawrence; b. 1925; educator; historian; president of Teachers College, Columbia University since 1974; winner of 1981 Pulitzer Prize for History
- Dawidowicz, Lucy (Lucy Schildkret); b. 1915; historian; author; professor at Yeshiva University; major scholar of the Holocaust era
- Edel, Leon (Joseph Leon Edel); b. 1907; biographer of Henry James, James Joyce, Henry David Thoreau and Willa Cather; winner of 1963 Pulitzer Prize for biography
- Ehrlich, Paul R.; b. 1932; geologist; biologist; evolutionist; leader in the international crusade for population control; professor of biology at Stanford U.; author of *The Population Bomb* (1968)
- Falk, Richard Anderson; b. 1930; professor of international law at Princeton University; questioned legality of U.S. role in Vietnam; spokesman for international human rights
- Feingold, Henry L.; b. 1931; German-born historian; authored *Politics of Rescue: The Roosevelt Administration and the Holocaust 1938-1945*, which questioned official efforts to save European Jewry; editor of *American Jewish History* (American Jewish Historical Society)
- Finkelstein, Louis; b. 1895; rabbi; former chancellor of Jewish Theological Seminary of America; authored *The Jews: Their History, Culture and Religion*
- Friedberg, Maurice; b. 1929; Polish-born professor of Russian literature and Slavic languages at University of Illinois (Urbana-Champaign); expert on role of Jews in Russian literature
- Gay, Peter; b. 1923; Berlin-born professor of history at Yale University; expert on the Enlightenment and on pre-war German cultural life
- Gershman, Carl; b. 1943; author; lecturer; counselor to the United States representative to the United Nations since 1981
- Glatzer, Nahum N.; b. 1903; Austrian-born historian; professor of Judaic studies and religion at Boston University (previously at Brandeis)
- Goldman, Eric; b. 1915; historian; professor at Princeton University; former special consultant to President Lyndon Johnson; scholar of 20th century American liberalism and reform
- Gordon, Cyrus H.; b. 1908; historian; Semitic scholar and archaeologist; authored *Before Columbus: Links Between the Old World and Ancient America*
- Gutman, Herbert; b. 1928; historian; professor at the Graduate School of the City University of New York; specialist in social history and Afro-American history
- Halpern, Ben; b. 1912; scholar; activist; Zionist thinker; professor of Near Eastern and Judaic Studies at Brandeis University
- Handlin, Oscar; b. 1915; historian; scholar of the emotional and social impact of immigration, especially of Jews in America; professor at Harvard; winner of 1952 Pulitzer Prize for History
- Jakobson, Roman; b. 1896; Moscow-born linguist; taught in Czechoslovakia in the 1930's, Scandinavia and Colombia in the 1940's, Harvard from 1949 until retirement; studied culture and language of Jewish communities in Slavic countries.
- Katsh, Abraham I.; b. 1908; educator, scholar; pioneered the teaching of Hebrew in American colleges; former president of Dropsie University
- Kohl, Herbert; b. 1937; educational reformer; author of *36 Children*; advocate of the "open classroom"
- Kozol, Jonathan; b. 1936; educational writer and critic, especially of inner-city school practices
- Lachman, Seymour P.; b. 1933; educator; former president of the New York City Board of Education; leading advocate for Soviet Jewry
- Lamm, Norman; b. 1927; rabbi; philosopher; prolific writer; president of Yeshiva University; founder of *Tradition* quarterly
- Luttwak, Edward; b. 1942; Rumanian-born military scholar and writer; associate of Georgetown University's Center for Strategic and International Studies; wrote *A Dictionary of Modern War, The Israeli Army* (with Dan Horowitz), *Coup d'Etat: A Practical Handbook*; frequent contributor to *Commentary*
- Marcus, Jacob Rader; b. 1896; historian; rabbi; founder and director of the American Jewish Archives in Cincinnati; professor at Hebrew Union College; former president of the Central Conference of American Rabbis
- Marcus, Steven; b. 1928; scholar of 19th century English literature; professor at Columbia University
- Miller, Israel; b. 1919; rabbi; vice-president of Yeshiva University; former chairman of the Conference of Presidents of Major American Jewish Organizations
- Nagel, Ernest; b. 1901; Hungarian-born scholar of philosophy; professor at Columbia University since 1931; known for his application of systematization to knowledge
- Neusner, Jacob; b. 1932; scholar of ancient Jewish history; professor at Brown University; prolific author, particularly of Mishnaic law; outspoken advocate of *aliyah*
- Nozick, Robert; b. 1938; philosopher; professor at Harvard University; authored *Anarchy, State and Utopia*, in which he argues for limitation of governmental functions and authority
- Patai, Raphael; b. 1910; Budapest-born anthropologist; authored *The Jewish Mind*; in *The Myth of the Jewish Race*, he argued that Jews are not a single race, but take on characteristics of their host peoples
- Rackman, Emanuel; b. 1910; rabbi; attorney; president of Bar-Ilan University since 1977; former professor of political philosophy and jurisprudence at Yeshiva University

- Rivkin, Ellis; b. 1918; historian; scholar of Pharisaic Judaism; professor at Hebrew Union College
- Rubenstein, Richard L.; b. 1924; theologian; rabbi; leading thinker and writer on the Holocaust; leading designer of Holocaust curricula; professor at Florida State University
- Sachar, Abram; b. 1899; historian; first president of Brandeis University; leading architect of the growth of the Hillel Foundation; author of *A History of the Jews* and *The Course of Our Times*
- Sarna, Nahum; b. 1923; London-born scholar of Biblical history; professor at Brandeis University; authored *Understanding Genesis*; leading translator of the simplified JPS version of *The Writings*
- Schapiro, Meyer; b. 1904; Lithuanian-born art historian; professor emeritus at Columbia University; author of *Romanesque Art, Modern Art*
- Schappes, Morris Urman; b. 1907; Ukrainian-born historian and editor; professor of American Jewish history at Queens College; author of *A Documentary History of Jews in the U.S.A.: 1654-1875*; editor of *Jewish Currents*
- Schiff, Alvin; b. 1926; educator; executive vice-president of the Board of Jewish Education of Greater New York; author of *The Jewish Day School in America*; editor of quarterly *Jewish Education*
- Schrag, Peter; b. 1931; writer; education system critic; author of *Decline of the WASP*
- Silverman, Ira; b. 1945; president of the Rabbinical Reconstructionist College
- Sovern, Michael I.; b. 1931; president of Columbia University; former professor and dean of the Columbia University School of Law; specialist in civil rights and labor law
- Tuchman, Barbara; b. 1912; historian; journalist; won Pulitzer Prizes for *The Guns of August* and *Stilwell and the American Experience in China, 1911-1945*
- Urofsky, Melvin; b. 1939; historian; professor at Virginia Commonwealth University; authored *American Zionism from Herzl to the Holocaust*; *A Voice that Spoke for Justice: The Life and Times of Stephen S. Wise*
- Weiss-Rosmarin, Trude; b. 1908; Frankfurt-born scholar; writer; Hebraist; founder and editor of *The Jewish Spectator*; leading Jewish feminist
- Zinn, Howard; b. 1922; historian; professor at Boston University; stresses experiences of neglected groups—women, blacks, manual laborers; author of *A People's History of the United States*

## Art; Architecture

- Amen, Irving; b. 1918; woodcut artist
- Baskin, Leonard; b. 1922; anti-abstractist; sculptor and graphic artist
- Glaser, Milton; b. 1929; graphic designer; illustrator
- Goodman, Percival; b. 1904; architect; major designer of synagogues and Jewish community centers
- Gross, Chaim; b. 1904; sculptor and graphic artist, especially of Judaic and Hasidic themes
- Levine, David; b. 1926; caricaturist; painter
- Nevelson, Louise (Louise Berliawsky); b. 1899; Kiev-born abstract sculptor; has used her art to make significant political statements
- Segal, George; b. 1924; sculptor of neo-realist school
- Sendak, Maurice; b. 1928; illustrator; set designer
- Steinberg, Saul; b. 1914; Rumanian-born artist, who created *The New Yorker* view of New York and beyond

## Commerce and Industry

- Annenberg, Walter; b. 1908; communications; Triangle Publications; former ambassador to Great Britain; philanthropist
- Bernstein, Robert; b. 1923; publisher; president of Random House; leading human rights activist
- Bronfman, Edgar; b. 1929; Montreal-born industrialist; president of Distillers Corporation; president of World Jewish Congress; naturalized American; philanthropist
- Davis, Marvin; b. 1925; industrialist; America's most successful independent oil wildcatter; co-owner of 20th Century Fox; philanthropist

- Fisher, Max M.; b. 1908; industrialist; former board chairman of United Brands and Aurora Gasoline; the leading Jewish Republican during the Nixon and Ford Administrations; philanthropist; former chairman of the Jewish Agency, and of the Council of Jewish Federations
- Goldenson, Leonard; b. 1905; chairman and chief executive officer of ABC
- Hammer, Armand; b. 1898; industrialist; art collector; president of Occidental Petroleum; pioneer (since 1921) in Soviet trade
- Hess, Leon; b. 1914; industrialist; chairman of Amerada Hess Corporation; principal owner and chairman of the New York Jets football team
- Krim, Arthur B.; b. 1910; former president of United Artists, former chairman of Transam Corporation; attorney (Phillips, Nizer, Benjamin, Krim and Ballon); active in Democratic party fund-raising and policy-making
- Lefrak, Samuel J.; b. 1918; realtor; developer of middle-class communities in New York; philanthropist
- Marcus, Stanley; b. 1905; chairman emeritus of Neiman-Marcus Company
- Paley, William; b. 1901; founder and former chairman of CBS, Inc.; trustee of the Federation of Jewish Philanthropies
- Pritzker, Jay; b. 1922; industrialist; attorney; leading figure in Chicago-based Pritzker family, owners of Hyatt International Corp.; chairman of the family corporation, the Marmon Group
- Sarnoff, Robert W.; b. 1918; chairman of RCA; helped develop use of color broadcasting
- Shapiro, Irving S.; b. 1916; attorney; former chairman of E. I. du Pont de Nemours & Company; head of the Business Roundtable
- Stern, Leonard; b. 1940; industrialist; head of Hartz Mountain Industries
- Straus, Roger; b. 1917; publisher; founder and president of Farrar, Straus and Giroux, Inc.
- Sulzberger, Arthur Ochs; b. 1926; publisher of *The New York Times*
- Tisch, Laurence A.; b. 1923; financier; chairman of the Loew's Corporation; past president of the United Jewish Appeal of New York
- Werblin, David "Sonny"; b. 1910; entertainment and sports entrepreneur; former owner of the New York Jets; developer of the Meadowlands Sports Complex
- Winter, Elmer Louis; b. 1912; attorney; co-founder of Manpower, Inc.; former president of the American Jewish Committee

## Communal Affairs

- Bayer, Abraham J.; b. 1932; community relations and international affairs activist; director, international commission of NJCRAC; former coordinator of American Jewish Conference on Soviet Jewry
- Berger, Graenum; b. 1908; communal executive and planner; defender of Ethiopian Jewry; founding president of AAEJ
- Berman, Julius; b. 1936; attorney; former president of the Union of Orthodox Jewish Congregations of America; chairman of the Conference of Presidents of Major American Jewish Organizations, 1982-84
- Bialkin, Kenneth; b. 1929; attorney; national chairman of the Anti-Defamation League of B'nai B'rith; chairman of the Conference of Presidents of Major American Jewish Organizations, 1984
- Bookbinder, Hyman; b. 1916; Washington director of American Jewish Committee; longtime associate of Hubert H. Humphrey; former official of HUD
- Commoner, Barry; b. 1917; biologist; ecologist; educator; 1980 Presidential candidate on Citizens Party ticket
- Decter, Midge; b. 1927; writer; editor; leader of neo-conservative movement; a founder of the Committee for the Free World
- Evans, Eli N.; b. 1936; president of the Charles H. Revson Foundation; attorney; student of the Jewish experience in the South
- Friedan, Betty; b. 1921; feminist leader; authored *The Feminine Mystique* (1963), which helped create the women's movement; former president, National Organization for Women
- Glasser, Ira; b. 1937; executive director of ACLU since 1978
- Gold, Bertram H.; b. 1916; Canadian-born former executive vice-president of the American Jewish Committee; reversed AJC's policy of non-Zionism and assimilationism

Goodman, Naomi (Naomi Ascher); b. 1920; leading pacifist and feminist historian; president since 1972 of the Jewish Peace Fellowship

Haddad, Heskell; b. 1928; Baghdad-born physician; Sephardic leader; clinical professor of ophthalmology at New York Medical College; founder (1968) and president of the American Committee for the Rescue and Resettlement of Iraqi Jews; president since 1978 of the World Organization of Jews from Arab Countries

Hier, Marvin; b. 1939; rabbi; founder and dean of Yeshiva University of Los Angeles; founder and dean of the Simon Wiesenthal Center; leading spokesman for Holocaust and genocide-related issues

Hoenlein, Malcolm; b. 1944; executive director, Jewish Community Relations Council of New York, was founding executive director of the Greater New York Conference on Soviet Jewry; served as Middle East Specialist at the Foreign Policy Research Institute; special advisor, United States Holocaust Memorial Council

Jacobson, Charlotte; b. 1914; Zionist leader; president of the Jewish National Fund; former president of the World Zionist Organization; former president of Hadassah; critic of those (especially HIAS) who aid Soviet Jewish emigres who refuse to move to Israel

Kahane, Meir; b. 1932; rabbi; founder and leader of the militant Jewish Defense League; holds degrees in law and international relations from New York University; critic of the Jewish establishment; founder of Israeli Kach party in 1976; member of Knesset

Klutznick, Philip M.; b. 1907; businessman; former secretary of commerce under Jimmy Carter; former president of the World Jewish Congress

Korey, William; b. 1922; scholar; director of policy research for the B'nai B'rith International Council; leading expert on Soviet Jewry and related human rights issues; prolific journalist; authored *The Soviet Cage: Anti-Semitism in Russia*

Levine, Irving M.; b. 1929; communal executive; founder of the Institute of Pluralism and Group Identity of the American Jewish Committee; urban affairs specialist

Levine, Naomi (Naomi Bronheim); b. 1923; attorney; former executive director of the American Jewish Congress; currently vice-president for external affairs at New York University

Lowell, Stanley H. (Stanley H. Lowenbraun); b. 1919; attorney; a founder of the New York City Commission on Human Rights; former chairman of the National Conference on Soviet Jewry

Neier, Aryeh; b. 1937; Berlin-born civil libertarian; former executive director of the NYCLU and ACLU; defended right of American Nazi Party to march in Skokie, Illinois in 1978; later wrote *Defending My Enemy* regarding that experience

Novick, Ivan J.; b. 1927; former president of the Zionist Organization of America; leading advocate of defense buildup by the United States

Perlmutter, Nathan; b. 1923; national director of the Anti-Defamation League of B'nai B'rith; has guided ADL back into advocacy of Jewish concerns; has made extensive efforts to improve Catholic-Jewish relations

Pollack, Allen; b. 1938; leading Labor Zionist; former professor of Russian history at Yeshiva University; former president of the Labor Zionist Alliance; helped create American Professors for Peace in the Middle East

Regenstein, Lewis; b. 1943; conservationist; heads the Fund for Animals; lobbied for the Marine Mammal Act and the Endangered Species Act; helped save the bowhead whale from extinction

Rudin, A. James; b. 1934; rabbi; national director for interreligious affairs at the American Jewish Committee; expert on effect of cults on Jewish youth

Schindler, Alexander M.; b. 1925; rabbi; president of the Union of American Hebrew Congregations; former chairman of the Conference of Presidents of Major American Jewish Organizations

Sherer, Morris; b. 1921; rabbi; president of Agudath Israel of America; first Jewish leader to support federal aid to parochial schools

Squadron, Howard; b. 1926; attorney; former president of the American Jewish Congress; former chairman of the Conference of Presidents of Major American Jewish Organizations

Taub, Henry; b. 1927; co-founder of Automatic Data Processing; former president of the American Jewish Joint Distribution Committee

Vorspan, Albert; b. 1924; writer; vice-president of the Union of American Hebrew Congregations

Wishner, Maynard I.; b. 1923; attorney; former president of the American Jewish Committee

## Economics

Arrow, Kenneth J.; b. 1921; economist; professor at Stanford University; equilibrium and welfare theorist; winner of 1972 Nobel Prize

Bergson, Abram; b. 1914; economist; professor at Columbia and Harvard; expert on the Soviet economy

Burns, Arthur (Arthur Frank Burnseig); b. 1904; Austrian-born chairman of the Federal Reserve Board, 1970-78; his policies later became famous as "Reaganomics"

Chern, Leo M.; b. 1912; management specialist; attorney; sculptor

Drucker, Peter; b. 1909; Vienna-born management consultant; former professor of political science and philosophy

Friedman, Milton; b. 1912; economist; proponent of free enterprise; opponent of state intervention in business and trade; winner of Nobel Prize, 1976

Ginzberg, Eli; b. 1911; economist; professor of economics at Columbia; manpower advisor to seven U.S. presidents

Goldman, Marshall; b. 1930; economist; professor at Wellesley College; expert in Russian studies as well as the economics of pollution

Greenspan, Alan; b. 1926; economist; confidant of Presidents Nixon, Ford and Reagan; supporter of fiscal restraint and a balanced budget; chairman of the Council of Economic Advisors, 1974-77

Heilbroner, Robert; b. 1919; economist; best-selling author of economics texts; professor of economics at the New School for Social Research in New York

Klein, Lawrence R.; b. 1920; economist; developer of econometrics; 1980 Nobel Prize winner

Kuznets, Simon S.; b. 1901; Russian-born economist; theorist of the gross national product; professor emeritus at Harvard University; 1971 Nobel Prize winner

Lekachman, Robert; b. 1920; economist; professor at Lehman College and at the Graduate Center of the City University of New York; prolific writer, especially regarding the social aspects of economics

Samuelson, Paul; b. 1915; economist; leading Keynesian theorist; consultant to the Rand Corporation and the Eisenhower, Kennedy and Johnson Administrations; professor at MIT; author of the all-time best-selling economics textbook; winner of 1970 Nobel Prize

Silk, Leonard; b. 1918; economics editor for *The New York Times*; author of *The American Establishment*

Stein, Herbert; b. 1916; economist; leading policy maker in the Nixon Administration as chairman of the Council of Economic Advisers; professor at the University of Virginia

Weidenbaum, Murray; b. 1927; economist; chief economic advisor to President Reagan; professor at Washington University in St. Louis; specialist on government regulation

Williams, Harold; b. 1928; managerial specialist; former head of the Securities and Exchange Commission; former dean of the Graduate School of Business and Management at UCLA; former attorney and executive with Hunt-Wesson Inc. and Norton Simon Inc.; president of the J. Paul Getty Museum

## Journalism and Media

Abel, Elie; b. 1920; professor of journalism at Stanford University; former dean, Columbia School of Journalism; former NBC correspondent

Agronsky, Martin; b. 1915; PBS commentator

Alexander, Shana (Shana Ager); b. 1925; formerly commentator for *60 Minutes, Newsweek*

Bernstein, Carl; b. 1944; ABC news commentator; formerly reporter for the *Washington Post*; broke Watergate story; winner 1973 Pulitzer Prize

Block, Herbert L. (Herblock); b. 1909; editorial cartoonist for the *Washington Post*; three-time Pulitzer Prize winner

Broder, David; b. 1929; columnist for the *Washington Post*; winner of 1973 Pulitzer Prize

- Buchwald, Art; b. 1925; nationally syndicated social and political satirist; winner of 1982 Pulitzer Prize
- Cosell, Howard (William Howard Cohen); b. 1920; ABC radio and television sportscaster
- Cowan, Paul; b. 1940; journalist and author; former staff writer for the *Village Voice*; authored *An Orphan in History*; active in Havurah movement in New York
- Drew, Elizabeth; b. 1935; writer and television commentator; analyst of the human element within the national political scene
- Epstein, Jason; b. 1928; editor and publisher; co-founder of *The New York Review of Books*; vice-president of Random House; supporter of individual rights in America and abroad
- Feiffer, Jules; b. 1929; political cartoonist; playwright; *Village Voice* regular; authored *Little Murders* and *Carnal Knowledge*
- Fein, Leonard; b. 1934; writer; political activist; editor and founder of *Moment*; critic of Menachem Begin's government; Reform theorist and planner
- Frankel, Max; b. 1930; German-born *New York Times* editorial page editor; promoted 1971 publication of the Pentagon Papers
- Friendly, Fred (Frederick Wachenheim); b. 1915; former executive producer of CBS, president of CBS News; professor of journalism at Columbia University; proponent of honesty and ethics in broadcast journalism
- Gelb, Arthur; b. 1924; deputy managing editor of *The New York Times*
- Goodman, Ellen (Ellen Holtz); b. 1941; syndicated (over 700 newspapers) columnist (*At Large*); 1980 Pulitzer Prize winner
- Goodman, Walter; b. 1927; former *New York Times* editor; directed humanities programming for public television (WNET in New York City); authored *The Committee*, a study of HUAC
- Grunwald, Henry Anatole; b. 1922; Vienna-born editor-in-chief of Time Inc.
- Halberstam, David; b. 1934; journalist; author; former *New York Times* reporter; authored *The Best and the Brightest* and *The Powers That Be*; 1964 Pulitzer Prize winner
- Hechinger, Fred Michael; b. 1920; president of The New York Times Company Foundation; former education editor of *The New York Times*
- Hentoff, Nat; b. 1925; journalist; commentator; jazz expert; *Village Voice* columnist since 1957, especially focusing on civil liberties issues
- Hersh, Seymour; b. 1937; Pulitzer Prize-winning journalist who broke the My Lai massacre story; also noted for reportage regarding Henry Kissinger, secret B-52 bombings in Cambodia and domestic spying operations of the C.I.A.
- Himmelfarb, Milton; b. 1918; researcher; director of information for the American Jewish Committee; editor of the *American Jewish Yearbook*; advocate of traditional Jewish values, conservatism, preservation of Jewish population
- Isaac, Rael Jean (Isaacs); b. 1933; journalist and writer; leading factor in disintegration of Breira movement; fierce defender of conservative Israeli policies
- Kael, Pauline; b. 1919; film critic for *The New Yorker* magazine
- Kalb, Bernard; b. 1922; news correspondent; author; State Department correspondent for NBC; co-author of *Kissinger* with brother Marvin; since 1984, Assistant Secretary of State for Public Affairs
- Kalb, Marvin; b. 1930; television journalist; chief diplomatic correspondent for NBC News; author; leading chronicler of events in Eastern Europe; leading reporter of events of Iranian revolution
- Kauffman, Stanley Jules; b. 1916; theater and film critic
- Kraft, Joseph; b. 1924; widely syndicated columnist; writer for the *Washington Post*; specialist on foreign affairs and on the executive branch of American government
- Lerner, Max; b. 1902; Minsk-born journalist; long-time *New York Post* columnist
- Lewis, Anthony; b. 1927; editorial columnist for *The New York Times*; winner of 1955 Pulitzer Prize for articles on a McCarthy era victim; severe critic of Menachem Begin's government
- Lewis, Flora; b. 1920; journalist; editorial columnist for *The New York Times*
- Lukas, J. Anthony; b. 1933; journalist; won 1968 Pulitzer Prize for coverage of the trials of the Chicago Seven; former *New York Times* reporter; professor of journalism at the Kennedy School of Government at Harvard
- Mankiewicz, Frank; b. 1924; journalist; attorney; president of National Public Radio; former press secretary to Robert F. Kennedy; leading critic of television programming
- Mitgang, Herbert; b. 1920; journalist; cultural correspondent for *The New York Times*; biographer of Abraham Lincoln; playwright (*Mr. Lincoln*, 1980)
- Navasky, Victor; b. 1932; journalist; editor of *The Nation*; leading liberal and advocate of freedom of expression in America; author of *Naming Names*, a study of the 1947 HUAC investigation
- Newfield, Jack; b. 1939; investigative reporter for the *Village Voice*, with focus on New York City corruption
- Newman, Edwin; b. 1919; television commentator for NBC; author of two books on language art, *Strictly Speaking* and *A Civil Tongue*
- Peretz, Martin; b. 1939; editor and publisher of *The New Republic*, lecturer in political science at Harvard University; active spokesman for liberal causes and Israel
- Podhoretz, Norman; b. 1930; editor of *Commentary* since 1960; leading neo-conservative voice; authored *The Present Danger*, *Why We Were In Vietnam*
- Pogrebin, Letty Cottin; b. 1939; founding editor of *Ms.* magazine; *Ladies Home Journal* columnist
- Polner, Murray; b. 1928; journalist; editor of *Present Tense*; prolific writer; author of *Branch Rickey: A Biography*, *Rabbi: The American Experience*, editor of *American Jewish Biographies*
- Porter, Sylvia (Sylvia Feldman); b. 1913; syndicated financial columnist
- Raskin, A. H. (Abraham Henry Raskin); b. 1911; long-time labor correspondent and editor for *The New York Times*
- Rosenthal, A. M. (Abraham Michael Rosenthal); b. 1922; executive editor of *The New York Times*; responsible for publication of the Pentagon Papers; winner of Pulitzer Prize in 1960
- Safire, William; b. 1929; columnist; formerly speechwriter for President Nixon and Vice-President Agnew; leading conservative voice at *The New York Times*; humorous analyst of spoken English; won Pulitzer Prize in 1978 for his probe into the financial affairs of Bert Lance
- Schanberg, Sydney; b. 1934; journalist; winner of 1976 Pulitzer Prize for his reportage of Cambodian atrocities for *The New York Times*; currently op-ed page columnist for the *The New York Times*
- Schoenbrun, David; b. 1915; television correspondent
- Schorr, Daniel; b. 1916; journalist; known for Watergate and CIA investigation coverage in the 1970's
- Shapiro, Harvey; b. 1924; poet; editor of *The New York Times Book Review*
- Shawn, William (William Chon); b. 1907; editor-in-chief of *The New Yorker*
- Silvers, Robert B.; b. 1929; editor and founder of *The New York Review of Books*
- Stone, I. F. (Isidor Feinstein); b. 1907; prototypical investigative journalist; publisher of *I. F. Stone's Weekly*, which attacked Defense Department corruption and waste
- Syrkin, Marie; b. 1899; Swiss-born journalist and writer; leading Labor Zionist; former editor of the *Jewish Frontier*; former professor of humanities at Brandeis University
- Szulc, Tad; b. 1926; Warsaw-born journalist; specialist in Latin American affairs and known for coverage of Czechoslovakia in 1968; former foreign affairs reporter for *The New York Times*
- Wallace, Mike (Myron Leon Wallace); b. 1918; television journalist; host of *60 Minutes*; formerly narrator of *Biography*
- Walters, Barbara; b. 1931; television journalist
- Wattenberg, Ben; b. 1933; editor; author; former aide to Lyndon Johnson; former Democratic party official
- Weber, Simon; b. 1911; Polish-born editor-in-chief of the *Jewish Daily Forward*
- White, Theodore H.; b. 1915; journalist; author of *The Making of the President 1960* and its sequels of 1964, 1968 and 1972, and other political histories; winner of 1962 Pulitzer Prize

**Labor**

- Chaikin, Sol "Chick"; b. 1918; attorney; president of ILGWU; member of Trilateral Commission and the Council on Foreign Relations
- Finley, Murray Howard; b. 1922; attorney; president of the Amalgamated Clothing and Textile Workers Union of America; leading labor organizer in the Sunbelt
- Gotbaum, Victor; b. 1921; leader of New York City's District Council 37, the largest union of public employees; liberal, reformer; powerful influence in municipal government
- Kheel, Theodore; b. 1914; mediator; attorney; helped settle New York newspaper strike (1962-63), transit strike (1966), sanitation strike (1968), etc.
- Miller, Marvin; b. 1917; executive director of the Major League Baseball Players Association; spearheaded the 1972 and 1981 baseball players strikes
- Shanker, Albert; b. 1928; president of the American Federation of Teachers; AFL-CIO vice president; leader of the 1968 teachers strike against the Ocean Hill-Brownsville Governing Board in Brooklyn
- Tyler, Gus (Gus Tilve); b. 1911; ILGWU official; writer on labor history

**Law**

- Abram, Morris B.; b. 1918; attorney; former American Jewish Committee president; chairman, National Conference on Soviet Jewry
- Amsterdam, Anthony G.; b. 1935; professor (N.Y.U.) of constitutional law
- Bazelon, David; b. 1909; judge, U.S. Court of Appeals, District of Columbia Circuit; pioneer of insanity defense (*Durham Rule*)
- Dershowitz, Alan M.; b. 1938; attorney; civil libertarian; Harvard Law School professor; author
- Dorsen, Norman; b. 1930; attorney; civil libertarian; author; past general counsel, chairperson of the ACLU
- Freedman, Monroe H.; b. 1928; attorney; former dean, Hofstra University School of Law; former director of the United States Holocaust Memorial Council
- Garment, Leonard; b. 1924; attorney; special counsel to President Nixon, 1969-1974; prepared defense of Watergate
- Ginsburg, Ruth Bader; b. 1933; judge, U.S. Court of Appeals, District of Columbia Circuit; professor at Columbia University Law School; specialist in constitutional law, civil procedure, sex discrimination
- Goldberg, Arthur J.; b. 1908; attorney; former Secretary of Labor, Supreme Court Justice, U.S. representative to the United Nations
- Hauser, Rita E. (Abrams); b. 1934; international lawyer; former U.S. representative to the United Nations
- Kampelman, Max; b. 1920; attorney; chairman of the U.S. delegation to the Conference on Security and Cooperation in Europe (Madrid 1980, 1982); former protege of Hubert Humphrey; leading advocate for Soviet Jewry; chief U.S. negotiator, arms control talks, Geneva, 1985
- Kaufman, Irving; b. 1910; judge, U.S. Court of Appeals, Second Circuit; chiefly known for presiding over the controversial 1951 Rosenberg spy case
- Kunstler, William; b. 1919; attorney; defender of civil liberties and civil rights cases; defender of the Chicago Seven, Rev. Philip Berrigan, the Black Panthers, etc.
- Levi, Edward H.; b. 1911; scholar; U.S. attorney general, 1975-77 under Gerald Ford; president of the University of Chicago 1968-75; integrated social sciences into curriculum while dean at University of Chicago Law School
- Lewin, Nathan; b. 1936; Washington, D.C.-based constitutional lawyer, particularly regarding rights of Orthodox Jews
- Nizer, Louis; b. 1902; London-born attorney; leading trial counsel; general counsel for the Motion Picture Association of America; author of *My Life in Court*, *What To Do With Germany* (1944) and *The Implosion Conspiracy*, in which he argued the guilt of Ethel and Julius Rosenberg
- Pfeffer, Leo; b. 1910; Hungarian-born attorney; leading supporter of the separation of church and state; authored *Church, State and Freedom*; professor of constitutional law at Long Island University

- Pilpel, Harriet (Harriet Fleishl); b. 1911; attorney; civil libertarian; general counsel for Planned Parenthood and the ACLU; successfully litigated *New York Times v. Sullivan*, in which the scope of protection for the press against libel suits was significantly enlarged
- Rapps, Dennis; b. 1942; attorney; executive director, National Jewish Commission on Law and Public Affairs (COLPA); leading advocate for the protection of civil rights for practicing Jews
- Rauh, Joseph L., Jr.; b. 1911; attorney; helped move Democratic party into field of civil rights in 1948; defended many 1950's loyalty and HUAC-related cases; early opponent of U.S. policy regarding Vietnam; defended University of California in Bakke case (1978)
- Rifkind, Simon H.; b. 1901; Russian-born attorney and former federal judge; leading civil libertarian and devotee to Jewish causes
- Shestak, Jerome; b. 1925; attorney; helped found Legal Services Corporation; founder of the Lawyers Committee for International Human Rights

**Literature**

- Bellow, Saul (Solomon Bellows); b. 1915; novelist; Nobel laureate, 1976; *Mr. Sammler's Planet*, *Humboldt's Gift*, *To Jerusalem and Back* and others
- Caras, Roger; b. 1928; naturalist; author of books on wildlife, conservation and humane treatment of animals
- Charyn, Jerome; b. 1937; novelist; educator
- Colwin, Laurie; b. 1944; short story writer and novelist
- Doctorow, E.L. (Edgar Lawrence Doctorow); b. 1931; novelist; editor; *The Book of Daniel*, *Ragtime*, etc.
- Elkin, Stanley; b. 1930; novelist and short-story writer, particularly of Jewish-American black humor
- Fast, Howard; b. 1914; widely-translated writer, formerly blacklisted following non-compliance with HUAC; authored *Spartacus*, *The Jews*, *The Immigrants* and several novels of the American Revolutionary period
- Frank, Gerold; b. 1907; biographer of Dr. Martin Luther King, Jr., Sheila Graham, Lillian Roth, etc.; authored *The Deed* (1963), which examined Jewish terrorist groups in Palestine
- Ginsberg, Allen; b. 1926; poet; 1960's activist; best known for *Howl* and *Kaddish*
- Gold, Herbert; b. 1924; novelist; essayist; visiting professor at various universities; themes include racial discrimination, violence, alienation
- Gottlieb, Robert; b. 1931; publisher; editor; president of Alfred A. Knopf, Inc.; responsible for developing works of Joseph Heller, John Updike, Chaim Potok and others
- Green, Gerald; b. 1922; writer; novelist; author of *The Last Angry Man* and the screenplay of *Holocaust*
- Greenberg, Joanne; b. 1932; novelist; author of *I Never Promised You a Rose Garden*, *A Season of Delight*
- Harris, Mark (Mark Finkelstein); b. 1922; prolific author; *Bang The Drum Slowly*, *The Goy*, as well as theater, television and films
- Heller, Joseph; b. 1923; novelist; *Catch-22*, *Something Happened*, *Good As Gold*, *God Knows*
- Hellman, Lillian; b. 1907; playwright; author of *The Children's Hour*, *The Little Foxes*, *Toys in the Attic*; outspoken anti-Fascist, opponent of HUAC
- Howe, Irving; b. 1920; editor; critic; author of *World of Our Fathers*, *How We Lived*, *We Lived There Too*, and editor (with Yiddish poet Eliezer Greenberg) of a series of translated Yiddish works; professor of English at the Graduate Center of the City University of New York
- Jong, Erica (Erica Mann); b. 1942; novelist; poet; author of *Fear of Flying*, *How to Save Your Own Life*
- Kahn, Roger; b. 1927; sportswriter; author of *The Boys of Summer*
- Kaplan, Justin; b. 1925; biographer; won 1966 Pulitzer Prize for *Mr. Clemens and Mark Twain*
- Kazin, Alfred; b. 1915; literary critic; literary historian; professor of English at Hunter College and the Graduate Center of the City University of New York; authored *New York Jew* and other memoirs

Koch, Kenneth; b. 1925; poet; playwright; professor of English at Columbia; has taught poetry to nursing home residents as well as to children

Kosinski, Jerzy Nikodem; b. 1933; Polish-born author of *The Painted Bird*, *Being There* and other novels; has taught English at Princeton and Yale

Kotlowitz, Robert; b. 1924; author of *Somewhere Else* and *The Boardwalk*; programming executive in public television

Kumin, Maxine (Maxine Winokur); b. 1925; Pulitzer Prize-winning poet and writer

Kunitz, Stanley; b. 1905; Pulitzer Prize-winning poet; professor of English at numerous universities

Lash, Joseph P.; b. 1909; biographer of Helen Keller, Eleanor Roosevelt and Dag Hammarskjold; former editorial page writer for *The New York Post*; Pulitzer Prize winner

Levin, Ira; b. 1929; author of *Rosemary's Baby*, *The Boys from Brazil*; playwright, *No Time for Sergeants*, *Critics Choice*, *Deathtrap*

Levine, Philip; b. 1928; poet; professor at California State University (Fresno)

Lurie, Alison; b. 1926; novelist; authored *The War Between the Tates*; *The Language of Clothes*, and others; professor of English at Cornell University

Mailer, Norman; b. 1923; novelist; essayist; helped found the *Village Voice*; writings include *The Naked and the Dead*, *Barbary Shore*, *Miami and the Siege of Chicago*; *The Executioner's Song*; a leader of the anti-Vietnam War movement; winner of 1969 Pulitzer Prize

Malamud, Bernard; b. 1914; novelist; writings include *The Assistant*, *The Magic Barrel*, *The Fixer* (Pulitzer Prize); teaches at Bennington College part-time; advocate of literary freedom in the Soviet Union and South Africa

Mamet, David; b. 1947; playwright; created *American Buffalo* and *The Water Engine*

Michaels, Leonard; b. 1933; novelist; authored *The Men's Club*; professor of English at Berkeley

Miller, Arthur; b. 1915; playwright; won Pulitzer Prize for *Death of a Salesman*, 1949; also *The Crucible*, *A View From the Bridge*, *After the Fall*, *Playing for Time*

Nemerov, Howard; b. 1920; Pulitzer Prize-winning poet (*Collected Poems*, 1977); professor of English at Washington University

Nissenson, Hugh; b. 1933; author of short stories and a novel, *My Own Ground*, on the Jewish condition

Olsen, Tillie (Tillie Lerner); b. 1913; authored *Tell Me a Riddle*; focuses on problems of working people and on women trying to cope with their pre-determined roles

Ozick, Cynthia; b. 1928; novelist; authored *The Pagan Rabbi*, *The Cannibal Galaxy*

Paley, Grace; b. 1922; author of short stories; peace activist

Potok, Chaim; b. 1929; novelist of Hasidic life; authored *The Chosen*, *The Promise*, *My Name Is Asber Lev*, *Wandering—Chaim Potok's History of the Jews*; special projects editor for the Jewish Publication Society

Rosenthal, M.L. (Macha Louis Rosenthal); b. 1917; poet; critic; professor of English at New York University

Rosten, Leo; b. 1908; Polish-born author of *The Education of H\*Y\*M\*A\*N K\*A\*P\*L\*A\*N*, *The Joys of Yiddish*, *Captain Newman, M.D.*

Roth, Philip; b. 1933; novelist; author of *Goodbye, Columbus*, *Portnoy's Complaint*, *Our Gang*, *Zuckerman Unbound*, *Zuckerman Bound* and others

Schulberg, Budd; b. 1914; screenwriter; novelist; author of *What Makes Sammy Run?*, *On the Waterfront*, *The Harder They Fall*

Shaw, Irwin; b. 1913; novelist; playwright; author of *The Young Lions*, *Rich Man, Poor Man*, *Beggarman*, *Thief* and others

Singer, Isaac Bashevis; b. 1904; Polish-born writer; author of *In My Father's House*, *Crown of Feathers*, *Gimpel the Fool* and others; winner of 1978 Nobel Prize for Literature

Sontag, Susan; b. 1933; writer; critic; essayist; author of *Against Interpretation*; early opponent of the Vietnam War

Stone, Irving (Irving Tennenbaum); b. 1903; biographical novelist; author of *Lust for Life*, *The Agony and the Ecstasy*, *The Origin and others*

Uris, Leon; b. 1924; novelist; author of *Exodus*, *Battle Cry*, *Mila 18*, *QB VII* and others

Wiesel, Elie; b. 1928; Transylvanian-born writer and philosopher of the Holocaust as well as Hasidic and Kabbalistic themes; titles include *Night*, *Dawn*, and most recently *The Fifth Son*; chairman of the United States Holocaust Memorial Council

Wouk, Herman; b. 1915; writer; won Pulitzer Prize in 1952 for *The Caine Mutiny*; also—the *Winds of War*, *War and Remembrance*, *This Is My God* and in 1985, *Inside, Outside*

## Performing Arts

Allen, Woody (Allen Konigsberg); b. 1935; actor; director; writer

Alpert, Herb; b. 1935; composer

Arkin, Alan; b. 1934; actor; director; writer

Asner, Ed; b. 1929; actor

Bacall, Lauren (Betty Joan Perske); b. 1924; actress

Bacharach, Burt; b. 1929; composer; pianist

Bakshi, Ralph; b. 1938; Palestinian-born film animator; director

Berle, Milton (Milton Berlinger); b. 1908; comedian; actor

Bernstein, Leonard; b. 1918; conductor; composer; pianist

Bikel, Theodore; b. 1924; Vienna-born actor; folk singer

Borge, Victor (Borge Rosenbaum); b. 1909; Danish-born entertainer

Brooks, Mel (Melvyn Kaminsky); b. 1926; comedian; actor; film director

Burns, George (Nathan Birnbaum); b. 1896; comedian; actor

Caan, James; b. 1940; actor

Cahn, Sammy; b. 1913; lyricist

Clayburgh, Jill; b. 1944; actress

Cohen, Alexander; b. 1920; theatrical producer

Comden, Betty; b. 1919; actress; songwriter

Copland, Aaron; b. 1900; composer; conductor; critic; performer

Cosell, Howard (William Howard Cohen); b. 1920; sportscaster

Diamond, Neil; b. 1941; singer; songwriter

Douglas, Kirk (Issur Danielovitch); b. 1918; actor; producer

Dreyfuss, Richard; b. 1947; actor

Feld, Eliot; b. 1942; dancer; choreographer (ballet)

Friedkin, William; b. 1939; film director

Garfunkel, Art; b. 1941; singer; actor

Goodman, Benny; b. 1909; clarinetist; band leader

Gould, Elliot; b. 1938; actor

Green, Adolph; b. 1915; lyricist

Greene, Lome; b. 1915; actor

Grey, Joel; b. 1932; actor; singer; dancer

Hamlisch, Marvin; b. 1944; composer

Heifetz, Jascha; b. 1901; Vilna-born violinist

Hodes, Art; b. 1904; Russian-born blues pianist

Hoffman, Dustin; b. 1937; actor

Horowitz, Vladimir; b. 1904; pianist

Kaye, Danny (Daniel David Kominski); b. 1913; entertainer

Kidd, Michael (Michael Greenwald); b. 1917; choreographer

King, Alan (Irwin Alan Kniberg); b. 1927; comedian

King, Carole (Carole Klein); b. 1941; singer; songwriter

Kramer, Stanley; b. 1913; film producer

Kubrick, Stanley; b. 1928; film director

Lear, Norman; b. 1922; producer; writer; director

Leinsdorf, Erich; b. 1912; conductor

Lerner, Alan Jay; b. 1918; lyricist

Levine, James; b. 1943; conductor

Lewis, Jerry (Joseph Levich); b. 1926; comedian; actor; director

Manilow, Barry; b. 1946; singer; composer

Mann, Herbie (Herbert Solomon); b. 1930; jazz flutist

Matthau, Walter; b. 1920; actor

May, Elaine (Elaine Berlin); b. 1932; actress; playwright; director

Mazursky, Paul (Irwin Mazursky); b. 1930; director; screenwriter

Menuhin, Yehudi; b. 1916; violinist

Merrick, David (David Margulies); b. 1912; theatrical producer  
 Merrill, Robert (Moishe Miller); b. 1919; opera singer  
 Milstein, Nathan; b. 1904; Odessa-born violinist  
 Nichols, Mike (Michael Igor Peshkowsky); b. 1931; Berlin-born director and producer  
 Papp, Joseph (Joseph Papirofsky); b. 1921; theatrical producer and director  
 Penn, Arthur; b. 1922; director  
 Perahia, Murray; b. 1947; pianist; conductor  
 Perlman, Itzhak; b. 1945; violinist  
 Peters, Roberta (Roberta Peterman); b. 1930; opera singer  
 Picon, Molly; b. 1898; actress  
 Polonsky, Abraham; b. 1910; film director; screenwriter  
 Prince, Harold; b. 1928; producer; director  
 Randall, Tony (Leonard Rosenberg); b. 1920; actor  
 Raskin, Judith; b. 1928; opera singer  
 Reiner, Carl; b. 1922; actor; writer; producer; director  
 Ritt, Martin; b. 1920; film director; producer  
 Robbins, Jerome (Jerome Rabinowitz); b. 1918; choreographer  
 Sahl, Mort; b. 1927; satirist  
 Schneider, Alexander; b. 1908; Vilna-born violinist; conductor  
 Segal, George; b. 1934; actor  
 Sills, Beverly (Belle Silverman); b. 1929; opera singer; opera company director  
 Silver, Joan Micklin; b. 1935; director; producer  
 Simon, Paul; b. 1941; songwriter; singer  
 Sondheim, Stephen; b. 1930; composer  
 Spielberg, Steven; b. 1947; film director; producer  
 Stern, Isaac; b. 1920; Russian-born violinist  
 Streisand, Barbra; b. 1942; singer; actress  
 Susskind, David; b. 1920; producer  
 Tureck, Rosalyn; b. 1914; pianist; symphony director  
 Wallach, Eli; b. 1915; actor  
 Wilder, Gene (Jerome Silberman); b. 1935; actor; director; producer; scriptwriter  
 Winkler, Henry; b. 1945; actor  
 Winters, Shelly (Shirley Schrift); b. 1923; actress  
 Wolper, David; b. 1928; film producer  
 Zukerman, Eugenia; b. 1944; flutist  
 Zukerman, Pinchas; b. 1948; Tel-Aviv born violinist

## Photography

Avedon, Richard; b. 1923; preeminent fashion photographer  
 Capa, Cornell (Cornell Friedmann); b. 1918; photojournalist; creator of "Concerned Photography"  
 Newman, Arnold; b. 1918; official photographer to several U.S. presidents; specialist of environmental portraiture  
 Penn, Irving; b. 1917; leading portraitist  
 Vishniac, Roman; b. 1897; Russian-born photographer; photomicrographer; scientist; author of *A Vanished World*, 180 photographs of pre-war Polish Jewry

## Politics and Government

Abrams, Elliot; b. 1948; attorney; head of State Department's Latin American bureau; formerly Assistant Secretary of State for Human Rights and Humanitarian Affairs  
 Abzug, Bella (Bella Savitzky); b. 1920; attorney; Congresswoman from New York, 1970-76  
 Boschwitz, Rudy; b. 1930; Berlin-born businessman (retail lumber); Republican U.S. Senator from Minnesota, 1978-present  
 Eizenstat, Stuart E.; b. 1943; attorney; presidential adviser for domestic affairs during the Carter Administration  
 Feinstein, Dianne; b. 1933; mayor of San Francisco, 1978-present  
 Garth, David (David Goldberg); b. 1930; media consultant for politicians; foreign clients include Menachem Begin  
 Harris, Louis; b. 1921; pollster  
 Hecht, Chic; b. 1928; Republican U.S. Senator from Nevada, 1983-present

Hoffman, Abbie (Abbott); b. 1936; political activist; writer; 1960's civil rights and anti-war movement figure; founder of the Youth International Party, the Yippies  
 Holtzman, Elizabeth; b. 1941; attorney; former U.S. Congresswoman from Brooklyn; currently Kings County District Attorney (Brooklyn)  
 Javits, Jacob; b. 1904; attorney; politician; leading liberal Republican in U.S. Senate (1956-1980); activist in civil rights and social issues; staunch defender of Israel  
 Kissinger, Henry (Heinz Alfred Kissinger); b. 1923; Bavarian-born former U.S. Secretary of State; 1973 Nobel Prize winner (with North Vietnamese negotiator Le Duc Tho); currently heads U.S. Commission on Central America  
 Koch, Edward I.; b. 1924; attorney; mayor of New York City, 1978-present; former congressman  
 Lautenberg, Frank; b. 1924; businessman, Democratic U.S. Senator from New Jersey, 1982-present; founder and former chairman of Automatic Data Processing; former chairman of the United Jewish Appeal  
 Levin, Carl; b. 1934; attorney; Democratic U.S. Senator from Michigan, 1978-present; leading human rights activist  
 Linowitz, Sol M.; b. 1913; attorney; roving ambassador; former chairman of Xerox Corporation; former U.S. representative to the Organization of American States; President Carter's representative on Middle East negotiations, 1979-1981; leading communal leader  
 Metzenbaum, Howard; b. 1917; businessman; attorney; Democratic U.S. Senator from Ohio, 1976-present  
 Minow, Newton; b. 1926; attorney; former chairman of the Federal Communications Commission; media critic  
 Myerson, Bess; b. 1924; consumer consultant; political aspirant; television personality; former New York City Commissioner of Consumer Affairs  
 Ottinger, Richard; b. 1929; attorney; Congressman from New York, 1965-1971, 1975-1984; leading advocate of liberal and Jewish causes  
 Ravitch, Richard; b. 1933; businessman; attorney; former chairman of the Metropolitan Transportation Authority (MTA) of New York  
 Ribicoff, Abraham A.; b. 1910; attorney; former congressman, governor and senator from Connecticut; former Secretary of HEW; leading liberal; staunch defender of Israel  
 Rickover, Hyman; b. 1900; admiral, U.S. Navy; controversial "father" of the nuclear Navy; supervised development of the first nuclear submarine  
 Rohatyn, Felix; b. 1928; Vienna-born financial consultant; corporate merger specialist; as chairman of the Municipal Assistance Corporation (MAC), helped avert New York City's bankruptcy during the mid-1970's fiscal crisis  
 Rostow, Eugene; b. 1913; legal scholar; former undersecretary of state for political affairs under President Johnson; former director of the Arms Control and Disarmament Agency under President Reagan; former dean of Yale Law School; leading supporter of Israel's West Bank policy  
 Rostow, Walt Whitman; b. 1916; economist; historian; special assistant for national security affairs under President Johnson; considered the most significant influence on Vietnam policy, 1961-1969  
 Rudman, Warren; b. 1930; attorney; Republican U.S. Senator from New Hampshire, 1980-present; former New Hampshire attorney general  
 Solarz, Stephen; b. 1940; Congressman from New York, 1975-present; Israel's most outspoken supporter in Congress  
 Sonnenfeldt, Helmut; b. 1926; Berlin-born senior aide to Henry Kissinger; chief planner of the detente policy toward the Soviet Union in the Nixon Administration  
 Specter, Arlen; b. 1930; attorney; Republican U.S. Senator from Pennsylvania, 1981-present; assistant counsel to Warren Commission, 1964  
 Strauss, Robert S.; b. 1918; attorney; former chairman of the Democratic National Committee; former U.S. ambassador to the Egyptian-Israeli talks on Palestinian autonomy; recipient of the Medal of Freedom  
 Yarmolinsky, Adam; b. 1922; attorney; leading figure in the formation of domestic policy in the Kennedy and Johnson Administrations;

professor at University of Massachusetts; author of *The Military Establishment: Its Impact on American Society*  
 Zorinsky, Edward; b. 1928; businessman; Democratic U.S. Senator from Nebraska, 1976-present

## Rabbinate

Agus, Jacob Bernard; b. 1911; Conservative; scholar in the philosophy of Jewish history; Baltimore  
 Angel, Marc; b. 1945; Orthodox; leader of Sephardic Jewish community; New York  
 Axelrad, Albert S.; b. 1938; Reform; Hillel, civil-rights leader; Boston  
 Beerman, Leonard I.; b. 1921; Reform; civil rights and anti-nuclear activist; Los Angeles  
 Berkowitz, William; b. 1924; Conservative; pioneer in adult Jewish education, prayer-service innovation; New York  
 Bleich, J. David; b. 1936; Orthodox; theorist on bioethics issues; professor at Yeshiva University; New York  
 Borowitz, Eugene B.; b. 1924; Reform; theologian; editor of *Sb'ma*; New York (HUC/JIR)  
 Brickner, Balfour; b. 1926; Reform; social activist; New York  
 Carlebach, Shlomo; b. 1926; Orthodox (Hasidic); "singing Rabbi"; New York  
 Cohen, Gerson David; b. 1924; Conservative; fifth chancellor of Jewish Theological Seminary of America, 1972-85; professor of history; New York  
 Eisenstein, Ira; b. 1906; Reconstructionist; past president of the Reconstructionist Rabbinical College in Philadelphia  
 Feinstein, Moshe; b. 1895; Orthodox; leading world authority on halacha; dean of Mesivta Tifereth Jerusalem in New York; serves on presidium of the Union of Orthodox Rabbis and the Mo'ezet Gedolei ha-Torah of Agudath Israel; New York  
 Finkelstein, Louis; b. 1895; Conservative; former professor, president and chancellor of the Jewish Theological Seminary of America; pioneer in interreligious dialogue  
 Freifeld, Shlomo; b. 1926; Orthodox; dean of Shor Yoshuv Institute in Far Rockaway, New York; leader in "kirov rechokim" movement  
 Gordis, Robert; b. 1908; Conservative; professor of biblical studies at Jewish Theological Seminary; founder and editor of *Judaism* magazine  
 Gottlieb, Lynn; b. 1949; Conservative (privately ordained) minister in sign language to deaf congregations; leader in efforts for ordination of women; New York  
 Gottschalk, Alfred; b. 1930; Reform; president of Hebrew Union College—Jewish Institute of Religion; ordained first woman rabbi; member of the United States Holocaust Memorial Council; Cincinnati  
 Greenberg, living; b. 1933; Orthodox; director of the National Jewish Resource Center; a founder of Yavneh; a founder of the Center for Russian Jewry; president of the United States Holocaust Memorial Council; leading proponent of interdenominational dialogue; New York  
 Hertzberg, Arthur; b. 1921; Conservative; former president of the World Jewish Congress, former president of the American Jewish Congress; professor of history at Columbia University since 1961; leading Zionist spokesman  
 Horowitz, Levi Isaac; b. 1921; Orthodox; the *Bostoner Rebbe*; head of the New England Hassidic Center; developed significant outreach program to assimilated Jews; Boston  
 Jung, Leo; b. 1892; Orthodox; long-time rabbi of the Jewish Center in Manhattan's Upper West Side; professor emeritus at Yeshiva University; prolific writer, was only American contributor to Soncino translation of the Talmud; wrote on ethics, against intermarriage; New York  
 Kamenecki, Yaakov; b. 1891; Orthodox; dean of Mesivta Torah Vodaath; formerly rabbi of Zitavian in Kovno province; serves on presidium of the Union of Orthodox Rabbis and the Mo'ezet Gedolei ha-Torah of Agudath Israel; Monsey, New York

Kelman, Wolfe; b. 1923; Conservative; executive vice-president of the Rabbinical Assembly; formerly director of the United Synagogue of America; New York  
 Klaperman, Gilbert; b. 1921; Orthodox; vice-president of the Rabbinical Council of America; spiritual leader of Cong. Beth Shalom, Lawrence, New York  
 Priesand, Sally; b. 1946; Reform; first woman to be ordained by Hebrew Union College (1972); first woman to head a congregation (Congregation Beth El, Elizabeth, New Jersey, 1979)  
 Riskin, Shlomo; b. 1940; Orthodox; founded Lincoln Square Synagogue; leader in return to active participation in Jewish life by thousands of Jews; founder of two Hebrew high schools and New York's most extensive adult education courses; New York and Israel  
 Ruderman, Jacob I.; b. 1901; Orthodox; dean and founder of Baltimore's Ner Israel Rabbinical College  
 Schachter, Zalman; b. 1924; Polish-born mystic; a founder of the Haverah movement; professor of religion at Temple University; founder of B'nai Or; Philadelphia  
 Schindler, Alexander M.; b. 1925; Reform; president of the Union of American Hebrew Congregations; former chairman of the Conference of Presidents of Major American Jewish Organizations; New York  
 Schneerson, Menahem Mendel; b. 1902; Orthodox; seventh *Lubavitcher Rebbe*; New York  
 Schulweis, Harold; b. 1925; Conservative; leader of Haverah movement; Encino, California  
 Serotta, Gerold; b. 1946; Reform; president of the New Jewish Agenda; former leader of Breira and Dorot; New York  
 Sherer, Morris; b. 1921; Orthodox; president of Agudath Israel of America; leading promoter of safeguards to Jewish religious life; New York  
 Siegel, Seymour; b. 1927; Conservative; professor of ethics and theology at the Jewish Theological Seminary; chairman of the Committee on Jewish Law of the Rabbinical Assembly; favors opening of rabbinate to women; New York  
 Soloveitchik, Joseph Dov; b. 1903; Orthodox; *rosh yeshiva* of Rabbi Isaac Elchanan Theological Seminary of Yeshiva University; leading Jewish philosopher and thinker; New York  
 Tanenbaum, Marc; b. 1925; Conservative; director of international affairs of the American Jewish Committee; leading advocate of Christian-Jewish dialogue; co-founder of the National Conference on Race and Religion; New York  
 Wurzbarger, Walter S.; b. 1920; Orthodox; theologian; president of the Synagogue Council of America; former president of the Rabbinical Council of America; professor at Yeshiva University; editor of *Tradition*; New York

## Science; Medicine

Asimov, Isaac; b. 1920; chemist; popular science fiction writer  
 Benacerraf, Baruj; b. 1920; physician; Harvard professor; Nobel laureate, 1980, in physiology for research in immunology  
 Berg, Paul; b. 1926; chemist; Stanford professor; 1980 Nobel laureate  
 Blumberg, Baruch; b. 1925; physician, anthropologist; U. of Pennsylvania professor; 1976 Nobel laureate in physiology  
 Cohen, Bernard L.; b. 1924; physicist; U. of Pittsburgh professor; leading force in the development of safe nuclear energy  
 Djerassi, Isaac; b. 1925; Bulgarian-born physician, cancer researcher, especially of leukemia  
 Feld, Bernard T.; b. 1919; physicist; leading spokesman for nuclear arms control, pacifism and civilian control of atomic energy  
 Gell-Man, Murray; b. 1929; theoretical physicist; professor at California Institute of Technology; leader in classification of subatomic particles  
 Hiatt, Howard H.; b. 1925; physician; dean of the Harvard School of Public Health; proponent of nuclear freeze and disarmament  
 Hoffman, Jeffrey A.; b. 1945; astronaut; astrophysicist; member of crew of space shuttle Discovery, April 1985

Hofstadter, Robert; b. 1915; physicist; professor at Stanford, won 1961 Nobel Prize for designing a device that enabled physicists to measure the size and shape of protons and neutrons

Kline, Nathan S.; b. 1916; psychiatrist; introduced use of modern tranquilizers in the early 1950's; was the first to test anti-depressant drugs on mental patients

Lederberg, Joshua; b. 1925; geneticist; demonstrated sexual reproduction in microorganisms; president of Rockefeller University; co-recipient of 1958 Nobel Prize in physiology

Rabi, Isidor; b. 1898; physicist; winner of 1944 Nobel Prize; was active in development of the atomic bomb, and later was active in seeking its peaceful uses

Rosner, Fred; b. 1935; physician; leading scholar and lecturer on Jewish medical ethics and Jewish medical history; professor of medicine, State University of New York at Stony Brook

Sabin, Albert B.; b. 1905; physician; developer of oral vaccine against polio; developed lesser-known vaccine against dengue fever in the Pacific during World War II; former professor of research pediatrics at University of Cincinnati

Salk, Jonas; b. 1914; physician; developed first effective polio vaccine in 1954; founded the Salk Institute of Biological Studies in La Jolla, California, where he currently is researching a cure for multiple sclerosis

Teller, Edward; b. 1908; Budapest-born nuclear physicist; "father" of the hydrogen bomb; helped create Manhattan Project; senior research fellow at Stanford University

Wald, George; b. 1906; biologist; humanist; professor at Harvard University; recipient of 1967 Nobel Prize in physiology; leading opponent of the Vietnam War and nuclear weaponry

Weisskopf, Victor; b. 1908; Vienna-born physicist; leading opponent of nuclear arms proliferation; formerly professor at MIT

Wiesner, Jerome; b. 1915; electrical engineer; early developer of radar; former president of MIT; adviser to Presidents Kennedy and Johnson; early proponent of nuclear disarmament

Yalow, Rosalyn S.; b. 1921; medical physicist; pioneer in radioimmunoassay; second woman to win a Nobel Prize, in Medicine in 1977

### Sociology; Public Policy; Psychology; Political Science; Public Affairs

Aronowitz, Stanley; b. 1933; activist; labor organizer; leader of anti-war movement in the 1960's

Barnet, Richard J.; b. 1929; political analyst; critic of American foreign policy

Bell, Daniel (Daniel Bolotsky); b. 1919; professor at Columbia and Harvard; leading social critic

Bettelheim, Bruno; b. 1903; child psychologist; scrutinizer of social behavior under stress; professor of education at University of Chicago

Chesler, Phyllis; b. 1940; psychologist; author; feminist theorist

Epstein, Edward Jay; b. 1935; political scientist and critic of the Warren Commission and network media

Erikson, Erik H.; b. 1902; German-born psychoanalyst; pioneer in child development; biographer of Luther and Gandhi (Pulitzer Prize winner); coined phrase "identity crisis"

Gaylin, Willard; b. 1925; psychoanalyst; clinical professor of psychiatry at Columbia; expert in bioethics

Glazer, Nathan; b. 1923; sociologist; professor at Harvard; authored *The Lonely Crowd*, co-authored *Beyond the Melting Pot*; leading student of ethnicity in America

Goodwin, Richard N.; b. 1931; author; attorney; speechwriter for JFK, confidant of LBJ, for whom he helped create "The Great Society"

Harris, Louis; b. 1921; pollster

Hess, Stephen; b. 1933; political scientist; prolific political writer; former White House staff member under Eisenhower and Nixon; senior fellow at the Brookings Institution

Hoffman, Stanley; b. 1928; Vienna-born political scientist; chairman of the Western European studies department at Harvard

Horowitz, Irving Louis; b. 1929; sociologist; professor at Rutgers University; prolific writer, especially in areas of Latin American development, militarism and upheaval and Jewish-Israeli relations

Hurewitz, Jacob C.; b. 1914; political scientist; Middle East specialist; professor at Columbia University

Janowitz, Morris; b. 1919; sociologist; professor at University of Chicago; analyst of effect of technology on society

Karpatkin, Rhoda; b. 1930; attorney and civil rights advocate; executive director of the Consumers Union of the United States

Kristol, Irving; b. 1920; writer; prolific journalist; leading neo-conservative; professor at New York University; highly influential advocate of capitalist theory

Lifton, Robert Jay; b. 1926; psychiatrist; psychohistorian; his *Death in Life, Survivors of Hiroshima* studied the impact of war and barbarism on survivors

Lipset, Seymour; b. 1922; sociologist; political scientist; professor of political science at Stanford University; national president of American Professors for Peace in the Middle East

Mayer, Egon; b. 1944; Swiss-born sociologist; student of Jewish family life in America, particularly education and intermarriage; associate professor at Brooklyn College; author of *From Suburb to Shtetl* and numerous monographs

Mayer, Martin; b. 1928; writer; critic of the American school system and the American economy

Melman, Seymour; b. 1917; industrial engineer; peace activist; co-chairman of SANE: A Citizen's Organization for a Sane World; professor at Columbia University

Pipes, Richard; b. 1923; Polish-born Russian expert; serves on National Security Council; professor of history at Harvard; influenced mid-1970's reevaluation of the Soviet Union as a far greater threat than previously believed

Raskin, Marcus; b. 1934; political scientist; co-founder of the Institute for Policy Studies; early critic of U.S. policy in Vietnam

Riesman, David; b. 1909; sociologist; attorney; authored *The Lonely Crowd* (1950); professor of social sciences at Harvard University

Rothenberg, David; b. 1933; prison reformer; founder and executive director of the Fortune Society in New York; teacher of criminology and of prisoners themselves, as well

Shulman, Marshall D.; b. 1916; Sovietologist; special advisor to Secretary of State Cyrus Vance in the Carter Administration; leading supporter of SALT II; director of the Russian Institute at Columbia University

Silberman, Charles Eliot; b. 1925; social analyst; lecturer; journalist; author of *Crisis in the Classroom: The Remaking of American Education* and *The Open Classroom Reader*

Sklare, Marshall; b. 1921; sociologist; professor at Brandeis University; commentator on the condition of American Jewry; author of *Not Quite at Home: How an American Jewish Community Lives with Itself and its Neighbors* and others

Steel, Ronald; b. 1931; author; political and foreign policy analyst; author of *Walter Lippman and the American Century*

Szasz, Thomas; b. 1920; Budapest-born psychiatrist; writer; defender of the civil rights of the mentally ill; professor of psychiatry at Upstate Medical Center in Syracuse

Toffler, Alvin; b. 1928; writer; futurist; author of *Future Shock*, *The Third Wave*

Walzer, Michael; b. 1935; social scientist; professor at the Institute for Advanced Study in Princeton; author of *Just and Unjust Wars*

Waskow, Arthur; b. 1933; writer; theologian; organizer of Trees for Vietnam, the Farbrangen Community; author of *Godurestling*

Wildavsky, Aaron; b. 1930; political scientist; head of the Survey Research Center at Berkeley; scholar on the power of the American presidency and of public policy

Yankelovich, Daniel; b. 1924; pollster; sociologist; research professor of psychology; co-founder of the Public Agenda Foundation





**PART EIGHT**

**JEWISH**  
**INSTITUTIONS:**  
**A SAMPLER**



## Jewish Organizations at a Glance

	RECONSTRUCTIONIST	REFORM	CONSERVATIVE	"Modern Orthodox"	ORTHODOX "Strictly Orthodox"	"Hasidic"
<b>CONGREGATIONAL ORGANIZATIONS</b>	—Federation of Reconstructionist Congregations —Jewish Reconstructionist Foundation	—Union of American Hebrew Congregations	Synagogue Council of America (umbrella) —United Synagogue of America —Union for Traditional Conservative Judaism	—Union of Orthodox Jewish Congregations of America —National Council of Young Israel (not a member of Synagogue Council)	—Agudath Israel of America	—Hasidic groups: —Lubavitch —Satmar —Stolin —Bobov —Skverer —Pupa —Ger —Munkatch —Bostoner —Sigeter —Skulener —Viznitz —Belz
<b>RABBINIC ARM</b>		—Central Conference of American Rabbis	—Rabbinical Assembly	—Rabbinical Council of America —Council of Young Israel Rabbis	—Agudath Harabbonim —Igud Harabbonim	—Hisachdus Horabbonim
<b>RABBINICAL SEMINARIES</b>	—Reconstructionist Rabbinical College—Wyncote, Pa.	—Hebrew Union College—Cincinnati New York Los Angeles Jerusalem	—Jewish Theological Seminary—New York —University of Judaism—Los Angeles	—Yeshiva University (RIETS)—New York —Hebrew Theological College—Skokie, Ill.	—Beth Medrash Govoha—Lakewood, N.J. —Mesivta Rabbi Chaim Berlin—Brooklyn, N.Y. —Ner Israel—Baltimore, MD —Torah Vodaath—Brooklyn, N.Y. —Mitzvah Yeshiva—Brooklyn, N.Y. —Telshe—Wickliffe, Ohio —Mesivta Tifereth Jerusalem—New York, N.Y. —Chofetz Chaim—Forest Hills, N.Y. —Yeshivas Brisk—Skokie, Ill.	—Lubavitch—Brooklyn, N.Y. —Satmar—Brooklyn, N.Y.
<b>PUBLICATIONS</b>	—Reconstructionist	—Reform Judaism —CCAR Journal	—United Synagogue Review —Conservative Judaism	—Tradition —Young Israel Viewpoint	—Jewish Observer —Jewish Press—Brooklyn, N.Y. —Algemeine Journal	
<b>YOUTH ORGANIZATIONS</b>		—National Federation of Temple Youth	—United Synagogue Youth	—National Conference of Synagogue Youth —B'nai Akiva	—Pirchei Agudath Israel —Bnos Agudath Israel	—Pirchai Chabad —Bnos Chabad
<b>CANTORIAL ORGANIZATIONS</b>		—American Conference of Cantors	—Cantors Assembly	—Cantorial Council of America		
<b>COMMUNITY RELATIONS, SOCIAL, POLITICAL AND LEGAL ORGANIZATIONS</b>			National Jewish Community Relations Advisory Council (umbrella) Conference of Presidents of Major American Jewish Organizations (umbrella) —American Jewish Congress —American Jewish Committee —B'nai B'rith —Anti-Defamation League of B'nai B'rith —Jewish Labor Committee —Jewish War Veterans of the U.S.A. —National Council of Jewish Women —Women's American ORT —Hadassah		—National Jewish Commission on Law and Public Affairs (COLPA) —Commission on Legislation and Civic Action of Agudath Israel —Association of Orthodox Jewish Scientists	
<b>ZIONIST ORGANIZATIONS</b>		—ARZA—Association of Reform Zionists of America	American Zionist Federation (umbrella) —Mercaz —Bnai Zion —Pioneer Women —Labor Zionist Alliance	—Mizrachi —Hapoel Hamizrachi —AMIT Women —Emanuh Women —Religious Zionists of America		

## The Role of Israel Bonds in Israel's Economic Development

Since its founding in 1951, the Israel Bond Organization has been an important source of development capital for Israel, providing more than \$7 billion to help build every aspect of the nation's economy.

Bond proceeds were used to help construct Israel's National Water Carrier; to build oil pipelines; to construct highways and harbors. Israel Bonds helped finance extension of rail and communications systems, the construction of new power plants, the building of new towns and the development of new sources of energy.

Among the many projects which Bonds have helped complete in recent years was Maor David, the giant coal-burning electric power plant at Hadera. Ground for the 1,400 megawatt facility had been broken at an Israel Bond Prime Minister's Conference in 1977.

By operating on coal, the Hadera plant saves Israel a great deal of money that would otherwise be spent on costly imported oil.

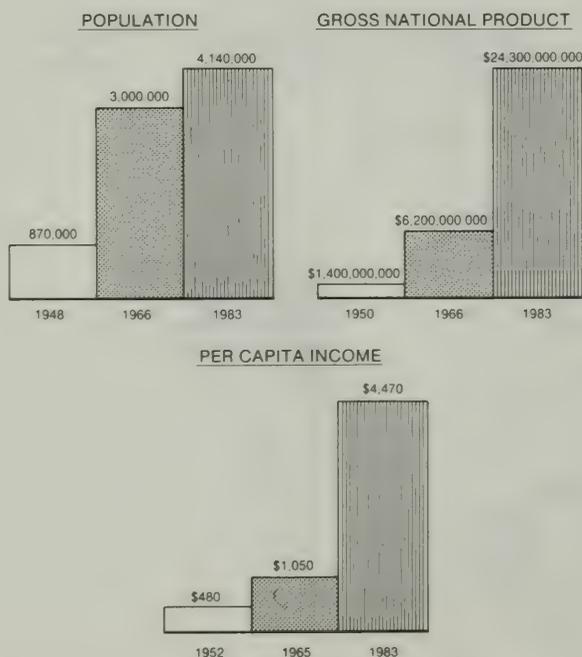
Israel Bond proceeds are currently helping to construct another new power station—this time the huge \$700 million "Darom" facility near Ashkelon.

Since every dollar of Israel Bond money is channeled through the Development Budget of Israel's Finance Ministry and since the Finance Ministry is the source of research and development monies for Israel's high-technology industries, the Bond Organization can be credited with providing start-up funds for many of the products of these promising industries of the future.

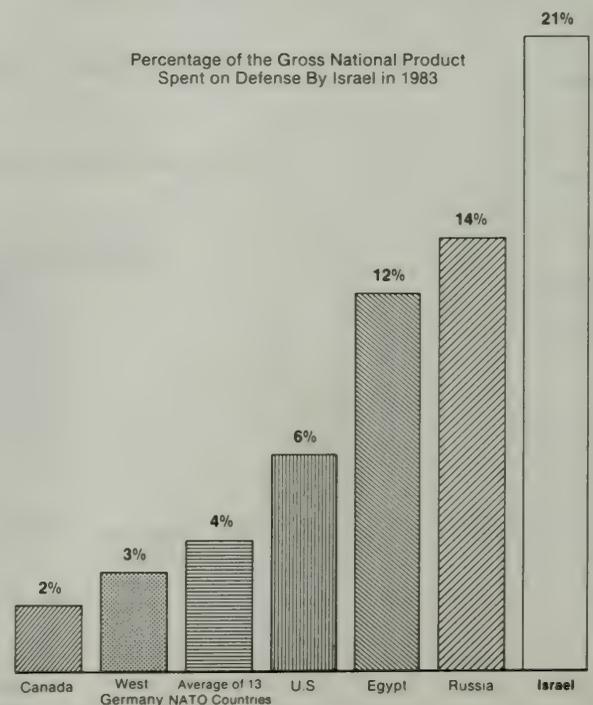
Because Israel is relatively poor in natural resources, it made a decision to capitalize on its greatest resource—brainpower. As a result, Israel's high technology-based exports increased from \$40 million in 1973 to \$1.7 billion in 1984—or 40% of the nation's total exports.

More and more of Israel's exports are the result of local research and development, thanks in part to R & D funds provided through Bonds. This relates not only to com-

### WITH THE AID OF ISRAEL BOND PROCEEDS

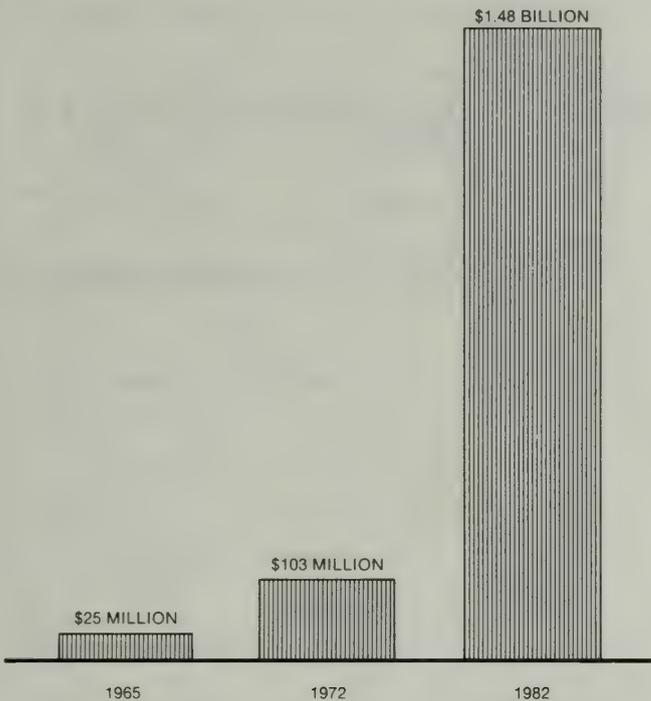


### WHY THE BOND ORGANIZATION MUST PROVIDE MORE DEVELOPMENT FUNDS THAN EVER BEFORE



## WITH THE AID OF ISRAEL BOND PROCEEDS

### ISRAEL HIGH TECHNOLOGY EXPORTS



puter-based industries but to out-of-season farm produce grown for the European market and other high-quality products in textiles, diamonds and the metal industry.

The Israel Bond campaign has been a highly productive partnership between the people of Israel and world Jewry. It has also gained new friends for Israel in the non-Jewish community who support Israel through the Bond program.

Of the more than \$7 billion in Israel Bonds and other financial instruments sold since the inception of the Bond efforts, some 80 percent were sold in the United States.

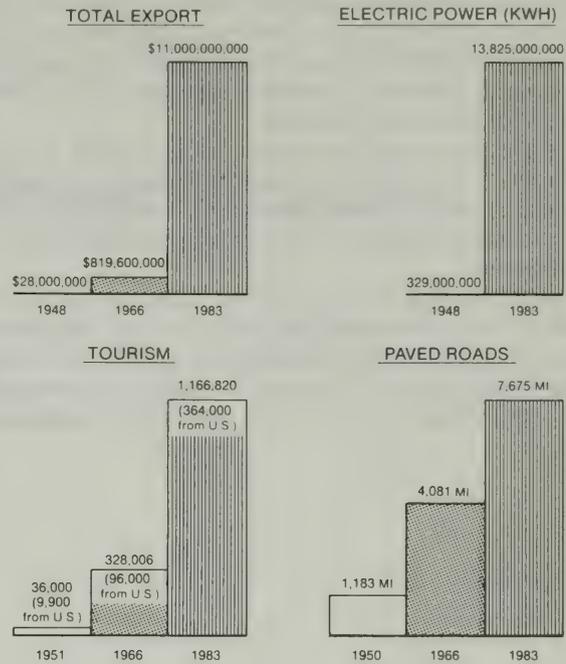
Since 1951, each Israel Bond which has matured has been redeemed fully and on time, and all interest payments have been made promptly.

In addition to more than a million individual purchasers, thousands of banks, pension funds, trade unions, insurance companies and other fiscal and communal institutions have bought Israel Bonds.

The Bond Organization offers a variety of financial instruments. These include Seventh Development Issue Current Income Bonds which pay 4% interest. The minimum purchase is \$500.

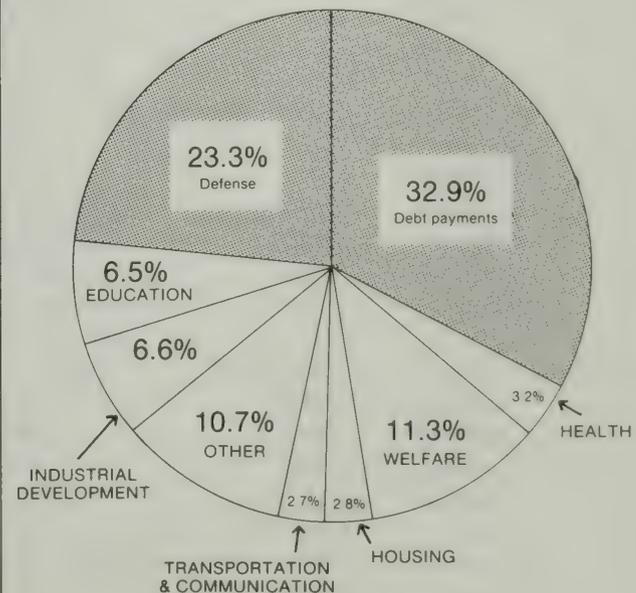
The newest instrument in the Bond Organization's portfolio of Israeli securities is the Individual Variable Rate Instrument (IVRI), which was issued in response to requests from friends of Israel who wanted a larger-denomination Bond with a higher yield which can be held in a personal portfolio.

## WITH THE AID OF ISRAEL BOND PROCEEDS



## WHY THE BOND ORGANIZATION MUST PROVIDE MORE DEVELOPMENT FUNDS THAN EVER BEFORE

### FISCAL YEAR 1983 BUDGET



The IVRI pays a minimum annual interest of 6% plus 50% of the excess over 6% of the average of the prime rates quoted by three major U.S. banks. A minimum purchase of \$10,000 is required.

Available to employee benefit plans, union plans, foundations and public endowment funds are Variable Rate Issue Bonds (VRIs). These Bonds pay a minimum of 7½% per year plus half the excess of the average prime rate over 7½% on the previous October 1 and April 1. An initial purchase of \$25,000 is required.

Fifth Development Investment Issue Current Income Bonds pay 5.5%. They are available to banks, insurance companies, labor unions, employee benefit funds, credit unions, community funds, and building funds of charitable organizations.

Now, as Israel is overcoming its economic problems, friends of Israel can help develop high tech industries and provide jobs for Israelis through the purchase of Israel Bonds. This in turn will improve the nation's exports and help to return Israel on the road to economic progress and peace.

#### WITH THE AID OF ISRAEL BOND PROCEEDS

<b>ISRAEL EXPORTS</b> <small>(in millions of dollars)</small>	<b>1970</b>	<b>1982</b>
GOODS TO THE USA	149.1	1,119.2
METAL PRODUCTS	28.2	514.6
HIGH TECHNOLOGY	103.	1.48 Billion
TRANSPORT EQUIPMENT	9.1	439.9
ELECTRICAL AND ELECTRONIC EQUIPMENT	12.8	465.7
PETROLEUM AND CHEMICAL PRODUCTS	52.9	580.1

# A Concise English-Yiddish-Hebrew Dictionary

Jonathan Geffner

## Transliteration Key

a = a in *arm*.

o = o in *come*, or o in *phone*.

e = e in *end*.

i = i in *it*.

ee = ee in *week*.

ey = a in *ate*.

ay = i in *fine*.

u = oo in *good* or oo in *food*.

ch = ch in *chip*.

kh = ch in *Bach*.

zh = s in *measure*.

English	Yiddish	Yiddish (transliteration)	Hebrew	Hebrew (transliteration)
abandon	אַפּלאָזן	óplozn	נטש	natásh
able	פֿעיק	féik	מסוגל	mesugál
abolish	אַפּשאַפֿן	ópshafn	ביטל	beetél
about	וועגן, אן ערך	vegn, an érekh	על, בערך	al, be-érekh
above	איבער	íber	מעל	me-ál
abroad	אין אויסלאַנד	in óysland	חוץ לארץ	khuts la-árets
absent	פֿעלנדיק, ניטאָ	félndik, nitó	חסר	khasér
absorb	אַײַנזאַפּן	áynzapm	ספג	safág
accept	אַננעמען	ónnemen	קיבל	keebél
accident	(דער) צופֿאַל, (דאָס) אומגליק	(der) tsúfal, (dos) úmglik	תאונה	te-uná
accompany	באַגלייטן	bagléytn	ליווה	leevá
accomplish	דערגרייכן	dergréykh	ביצע	beetséya
accomplishment	(דער) דערגרייך	(der) dergréykh	השלמה	hashlamá
account	(דער) חשבון	(der) khézhbm	חשבון	khezhbón
accuse	באַשולדיקן	bashúldikn	האשים	he-esheém
across	אויף יענער זײַט, אַריבער	(prep) oyf yéner zayt, (adv) aríber	מעבר	me-éver
act	שפּילן אַ רֹלע	shpiln a róle	שיחק במחזה	seekhék bemakhazé
actor	(דער) אַקטיאָר	(der) aktyór	שחקן	sakhkán
actually	בעצם	be-étsem	בעצם	be-étsem
add	צוגעבן	tsúgebm	הוסיף	hoséef
address	(דער) אַדרעס	(der) adrés	כתובת	ketóvet
admire	האַלטן פֿון	haltn fun	העריך	he-ereéts
adult (n.)	(דער) דערוואַקסענער	(der) derváksener	מבוגר	mevugár
advertisement	(דער) אַנאָנס	(der) anóns	מדעה	moda-á
advice	(די) עצה	(dee) éytse	עצה	eytsá

English	Yiddish	Yiddish (transliteration)	Hebrew	Hebrew (transliteration)
affair (matter)	דער ענין	(der) ínyen	ענין	inyán
afford	פֿאַרגינען זיך	fargínen zikh	היה יכול	hayá yakhól
afraid	דערשראָקן	dershrókn	מפחד	mefakhéd
after	נאָך	nokh	אחרי	akharéy
afternoon	(דער) נאָכמיטאָג	(der) nókhmitog	אחרי-הצהריים	akhár-hatso-haráyim
again	נאָך אַ מָאָל	nokh a mol	עוד פעם	ód pá-am
against	קעגן	kegn	נגד	néged
age	(דער) עלטער	(der) élder	גיל	geel
aggressive	אַגרעסיוו	agreseév	תוקפני	tokfanée
agree	מסכים זיין	máskim zayn	היסכים	heeskeém
agriculture	(די) אַגריקולטור	(dee) agrikultúr	חקלאות	khaklaút
aim (n.)	(דער) ציל	(der) tseel	מטרה	matará
aim (v.)	ציילן	tseeln	כיוון	keevén
air	די לופט	(dee) luft	אוויר	aveér
air-conditioner	(דער) לופטקילער	(der) lúftkeeler	מיוזג-אוויר	meezúg-avír
airplane	(דער) אַוויאָן	(der) avyón	אווירון	avirón
airport	(דער) אַעראָפּאָרט	(der) aeropórt	נמל תעופה	nemál teufá
alive	לעבעדיק	lébedik	חי	khay
all	אַלע, אַלץ	ále, alts	כל	kol
allow	דערלויבן	derlóbym	הירשה	heershá
almond	(דער) מאַנדל	(der) mandl	שקד	shakéd
almost	כמעט	kimát	כמעט	keemát
alone	אליין	aleyv	לבד	levád
although	כאַטש	khoch	אף-על-פי	af-al-peé
always	תמיד	tómed	תמיד	tameéd
ambassador	דער אַמבאַסאַדאָר	(der) ambasádor	שגריר	shagrír
amount	(דער) סכום, (די) סומע	(der) skhum, (dee) súde	סכום	skhum
amusement	(די) פֿאַרווילונג	(dee) farváylung	שעשוע	shaashúa
ancestors	אבות	óves	אבות	avót
and	און	un	ו	ve
angel	(דער) מלאך	(der) málekh	מלאך	malákh
angle	(דער) ווינקל	(der) vinkl	זווית	zaveét
angry	בייז, אין כעס	beyz, in káas	כועס	koés
anguish	(די) פּאַן	(dee) payn	ייסורים	yeesuréem
animal	(די) חיה	(dee) kháye	חיה	khayá
ankle	(דאָס) קנעכל	(dos) knekhl	קרסול	karsól
annoy	דערקוטשען	derkúchen	היטריד	heetreéd
another	אַן אַנדער, נאָך אַ	an ánder, nokh a	אחר	akhér
answer (v.)	ענטפֿערן	entfern	ענה	aná
answer (n.)	(דער) ענטפֿער	(der) éntfer	תשובה	teshuvá
ant	(די) מוראַשקע	(dee) muráshke	נמלה	nemalá
anti-Semitic	אַנטיסעמיטיש	antisemítish	אנטישמי	antishémee
anxious	אומרויק	úmruik	מדאג	mudág
anybody	יעדער איינער	yéder éyner	כל אחד	kol ekhád
apartment	(די) דירה	(dee) déere	דירה	deerá
apathetic	אַפּאַטעטיש	apatétish	אדיש	adeésh
appetite	(דער) אַפּעטיט	(der) apetéet	תיאבון	te-avón
apple	(דער) עפל	(der) epl	תפוח	tapúakh
apple sauce	(דער) עפל-צימעס	(der) épl-tsímes	רסק-תפוחים	rések-tapukhéem
appointment	די באַשטימונג	(dee) bashtímung	מינוי	meenú-ee
appreciate	אַפּשאַצן	ópshatsn	העריך	he-ereékh
approve	באַשטעטיקן	bashtétikn	היסכים ל'	heeskeém l'
approximately	אַן ערך	an érekh	בערך	be-érekh
apricot	(דער) אַפּריקאָס	(der) aprikós	משמש	meesh mesh
Arab	(דער) אַראַבער	(der) Aráber	ערבי	araveé

English	Yiddish	Yiddish (transliteration)	Hebrew	Hebrew (transliteration)
architect	אַרכיטעקט (דער)	(der) arkhitékt	אדריכל	adrikhál
area	שטח (דער)	(der) shétekh	שטח	shétakh
arm (n.)	אַרעם (דער)	(der) órem	זרוע	zeróa
army	אַרמיי (די)	(dee) arméy	צבא	tsavá
arrange	אַראַנזשירן	aranzhírn	סידר	seedér
arrive	אַנקומען	ónkumen	הגיע	heegéé-a
arrow	פּייל (די)	(dee) fayl	חץ	khets
art	די קונסט	(dee) kunst	אומנוח	omanút
article	אַרטיקל (דער)	(der) arteékl	מאמר	maamár
artificial	קינסטלעך, געקינסטלט	kínstlekh, gekíntslt	מלאכותי	melakhutéé
artist	קינסטלער (דער)	(der) kíntler	אומן	omán
ask	פּרעגן	fregn	שאל	sha-ál
asparagus	די ספּאַרזשע	(dee) spárzhe	אספּרג	asparág
athlete	אַטלעט (דער)	(der) atlét	אחלט	atlét
atrocious	גרויליק	gróylik	ניתעב	neetáv
attach	צוטשעפען	tsúchepen	חיבר	kheebér
attack (v.)	באַפּאַלן	bafáln	התקיף	heetkeéf
attic	די דעם	(der) bóydem	עלייה	aliyá
attorney	אַדוואָקאַט (דער)	(der) advokát	עורר-דין	orékh-deén
aunt	די מומע	(dee) múme	דודה	dóda
author	דער מחבר	(der) mekháber	מחבר	mekhabér
authority	די אַוידע, די אַוידע (דער) בעל-דעה	(der) oytoritét, (der) baal-déya	סמכות	samkhút
automatic	אויטאָמאַטיש	oytomátish	אוטומטי	otomátee
automobile	די אויטאָ	(der) óyto	מכונית	mekhoneét
autumn	די האַרבסט	(der) harbst	סתיו	stav
available	פּאַראַן	farán	ניתן להשיג	neetán lehaseég
avoid	אויסמיידין	óysmaydn	נימנע	neemná
awake	וואַך	vakh	ער	er
away	אַוועק	avék	הלאה	hála
awful	שרעקלעך	shréklekh	נורא	norá
awkward	אומגעלומפערט	úmgelumpert	מגושם	megushám
baby	די אַס עופּעלע	(dos) éyfele	תינוק	teenók
back	די רוקן	(der) rukn	גב	gav
backward	הינטערשטעליק, אויף צוריק	híntershtelik, oyf tsurík	מפּג, לאחור	mefagér, le-akhór
bad	שלעכט	shlekht	רע	ra
bag	די זאַק	(der) zak	שק, תיק	sak, teek
bake	באַקן	bakn	אפה	afá
baker	די בעקער	(der) béker	אופה	ofé
bakery	די בעקעריי	(dee) bekeráy	מאפייה	maafeeá
balance (n.)	די גלייכוואַג	(dee) gláykhvog	איוון	eezún
balcony	די באַלקאָן	(der) balkón	מרפסת	mirpéset
bald	ליסע, פליכעוואַטע	líse, plikheváte	קרח	keréakh
ball	די באַל, די פּילקע	(der) bal, (dee) pílke	כדור	kadúr
banana	די באַנאַן	(der) banán	בננה	banána
bandage	די באַנדאַזש	(der) bandázh	תחבושת	takhbóshet
bank	די/דער באַנק	(dee, der) bank	בנק	bank
barefoot	באַרוועס	bórvés	יחף	yakhéf
bargain (n.)	די מציאה	(dee) metséé-e	מציאה	metsee-á
barley	גערשטן	(pl) gershtn	שעורה	seorá
barn	די שנייער	(der) sháyér	אסס, רפח	asám, réfet
barrel	די פאַס	(dee) fas	חבית	khavéét
bashful	שעמעוודיק	shémevdik	ביישן	bayshán
basket	די קויש	(der) koysh	סל	sal
basketball	די קוישבאָל	(der) kóyshbol	כדור-סל	kadúr-sál

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bath	(די) וואַנע	(dee) váne	אמבט	ambát
bathrobe	(דער) באַדכאַלאַט	(der) bódkhalat	מעיל רחצה	me-eél rakhtsá
bathroom	(דער) וואַשצִימער	(der) váshtsimer	חדר-אמבט	khadár-ambát
bath tub	(די) וואַנע	(dee) váne	אמבטיה	ambátuya
battery	(די) באַטעריע	(dee) batérye	סוללה	solelá
be	זיין	zayn	היה	hayá
beach	(די) פּלאַזשע	(dee) plázhe	חוף	khof
beans	(די) בעבלעך (די) פּאַסאליעס	(dee) béblekh, (dee) fasólyes	שעויות	she-ueét
bear	(דער) בער	(der) ber	דוב	dov
beard	די באַרד	(dee) bord	זקן	zakán
beautiful	שיין	sheyn	יפה	(m) yafé, (f) yafá
because	ווייל	vayl	כי	kee
become	ווערן	vern	היה ל'	hayá l'
bed	(די) בעט	(dee) bet	מיטה	meetá
bedbug	די וואַנץ	(dee) vants	פשפש	peeshpésh
bedroom	(דער) שלאַפֿצִימער	(der) shlóftsimer	חדר-שינה	khadár-sheyná
bee	(די) בין	(dee) bin	דבורה	devorá
beef	(דאָס) רינד־פֿלייש	(dos) rindfleysh	בשר בקר	basár bakár
beer	(דאָס) ביר	(dos) beer	בירה	bíra
beet	(דער) בוריק	(der) búrik	סלק	sélek
before	פֿאַר	far	לפני ש'	leefnéy sh'
beg	בעטן	betn	התחנן	heetkhanén
beggar	(דער) שְׁנאָרער	(der) shnórer	פושט יד	poshét yad
begin	אַנהייבן	ónheybm	התחיל	heetkheel
beginning	(דער) אָנהייב	(der) ónheyb	התחלה	hatkhalá
behavior	(דער) אוי־פֿיר	(der) úffir	התנהגות	heetnahagút
behind (prep.)	הינטער	hinter	מאחורי	me-akhoréy
belch (v.)	גרעפּצן	greptsn	גיהק	geehék
belief	(דאָס) גלויבן	(dos) gloybm	אמונה	emuná
bell	(דער) גלאַק	(der) glok	פעמון	paamón
belly	(דער) בויך	(der) boykh	בטן	béten
below (prep.)	אונטער	únter	למטה מן	lemáta meen
below (adv.)	אונטן	untn	למטה	lemáta
belt	(דער) פּאַס, (דער) גאַרטל	(der) pas, (der) gartl	חגורה	khagorá
bench	(די) באַנק	(dee) bank	ספסל	safsál
benefit (n.)	(דער) נוצן	(der) nutsn	תועלת	toélet
bet (v.)	וועטן זיך	vetn zikh	התערב	heetarév
betray	מסרן, בוגד זיין	másern, bóyged zayn	בגד	bagád
between	צווישן	tsvishn	בין	beyn
Bible	(דער) תנך	(der) tanákh	תנך	tanákh
bicycle	(דער) ביציקל	(der) bítsikl	אופניים	ofanáyim
bill (of fare)	שטר	shtar	שטר	shtar
bird	(דער) פֿויגל, (דאָס) פֿייגעלע	(der) foygl, (dos) féygele (dim)	ציפור	tseepór
birth	(די) געבורט	(dee) gebúrt	לידה	leydá
birthday	(דער) געבורטסטאָג	(der) gebúrtstog	יום-הולדת	yom-hulédet
bite (v.)	בייסן	baysn	נשך	nashákh
bite (n.)	(דער) ביס	(der) bis	נשיכה	neshikhá
bitter	ביטער	bíter	מר	mar
black	שוואַרץ	shvarts	שחור	shakhór
blackboard	(דער) טאַול	(der) tovl	לוח	lúakh
bladder	(דער) פענכער	(der) pénkher	שלפוחית	shalpukheét
blame (v.)	אַרוי־פֿאַרפֿן די שולד אויף	aróyvarfn dee shuld oyf	האשים	he-esheém
blame (n.)	(די) שולד	(dee) shuld	אשמה	ashmá
blanket	(די) קאַלדרע	(dee) kóldre	שמיכה	smeekhá
bleach (v.)	אויסבלייכן	oýsbleykhn	הלבין	heelbéen

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bleach (n.)	דאָס בלייכעכץ	(dos) bléykkehchts	חומר מלכין	khómer malbéen
bless	בענטשן	benchn	בירך	beyrékh
blind	בלינד	blind	עיוור	eevér
blood	דאָס בלוט	(dos) blut	דם	dam
bloom	בליען	bleé-en	פרח	parákh
blouse	(די) בלוזקע	(dee) blúzke	חולצה, חליקה	khultsá, khaliká
blow	בלאָזן	blozn	נשב	nasháv
blow (nose)	שנייצן די נאָז	shnaytsn dee noz	גרף את האף	garáf et ha-áf
blue	בליי	bloy	כחול	kakhól
blueberry	(די) שוואַרצע יאַגדע	(dee) shvártse yágde	אוכמנית	ukhmanéet
boat	דאָס שיפּל	(dos) shifl	סירה, ספינה	sirá, sfeená
body	(דער) גוף, (דער) קערפּער	(der) guf, (der) kérper	גוף	guf
boil	קאָכן, זידן	kokhn, zidn	הרתח	heerteéakh
boiler	דאָס קעסל	(dos) kesl	דוד הרתחה	dud hartakhá
bomb	(די) באַמבע	(dee) bómb	פצצה	petsatsá
bone	(דער) ביין	(der) beyn	עצם	étsem
book	דאָס בוך	(dos) bukh	ספר	séfer
border	(דער) גרענעץ, (דער) ברעג	(der) grénets, (der) breg	גבול	gevúl
boring	נודנע	núdne	נימאס	neemás
bother (n.)	(די) דאגה	(dee) dáyge	טרחה	tirkhá
bother (v.)	טשעפען	chépen	היטריד	heetréed
bottle	(די) פּלאַש	(dee) flash	בקבוק	bakbúk
bottom (n.)	(דער) דנאָ	(der) dno	תחתית	takhteét
bow (n.)	(דער) בויגן	(der) boygn	קשת	késhet
bow (v.)	פאַרנייגן זיך	farnéygn zikh	ניכנע	neekhná
bowl	(די) שיסל	(dee) shisl	קערה	ke-ará
box	(די) פּושקע	(dee) púshke	ארגז	argáz
boy	דאָס/דער יינגל	(der, dos) yingl	ילד	yéled
bracelet	(דער) בראַסלעט	(der) braslét	צמיד	tsemeéed
brain	(דער) מוח	(der) móyekh	מוח	móakh
brake	(דער) טאַרמאַז	(der) tormáz	בלם	bélem
brass (n.)	דאָס מעש	(dos) mesh	פליז	pleez
bread	דאָס ברויט	(dos) broyt	לחם	lékhem
break (n.)	(די) הפסקה	(dee) hafsóke	הפסקה	hafsaká
break (v.)	צעברעכן	tsebrékh	שבר	shavár
breakfast	דאָס איבערבניסן, (דער) פרישטיק	(dos) íberbaysn, (der) frishtik	ארוחת-בוקר	arukhát-bóker
breast	(די) ברוסט	(dee) Brust	חזה	khazé
breath	(דער) אָטעם	(der) ótem	נשימה	nesheemá
breathe	אַטעמען	ótemen	נשם	nashám
brick	(דער) ציגל	(der) tsigl	לבנה	levená
bride	(די) כלה	(dee) kále	כלה	kalá
bridegroom	(דער) חתן	(der) khosn	חתן	khatán
bridge	(די) בריק	(dee) brik	גשר	gésher
bring	ברענגען	bringen	הביא	heveé
broken	צעבראַכן	tsebrókh	שבור	shavúr
brooch	(די) בראַש	(dee) brosh	סיכת תכשיט	seekát takhsheét
broom	(דער) בעזעם	(der) bezem	מטאטא	mataté
brother	(דער) ברודער	(der) bruder	אח	akh
brotherhood	(די) ברידערשאַפּט	(dee) bréedershaft	אחווה	akhavá
brother-in-law	(דער) שוואַגער	(der) shvóger	גיס	gees
brown	ברויין	broyn	חום	khum
brush (n.)	(דער) פענול, (די) באַרשט	(der) penzl, (dee) barsht	מכחול, מברשת	meekhekhól, meevrésheet
brush (v.)	פּונצן, פאַרטשעפען זיך, בערשטן, פּונצן	bershtn, putsn, farchépen zikh	בירש, צחצה, נגע קלות	berésh, tsikhtsekh, nagá kalót
bucket	(דער) עמער	(der) émer	דלי	dlee
budget	(דער) בודזשעט	(der) bujét	תקציב	taktseév

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buffoon	לץ (דער)	(der) lets	לץ	lets
building	בנין (דער)	(der) binyen	בנין	beenyan
bullet	קויל (די)	(dee) koyl	כדור, קליע	kadúr, kalee-á
bum	שלעפער (דער)	(der) shléper	שתיין	shatyán
bundle	בִּינְטל (דאָס)	(dos) bintl	חבילה	khaveelá
burn (v.)	ברענען	brenen	בער	ba-ár
bury	באַגראָבן	bagróbm	קבר	kavár
business	דאָס געשעפֿט, (דער) עסק	(dos) geshéft, (der) eýsek	עסק	ések
butcher	קאַטש (דער)	(der) kátsev	קצב	katsáv
butcher shop	יאַטקע (די)	(dee) yátke	אטליז	eetleéz
butter	פּוּטער (די)	(dee) púter	חמאה	khemá
butterfly	פּלאַטערל (דאָס)	(dos) fláterl	פרפר	parpár
button	קנעפל (דאָס)	(dos) knepl	כפתור	kaftór
buy	קויפֿן	koyfn	קנה	kaná
by	פֿון, לעבן	fun, lebm	מאת, על-יד	me-ét, al-yád
cabala	די קבלה	(dee) kabóle	קבלה	kabalá
cabbage	דאָס קרויט	(dos) kroyt	כרוב	krub
cabin	די כאַטע, (דאָס) ביידל	(dee) kháte, (dos) baydl	ביתן	beetán
café	דער קאַפֿע	(der) kafé	בית-קפה	beyt-kafé
cage	די שטייג	(dee) shtayg	כלוב	kluv
cake	דער קוכן	(der) kukhn	עוגה	ugá
calendar	דער לוח	(der) lúekh	לוח	lúakh
calf	דאָס קאַלב	(dos) kalb	עגל	égel
call	רופֿן	rufn	קרא	kará
camel	דער קעמל	(der) keml	גמל	gamál
camera	דער אַפּאַראַט	(der) aparát	מצלמה	matslemá
camp	דער לאַגער	(der) láger	מחנה	makhhané
can	דאָס בלעכל	(dos) blekhl	שימורים	sheemureém
canal	דער קאַנאַל	(der) kanál	תעלה	te-alá
candle	דאָס ליכט	(dos) likht	נר	ner
candy	דאָס צוקערל	(dos) tsúkerl	סוכרייה	sukáriya
cane	דער שטעקן	(der) shtekn	מקל הליכה	makél halikhá
cannon	דער האַרמאַט	(der) harmát	תותח	totákh
canopy (wedding)	די חופּה	(dee) khúpe	חופּה	khupá
capital	די הויפטשטאָט	(dee) hoýptshtot	עיר בירה	eer birá
capture	פֿאַרקאַפּן	farkhápm	שבה	shavá
card	דאָס קאַרטל	(dos) kartl	כרטיס	karteés
care (v.)	אויפֿפּאַסן, אַרן	óyfpsasn, arn	טיפּל	teepél
careful	פֿאָרזיכטיק	fórzikhtik	זהיר	zahír
cargo	דער פֿראַכט	(der) frakht	מטען	meetán
carpenter	דער סטאָליער	(der) stólyer	נגר	nagár
carpet	דער טעפּעך	(der) tépekh	שטיח	shateéakh
carrot	די מער	(dee) mer	גזר	gézer
carry	טראָגן	trogn	נשא	nasá
cash	דאָס מזומן	(dos) mezúmen	מזומנים	mezumaneém
castle	דער שלאָס	(der) shlos	מבצר	meevtsár
cat	די קאַץ	(dee) kats	חתול	khatúl
catch	כאַפּן	khapm	תפס	tafás
cattle	בהמות	behéymes	בקר	bakár
cauliflower	דאָס בלומענקרויט	(dos) blúmenkroyt	כרובית	kiruveét
caution	די אָפּגעהיטקייט	(dee) opgehítkeyt	זהירות	zehirút
cave	די הייל	(dee) heyl	מערה	meará
celebrate	פּראָווען	práven	חגג	khagág
celebration	די שימחה	(dee) símkhe	שימחה	seemkhá

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cellar	דער קעלער	(der) kéler	מרתף	martéf
cemetery	דער בית-עולם	(der) besóylem	בית-עלמין	beyt-almeén
century	דער יאָרהונדער	(der) yorhúndert	מאה	meá
certainly	אוודאי	aváde	בוודאי	bevadáy
chain	די קייט	(dee) keyt	שרשרת	sharshéret
chair	די שטול	(dee) shtul	כיסא	keesé
chairman	דער פֿאָרזיצער	(der) fórzitser	יושב-ראש	yoshév-rosh
chalk	די קרייד	(dee) krayd	גיר	geer
chance	די געלעגנהייט	(dee) gelégnhayt	אפשרות	efsharút
change (v.)	ענדערן	éndern	שינה	sheená
chaos	דער כאָאָס	(der) kháos	תהו ובוהו	tóhu vavóhu
charity	די צדקה	(dee) tsedóke	צדקה	tsedaká
charm	דער חן	(der) kheytn	חן	kheytn
charming	חנעוודיק	khéynevdik	נחמד	nekhmád
chat	שמועסן	shmúesn	שוחח	sokhéakh
cheap	ביליק	bílik	זול	zol
check (n.)	דער חשבון	(der) khezhbm	חשבון	khezhbón
cheek	די באַק	(dee) bak	לחי	lékhee
cheese	דער קעז	(der) kez	גבינה	gveená
chemistry	די כעמיע	(dee) khémye	כימיה	keémya
cherry	די קאַרש	(dee) karsh	דובדבן	duvdeván
chess	דער שאַך	(der) shokh	שח	shakh
chest	די ברוסט	(dee) Brust	חזה	khazé
chew	קניען	káyen	לעס	laás
chicken	די הון	(dee) hun	תרנגולת	tarngólet
child	די קינד	(dos) kind	ילד	yéled
chimney	דער קוימען	(der) kóymen	ארוכה	arubá
chin	די גאָמבע	(dee) gómbe	סנטר	santér
chocolate	דער שאַקאָלאַד	(der) shokolád	שוקולד	shokolád
Christian (n.)	דער קריסט	(der) krist	נוצרי	notsrée
Christmas	דער ניטל	(der) nitl	חג המולד הנוצרי	khag hamolád hanotsrée
church	די קירך	(dee) kirkh	כנסייה	knesiá
cigarette	דער פּאַפּיראַס	(der) papirós	סיגרייה	sigáriya
circle	דער קרייז	(der) krayz	עיגול	eegúl
circumciser	דער מוהל	(der) móyel	מוהל	móhel
circumcision (ceremony)	דער ברית	(der) bris	ברית	bréet
citizen	דער בירגער	(der) bírger	אזרח	ezrákh
class	דער קלאַס	(der) klas	כיתה	keetá
clay	די לייט	(dee) leym	חומר	khómer
clean	ריין	reyn	נקי	nakée
clear	קלאַר	klar	ברור	barúr
clever	קלוג	klug	פיקח	peekéyakh
climb	קלעטערן	klétern	טיפס	teepés
clock	דער זייגער	(der) zéyger	שעון	shaón
close (adj.)	נאָענט	nóent	קרוב	karóv
close (v.)	פאַרמאַכן	farmákhn	סגר	sagár
clothing	די קליידער	(dee) kléyder	בגדים	begadeém
cloud	די כמאַרע	(dee) khmáre	ענן	anán
coach (n.)	דער אַינלערנער	(der) áynlerner	מאמן	meamén
coal	קוילן	koyln	פחם	pekhám
coat	דער מאַנטל	(der) mantl	מעיל	me-eél
cockroach	דער טאַראַקאַן	(der) tarakán	תיקן	teekán
coffee	די קאַווע	(dee) káve	קפה	kafé
cold (adj.)	קאַלט	kalt	קר	kar
cold (n.)	די פאַרקילונג	(dee) farkeélung	הצטננות	heetstanenút

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collapse	אינברעכן זיך	áynbrekh'n zikh	התמוטט	heetmotét
collar	(דער) קאלנער	(der) kóln'er	צווארון	tsava'ron
collect	קלייבן	klaybm	אסף	asáf
color	(דער) קאליר	(der) koleér	צבע	tséva
comb	(דאָס) קעמל	(dos) keml	מסרק	masrék
come	קומען	kúmen	בא	ba
comedian	(דער) קאָמיקער	(der) kómiker	קומיקן	komeekán
comedy	(די) קאָמעדיע	(dee) komédye	קומדיה	komédya
comfort	(די) באַקוועמלעכקייט	(dee) bakvéml'ekh'kayt	נוחיות	nokheeút
comfortable	באַקוועם	bakvém	נוח	nóakh
commission	(די) קאָמיסיע	(dee) komísye	ועדה	vaadá
common	געוויינטלעך	gevéyntlekh	רגיל	rageél
common sense	(דער) שכל	(der) seykh'l	שכל	sékhel
community	(דער) ציבור	(der) tsíber	קהילה	keheelá
compare	פֿאַרגלייכן	fargláykh'n	הישווה	heeshvá
comparison	(דער) פֿאַרגלייך	(der) fargláykh	השוואה	hashvaá
competition	(די) קאָנקורענץ	(dee) konkurénts	תחרות	takharút
complain	קלאַגן זיך	klog'n zikh	התאונן	heetonén
complaint	(די) טענה	(dee) táyne	תלונה	tluná
complicated	קאָמפּליצירט	komplitsírt	מסובך	mesubákh
compliment (n.)	קאָמפּלימענט	(der) komplimént	מחמאה	makhmaá
composer	קאָמפּאָזיטאָר	(der) kompozitor	מלחין	malkheén
computer	(דער) רעכענער	(der) rékhener	מחשב	mekhashév
conceited	גדלוחדיק	gádlesdik	גאוותן	gaavtán
concentrate	קאָנצענטרירן	kontsentrírn	התרכז	heetrakéz
concept (n.)	(דער) באַגריף	(der) bagríf	מושג	muság
concert	(דער) קאָנצערט	(der) kontsért	קונצרט	kontsért
condition	(דער) תנאי	(der) tnay	תנאי	tnay
confused	צעמישט	tsemísh't	מבולבל	mevulbál
congratulations	(דער) מזל-טוב	mázl'tov	מזל-טוב	mazál-tóv
connection	(די) פֿאַרבנדונג	(dee) farbíndung	קשר	késher
console (v.)	טרייסטן	treyst'n	ניחם	neekhém
continuation	(דער) המשך	(der) hémshekh	המשך	hémshekh
continue	ממשיך זיין	mámshekh zayn	המשיך	heemshéekh
contribution	(דער) צושטייער	(der) fsushtayer	תרומה	trumá
control (v.)	קאָנטראָלירן	kontrolírn	שלט	shalát
conversation	(דער) שמועס	(der) shmúes	שיחה	seekhá
convert (n.) (to Christianity)	(דער) משומד	(der) meshúmed	משומד	meshumád
convert (n.) (to Judaism)	(דער) גר	(der) ger	גר	ger
cook (n.)	(דער) קוכער	(der) kúkher	טבח	tabákh
cook (v.)	קאָכן	kokhn	בישל	beeshél
cookie	(דאָס) קיכל	(dos) kikh'l	אוגית	ugeét
copper	(דאָס) קופּער	(dos) kúper	נחושת	nekhóshet
copy (n.)	(די) קאָפּיע	(dee) kópye	העתק	heték
corkscrew	(דער) פּראָפּן-ציער	(der) própn-tsee-er	מחלץ	makh'aléts
corn	(די) קוקרוע	(dee) kukerúze	תירס	téeras
correct (adj.)	ריכטיק	rikhtik	נכון	nakhón
correct (v.)	פֿאַרריכטן	farríkh'tn	תיקן	teekén
cost (n.)	(דער) פּרייז	(der) prayz	מחיר	mekhír
cotton	(דער) באַוול	(der) bav'l	כותנה	kutná
couch	(די) קאָנאַפּע	(dee) kanápe	ספה	sapá
cough (v.)	הוסטן	hust'n	השתעל	heeshtaél
count	ציילן	tseyl'n	ספר	safár
country	(די) מדינה	(dee) medéene	מדינה	medeená
couple	(די) פּאַר	(dee) por	זוג	zug

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courage	דער קוראזש	(der) kurázh	גבורה	gevurá
cousin	דער קוויין	(der) kuzeén	בן-דוד	ben-dód
cover (n.)	דער צודעק	(der) tsúdek	מיכסה	meekhsé
cover (v.)	דעקן	dekn	כיסה	keesá
cow	די קו	(dee) ku	פרה	pará
coward	דער פחדן	(der) pakhdn	פחדן	pakhdán
cozy	היימיש	héymish	נוח	nóakh
crack (n.)	דער שפאלט	(der) shpalt	סדק	sédek
cracker	דאָס פלעצל	(dos) pletsl	פכסם	pakhsám
cranberry	די זשורעכלינע	(dee) zhurekhleéne	אוכמנית	ukhmaneét
crawl	קריכן	krikhn	זחל	zakhál
crazy	משוגע	meshúge	משוגע	meshugá
cream	דער קרעם	(der) krem	שמנת	shaménet
create	שאַפֿן	shafn	יצר	yatsár
crib	די וויג	(dee) vig	עריסה	areesá
crime	דער פאַרברעך	(der) farbrékh	פשע	pésha
cripple	דער קאַליקע	(der) kálike	נכה	nakhé
crooked	קרום	krum	עקום	akóm
cross (n.)	דער צלם	(der) tséylem	צלב	tseláv
crowd	די מאַסע	(dee) máse	המון	hamón
crude	פראָסט	prost	גס	gas
cruel	אכזריותדיק	akhzóryesdik	אכזרי	akhzareé
cry	וויינען	véyenen	בכה	bakhá
cucumber	די אוגערקע	(dee) úgerke	מלפפון	melafefón
culture	די קולטור	(dee) kultúr	תרבות	tarbút
cunning	כיטרע	khítre	ערום	arúm
cup	דאָס טעפעלע	(dos) tépele	ספל	séfel
curse (n.)	קללה	klóle	קללה	klalá
curtain	דער פֿירהאַנג	(der) fírháng	וילון	veelón
custom	דער מינהג	(der) mínheg	מינהג	meenhág
cut	שניידן	shnaydn	חתך	khatákh
cute	חנעוודיק	khéynevdiik	מלא-חן	malé-khéyn
dairy (adj.)	מילכיק	mílkhik	חלבי	khalaveé
dam (n.)	די דאַמבע	(dee) dámbé	סכר	sékher
damage	דער שאַדן	(der) shodn	נזק	nézek
damp	פֿייכט	faykht	לח	lakh
dance (n.)	דער טאַנץ	(der) tants	ריקוד	rikúd
danger	די סכנה	(dee) sakóne	סכנה	sakaná
dark	פֿינצטער	fíntster	חשוך	khashúkh
date (fruit)	דער טייטל	(der) teytl	תמר	tamar
date (time)	די דאַטע	(dee) dáte	תאריך	taareékh
daughter	די טאָכטער	(dee) tókhter	בת	bat
daughter-in-law	די שוור	(dee) shnur	אשת הבר	éshet-habén
dawn	דער קאַיאָר	(der) kayór	שחר	shakhár
day	דער טאָג	(der) tog	יום	yom
deaf	טויב	toyb	חירש	kheyresh
dear	טייער	táyer	יקר	yakár
death	דער טויט	(der) toyt	מוות	mávet
debt	דער חוב	(der) khoyv	חוב	khov
deceive	אַפּנאַרן	ópnañn	רימה	reemá
decide	באַשליסן	bashlísñ	החליט	hekheleét
decorate	דעקאָרירן	dekorírn	קישט	keeshét
decoration	די דעקאָראַציע	(dee) dekorátsye	קישוט	keeshút
dedicate	אַפּגעבן	ópgebñ	הקדיש	heekdeesh

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deep	טיף	teef	עמוק	amók
deer	(דער) הירש	(der) hirsh	צבי	tsvéé
defective	דעפֿעקטיוו	defekteév	פגום	pagúm
defend	באַשיצן	bashítsn	הגן	hegén
definite	באַשטימט	bashtímt	מסוים	mesuyám
definition	(די) דעפיניציע	(dee) definítsye	הגדרה	hagdará
deformity	(דער) מום	(der) mum	עיוות צורה	eevút tsurá
degree	(דער) גראַד	(der) grad	דרגה	dargá
delicious	באַטעמט	batámt	ערב ביותר	arév beyotér
delightful	מחיהדיק	mekháyedik	מהנה	mehané
deliver	אַפגעבן	ópgebm	מסר	masár
demand (n.)	(די) דאָדערונג	(dee) föderung	תביעה	teveeá
dentist	(דער) דענטיסט	(der) denteést	רופא שיניים	rofé shináyim
deny	לייקענען	léykenen	הכחיש	heekhekhéesh
depart	אַוועקגיין	avékgeyn	עזב	azáv
department	(די) אָפטיילונג	(dee) ópteylung	מחלקה	makhalaká
depend	פֿאַרלאָזן זיך	farlózn zikh	סמך	samákh
depressed	פֿאַרקלעמט	farklémt	מדוכא	meduké
derma	(די) קישקע	(dee) kishke	מעיים	meaeém
descendants	קינדסקינדער	kinds kínder	צאצאים	tse-e-tsaéém
desert	(די) מידבר	(dee) mídber	מידבר	meedbár
design (n.)	צייכענונג	tséykhenung	תרשים	tarsheém
despair	(דער) ייאוש	(der) yíesh	ייאוש	yeúsh
desperate	פֿאַרצווייפֿלט	fartsvéyflt	נואש	noásh
dessert	(דער) דעסערט	(der) desért	פרפרת	parpéret
destiny	(דער) גורל	(der) goyrl	גורל	gorál
destroy	צעשטערן	tsesh térn	הרס	harás
develop	אַנטוויקלען	antváklen	פיתח	peetéakh
devil	(דער) טייוול	(der) tayvl	שד	shed
diarrhea	(דער) שילשול	(der) sheelshl	שילשול	sheélshul
diary	(דאָס) טאָגבוך	(dos) tógbukh	יומן	yomán
diaspora	(דאָס) גלות	(dos) góles	גלות	galút
dibbuk	(דער) דיבוק	(der) díbek	דיבוק	deebúk
dictionary	(דאָס) ווערטער בוך	(dos) vértterbukh	מילון	milón
die	שטאַרבן	shtarbm	מת	met
different	אַנדערש	ándersh	שונה	shoné
dig	גראַבן	grobm	חפר	khafár
digest	פֿאַרדייען	fardáyen	עיכל	eekél
dining room	(דער) עסצימער	(der) éstsimer	חדר-אוכל	khadar-ókhel
dinner	(דאָס) אָנבייסן	(dos) ónbaysn	ארוחה עיקרית	arukhá eekaréét
direction	(די) ריכטונג	(dee) ríkh tung	כיוון	keevún
dirty	שמוציק	shmútsik	מלוכלך	melukhlákh
disappear	נעלם ווערן	nelm vern	נעלם	ne-elám
disappointed	אַנטוישט	antóysht	מאוכזב	meukhzáv
disaster	(דאָס) אומגליק	(dos) úmglik	אסון	asón
discount	(די) הנחה	(dee) hanókhe	הנחה	hanakhá
disease	(די) קראַנקייט	(dee) kránkayt	מחלה	makhalá
disgrace	(דער) בזיון	(der) bizóyen	קלון	kalón
disgusting	חלשותדיק	khalóshesdik	מגעיל	mageél
dish	(די) שיסל	(dee) shisl	קעריה	kaaréét
distance	(דער) מהלך	mehálekh	מרחק	merkhák
distinct	בולט	bóylet	מובהק	muvhák
distribute	פֿאַרשפּרייטן	farshpréytn	הפיץ	hefeéts
divide	צעטיילן	tsetéyln	חילק	kheelék
divorce (n.)	(דער) גט	(der) get	גט	get

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dizzy	שווינדליך	shvínldik	סחרחר	skharkhár
do	טאָן	ton	עשה	asá
doctor	(דער) דאָקטער	(der) dókter	רופֿא	rofé
document	(דער) דאָקומענט	(der) dokumént	מסמך	meesmákh
dog	(דער) הונט	(der) hunt	כלב	kélev
doll	(די) ליאַלקע	(dee) lyalke	בובה	búba
donkey	(דער) אייזל	(der) eyzl	חמור	khamór
door	(די) טיר	(dee) tir	דלת	délet
dot	(דאָס) פינטל	(dos) pintl	נקודה	nekudá
doubt	(דער) ספֿק	(der) sófek	ספק	safék
dough	(דאָס) טייג	(dos) teyg	בצק	batsék
down	אַראָפֿ	aróp	למטה	lemáta
drag	שלעפֿן	shlepm	סחב	sakháv
draw (v.)	צייכענען	tséykhenen	שירטט	sirtét
draw (n.)	(דער) רעמי	(der) reméé	תיקו	téyku
dream	(דער) חלום	(der) khólem	חלום	khalóm
dress	(דאָס) קלייד	(dos) kleyd	שימלה	seemlá
drive	טרייבן	traybm	נהג	nahág
driver	(דער) טרייבער	(der) tráyber	נהג	nehág
drop (v.)	אָפֿפֿאַלן	ópfaln	הפיל לארץ	heepéel laáretz
drop (n.)	(דער) טראָפֿן	(der) tropm	טיפֿה	teepá
drown	דערטרינקען	dertrínken	הטביע	heetbéea
drug	(דער) נאַרקאָטיק	(der) narkótik	סם	sam
drum	(די) פּויק	(dee) poyk	תוף	tof
drunk	שיכּור	shíker	שיכּור	sheekór
dry	טרוקן	trukn	יבש	yavésh
duck	(די) קאַטשקע	(dee) káchke	ברווז	barváz
dumplings	קניידלעך	knéydlekh	כּופּות	kuftót
during	בעת	beys	במשך	beméshekh
dusk	(דער) פֿאַרנאַכט	(der) farnákht	בין-השמשות	beyn-hashemashót
dust	(דער) שטויב	(der) shtoyb	אבק	avák
duty	(דער) חובֿ	(der) khoyv	חובה	khová
dwarf	(דער) קאַרליק	(der) kárlík	גמד	gamád
eager	האַבן חשק	hobm khéyshek	להוט	lahút
eagle	(דער) אָדלער	(der) ódler	נשר	nésher
ear	(דער) אויער	(der) óyer	אוזן	ózen
early	פֿרייק	freé-ik	מוקדם	mukdám
earring	(דאָס) אוירינגל	(dos) óyringl	נוס אוזן	nézem ózen
earth	(די) ערד	(dee) erd	אדמה	adamá
east	מיזרח	mízrekh	מיזרח	meezrákh
eat	עסן	esn	אכל	akhál
echo	(דער) אָפּקלאַנג	(der) ópklang	הד	hed
economy	(די) עקאָנאָמיע	(dee) ekonómie	חסכנות	khaskhanút
ecstasy	(דאָס) התלהבות	(dos) hisláyves	התלהבות	heetlahavút
editor	(דער) רעדאַקטאָר	(der) redáktor	עורך	orékh
education	(די) דערצייגונג	(dee) dertseéung	חינוך	kheenúkh
eel	(דער) ווענגער	(der) vénger	צלופֿה	tselofá
effect	(די) פעולה	(dee) peúle	פעולה	peulá
efficient	בריהש	béryesh	יעיל	yaeél
effort	(די) מי	(dee) mee	מאמץ	maamáts
egg	(דאָס) איי	(dos) ey	ביצה	beytsá
eggplant	(דער) פּאַטלעזשאַן	(der) patlezhán	חציל	khatséel
elbow	(דער) עלנבויגן	(der) elnboiygn	מרפק	marpék
election	וואַלן	valn	בחירות	pkheerót

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electricity	(די) עלעקטריע	(dee) eléktrye	חשמל	khashmál
elephant	(דער) העלפֿאַנד	(der) helfánd	פיל	peel
elevator	(דער) ליפֿט	(der) lift	מעליח	maaléet
embarrass	פֿאַרשעמען	farshémen	הביך	hevéekh
emergency	(דער) גוואַלד	(der) gvald	חרום	kheytrúm
empty	ליידיק	léydik	ריק	reyk
end	(דער) סוף	(der) sof	סוף	sof
enemy	(דער) שונא	(der) sóyne	אויב	óyev
energy	(די) ענערגיע	(dee) enérgye	מרץ	mérets
engineer	(דער) אינזשעניר	(der) inzhenír	מהנדס	mehandés
English	ענגליש	énglish	אנגלית	angleét
enjoy	הנאה האָבן	hanóe hobm	נהנה	nehená
enlightenment	(די) השפּלה	(dee) haskóle	השפּלה	haskalá
enough	גענוג	genúg	מספיק	maspeék
entrance	(דער) אַרײַנגאַנג	(der) aráyngang	כניסה	keneesá
envelope	(דער) קאַנווערט	(der) konvért	מעטפה	maatafá
era	(די) תקופה	(dee) tkúfe	תקופה	tkufá
escape	ניצול ווערן	nitsl vern	ברח	barákh
especially	דער עיקר	der éeker	במיוחד	bimeyukhád
eulogy	(דער) הספד	(der) hésped	הספד	hésped
evening	(דער) אָוונט	(der) ovnt	ערב	érev
event	(דאָס) געשעעניש	(dos) geshé-enish	מאורע	meorá
Evil Eye	(דער) עיין־הרע	eyn-óre	עין־הרע	eyn-hará
exactly	פּונקט	punkt	בדיוק	bideeúk
exaggeration	(די) גוזמא	(dee) gúzme	גוזמא	guzmá
examine	באַקוקן	bakúkn	בדק	badák
example	(דער) משל	(der) moshl	דוגמא	dugmá
excellent	אויסגעצייכנט	oysgetséykhnt	מצוין	metsuyán
exception	(דער) אויסנעם	(der) óysnem	יוצא מן הכלל	yofse min haklál
exchange	אויסבלייטן	óysbaytn	החליף	hekheleéf
exciting	שפּאַנענדיק	shpánendik	מרגש	meragésh
excommunication	(דער) חרם	(der) khéyrem	חרם	khéyrem
excuse (n.)	(דער) תירוץ	(der) térets	תירוץ	teyrúts
exit	(דער) אַרויסגאַנג	(der) oróysgang	יציאה	yetseeá
exodus	(די) יציאה	(dee) yetsee-e	יציאה	yetseeá
expense	(די) הוצאה	(dee) hetsóa	הוצאה	hotsa-á
expensive	טייער	táyer	יקר	yakár
expert	(דער) מבין	(der) meyvñ	מומחה	mumkhé
expire	אויסגיין	oýsgeyn	פקע	paká
explain	דערקלערן	derklérn	הסביר	heezbéer
export (v.)	אַרויספֿירן	aróysfirn	ייצא	yeetsé
exposition	(די) אויסשטעלונג	(dee) óysshtelung	תצוגה	tetsugá
express (v.)	אויסדריקן	óysdrikn	הביע	heebeéa
extreme	עקסטרעם	ekstrém	קיצוני	keetsonéé
eye	(דאָס) אויג	(dos) oyg	עין	áyin
eyeglasses	ברילן	briln	מישקפיים	meeshkafáyim
face	(דאָס) פנים	(dos) pónim	פנים	paneém
fact	(דער) פֿאַקט	(der) fakt	עובדה	uvdá
factory	(די) פֿאַבריק	(dee) fabrík	בית־חרושת	beyt-kharóshet
fail	דורכפֿאַלן	dúrkhfaln	נכשל	neekhshál
faint	חלשן	kháleshn	התעלף	heetaléf
fairy tale	(די) באַבע־מעשה	(dee) bóbe-máyse	מעשייה	maaseá
faith	(דער) בטחון	(der) bitókhn	אמונה	emuná
family	(די) משפּחה	(dee) mishpókhe	משפּחה	meeshpakhá

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famous	באַרימט	barímt	מפורסם	mefursám
fancy	געצאַצקעט	getsátsket	קישוטי	keeshuteé
far	ווייט	vayt	רחוק	rakhók
farm	פֿערמע (די)	(dee) fërme	משק	méshek
fast (adj.)	גיך	geekh	מהר	mahér
fast (n.)	דער) תענית	(der) tónes	צום	tsom
fat	פֿעט	fet	שמן	shamén
father	דער) טאַטע	(der) táte	אב	av
favor	די) טובה	(dee) tóyve	טובה	tová
fear	די) מורא	(dee) móyve	פחד	pákhad
feast	די) סעודה	(dee) súde	סעודה	seudá
feather	די) פֿעדער	(dee) fēder	נוצה	notsá
feel	פֿילן	feeln	הרגיש	hirgeésh
feeling	דאָס) געפֿיל	(dos) gefeél	הרגשה	hargashá
fence	דער) פלויט	(der) ployt	גדר	gadér
ferry	דער) פראָם	(der) prom	מעבורת	mabóret
few	ווייניק	véynik	אחדים	akhadeém
fig	די) פֿייג	(dee) fayg	תאנה	te-ená
fight (n.)	דער) קאַמף	(der) kamf	נלחם ב	neelkhám b'
find	געפֿינען	gefínen	מצא	matsá
finger	דער) פֿינגער	(der) fínger	אצבע	étsba
fingernail	דער) נאָגל	(der) nogl	ציפורן	tseepóren
finish	ענדיקן	éndikn	גמר	gamár
fire	דער) פֿייער	(der) fáyer	אש	esh
first	ערשט	ersht	ראשון	reeshón
fish	דער) פֿיש	(der) fish	דג	dag
fist	די) פּוּיסט	(dee) foyst	אגרוף	egróf
flat	פֿלאַך	flakh	שטוח	shatúakh
flatter	חנפֿענען	khánfenen	החניף	hekheneéf
flavor	דער) אַראָמאַט	(der) aromát	טעם	táam
flea	דער) פֿלוי	(der) floy	פרעוש	parósh
flee	אַנטלויפֿן	antlóyfn	ברח	barákh
flirt	קאָקעטירן	koketír	חזור	kheezér
flood	די) פֿאַרפֿלייצונג	(dee) farfléytsung	מבול	mabúl
floor	דער) דיל	(der) dil	רצפה	reetspá
flour	די) מעל	(dee) mel	קמח	kémakh
flower	די) בלום	(dee) blum	פרח	pérakh
flute	די) פֿלייט	(dee) fleyt	חליל	khaleél
fly (n.)	די) פֿליג	(dee) flig	זבוב	zevúv
fly (v.)	פֿליען	fleé-en	עף, טס	af, tas
fog	דער) נעפל	(der) nepl	ערפל	arafél
follow	נאַכגיין	nókhgeyn	עקב	akáv
food	דאָס) עסן	(dos) esn	אוכל	ókhel
fool	דער) נאַר	(der) nar	טיפש	teepésh
foot	דער) פּוּס	(der) fus	רגל	régel
football	דער) פּוּטבאָל	(der) fútbol	כדורגל	káduregel
for	פֿאַר	far	בשביל	beeshveél
forbidden	פֿאַרבאָטן	farbótn	אסור	asúr
foreign	פֿרעמד	fremd	זר	zar
forget	פֿאַרגעסן	fargésn	שכח	shakhákh
fork	דער) גאַפּל	(der) gopl	מזלג	mazlég
fox	דער) פּוּקס	(der) fuks	שועל	shuál
fragile	ברעכעוודיק	brékhevdiik	שביר	shavír
free	פֿריי	fray	חופשי	khofsheé
freedom	די) פֿרייהייט	fráyhayt	חרות	kherút

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freeze	אינפֿרירן	áynfrirn	קפא	kafá
fresh	פֿריש	frish	טרי	tareé
friend	(דער) פֿרײַנד	(der) fraynt	חבר	khavér
frog	(די) זשאָבע	(dee) zhábe	צפֿרדע	tsefardéya
from	פֿון	fun	מין	min
front	(דער) פֿאָרנט	(der) fornt	חזית	khazeét
frozen	פֿאַרפֿרױרן	farfróyrn	מוקפּא	mukpá
fruit	(די) פֿרוכט	(dee) frukht	פרי	pree
frustrated	פֿרוסטרירט	frustrírt	מתוסכל	metuskál
fit	פֿרעגלען	préglen	טיגן	teegén
fun	(די) הנאה	(dee) hanóe	הנאה	hanaá
funeral	(די) לווייה	(dee) leváye	לווייה	levayá
funny	קאָמיש	kómish	מצחיק	matskhéek
fur	(דער) פֿוטער	(der) fúter	פרווה	parvá
futile	אומזיסט	umzíst	עקר	akár
future	(די) צוקונפֿט	(dee) tsúkunft	עתיד	ateéd
gain	געווינען	gevínen	הרוויח	hirvéeakh
gallows	(די) תליה	(dee) tleé-e	תליה	tleeá
galoshes	(די) קאַלאָשן	(dee) kalóshn	ערדלים	ardaleém
gamble	אינשטעלן	áynshsteln	הימר	heemér
game	(די) שפיל	(dee) shpeel	משחק	meeskhák
gang	(די) חברה	(dee) khévre	חברה	khévre
gang (rag-tag)	(די) כאַליאַסטערע	(dee) khalyástre	כנופיה	knufiyá
garden	(דער) גאַרטן	(der) gortn	גן	gan
garlic	(דער) קנאָבל	(der) knobl	שום	shum
gasoline	(דער) בענזין	(der) benzeén	דלק	délek
gasp	סאַפען	sápen	התאמץ לנשום	heetaméts leenshóm
gate	(דער) טויער	(der) tóyer	שער	sháar
gather	קלײַבן	klaybm	אסף	asáf
gauge (n.)	(די) מאָס	(dee) mos	מד	mad
general (adj.)	אַלגעמײַן	álgemeyn	כללי	klaleé
generous	ברייטהאַרציק	bréythartsik	נדיב	nadeév
genius	(דער) גאַון	(der) góon	גאון	gaón
gentile	(דער) גוי	(der) goy	גוי	goy
gentle	צאַרט	tsart	אציל	atseél
gesundheit!	צו געזונט!	tsu gezúnt!	לבריאות	labreeút
ghetto	(די) געטאָ	(dee) géto	גטו	géto
ghost	(דער) שד	(der) shed	שד	shed
gift	(די) מתנה	(dee) matóne	מתנה	mataná
girl	(דאָס) מיידל	(dos) meydł	ילדה	yaldá
give	געבן	gebm	נתן	natán
glad	צופֿרידן	tsufrídn	שמח	saméakh
glass (n.)	(דאָס) גלאָז	(dos) gloz	כוס	kos
glory	(די) גדולה	(dee) gdúle	גדולה	gedulá
glove	(די) הענטשקע	(dee) hénchke	כפפה	kefáfá
glue	(דער) קליי	(der) kley	דבק	dévek
glutton	(דער) פֿרעסער	(der) fréser	זוללן	zolelán
go	גיין	geyn	הלך	halákh
goal	(דער) ציל	(der) tseel	מטרה	matará
goat	(די) ציג	(dee) tsig	עז	ez
God	גאָט	got	אלקים	elokeém
godfather	(דער) קוואַטער	(der) kváter	סנדק	sandák
gold	גאָלד	gold	זהב	zaháv
good	גוט	gut	טוב	tov

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goodbye	זיי געזונט	zay gezúnt	להתראות	leheetraót
goose	(די) גאַנז	(dee) gandz	אווז	aváz
gossip	(דאָס) רכילות	(dos) rekhíles	רכילות	rekheelút
government	(די) רעגירונג	(dee) regírunɡ	ממשלה	memshalá
grab	כאַפּן	khapm	חפס	tafás
graceful	גראַציעז	gratsyéz	חינני	kheenaneeé
gradually	ביסלעכעווייז	bislekhvayz	בהדרגה	behadragá
graduate	גראַדוירן	graduírń	סיים	see-ém
grammar	(די) גראַמאַטיק	(dee) gramátik	דיקדוק	deekdúk
granddaughter	(דאָס) אייניקל	(dos) éynikl	נכדה	nekhdá
grandson	(דאָס) אייניקל	(dos) éynikl	נכד	nékhed
grape	(די) וויינטרויב	(dee) váyntroyb	ענב	enáv
grapefruit	(דער) גרייפֿפֿרוכט	(der) gréypfrukht	אשכולית	eshkoleét
grass	(דאָס) גראַז	(dos) groz	עשב	ésev
grave (n.)	(דער) קבר	(der) kéyver	קבר	kéver
gravy	(די) יויך	(dee) yoykh	רוטב	rótev
gray	גרוי	groy	אפור	afór
green	גריין	green	ירוק	yarók
greet	באַגריסן	bagreésn	בירך	berékh
groan	קרעכצן	krekhtsn	נאנח	ne-enákh
ground	(די) ערד	(dee) erd	אדמה	adamá
grow	וואַקסן	vaksn	גדל	gadál
guard (n.)	(דער) שומר	(der) shóymer	שומר	shomér
guess (v.)	טרעפֿן	trefn	ניחש	neekhesh
guide	(דער) מדריך	(der) mádrikh	מדריך	madreékh
guilty	שולדיק	shúldik	אשם	ashém
gun	(דער) פּיסטויל	(der) pistóil	אקדה	ekdákht
Gypsy	(דער) ציגיינער	tsigáyner	צועני	tsoaneé
habit	(די) געווינהייט	(dee) gevóynhayt	הרגל	hergél
haggard	אויסגעדאַרט	óysgedart	כחוש	kakhúsh
haggle	דינגען זיך	díngen zikh	התמקח	heetmakéakh
hail (n.)	(דער) האַגל	(der) hogl	ברד	barád
hair	(די) האָר	(dee) hor	שערות	saarót
hair-splitting (n.)	(דער) פּילפּול	(der) pilpl	פּילפּול	peelpúl
half	האַלב	halb	חצי	khétsee
hamantash	(דער) המן-טאַש	(der) hómen-tash	און-המן	ózen-hamán
hammer	(דער) האַמער	(der) hámer	פטיש	pateesh
hand	(די) האַנט	(dee) hant	יד	yad
handkerchief	(דאָס) נאַזטיכל	(dos) nóztikhł	ממחטה	mimkhatá
hang	הענגען	héngen	חלה	talá
harbor	(דער) האַוון	(der) havn	נמל	namál
hard (not soft)	האַרט	hart	קשה	kashé
hard (difficult)	שווער	shver	קשה	kashé
harm (v.)	פֿאַרשאַטן	farshátn	הזיק	heezeék
harvest	(דער) שניט	(der) shnit	קציר	katséer
Hasid	(דער) חסיד	(der) khósed	חסיד	khaseéd
hat	(דער) הוט	(der) hut	כובע	kóva
hate (v.)	פֿיינט האָבן	faynt hobm	שנא	sané
hate (n.)	(די) שינאה	(dee) seéne	שינאה	seená
have	האַבן	hobm	היה ל'	hayá l'
hazy	פֿאַרנעפּלט	farnéplť	אביך	aveékh
he	ער	er	הוא	hu
head	(דער) קאָפּ	(der) kop	ראש	rosh
headache	(דער) קאָפווייטיק	(der) kópveytik	כאב-ראש	ke-év-rósh

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health	דאָס געזונט	(dos) gezúnt	בריאות	breeút
healthy	געזונט	gezúnt	בריא	bareé
hear	הערן	hern	שמע	shamá
heart	דאָס האַרץ	(dos) harts	לב	lev
heartache	דער האַרצווייטיק	(der) hártsveytik	פאב לב	ke-év lév
heat (n.)	די היץ	(dee) hits	חום	khom
heaven	דער הימל	(der) himl	שמים	shamáyim
heavy	שווער	shver	פכד	kavéd
heel	די פיאטע	(dee) pyáte	עקב	akév
height	די הייך	(dee) heykh	גובה	góva
heir	דער יורש	(der) yóyresh	יורש	yorésh
hell	גיהנום	gehénem	גיהנום	geyhinóm
hello	שלום עליכם	shólem-aléykhem	שלום	shalóm
help (v.)	העלפן	helfn	עזר	azár
here	דאָ	do	פאן	kan
heretic	דער אפיקורס	(der) opikóyres	אפיקורס	apikóres
herring	דער הערינג	(der) héring	מליח	maleéakh
hesitate	קווענקלען זיך	kvénklen zikh	היסס	heesés
hide	באהאַלטן	baháltn	החביא	hekhbeé
high	הויך	hoykh	גבוה	gavóha
highway	דער שאַסיי	(der) shoséy	פכיש ראשי	kveesh rosheé
hill	דאָס בערגל	(dos) bergl	גבעה	geevá
hint (n.)	דער רמז	(der) rémez	רמז	rémez
history	די געשיכטע	(dee) geshíkhete	היסטוריה	heestóriya
hit (v.)	שלאָגן	shlogn	הפה	heeká
hobby	דער צייטפאַרברענג	(der) tsáytfarbreng	תחביב	takhbeév
hodgepodge	דער מיש-מאַש	(der) mish-mash	בילבולח	beelbólet
hole	די לאַך	(dee) lokh	חור	khor
holiday	דער יום-טוב	(der) yóntef	חג	khag
holocaust	דער חורבן	(der) khurbm	שואה	shoá
holy	הייליק	héylik	קדוש	kadósh
home	די היים	(dee) heym	בית	báyit
homemaker	די בעל-הביחטע	(dee) balebóste	עקרת-בית	akéret-báyit
honest	ערלעך	érelkh	ישר	yashár
honey	דער האַניק	(der) hónik	דבש	devásh
honor	דער פכוד	(der) kóved	כבוד	kavód
hope (v.)	האַפן	hofn	קיווה	keevá
hope (n.)	די האַפֿענונג	(dee) hófenung	תקווה	teekvá
hopeless	פאַרפאַלן	farfáln	חסר תקווה	khasár teekvá
horse	דאָס פֿערד	(dos) ferd	סוס	sus
horseradish	דער כריין	(der) khreyn	חזרת	khazéret
hospital	דער שפיטאַל	(der) shpitól	בית-חולים	beyt-kholeém
hotel	דער האַטעל	(der) hotél	מלון	malón
hour	די שעה	(dee) sho	שעה	shaá
house	דאָס הויז	(dos) hoyz	בית	báyit
how	ווי	vee	איך	eykh
however	אַבער	óber	בכל אופן	bekhól ófen
hug (v.)	אַרומנעמען	arúmnémen	חיבק	kheebék
huge	ריויק	rízik	ענקי	anakeé
hum	ברומען	brúmen	זמום	zeemzém
humane	מענטשלעך	ménchlekh	אנושי	enosheé
humble	הכנעהדיק	hakhnóedik	עניו	anáv
humid	פֿייכט	faykht	לח	lakh
humiliation	די בושא	(dee) búshe	בושה	bushá
humor	דער הומאַר	(der) humór	הומור	humór

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hungry	הונגעריק	húngerik	רעב	raév
hunt (v.)	יאָגן זיך נאָך	yogn zikh nokh	צד	tsad
hunt (n.)	(דאָס) געיעג	(dos) geyég	ציד	tsayd
hurry (v.)	אײלן	ayln	מיהר	meehér
hurt	וויי טאָן	vey ton	פגע	pagá
husband	(דער) מאָן	(der) man	בעל	báal
hypocrite	(דער) צבועק	(der) tsvuák	צבוע	tsavúá
ice	(דאָס) אייז	(dos) ayz	קרח	kérakh
ice cream	(דער) אייז קרעם	(der) áyz krem	גלידה	gléeda
idea	(דער) איינפאל	(der) áynfal	רעיון	rayón
identity	(די) אידענטיטעט	(dee) identitét	זהות	zehút
if	אויב	oyb	אם	eem
ignoramus	(דער) עס-האַרץ	(der) am-órets	עס-הארץ	am-haárets
ignore	איגנאָרירן	ignorírn	התעלם מן	heetalém meen
ill	קראַנק	krank	חולה	khole
illegal	אומלעגאַל	úmlegal	לא חוקי	lo khukeé
illness	(די) קרענק	(dee) krenk	מחלה	makhala
illusion	(די) אילוזיע	(dee) ilúzye	אשליה	ashlayá
imagination	(דער) כוח-הדמיון	(der) kóyekh-hadímyen	כוח-הדמיון	kóakh-hadimýon
imitate	נאָכמאַכן	ńokhmakhn	חיקה	kheeká
immigrant	(דער) אימיגראַנט	(der) imigránt	מהגר	mehagér
import (v.)	אַרײַנפירן	aráynfirn	ייבא	yibé
important	וויכטיק	víkh tik	חשוב	khashúv
impossible	אוממיגלעך	ummíglekh	אי-אפשר	ee-efshár
impression	(דער) רושם	(der) róyshem	רושם	róshem
improve	פֿאַרבעסערן	farbésern	שיפר	sheepér
in	אַרײַן	aráyn	ב	be'
income	(די) הכנסה	(dee) hakhnóse	הכנסה	hakhnasá
increase	פֿאַרגרעסערן	fargrésern	הגדיל	heegdeél
indeed	טאַקע	táke	באמת	be-emét
independent	אומאַפהענגיק	úmophengik	עצמאי	atsmaeé
indulge	פֿאַרגינען	fargínen	התמכר	heetmakér
industry	(די) אינדוסטריע	(dee) indústrye	מעשייה	taaseeá
infection	(די) אַנשטעקונג	(dee) ónshtekung	אילוח	eelúakh
inflation	(די) אינפלאַציע	(dee) inflatsye	אינפלציה	inflátsya
influence (n.)	(די) השפעה	(dee) hashpóe	השפעה	hashpaá
information	(די) אינפֿאָרמאַציע	(dee) informátsye	מידע	meydá
inherit	ירשענען	yárshenen	ירש	yarásh
injury	(דער) שאַדן	(der) shodn	פצע	pétsa
ink	(די) טינט	(dee) tint	דיו	dyo
innocent	אומשולדיק	úmshuldik	חף מפשע	khaf meepéscha
Inquisition	(די) אינקוויזיציע	(dee) inkvizítsye	חקירה	khakirá
insect	(דער) אינסעקט	(der) insékt	חרק	kharák
inside	אינעווייניק	inevéynik	בפנים	beefnéem
insight	(דער) אינבליק	(der) áynblik	תובנה	tovaná
inspire	באַגיטערן	bagáystern	השרה	heeshrá
instrument	(דער) אינסטרומענט	(der) instrumént	כלי	klee
insult (v.)	באַליידיקן	baléydikn	העליב	he-eleév
insult (n.)	(די) באַליידיקונג	(dee) baléydikung	עלבון	elbón
insurance	(די) פֿאַרזיכערונג	(dee) farzíkherung	ביטוח	beetúakh
intelligent	אינטעליגענט	inteligént	אינטליגנטי	inteligéntee
intentionally	בכוון	bekív n	בכוונה	bekhavaná
interesting	אינטערעסאַנט	interesánt	מעניין	meanyén
intermission	(די) הפסקה	(dee) hafsóke	הפסקה	hafsaká

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international	אינטערנאַציאָנאַל	internatsyonál	בין-לאומי	beyn-leumée
interpret	פֿאַרטייטשן	fartáychn	פירש	perésh
introduce	פֿאַרשטעלן	fórshkeln	הציג	heetséég
invasion	(די) אינוואַזיע	(dee) invázye	פלישה	pleeshá
invention	(דאָס) אויסגעפֿינס	(dos) óysgefins	המצאה	hamtsaá
investigate	פֿאַרשן	forshn	חקר	khakár
invite	פֿאַרבעטן	farbétn	הזמין	heezméén
iron (n.)	(דאָס) איזן	(dos) ayzn	ברזל	barzél
iron (v.)	פרעסן	présn	גיהץ	geehéts
irritate	רייצן	reytsn	הרגיו	hirgééz
island	(דער) אינדזל	(der) indzl	אי	ee
Israel	ישראל	yisróel	ישראל	yisraél
it	עס	es	זה	ze
itch	לאָפטשען	lópchen	חש גירוי	khash geyrúee
jacket	(די) יאַק	(dee) yak	מיקטורן	meektóren
jack-of-all-trades	(דער) כל-בוניק	(der) kol-bóynik	מומחה לכול	mumkhé lakól
jam	(דאָס) אינגעמאַכטס	(dos) áyngemakhts	ריבה	reebá
jar	(דער) סלוי	(der) sloy	צנצנא	tseentsénet
jealous	אייפֿערזיכטיק	éyferzikhtik	קנאי	kanaée
jester	(דער) מאַרשעליק	(der) márshelik	ליצן	leytsán
Jew	(דער) ייד	(der) Yid	יהודי	Yehudée
jewel	(דער) איידלשטיין	(der) éydlshtyn	אבן טובה	éven tová
Jewish	ידיש	Yídish	יהודי	yehudee
job	(די) שטעלע	(dee) shtéle	מישרה	meesrá
join	פֿאַרביןדן (זיך מיט)	farbíndn (zikh mit)	הצטרף	heetstaréf
joke	(דער) וויץ	(der) vits	בדיחה	bedeekhá
journalist	(דער) זשורנאַליסט	(der) zhurnaléest	עיתונאי	eetonaée
journey	(די) נסיעה	(dee) neseé-e	נסיעה	neseea
judge	(דער) ריכטער	(der) ríkhter	שופט	shofét
juice	(דער) זאַפט	(der) zaft	מיץ	meets
jump	שפּרינגען	sphringen	קפץ	kafáts
justice	(דער) יושר	(der) yóysher	צדק	tsédek
keep	האַלטן	haltn	החזיק	hekhezeék
key	(דער) שליסל	(der) shlisl	מפתח	maftéakh
kick	בריקען	bríken	בעט	baát
kidney	(די) ניר	(dee) nir	כליה	keelyá
kill	הרגענען	hárgenen	הרג	harág
kind	ליב	leeb	טוב-לב	tóv-lév
king	(דער) קיניג	(der) kínig	מלך	mélekh
kiss (n.)	(דער) קוש	(der) kush	נשיקה	nesheeká
kitchen	(די) קיך	(dee) kikh	מטבח	meetbákh
kite	(די) פֿלישלאַנג	(dee) fleëshlang	בז	baz
knee	(דער) קני	(der) knee	ברך	bérekh
knife	(דער) מעסער	(der) méser	סכין	sakeén
knock	קלאָפּן	klápm	דפק	dafák
know (facts)	וויסן	visn	ידע	yadá
know (persons)	קענען	kénen	היכר	heekár
knuckle	(דאָס) קנעכל	(dos) knekhl	פרק אצבע	pérek étsba
kosher	כּוּשֵׁר	kósher	כּוּשֵׁר	kashér
ladder	(דער) לייטער	(der) léyter	סולם	sulám
lake	(די) אָזערע	(dee) ózere	אגם	agám
lamb	(דאָס) לעמל	(dos) leml	טלה	talé

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lamp	דער) לאַמפּ	(der) lom̄p	מנורה	menorá
land	דאָס) לאַנד	(dos) land	אדמה	adamá
language	די) שפּראַך	(dee) shprakh	שפה	safá
large	גרויס	groys	גדול	gadól
last (adj.)	לעצט	letst	אחרון	akharón
last (v.)	געדויערן	gedóyern	נמשך	neemshákh
late	שפעט	shpet	מאוחר	meukhár
laugh (v.)	לאַכן	lakhn	צחק	tsakhák
laundry	דאָס) וועש	(dos) vesh	כביסה	keveesá
law	דאָס) געזעץ	(dos) gezéts	חוק	khók
lawyer	דער) אַדוואָקאַט	(der) advokát	עורך-דין	orék̄h-deén
lazy	פּויל	foyl	עצל	atsél
lead (adj.)	דאָס) בליי	(dos) blay	עופרת	oféret
lead (v.)	פּירן	firn	הוביל	hoveél
leaf	דער) בלאַט	(der) blat	עלה	alé
leak (v.)	רינען	rínen	דלף	daláf
learn	לערנען	lénnen	למד	lamád
leather	די) לעדער	(dee) léder	עור	or
leave	פאַרלאָזן	farlózn	עזב	azáv
lecture	די) לעקציע	(dee) léktsye	הרצאה	hartsaá
left	לינק	link	שמאל	smol
leg	דער) פּוס	(der) fus	רגל	régel
legal	לעגאַל	legál	חוקי	khukéé
legend	די) לעגענדע	(dee) legénde	אגדה	agadá
lemon	די) לימינע	(dee) límine	לימון	leemón
lend	אויסליינען	oýslayen	השאיל	heeshéel
less	ווייניקער	véyniker	פחות	pakhót
lesson	די) לעקציע	(dee) léktsye	שיעור	sheeúr
letter	דער) בריוו	(der) briv	מכתב	meeekhtáv
library	די) ביבליאָטעק	(dee) bíbleoték	סיפריה	seefreeá
lie (v.)	ליגן	lign	שיקר	sheekér
lie (n.)	דער) ליגן	(der) lign	שקר	shéker
life	דאָס) לעבן	(dos) lebm	חיים	khayeém
lift	הייבן	heybm	הרים	hereém
light (adj.)	ליכטיק	líkhtik	בהיר	bahéer
light (weight)	לייכט	laykht	קל	kal
lightning	דער) בליץ	(der) blits	ברק	barák
limit	דער) גרענעץ	(der) grénets	גבול	gvul
line	די) ליניע	(dee) línye	שורה	shurá
linen	די) לינונט	(dee) layvnt	לבנים	levanéém
lion	דער) לייב	(der) leyb	אריה	aryé
lip	די) ליפּ	(dee) lip	שפה	safá
liquid (adj.)	פליסיק	fleésik	נוזל	nozél
liquor	דער) בראַנפּן	(der) bronfn	משקה מווקק	mashké mezukák
list	די) רשימה	(dee) reshéeme	רשימה	resheemá
literature	די) ליטעראַטור	(dee) literatúr	סיפרות	seefrút
little	קליין	kleyn	קטן	katán
live	לעבן	lebm	חיה	khayá
liver	די) לעבער	(dee) léber	כבד	kavéd
living room	דער) וווינימער	(der) vóyntsimer	טרקלין	trakléen
lizard	די) יאַשטשערקע	(dee) yáshcherke	לטאה	letaá
lock (v.)	פאַרשליסן	farshleésn	נעל	naál
lock (n.)	דער) שלאָס	(der) shlos	מנעול	manúl
long	לאַנג	lang	ארוך	arókh
look	קוקן	kukn	הסתכל	heestakél

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loose	לויז	loyz	רפה	rafé
lose (v.)	פֿאַרלירן	farlírtn	איבד	eebéd
lost	פֿאַרלוירן	farlóyrtn	אבד	avúd
lost (completely)	פֿאַרבלאַנדזשעט	farblónjet	אבד לגמרי	avúd legámrey
loud	הויך	hoykh	בקול רם	bekól rám
love (n.)	(די) ליבע	(dee) léébe	אהבה	ahavá
low	נידעריק	néederik	נמוך	namókh
luck	(דער) מזל	(der) mázel	מזל	mazál
luggage	(דער) באַגאַזש	(der) bagázh	מוזודות	meezvadót
lung	(די) לונג	(dee) lung	ריאה	reá
luxury	(דער) לוקסוס	(der) lúksus	מותרות	motarót
machine	(די) מאַשין	(dee) masheén	מכונה	mekhoná
magazine	(דער) זשורנאַל	(der) zhurnál	ירחון	yarkhón
magic	(דער) כּישוף	(der) kishéf	קסם	késem
magician	(דער) כּישוף-מאַכער	(der) kishéf-mákher	מכשף	mekhashéf
maid	(די) דינסט	(dee) dinst	משרחת	mesharétet
mail	(די) פּאָסט	(dee) post	דואר	dóar
main	הויפט	hoypt	עיקרי	eekareé
majority	(דאָס) רובֿ	(dos) royv	רוב	rov
make	מאַכן	makhn	עשה	asá
man	(דער) מאַן	(der) man	איש	eesh
manager	(דער) פֿאַרוואַלטער	(der) farváltér	מנהל	menahél
map	(די) מאַפע	(dee) mápe	מפה	mapá
mark (n.)	(דער) צייכן	(der) tseykhn	סימן	seemán
market	(דער) מאַרק	(der) mark	שוק	shuk
marry	חתונה האָבן	khásene hobm	נשא אישה	nasá eeshá
martyr	(דער) מאַרטירער	(der) martírer	מקודש שם	mekudásh shem
mask	(די) מאַסקע	(dee) máske	מסכה	masekhá
match	(דאָס) שוועבעלע	(dos) shvébele	גפרור	gafrúr
match (people)	(דער) שידוך	shídekh	שידוך	sheedúkh
matchmaker	(דער) שדכן	(der) shatkhn	שדכן	shadkhán
material	(דער) מאַטעריאַל	(der) materiál	חומר	khómer
mattress	(דער) מאַטראַץ	(der) matráts	מירון	meezrán
mature	דערוואַקסן	derváksn	מבוגר	mevugár
maybe	אָפּשר	éfsher	אולי	uláy
meal	(דער) מאַלצייט	(der) móltsayt	ארוחה	arukhá
mean (v.)	מיינען	meynen	התכוון	heetkavén
mean (adj.)	בייז	beyz	שפל	shafál
meaning	(דער) באַטייט	(der) batáyt	מובן	muván
measure (v.)	מעסטן	mestn	מדד	madád
meat	(דאָס) פֿלייש	(dos) fleysh	בשר	basár
medal	(דער) מעדאַל	(der) medál	מדליון	medalyón
medicine	(די) מעדיצין	(dee) meditsín	רפואה	refuá
meet	טרעפֿן	trefn	פגש	pagásh
meeting	(די) זיצונג	(dee) zítsung	פגישה	pegeeshá
melon	(די) דיניע	(dee) dínye	מלון	melón
melt	שמעלצן	shmeltsn	נמס	namás
member	(דער) מיטגליד	(der) mítgleed	חבר	khavér
memorial	(דער) אָנדענק	(der) óndenk	אזכרה	azkará
memory	(דער) זכרון	(der) zikórn	זכרון	zeekarón
merchandise	(די) סחורה	(dee) skhóyre	סחורה	skhorá
merchant	(דער) סוחר	(der) sóykher	סוחר	sokhér
merry	לעבעדיק	lébedik	עליו	aleéz
mess	(דער) באַלאַגאַן	(der) balagán	בלגן	balagán

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message	דער אָנוואַג (der)	(der) ónzog	הודעה	hodaá
metal	דער מעטאַל (der)	(der) metál	מתכת	matékheth
middle	אין מיטן	in mitn	אמצע	émtsa
milk	די מילך (dee)	(dee) milkh	חלב	khaláv
mind (n.)	דער מוח (der)	(der) móyekh	מוח	móakh
mine	מינער	máyner	שלי	sheléé
minute	די מינוט (dee)	(dee) minút	דקה	daká
miracle	דער נס (der)	(der) nes	נס	nes
mirror	דער שפיגל (der)	(der) shpeegl	מראה	mará
mischievous person	מזיק	mázek	תכנן	takhekhán
miser	דער קמצן (der)	(der) kamtsn	קמצן	kamtsán
miss (long for)	בענקען נאָך	bénken nokh	התגעגע	heetgaagéya
mistake	דער טעות (der)	(der) tóes	טעות	taút
mix	מישן	mishn	עירבב	eerbév
modest	באשיידן	bashéydn	צנוע	tsanúa
moment	די רגע (dee)	(dee) rége	רגע	réga
money	דאָס געלט (dos)	(dos) gelt	כסף	késef
monkey	די מאַלפע (dee)	(dee) málpe	קוף	kof
monster	דאָס פאַרזעעניש (dos)	(dos) farzé-enish	מפלצת	meeflétset
month	דער חודש (der)	(der) khóydesht	חודש	khódesht
mood	דאָס געמיט (dos)	(dos) gemít	מצב־רוח	matsáv-rúakh
moon	די לבנה (dee)	(dee) levóne	ירח	yaréakh
more	מער	mer	עוד, יותר	od, yotér
morning	דער פֿרימאָרגן (der)	(der) frimórgn	בוקר	bóker
mosquito	דער קאָמאַר (der)	(der) komár	יתוש	yatúsh
most	מערסטע	mérste	ביותר	beyotér
mother	די מאַמע (dee)	(dee) máme	אמא	eéma
mountain	דער באַרג (der)	(der) barg	הר	har
mouse	די מויז (dee)	(dee) moyz	עכבר	akhbár
mouth	דאָס מויל (dos)	(dos) moil	פה	pe
mouthwash	דאָס שווענקעכץ (dos)	(dos) shvénekhts	תמיסה לשטיפת פה	temeesá leeshteeftát
move	באוועגן	bavégn	הניע	heneéa
move (household)	איבערציען זיך	ibertsíen zikh	עבר דירה	avár dirá
movie	דער פֿילם (der)	(der) film	סרט	séret
movie theatre	דער קינאָ (der)	(der) kinó	קולנוע	kolnóa
much	אַ סך	a sakh	הרבה	harbé
mud	די בלאָטע (dee)	(dee) blóte	בוץ	bots
muscle	דער מוסקל (der)	(der) muskl	שריר	shreer
mushroom	דאָס שוועמל (dos)	(dos) shveml	פיטרייה	peetreeá
music	די מוזיק (dee)	(dee) muzéék	מוסיקה	múseeka
musician	דער מוזיקער (der)	(der) múziker	מוסיקאי	museekáy
musician (Jewish music)	דער כלי־זמר (der)	(der) klézmer	כלי־זמר	klézmer
mustard	דער זענעפֿט (der)	(der) zéneft	חרדל	khardál
mute	שטום	shtum	אילם	eelém
my	מיין	mayn	שלי	sheléé
mystery	די מיסטעריע (dee)	(dee) mistérye	העלומה	taalumá
nail (hardware)	דער טשוואַק (der)	(der) chvok	מסמר	masmér
naked	נאָקעט	náket	ערום	aróm
name	דער נאָמען (der)	(der) nómen	שם	shem
napkin	די סערוועטקע (dee)	(dee) servétke	מפית	mapéét
narrow	שמאַל	shmól	צר	tsar
nasty	פאַסקודנע	paskúдне	מטונף	metunáf
nature	די נאַטור (dee)	(dee) natúr	טבע	téva
navel	דער פּופּיק (der)	(der) pupik	טבור	tabúr

English	Yiddish	Yiddish (transliteration)	Hebrew	Hebrew (transliteration)
near	נאָענט	nóent	קרוב	karóv
necessarily	דווקא	dáfke	דווקא	dávka
necessary	נייטיק	néytik	דרוש	darúsh
neck	(דער) קאַרק	(der) kark	צוואר	tsavár
necklace	(די) האַלדוּ-באַנד	(dee) haldz-band	ענק	anákh
need (v.)	דאַרפֿן	darfn	הצטרך	heetstarékh
needle	(די) נאַדל	(dee) nodl	מחט	makhát
neglect	פֿאַרלאָזן	farlózn	הזניח	heeznééakh
neighbor	(דער) שכן	(der) shókhen	שכן	shakhén
neighborhood	(דער) געגנט	(der) gegnt	שכונה	shkhuná
nervous	נערוועז	nervéz	עצבני	atsbanéé
neutral	נייטראַל	neytrál	נייטראַל	neytrálee
never	קײן מאָל נײַט	keyn mol nit	לעולם לא	leolám lo
new	ניי	nay	חדש	khadásh
newspaper	(די) צײַטונג	(dee) tsáytung	עיתון	eetón
next	נאָענסט	nóenst	הבא	habá
night	(די) נאַכט	(dee) nakht	לילה	láyla
nightmare	(דער) קאָשמאַר	(der) koshmár	סיוט	seeút
no	ניין	neyn	לא	lo
noise	(דער) רעש	(der) rash	רעש	ráash
nonsense	(די) נאַרײַשקײט	nárishkayt	שטוייוט	shtuyót
noodle	(דער) לאָקש	(der) loksh	איטרייה	eetreeá
noon	מיטאַגצײַט	mítogtsayt	צהריים	tsoharáyim
north	צפֿון	tsófn	צפון	tsafón
nose	(די) נאַז	(dee) noz	אף	af
notebook	(די) העפֿט	(dee) heft	מחברת	makhbéret
nothing	גאַרניט	górnit	כלום	klum
now	איצט	itst	עכשיו	akhsháv
nuisance	(דאָס) אָנשײַקעניש	(dos) ónshikenish	מטרד	meetrád
number (counting)	(דער) נומער	(der) númer	מספר	meespár
number (quantity)	(די) צאָל	(dee) tsol	מספר	meespár
nurse	(די) קראַנקן־שוועסטער	(dee) kránkn-shvéster	אחות	akhót
nut	(דער) נוס	(der) nus	אגוז	egóz
oak	(דער) דעמב	(der) demb	אלון	alón
oar	(דער) רודער	(der) rúder	משוט	mashót
oath	(די) שבועה	(dee) shvúe	שבועה	shvuá
oatmeal	(דער) האָבערגריץ	(der) hóbergrits	קמח שבולת־שועל	kémakh sheebólet-shuál
obey	פֿאָלגן	folgn	ציית	tsee-ét
obnoxious	דערווידערדיק	dervééderdik	נתעב	neetáv
obscene	ניבול־פהיק	níbl-peík	מגונה	meguné
obsession	(דאָס) באַנעמעניש	(dos) banémenish	שגעון	sheegaón
obstacle	(די) מניעה	(dee) meneé-e	מכשול	meeekhshól
obtain	קריגן	krign	השיג	heeséég
occupation	(דער) פֿאַך	(der) fakh	משלח יד	meeshlákh yád
occupy	פֿאַרנעמען	farnémen	תפס	tafás
of	פֿון	fun	של, מ	shel, me
off	אַפּ, אַראָפּ	op, aróp	רחוק, מעל	rakhók, meál
offend	באַליידיקן	baléydikn	פגע ב	pagá b'
offer (v.)	אַנבאָטן	ónbotn	הציע	heetseéa
office	(דאָס) ביוראָ	(dos) byuró	משרד	meesrád
official (adj.)	אַפֿיציעל	ofitsyél	רשמי	reeshméé
often	אָפֿט	oft	לעתים קרובות	le-eetéem krovót
oil	(דער) אייל	(der) eyl	שמן	shémen
old	אַלט	alt	ישן	yashán

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olive	די מאסלינע	(dee) masléene	זית	záyit
on (prep.)	אויף	oyf	על	al
onion	די ציבעלע	(dee) tsíbele	בצל	batsál
only (adj.)	איינציק	eýntsik	יחידי	yekheedeé
only (adv.)	נאָר	nor	רק	rak
open	אָפֿן	ofn	פתוח	patúakh
opinion	די מיינונג	(dee) méynung	דעה	deyá
opportunity	די געלעגנהייט	(dee) gelégnhayt	הודמנות	heezdamnúť
opposite	פֿאַרקערט	farkéřt	מול, הפך	mul, héfekh
oppress	באַדריקן	badríkn	דיכא	deeké
option	די ברירה	(dee) bréyre	ברירה	breyrá
or	אָדער	óder	או	o
orange (n.)	דער מאָראַנץ	(der) marántš	תפוז	tapúz
orange (color)	אָראַנזש	oránzh	תפוז	tapúz
orchestra	דער אָרקעסטער	(der) orkéster	תזמורת	teezmóret
order (arrangement)	די אָרדענונג	(dee) órdenung	סדר	séder
order (command)	דער באַפֿעל	(der) bafél	פקודה	pekudá
order (to be delivered)	באַשטעלן	bashtéln	הזמין	heezmeén
ordinary	געוויינטלעך	gevéyntlekh	רגיל	rageél
organization	די אָרגאַניזאַציע	(dee) organizátsye	ארגון	eergún
orphan	דער יתום	(der) yósem	יתום	yatóm
other	אַנדער	ándér	אחר	akhér
our	אונדזער	úndzer	שלנו	shelánu
out	אַרויס	aróys	החוצה	hakhútsa
outside	אין דרויסן	in droysn	בחוץ	bakhúts
oven	דער אויוון	(der) oyvn	תנור	tanúr
over	איבער	íber	מעל ל'	meál l'
owe	זיין שולדיק	zayn shúldik	חב	khav
owl	די סאָווע	(dee) sóve	ינשוף	yanshúf
ox	דער אָקס	(der) oks	שור	shor
package	דאָס פּעקל	(dos) pekl	חבילה	khaveelá
page	די זייט	(dee) zayt	דף	daf
pail	דער עמער	(der) émer	דלי	dlee
pain	דער ווייטיק	(der) véytik	כאב	ke-év
painter	דער מאַלער	(der) móler	צייר	tsayár
painting	דאָס מאַלערייַ	(dos) moleráy	ציור	tseeúr
pair	די פּאַר	(dee) por	זוג	zug
palace	דער פּאַלאַץ	(der) paláts	ארמון	armón
pan	די פּאַן	(dee) fan	מחבת	makhvát
pancake	די לאַטקע	(dee) látke	לחם־דפוסים	lékhem-defuseém
panic	די בהלה	(dee) behóle	בהלה	behalá
pants	הויזן	hoyzn	מכנסיים	meekhnasáyim
paper	דאָס פּאַפּיר	(dos) papír	ניר	neyár
parcel	דאָס פּעקל	(dos) pekl	חבילה	khaveelá
parents	עלטערן	éłtern	הורים	horeém
park (v.)	פאַרקירן	parkírn	חנה	khaná
parsley	די פעטרישקע	(dee) péřrishke	כרפס־נהרות	karpas-neharót
part	דער טייל	(der) teyl	חלק	khélek
participate	אַנטייל נעמען	ónteyl némen	השתתף	heeshtatéf
particularly	דער עיקר	(der) eéker	במיוחד	bemeyukhád
partition	די מחיצה	(dee) mekhítse	מחיצה	mekheetsá
partner	דער שותף	(der) shútef	שותף	shutáf
party	די וועטשערינקע	(dee) vechereénke	מסיבה	meseebá
pass	דערלאַנגען	derlángen	עבר	avár

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pass (exam)	אויסהאלטן	óyshaltn	עמד	amád
passionate	לידנשאַפֿטלעך	laydnsháftlekh	רגשני	ragshaneé
Passover	פסח	péysakh	פסח	pésakh
past	(די) פאַרגאַנגענהייט	(dee) fargángenhayt	עבר	avár
path	(דער) שטעג	(der) shteg	שביל	shveel
patience	(די) געדולד	(dee) gedúld	סבלנות	savlanút
pawnshop	(דער) לאָמבאַרד	(der) lómbard	בית-עבוס	beyt-avót
pay (v.)	צאָלן	tsoln	שילם	sheelém
peace	(דער) שלום	(der) shólem	שלום	shalóm
peach	(די) פֿערשקע	(dee) fershke	אפרסק	afarsék
peacock	(די) פּאַווע	(dee) páve	טווס	tavás
peak	(דער) שפיץ	(der) shpits	שיא	see
pear	(די) באַר	(dee) bar	אגס	agás
peas	אַרבעס	árbes	אפונות	afunót
peasant	(דער) פויער	(der) póyer	איכר	eekár
peculiar	מאָדנע	módne	מוזר	muzár
peel (n.)	(די) שאַלעכץ	(dee) shólekhts	קליפה	kleepá
pen	(די) פֿעדער	(dee) féder	עט	et
pencil	(דער) בלייזער	(der) bláyer	עפרון	eeparón
people (ethnic)	(דאָס) פֿאָלק	(dos) folk	עם	am
people	מענטשן	menchn	אנשים	anashéem
pepper	(דער) פֿעפֿער	(der) féfer	פילפל	peelpél
performance	(די) פֿאַרשטעלונג	(dee) fórshtelung	הצגה	hatsagá
perhaps	אַפֿשר	éfsher	אולי	uláy
permitted	דערלויבט	derlóypt	מותר	mutár
perplexed	געפלעפט	gepléft	מבולבל	mevulbál
persecution	(די) רדיפֿה	(dee) redeéfe	רדיפה	redeefá
person	(די) פּערזאָן	(dee) perzón	איש	eesh
personal	פּערזענלעך	perzénlekh	אישי	eeshéé
personality	(די) פּערזענלעכקייט	(dee) perzénlekhkayt	אישיות	eesheeút
perspire	שוויצן	shvitsn	הזיע	heezeéa
persuade	איינרעדן	áynredn	שכנע	sheekhnéa
pharmacist	(דער) אַפּטייקער	(der) aptéyker	רוקח	rokéakh
phonograph	(דער) פֿאָנאָגראַף	(der) fonográf	מקול	makól
photograph	(די) פֿאָטאָגראַפֿיע	(dee) fotográfye	תצלום	tatslúm
piano	(די) פּיאַנע	(dee) pyáne	פסנתר	psantér
picture	(דאָס) בילד	(dos) bild	תמונה	temuná
piece	(דאָס) שטיק	(dos) shtik	חתיכה	khateekhá
pig	(דער) חזיר	(der) kházer	חזיר	khazír
pigeon	(די) טויב	(dee) toyb	יונה	yoná
pillow	(דער) קישן	(der) kishn	כר	kar
pin	(די) שפּילקע	(dee) shpeélke	סיכה	seeká
pine tree	(די) סאַסנע	(dee) sósne	אורן	óren
pink	ראָז	roz	ורוד	varód
pipe (tobacco)	(די) פּיפּקע	(dee) pipke	מיקטרת	meektéret
pipe	(די) רער	(dee) rer	צינור	tseñor
pity	(דאָס) רחמנות	(dos) rakhmónes	רחמנות	rakhmanút
place	(דער) אָרט	(der) ort	מקום	makóm
plan (n.)	(דער) פּלאַן	(der) plan	תוכנית	tokhneét
plant (n.)	(דאָס) געוויקס	(dos) gevíks	צמח	tsémakh
plate	(דער) טעלער	(der) téler	צלחת	tsalákhath
play (v.)	שפּילן	shpeeln	שיחק	seekhék
playing cards	קאַרטן	kortn	קלפים	klafeém
please	זייט אַזוי גוט	zayt azóy gut	בבקשה	bevakashá
pleasure	(דאָס) פֿאַרגעניגן	(dos) fargenígn	הנאה	hanaá

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plow	דער אָקער	(der) áker	מחרשה	makhreshá
plum	(די) פֿלויים	(dee) floyim	שזיף	shazééf
pocket	(די) קעשענע	(dee) keshene	כיס	kees
point (n.)	(דאָס) פינטל	(dos) pintl	נקודה	nekudá
poison	(דער) סם	(der) sam	רעל	ráal
polite	העפֿלעך	héflekh	מנומס	menumás
pond	(דער) סטאַוו	(der) stav	בריכה	breykhá
pool	(דער) באַסיין	(der) baséyn	בריכה	breykhá
poor	אַרעם	órem	עני	anéé
poorhouse	(דאָס) הקדש	(dos) hégdesh	הקדש	hekdésh
population	(די) באַפֿעלקערונג	(dee) bafélkerung	אכלוסיה	ukhlóseea
positive	פּאָזיטיוו	pozitéév	חיובי	kheeuveé
possible	מעגלעך	méglekh	אפשרי	efsharéé
postcard	(דאָס) פּאָסטקאַרטל	(dos) póstkartl	גלויה	geluyá
postpone	אַפּלייגן	ópleygn	דחה	dakhá
pot	(דער) טאָפּ	(der) top	סיר	sir
potato	(דער) קאַרטאָפֿל	(der) kartófl	תפוח-אדמה	tapúakh-adamá
pour	גיסן	geesn	שפך	shafákh
powder	(דער) פּראַשיק	(der) próshik	אבקה	avká
power	(דער) כוח	(der) kóyekh	כוח	kóakh
pray	מתפלל זיין, דאוונען	mispálel zayn, davnen (Jewish)	התפלל	heetpalél
precise	גענוי	genóy	מדויק	meduyák
pregnant	טראַגעדיק	trógedik	הרה	hará
prepare	גרייטן	greytn	הכין	hekheén
pressure	(דער) דריק	(der) drik	לחץ	lákhat
pretend	מאַכן אַן אַנשטעל	makhn an ónshtel	העמיד פנים	he-emeéd paneém
prevent	פֿאַרהיטן	farhítn	מנע	maná
price	(דער) פּרייז	(der) prayz	מחיר	mekhír
pride	(דער) שטאַלץ	(der) shtolts	גאוון	gaavá
print (v.)	דרוקן	drukn	הדפיס	heedpées
prison	(די) תּפֿיסה	(dee) tféese	בית-סוהר	beyt-sóhar
private	פּריוואַט	preevát	פרטי	pratéé
privilege	(די) זכיה	(dee) skhéé-e	זכות	skhut
prize	(דער) פּריז	(der) preez	פרס	pras
probably	מסתמא	mistóme	יתכן	yeetakhén
profession	(דער) פֿאַך	(der) fakh	מיקצוע	meektsóa
profit	(דער) רווח	(der) révekh	רווח	révakh
program	(די) פּראָגראַם	(dee) prográm	תוכנית	tokhneét
project	(דער) פּראָיעקט	(der) proyékt	תוכנית	tokhneét
promise	צוואַגן	tsúzogn	הבטיח	heevtééakh
proof	(דער) דערווייז	(der) derváy	הוכחה	hokhekhá
propaganda	(די) פּראָפּאַגאַנדע	(dee) propagánde	תעמולה	taamulá
proper	געהעריק	gehérik	מתאים	mateém
property	(דער) פֿאַרמאָג	(der) farmóg	רכוש	rekhúsh
prophet	(דער) נבֿיא	(der) nóvee	נביא	navéé
propose	פֿאַרלייגן	fórleygn	הציע	heetseéa
protect	שיצן	shitsn	הגן	hegén
proud	שטאַלץ	shtolts	גאה	ge-é
publish	אַרויסגעבן	aróysgebm	הוציא לאור	hotséé laór
punishment	(די) שטראַף	(dee) shtrof	עונש	ónesh
purse	(דאָס) בייטל	(dos) baytl	ארנק	arnak
push (v.)	שטופן	shtupm	דחף	dakháf
pushcart	(דאָס) שטופּוועגל	(dos) shtúpvegl	עגלת-יד	eglát-yád
put	שטעלן, לייגן	shteln, leygn	שם, נתן	sam, natán
puzzle	(דאָס) רעטעניש	(dos) rétenish	חידה	kheedá

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quality	(די) קוואליטעט	(dee) kvalitét	איכות	eykhút
quantity	(די) קוואנטיטעט	(dee) kvantitét	כמות	kamút
quarter	(דאָס) פֿערטל	(dos) fertl	רבע	réva
queen	(די) מלכה	(dee) málke	מלכה	malká
question	(די) פֿראַגע	(dee) frage	שאלה	she-elá
quick	גיך	geekh	מהר	mahér
quiet	שטיל	shtil	שקט	shakét
quiver	צאָפּלען	tsáplen	רטט	ratát
quote	ציטירן	tsitírn	ציטט	tseetét
rabbi	(דער) רב, רבי	(der) rov, rébe (Hasidic)	רב	rav
rabbit	(דער) קראָליק	(der) królik	שפן	shafán
race	(די) ראַסע	(dee) ráse	גזע	géza
race (contest)	(דאָס) געיעג	(dos) geyég	מירוץ	meyróts
radio	(דער) ראַדיאָ	(der) rádio	רדיו	rádio
radish	(דער) רעטעך	(der) rétekh	צנון	tsenón
rag	(די) שמאַטע	(dee) shmáte	סמרטוט	smartút
rain	(דער) רעגן	(der) regn	גשם	gëshem
rainbow	(דער) רעגן-בויען	(der) regn-boygn	קשת	késhet
raincoat	(דער) רעגן-מאַנטל	(der) regn-mantl	מעיל-גשם	me-eél-gëshem
raise (v.)	אויפֿהייבן	óyfheybm	הרים	hereém
raisin	(די) ראָזשינקע	(dee) rózhinke	צימוק	tseemúk
rake	(די) גראַבליע	(dee) gráblye	מגרפה	magrefá
rare	זעלטן	zeltn	נדיר	nadír
rascal	(דער) יונגאַטש	(der) yungách	נוכל	nokhél
raspberry	(די) מאַלענע	(dee) málene	פטל	pétel
rat	(דער) ראַץ	(der) rats	חולדה	khuldá
raw	רוי	roy	גולמי	golmeé
razor	(דער) גאַלמעסער	(der) gólmesser	תער	táar
reach	דערגרייכן	dergréykhn	הגיע	heegéa
read	לייענען	léyenen	קרא	kará
ready	גרייט	greyt	מוכן	mukhán
really	טאַקע	táke	באמת	be-emét
reason	(די) סיבה	(dee) síbe	סיבה	seebá
rebellion	(דער) אויפֿשטאַנד	(der) oýfshtand	מרד	méred
receipt	(די) קבלה	(dee) kabóle	קבלה	kabalá
receive	קריגן	krign	קיבל	keebél
recently	אַנומלט	anúmlt	לאחרונה	laakharoná
recognize	דערקענען	derkénen	הפיר	heekéer
recommend	רעקאָמענדירן	rekomendírn	המליץ	heemléets
record (n.)	(דער) דיסק	(der) disk	תקליט	takléet
red	רויט	royt	אדום	adóm
reduce	אַראָפּלאָזן	aróplozn	הקטין	heekteén
reflect	אַפּשפּיגלען	ópshpiglen	החזיר	hekhezír
refrigerator	(דער) פֿרידזשידער	(der) frijidér	מקרר	mekarér
refugee	(דער) פליט	(der) pólet	פליט	paleét
regime	(די) ממשלה	(dee) memshóle	משטר	meeshtár
register	רעגיסטרירן	registrírn	רשם	rashám
regret (v.)	חרטה האָבן	kharóte hobm	הצטער	heetstaér
rehearsal	(די) רעפּעטיציע	(dee) repetítsye	חזרה	khazará
relatives	קרובים	króyvim	קרובים	kroveém
relax	רוען זיך	rúen zikh	הרפה	hirpá
relevant	שייך	sháyekh	שייך	shayákh
religion	(די) רעליגיע	(dee) relígye	דת	dat
remain	בלייבן	blaybm	נשאר	neeshár

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remember	געדענקען	gedénken	זכר	zakhár
remind	דערמאָנען	dermónen	הזכיר	heezkír
remove	צונעמען	tsúnemen	סילק	seelék
rent	דירה-געלט	díre-gelt	דמי שכירות	deméy sekirút
repair	פֿאַרריכטן	farríkhtn	שיפץ	sheepéts
repeat	איבערחזרן	iberkházern	חזר על	khazár al
report	(דער) באַריכט	(der) baríkhht	דוח	dúakh
reputation	(דער) שם	(der) shem	שם	shem
request	(די) בקשה	(dee) bakóshe	בקשה	bakashá
rescue	ראַטעווען	ráteven	הציל	heetseél
resign	רעזיגנירן	rezignírn	התפטר	heetpatér
responsibility	(דאָס) אַחריות	(dos) akhráyes	אחריות	akhrayút
rest (v.)	רוען	rúen	נח	nakh
restaurant	(דער) רעסטאָראַן	(der) restorán	מסעדה	meesadá
result	(דער) רעזולטאַט	(der) rezultát	תוצאה	totsaá
revenge	(די) נקמה	(dee) nekóme	נקמה	nekamá
revenue	(די) הכנסה	(dee) hakhnóse	הכנסה	hakhnasá
review (n.)	(דער) איבערקוק	(der) íberkuk	סקירה	skirá
revive	אויפֿלעבן	óyflebm	החיה	hekheyá
revolution	(די) רעוואָלוציע	(dee) revolútsye	מהפכה	mahapekhá
rice	(דער) רייז	(der) rayz	אורז	órez
rich	רייך	raykh	עשיר	asheér
ridicule	חזק מאַכן פֿון	khóyzek makhn fun	לעג	laág
ridiculous	לעכערלעך	lékherlekh	מגוחך	megukhákh
rifle	(די) ביקס	(dee) biks	רובה	rové
right	רעכט	rekht	ימין	yameén
ring (n.)	(דאָס) פֿינגערל	(dos) fíngerl	טבעת	tabáat
riot	(די) מהומה	(dee) mehúme	פרעות	praót
ripe	צייטיק	tsáytik	בשל	bashél
risk	(די) ריזיקע	(dee) rízike	סיכון	seekún
river	(דער) טייך	(der) taykh	נהר	náhar
road	(דער) וועג	(der) veg	דרך	dérekh
roast	בראָטן	brotn	צלה	tsalá
robber	(דער) גולן	(der) gázlen	שודד	shodéd
rock (n.)	(דער) פֿעלדז	(der) feldz	סלע	séla
roll (n.)	(די) בולקע	(dee) búlke	לחמניה	lakhmaneeá
roof	(דער) דאַך	(der) dakh	גג	gag
room	(דער) צימער	(der) tsímer	חדר	khéder
root	(דער) וואָרצל	(der) vortsl	שורש	shóresh
rope	(דער) שטריק	(der) shtrik	חבל	khével
rose	(די) רויז	(dee) royz	ורד	véred
rotten	פֿאַרפֿוילט	farfoýlt	רקוב	rakúv
round	קייִלעכיק	káylekhik	עגול	agól
row	(די) ריי, (די) שורה	(dee) rey, (dee) shúre	שורה	shurá
rub	רייבן	raybm	שפשף	sheefshéf
rubber	(די) גומע	(dee) gúme	גומי	gúmee
rug	(דער) טעפּעך	(der) tépekh	שטיח	shateéakh
rumor	(די) שמועה	(dee) shmúe	שמועה	shmuá
run	לויפֿן	loyfn	רץ	rats
rush	איילן	ayln	חפז	khafáz
rust	(דער) זשאָווער	(der) zháver	חלודה	khaludá
ruthless	אַכזריותדיק	akhzóryesdik	אכזרי	akhzareé
rye	קאָרן	korn	שיפון	shifón
Sabbath	(דער) שבת	(der) shábes	שבת	shabát

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sacrifice	מקריב זיין	mákreṽ zayn	הקריב	heekreév
sad	טרויעריק	tróyerik	עצוב	atsúv
saddle	(דער) זאָטל	(der) zotl	אופף	ukáf
safe	זיכער	zíkher	בטוח	batúakh
safety	(די) זיכערקייט	(dee) zíkherkayt	ביטחון	beetakhón
sage	(דער) חכם	(der) khókhem	חכם	khakhám
sailor	(דער) מאַטראָס	(der) matrós	מלח	malákh
saint	(דער) צדיק	(der) tsadik	צדיק	tsadeék
salary	שכירות	skhíres	משכורת	maskóret
salesman	(דער) פֿאַרקויפֿער	(der) farkóyfer	זבן	zabán
salt	(די) זאַלץ	(dee) zalts	מלח	mélakh
salvation	(די) גאולה	(dee) geúle	גאולה	geulá
same	זעלביק	zélbik	אותו	otó
sample	(דער) מוסטער	(der) múster	דוגמא	dugmá
sand	(דאָס) זאַמד	(dos) zamd	חול	khol
satisfaction	(די) צופֿרידנקייט, (דאָס) נחת	(dee) tsufrídnkayt, nákhes	סיפוק, נחת	seepúk, nakhát
satisfy	באַפֿרידיקן	bafreédikn	סיפק	seepék
saucer	(דאָס) טעצל	(dos) tetsl	החתיית	takhteét
save (rescue)	ראַטעווען	ráteven	הציל	heetseél
save (money)	שפּאַרן	shporn	חסך	khasákh
saw	(די) זעג	(dee) zeg	מסור	masór
scale	(די) וואַגשאַל	(dee) vógshol	משקל	meeshkál
scapegoat	(דאָס) כַּפֿורה־הינדל	(dos) kapóre-hindl	שעיר־לעזאול	saeér-leazazél
scare	דערשרעקן	dershrékn	הפחיד	heefkheéd
scarf	(די) שאַל	(dee) shal	סודר	sudár
scene	(די) סצענע	(dee) stséne	סצנה	stséna
schedule	(דער) צייטפּלאַן	(der) tsáytplan	מערכת	maarékhét
scholar	(דער) געלערנטער	(der) gelérnter	למדן	lamdán
science	(די) וויסנשאַפֿט	(dee) vísnshaft	מדע	madá
scientist	(דער) וויסנשאַפֿטלער	(der) vísnshaffler	מדען	madán
scissors	(דאָס) שערל	(dos) sherl	מספריים	meesparáyim
scrambled eggs	(די) פּרעזשעניצע	(dee) prézhénitse	ביצה טרופה	beytsá truffá
scratch	קראַצן	kratsn	גרד	garád
scream	קוויטשען	kvíchen	צווח	tsavákh
screw	(דער) שרויף	(der) shroyf	בורג	bóreg
sea	(דער) ים	(der) yam	ים	yam
search	זוכן	zukhn	חיפש	kheepés
secret	(דער) סוד	(der) sod	סוד	sod
secretary	(דער) סעקרעטאַר, (די) סעקרעטאַרשע	(der) sekretár, (dee) sekretárshe	מוכיר, מזכירה	mazkír, mazkirá
section	(דער) חלק	(der) khéylek	חלק	khélek
seduce	פֿאַרפֿירן	farfirn	פיתה	peetá
see	זען	zen	ראה	raá
seed	(דער) זוימען	(der) zóymen	זרע	zéra
seem	דאַכטן זיך	dakhtn zikh	נדמה	needmé
sell	פֿאַרקויפֿן	farkóyfn	מכר	makhár
send	שיקן	shikn	שלח	shalákh
sense (physical)	(דער) חוש	(der) khush	חוש	khush
sense (judgement)	(דער) שכל	(der) seykh	שכל	sékhel
sensitive	סענסיטיוו	sensitév	רגיש	rageésh
sentence	(דער) זאַץ	(der) zats	משפט	meeshpát
separate (adj.)	באַזונדער	bazúnder	נפרד	neefrád
serious	ערנצט	erntst	רציני	retseeneé
serve	דינען	deénen	שירת	sheyrét
several	עטלעכע	étlekhe	כמה	káma
sew	נייען	néyen	תפר	tafár

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sex	מין (דער)	(der) meen	מין	meen
sexton	דער שמש	(der) shámes	שמש	shamásh
shabby	אָפגעטראָגן	ópgetrogn	מרופט	merupát
shadow	דער שאַטן	(der) shotn	צל	tsel
shake	שאַקלען	shóklen	נענע	neená
shame	די בושא	(dee) búshe	בושה	bushá
share	טיילן זיך	teyln zikh	התחלק	heetkhalék
sharp	שארף	sharf	חד	khad
shave	גאלן זיך	goln zikh	התגלח	heetgaléakh
she	זי	zee	היא	hee
sheep	די שאַף	(dee) shof	צאן	tson
shelf	די פּאָליצע	(dee) pólitse	מדף	madáf
shepherd	דער פּאַסטער	(der) pástekh	רועה	roé
ship	די שיף	(dee) shif	אונייה	oneeá
shirt	דאָס העמד	(dos) hemd	חולצה	khultsá
shiver	ציטערן	tsítern	רעד	raád
shock	דער שאַק	(der) shok	הלם	hélem
shoe	דער שוך	(der) shukh	נעל	náal
shoot	שיסן	sheesn	יריה ב	yará b'
shop (v.)	אַינקויפֿן	áynkoyfn	ערך קניות	arákh kneeót
short	קורץ	kurts	קצר	katsár
shoulder	די פּלייצע	(dee) pléytse	כתף	katéf
shout	שרייען	shráyen	צעק	tsaák
shovel	די לאָפּעטע	(dee) lópete	יעה	yaé
show (v.)	ווייזן	vayzn	הראה	herá
show (n.)	די פּאַרשטעלונג	(dee) fórshtelung	הצגה	hatsagá
shy	שעמעוודיק	shémevdik	ביישן	bayshán
sick	קראַנק	krank	חולה	kholé
side	די זייט	(dee) zayt	צד	tsad
sigh	זיפֿצן	ziftn	נאנח	ne-enákh
sign	דער סימן	(der) símen	סימן	seemán
signature	די חתימה	(dee) khseéme	חתימה	khateemá
silent	שטיל	shtil	שותק	shoték
silk	די זינד	(dee) zayd	משי	méshee
silly	נאַריש	nárish	טיפשי	teepshee
silver	דאָס זילבער	(dos) zílber	כסף	késef
similar	ענלעך	énlekh	דומה	domé
simple	פשוט	póshet	פשוט	pashút
sin	די עבירה	(dee) avéyre	עבירה	aveyrá
since	זינט	zint	מאז	meáz
sing	זינגען	zíngen	שר	shar
sink (n.)	דער אָפּגאַס	(der) ópgos	בור שופכים	bor shofkheém
sister	די שוועסטער	(dee) shvéster	אחות	akhót
sit	זיצן	zitsn	ישב	yasháv
size	די גרייס	(dee) greys	גודל	gódel
ski	נאַרטלען זיך	nártlen zikh	החליק במיגלשיים	hekhleék bemeeglasháyim
skin	די הויט	(dee) hoyt	עור	or
skinny	דאַר	dar	כחוש	kakhúsh
sky	דער הימל	(der) himl	שמיים	shamáyim
slap	פאַטשן	páchn	סטר	satár
slave	דער שקלאַף	(der) shklaf	עבד	éved
sled	דער שליטן	(der) shlitn	מיזחלח	meezkhélet
sleep	שלאָפֿן	shlofn	ישן	yashán
slowly	פאַמעלעך	pamélekh	לאט	leát
sly	כיטרע	khítre	ערמומי	armumée

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small	קליין	kleyln	קטן	katán
smell (n.)	ריח (דער)	(der) réyekh	ריח	réyakh
smell (v.)	שמעקן	shmekn	הריח	hereéakh
smoke (n.)	רויך (דער)	(der) roykh	עשן	ashán
smoke (v.)	רייכערן	réykhern	עישן	eeshén
smooth	גלאט	glat	חלק	khalák
snack	נאַש (דער)	(der) nash	ארוחה קלה	arukhá kalá
snake	די שלאנג	(dee) shlang	נחש	nakhásh
sneeze	ניסן	neesn	התעטש	heetatésh
snore	כראפען	khrópen	נחר	nakhár
snow	שניי (דער)	(der) shney	שלג	shéleg
so	אַזוי	azoy	כל-כך	kol-kákh
soap	די זייף	(dee) zeyf	סבון	sabón
society	די געזעלשאַפֿט	(dee) gezélschaft	חברה	khevrá
sock	דער זאָק	(der) zok	גרב	gérev
soft	ווייך	veykh	רך	rakh
soldier	דער סאָלדאַט	(der) soldát	חיל	kayál
solid	סאָליד	soleéd	מוצק	mutsák
solution	די סגולה	(dee) sgúle	פתרון	peetarón
something	עפעס	epes	משהו	má-shehu
sometimes	אַ מאָל	a mol	לפעמים	leefameém
son	זון (דער)	(der) zun	בן	ben
song	דאָס ליד	(dos) leed	שיר	shír
soon	באַלד	bald	בקרוב	bekaróv
sorrow	דער טרויער	(der) tróyer	צער	tsáar
sorry	באַנג טאָן אויף	bang ton oyf	הצטער	heetstaér
soul	די נשמה	(dee) neshóme	נשמה	neshamá
sound	דער קלאַנג	(der) klang	צליל	tseleél
soup	די זופ	(dee) zup	מרק	marák
sour	זויער	zóver	חמוץ	khamúts
south	דרום	dórem	דרום	daróm
space	דאָס אָרט	(dos) ort	מקום	makóm
speak	רעדן	redn	דיבר	deebér
special	ספעציעל	spetsyél	מיוחד	meyukhád
speech	די רעדע	(dee) réde	הרצאה	hartsaá
spell	אויסלייגן	óysleygn	איית	eeyét
spend	פאַרברענגען	farbréngen	בילה	beelá
spice	בשמים	psómim	חבלין	tavleén
spit	שפייען	shpáyen	ירק	yarák
spite	אויף צו להכעיס	oyf tselókhesh	מרי	mree
spoon	דער לעפל	(der) lefl	כף	kaf
spot	דער פֿלעק	(der) flek	כתם	kétem
spring	דער פֿרילינג	(der) fríling	אביב	aveév
spy	דער שפּיאָן	(der) shpeeón	מרגל	meragél
square	קוואַדראַט	kvadrát	רבוע	ravúa
squeak	דער סקריפּ	(der) skrip	ציוץ	tseeúts
squeeze	קוועטשן	kvechn	סחט	sakhát
squirt	שפּריצן	shpripsn	החזו	heeteéz
stairs	טרעפלעך	tréplekh	מדרגות	madregót
stammer	שטאַמלען	shtámleñ	גמגם	geemgém
stamp (mail)	די מאַרקע	(dee) márke	בול	bul
stand	שטיין	shteyn	עמד	amád
star	דער שטערן	(der) shtern	כוכב	kokháv
start	אַנהייבן	ónheybm	התחיל	heetkheél
state	דער שטאַט, (די) מדינה	(der) shtat, (dee) medeéne	מדינה	medeená

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station	די סטאַנציע	(dee) stántsye	תחנה	takhaná
steal	גנבֿנען	gánvenen	גנב	ganáv
steel	דאָס שטאַל	(dos) shtol	פלדה	pladá
steps	טרעפּלעך	tréplekh	מדרגות	madregót
stick	דער שטעקן	(der) shtekn	מקל	makél
stiff	שטייף	shtayf	קשיח	kasheéakh
sting	שטעכן	shtekhn	עקץ	akáts
stingy	קאַרג	karg	קמצן	kamtsán
stink	שטינקען	shtínken	הסריח	heesreéakh
stomach	דער מאָגן	(der) mogn	קיבה	keyvá
stone	דער שטיין	(der) shteyn	אבן	éven
stop (n.)	דער אָפּשטעל	(der) ópshtel	עצירה	atsirá
stop!	הער אויף	her oýf	תפסיק	tafseék
store	די קראָם	(dee) krom	חנות	khanút
storm	דער שטורעם	(der) shtúrem	סערע	seará
stove	די הרובע	(dee) hrúbe	כירה	kirá
straight	גלייך	glaykh	ישר	yashár
straw	די שטרוי	(dee) shtroy	קש	kash
strawberry	די טרוסקאַפּקע	(dee) trúskafke	תות-שדה	tut-sadé
street	די גאַס	(dee) gas	רחוב	rekhóv
stretch	אויסציען	óystsee-en	מתח	matákh
string	דאָס שטריקל	(dos) shtrikl	חוט	khut
strong	שטאַרק	shtark	חזק	khazák
stubborn	פֿאַרעקשנט	farákshnt	עקשני	akshaneé
student	דער סטודענט	(der) studént	סטודנט	studént
study	שטודירן	shtudírn	למד	lamád
suburbs	די פֿאַרשטעט	(dee) fórshtet	פרברים	parbareém
success	די הצלחה	(dee) hatslókhe	הצלחה	hatslakhá
suddenly	פּלוצלינג	plútsling	פתאום	peetóm
suffer	ליידן	laydn	סבל	savál
sugar	דער צוקער	(der) tsúker	סוכר	sukár
suggestion	דער פֿאָרלייג	(der) fórleyg	הצעה	hatsaá
summer	דער זומער	(der) zúmer	קיץ	káyits
sun	די זון	(dee) zun	שמש	shémesh
supper	די וועטשערע	(dee) véchere	ארוחת-ערב	arukhát-érev
support	שטיצן	shtitsn	תמך	tamákh
sure	זיכער	zíkher	בטוח	batúakh
surprise	דער חידוש	(der) khídesch	הפתעה	haftaá
surround	אַרומרינגלען	arúmringle	הקיף	heekéef
suspect (v.)	חושד זיין	khóyshed zayn	חשד	khashád
sympathy	דאָס מיטגעפֿיל	(dos) mítgefeel	אהדה	ahadá
sweet	זיס	zees	מתוק	matók
swim	שווימען	shvímén	שחה	sakhá
synagogue	די שול	(dee) shul	בית-כנסת	beyt-knéset
table	דער טיש	(der) tish	שולחן	shulkhán
tail	דער וויידל	(der) veydl	זנב	zanáv
tailor	דער שניידער	(der) shnáyder	חיט	khayát
take	נעמען	némen	לקח	lakákh
talent	דער טאַלאַנט	(der) talánt	כשרון	keesharón
talk	רעדן	redn	דיבר	deebér
tall	הויך	hoykh	גבוה	gavóha
target	דער ציל	(der) tseel	מטרה	matará
taste (n.)	דער טעם	(der) tam	טעם	táam
taste (v.)	פֿאַרווכן	farzúkhn	טעם	taám

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tasty	געשמאַק	geshmák	טעים	taeém
tax	(דער) שטייער	(der) shtáyer	מס	mas
tea	(די) טיי	(dee) tey	טה	tey
teabag	(דאָס) סענצערל	(dos) séntserl	שקית־טה	sakeét-tey
teach	לערנען	lénnen	לימד	leeméd
teacher	(דער) לערער	(der) lérer	מורה	moré
teapot	(דער) טשניק	(der) cháynik	קומקום	kúmikum
tear (v.)	רייסן	raysn	קרע	kará
tear (n.)	(די) טרער	(dee) trer	דימעה	deemá
tedious	נדנע	núdne	משעמם	meshaaámém
television	(די) טעלעוויזיע	(dee) televízye	טלוויזיה	televízya
tell	דערציילן	dertséyln	סיפר	seepér
tendency	(די) טענדענץ	(dee) tendénts	נטיה	neteeá
tense	געשפּאַנט	geshpánt	מתוח	matúakh
tent	(דאָס) געצעלט	(dos) getsélt	אוהל	óhel
terrible	שרעקלעך	shréklekh	איום	ayóm
thank you	אַ דאַנק	a dánk	תודה	todá
the	דער, די, דאָס	der, dee, dos	ה	ha
theatre	(דער) טעאַטער	(der) teáter	תיאטרון	teatrón
then	דעמאָלט	démolt	אז	az
there	דאָרט	dort	שם	sham
therefore	דערפֿאַר	derfár	לכן	lakhén
they	זיי	zey	הם	hem
thick	גראָב	grob	עבה	avé
thief	(דער) גנב	(der) gánef	גנב	ganáv
thigh	(די) פּאָלקע	(dee) pólke	ירך	yarékh
thin	דין	deen	רזה	razé
thing	(די) זאַך	(dee) zakh	דבר	davár
think	טראַכטן	trakhtn	חשב	khasháv
thirsty	דאָרשטיק	dórshtik	צמא	tsamé
thread	(דער) פֿאַדעם	(der) fódem	חוט	khut
threaten	סטראַשען	stráshen	איים על	eeyém al
throat	(דער) האַלדז	(der) haldz	גרון	garón
through	דורך	durkh	דרך	dérekh
throw	וואַרפֿן	varfn	זרק	zarák
thumb	(דער) גראָבער פֿינגער	(der) gróber fínger	בוהן	bóhen
thunder	(דער) דונער	(der) dúner	רעם	ráam
ticket	(דער) בילעט	(der) bilét	כרטיס	kartéés
tie (v.)	בינדן	bindn	קשר	kashár
tie (n.)	(דער) שניפּס	(der) shnips	עניבה	aneevá
tiger	(דער) טיגער	(der) tíger	נמר	namér
tight	ענג	eng	צר	tsar
time	(די) צייט	(dee) tsayt	זמן	zman
tin	בלעך	blekh	פח	pakh
tiny	קליינטשיק	kleýnchik	קטנטן	ktántan
tire (n.)	(דער) רייף	(der) reyf	צמיג	tsameég
tired	מיד	meed	עף	ayéf
to	צו	tsu	ל	le'
toast	(דער) טאָסט	(der) tost	פת קלויה	pat kluyá
tobacco	(דער) טאַבאָק	(der) tábik	טבק	tabák
today	היינט	haynt	היום	hayóm
toe	(דער) פֿינגער פֿון פֿוס	(der) fínger fun fas	אצבע של רגל	étsba shel régel
together	צוזאַמען	tsuzámen	יחד	yákhad
tomato	(דער) פּאָמידאָר	(der) pomidór	עגבניה	agvaneeyá
tomb	(דער) קבר	(der) kéyver	קבר	kéver

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tomorrow	מאָרגן	morgn	מחר	makhár
tongue	(די) צונג	(dee) tsung	לשון	lashón
tooth	(דער) צאַן	(der) tson	שן	shen
toothbrush	דאָס ציינבערשטל	(dos) tséynbershtl	מיכרשח שיניים	meevréshet sheenáyim
top	(דער) שפיץ	(der) shpits	פסגה	peezgá
torture	פּיניקן	páynikn	עינה	eená
touch	אַנרירן	ónrirn	נגע	nagá
towel	(דער) האַנטעך	(der) hántekh	מגבת	magévet
town	דאָס שטעטל	(dos) shtetl	עיר	eer
toy	(די) צאַצקע	(dee) tsátske	צעצוע	tsaatsuá
trade (v.)	בניטן זיך	baytn zikh	החליף	hekhleéf
tradition	(די) טראַדיציע	(dee) tradítsye	מסורה	masorá
tragedy	(די) טראַגעדיע	(dee) tragédye	אסון	asón
train	(די) באַן	(dee) ban	רכבת	rakévet
translate	איבערזעצן	íberzetsn	תירגם	tirgém
transparent	דורכזעיק	dúrkhzeik	שקוף	shakúf
trap	(די) פּאַסטקע	(dee) pástke	מלכודת	malkódet
travel	פֿאַרן	forn	נסע	nasá
tray	(די) טאַץ	(dee) tats	מגש	magásh
treasure	(דער) אוצר	(der) óytser	אוצר	otsár
tree	(דער) בוים	(der) boym	עץ	ets
trial	(דער) מישפט	(der) míshpet	משפט	meeshpát
trick	(די) קונץ	(dee) kuntz	תחבולה	takhbulá
trip	(די) נסיעה	(dee) nesée-e	נסיעה	neseeá
trouble	(די) צרה	(dee) tsóre	צרה	tsará
trousers	הויזן	hoyzn	מיכנסים	meekhnasáyim
trust	געטרויען	getróyen	האמין ב'	he-emeén be'
truth	(דער) אמת	(der) émes	אמת	emét
try	פרוּוּן	pruvn	ניסה	neesá
tumult	(די) מהומה	(dee) mehúme	מהומה	mehumá
turkey	(דער) אינדיק	(der) índik	תרנגול הודו	tarngól hódu
turn	דרייען, קערעווען	dréyen, kéreven	פנה	paná
twin	(דער) צוילינג	(der) tsvíling	תאום	teóm
type (v.)	טיפּירן	tipírn	תקתק	teekték
type (n.)	(דער) טיפּ	(der) teep	טיפוס	teepús
typewriter	(די) שרייבמאַשין	(dee) shráybmasheen	מכונת־כתיבה	mekhonát-keteevá
ugly	מיאוס	meé-es	מכוער	mekhoár
umbrella	(דער) שירעם	(der) shírem	מטרייה	meetreeá
uncanny	טשודנע	chúдне	מוזר	muzár
uncle	(דער) פֿעטער	(der) féter	דוד	dod
under	אונטער	unter	תחת	tákhát
understand	פֿאַרשטיין	farshtéyn	הבין	heveén
unemployed	אַרבעטלאָז	árbetloz	מובטל	muvtál
unfortunate	אומגליקלעך	úmglikekh	אומלל	umlál
unique	איינציק	éyntsik	יחיד־במינו	yakhéed bemeenó
unite	פֿאַראייניקן	faréynikn	איחד	eekhéd
unlucky person	שלימזל	shlimázl	איש רע־מזל	eesh ra-mazál
until	ביז	biz	עד	ad
up	אַרויף	aróyf	מעלה	mála
upset	צערדערט	tserúdert	נרגז	nirgáz
upstairs	אויבן	oybm	למעלה	lemála
urgent	אַזיליק	áylik	דחוף	dakhúf
use (v.)	נוצן	nutsn	השתמש ב'	heeshtamésh b'
useful	נוציק	nútsik	שימושי	sheemusheé

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useless	אַרויסגעוואָרפֿן	aróysgevorfn	חסר תועלת	khasár toélet
usual	געוויינטלעך	gevéyntlekh	רגיל	rageél
utensil	(דער) מכשיר	(der) mákhshe	מכשיר	makhshír
vacation	(די) וואַקאַציע	(dee) vakátsye	חופש	khófesh
vague	אומקלאָר	umklór	מעורפל	meurpál
value (n.)	(די) ווערט	(dee) vert	ערך	érekh
vanish	נעלם ווערן	nelm vern	נעלם	nelám
various	פֿאַרשיידן	farsheýdn	שונים	shoneém
vegetables	גרינסן	greensn	ירקות	yerakót
velvet	(דער) סאַמעט	(der) samét	קטיפֿה	keteefá
verify	קאָנטראָלירן	kontrolírn	אימת	eemét
very	זייער	zéyer	מאד	meód
vicious	רציחהדיק	retséekhedik	מושחת	moshkhát
victim	(דער) קרבן	(der) korbm	קרבן	korbán
victory	(דער) נצחון	nitsókhn	נצחון	neetsakhón
village	(דאָס) דאָרף	(dos) dorf	כפר	kefár
villian	(דער) רשע	(der) róshe	רשע	rashá
vinegar	(דער) עסיק	(der) ésik	חומץ	khómets
violent	רציחהדיק	retsíkhedik	אלים	aleém
violin	(דער) פֿידל	(der) fidl	פינור	keenór
violinist	(דער) פֿידלער	(der) fidler	כנר	kanár
virtue	(די) מעלה	(dee) máyle	מידה טובה	meedá tová
visit	באַזוכן	bazúkhn	ביקר	beekér
voice	(דאָס) קול	(dos) kol	קול	kol
vomit	ברעכן	brekhn	הקיא	hekeé
vote	אַפשטימען	ópshtimen	הצביע	heetsbeéa
vulgar	פראָסט	prost	גס	gas
waist	(די) טאַליע	(dee) tálye	לסוטה	lesutá
wait	וואַרטן	vartn	חיכה	kheeká
waiter	(דער) סאַרווער	(der) sárver	מלצר	meltsár
waitress	(די) סאַרווערין	(dee) sárverin	מלצרית	meltsareét
walk	שפּאַצירן	shpatsírn	הלך	halákh
wall	(די) וואַנט	(dee) vant	קיר	kir
wallet	(דאָס) בייטל	(dos) baytl	ארנק	arnák
wander	וואַנדערן	vándern	שט	shat
wanderer	(דער) נע-וונדניק	(der) navenádnik	נווד	nodéd
want	וועלן	veln	רצה	ratsá
war	(די) מלחמה	(dee) milkhóme	מלחמה	meelkhamá
warm	וואַרעם	várem	חמים	khameém
warn	וואַרענען	vórenen	הזהיר	heezhir
wash	וואַשן	vashn	רחץ	rakháts
waste (v.)	פטרן	pátern	כזב	beezbéz
watch (v.)	באַטראַכטן	batrákhtn	צפה	tsafá
water	(דאָס) וואַסער	(dos) váser	מים	máyim
wave	(די) כוואַליע	(dee) khválye	גל	gal
way	(דער) וועג	(der) veg	דרך	dérekh
wax	(דער) וואַקס	(der) vaks	שעווה	shaavá
we	מיר	mir	אנחנו	anákhnu
weak	שוואַך	shvakh	חלש	khalásh
wealthy	רייך	raykh	עשיר	ashír
weapon	(דער) וואָפֿן	(der) vofn	כלי-נשק	klee-néshek
wear (v.)	טראָגן	trogm	לבש	lavásh
weather	(דער) וועטער	(der) véter	מזג אוויר	mézeg avír

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wedding	חַתּוּנָה (די)	(dee) khásene	חַתּוּנָה	khatuná
weight	וואָג (די)	(dee) vog	מישקל	meeshkál
weird	משונהדיק	meshúnedik	מוזר	muzár
welcome	באַגריסן	bagreésn	קידם בכרכה	keedém beevrakhá
well (n.)	דער ברונעם	(der) brúnem	פאר	be-ér
west	מערב	máyrev	מערב	maaráv
wet	נאַס	nas	רטוב	ratóv
what	וואָס	vos	מה	ma
wheat	דער ווייץ	(der) veyts	חיטה	kheetá
wheel	די ראָד	(dee) rod	גלגל	galgál
when	ווען	ven	מתי	matáy
where	ווו	vu	איפה	éyfo
which	וואָסער	vóser	איוה	éyze
while (conj.)	בעה	beys	בעוד	beód
whine	פישטשען	píshchen	ייבב	yeebév
whisper	שעפטשען	shépchen	לחש	lakhásh
whistle	פֿיפֿן	fayfn	שרק	sharák
white	ווייס	vays	לבן	laván
who	ווער	ver	מי	mee
why	פֿאַר וואָס	far vós	למה	láma
wide	ברייט	breyt	רחב	rakháv
widow	די אַלמנה	(dee) almóne	אלמנה	almaná
widower	דער אַלמן	(der) álmen	אלמן	almán
wife	די פֿרוי	(dee) froy	אישה	eeshá
wild	ווילד	vild	פראי	peereé
win	געווינען	gevínen	ניצח	neetséakh
wind	דער ווינט	(der) vint	רוח	rúakh
window	דער פֿענצטער	(der) féntster	חלון	khalón
wink	ווינקען	véenken	קרץ בעינו	karáts be-eyno
winter	דער ווינטער	(der) vínter	חורף	khóref
wipe	ווישן	vishn	מחה	makhá
wire	דער דראָט	(der) drot	תיל	tayl
wise	קלוג	klug	חכם	khakhám
wish	וונטש	vunch	רצון	ratsón
wit	חכמה	khókhme	בינה	beená
witch	די מכשפֿה	(dee) makshéyfe	מכשפה	mekhashefá
with	מיט	mit	עם	eem
without	אָן	on	בלי	blee
witness	דער עדות	(der) éydes	עד	ed
wolf	דער וואָלף	(der) volf	זאב	ze-év
woman	די פֿרוי	(dee) froy	אישה	eeshá
wonderful	ווונדערלעך	vúnderlekh	נפלא	neeflá
wood	דאָס האַלץ	(dos) holts	עץ	ets
wool	די וואָל	(dee) vol	צמר	tsémer
word	דאָס וואָרט	(dos) vort	מילה	meelá
work (n.)	די אַרבעט	(dee) árbet	עבודה	avodá
work (v.)	אַרבעטן	árbetn	עבד	avád
worry (v.)	זאָרען זיך	zorgn zikh	דאג	daág
worse	ערגער	érger	יותר רע	yotér ra
worth	די ווערט	(dee) vert	ערך	érekh
worthwhile	כדאי	kedáy	כדאי	kedáy
wound	די ווונד	(dee) vund	פצע	pétsa
wrap	וויקלען	víklen	עטף	atáf
wrinkle	דער קנייטש	(der) kneych	קמט	kémet
wrist	געלענק	gelénk	פרק קף היד	pérek kaf hayád

English	Yiddish	Yiddish (transliteration)	Hebrew	Hebrew (transliteration)
write	שרײַבן	shráybm	כתב	katáv
wrong	פֿאַלש	falsh	לא נכון	lo nakhón
yard	(דער) הויף	(der) hoyf	חצר	khatsér
yawn	גענעצן	génetsn	פיהק	peehék
year	(דאָס) יאָר	(dos) yor	שנה	shaná
yearn	בענקען	bénken	התגעגען	heetgaagéa
yell	שרײַען	shráyen	צרח	tsarákh
yellow	געל	gel	צהוב	tsahóv
yes	יאָ	yo	כן	ken
yeshiva	(די) ישיבה	(dee) yesheéve	ישיבה	yesheevá
yesterday	נעכטן	nekhtn	אתמול	etmól
Yiddish	ייִדיש	yídish	ייִדיש	yeédish
you (sing.)	דו	du	אתה	atá
you (pl.)	איר	eer	אתם	atém
young	יונג	yung	צעיר	tsaeér
zeal	(דער) ברען	(der) bren	קנאות	kanaút
zero	נול	nul	אפס	éfes
Zionism	(דער) ציוניזם	(der) tsee-enízm	ציונות	tseonút
Zionist	(דער) ציוניסט	(der) tsee-eníst	ציוני	tseoneé
numbers	נומערן	númern	מספרים	meesparéem
one	אין	eyn	אחת	akhát
two	צוויי	tsvey	שתיים	shtáyim
three	דרײַ	dray	שלוש	shalósh
four	פֿיר	fir	אַרבע	árba
five	פֿינף	finf	חמש	khamésh
six	זעקס	zeks	שש	shesh
seven	זיבן	zibm	שבע	shéva
eight	אַכט	akht	שמונה	shmóne
nine	נײַן	nayn	השע	tésha
ten	צען	tsen	עשר	éser
eleven	עלף	elf	אחד-עשרה	akhát-esre
twelve	צוועלף	tsvelf	שתיים-עשרה	shtéym-esre
thirteen	דרײַצן	draytsn	שלוש-עשרה	shlósh-esre
fourteen	פֿערצן	fertsn	ארבע-עשרה	arbá-esre
fifteen	פֿופֿצן	fufitsn	חמש-עשרה	khamésh-esre
sixteen	זעכצן	zekhtsn	שש-עשרה	shésh-esre
seventeen	זיבעצן	zibetsn	שבע-עשרה	shvá-esre
eighteen	אַכצן	akhtsn	שמונה-עשרה	shmóné-esre
nineteen	נײַנצן	nayntsn	השע-עשרה	teshá-esre
twenty	צוואַנציק	tsvantsik	עשרים	esréem
thirty	דרייַסיק	draysik	שלושים	shloshéem
forty	פֿערציק	fértsik	אַרבעים	arbaeém
fifty	פֿופֿציק	fúftsik	חמשים	khameesheém
sixty	זעכציק	zékhtsik	ששים	sheesheém
seventy	זיבעציק	zíbetsik	שבעים	sheeveém
eighty	אַכציק	ákhtsik	שמונים	shmonéem
ninety	נײַנציק	náyntsik	תשעים	teesheém
hundred	הונדערט	húndert	מאה	méa
thousand	טויזנט	toyznt	אלף	élef
million	מיליאָן	milyón	מיליון	milyón

English	Yiddish	Yiddish (transliteration)	Hebrew	Hebrew (transliteration)
week	ד' וואָך (די)	(dee) vokh	שבוע	shavúa
Sunday	זונטיק	zúntik	יום ראשון	yom reeshón
Monday	מאָנטיק	móntik	יום שני	yom sheneé
Tuesday	דינסטיק	deénstik	יום שלישי	yom shleesheé
Wednesday	מיטוואָך	mítvokh	יום רביעי	yom reeve-eé
Thursday	דאָנערשטיק	dónershtik	יום חמישי	yom khameesheé
Friday	פֿרייטיק	fráytik	יום שישי	yom sheesheé
Saturday	שבת	shábes	שבת	shabát
months	חדשים	khadóshim	חדשים	khadasheém
January	יאַנואַר	yánuar	ינואר	yánuar
February	פֿעברואַר	fébruar	פברואר	fébruar
March	מאַרץ	marts	מרץ	merts
April	אַפּריל	apríl	אפריל	apríl
May	מיי	may	מאי	may
June	יוני	yúnee	יוני	yúnee
July	יולי	yúlee	יולי	yúlee
August	אויגוסט	oygúst	אוגוסט	ogúst
September	סעפטעמבער	septémber	ספטמבר	septémber
October	אָקטאָבער	október	אוקטובר	október
November	נאָוועמבער	novémber	נובמבר	novémber
December	דעצעמבער	detsémber	דצמבר	detsémber
seasons	סעזאָנען	sezónen	עונות	onót
spring	דער פֿרילינג	(der) fríling	אביב	aveév
summer	דער זומער	(der) zúmer	קיץ	káyits
fall	דער האַרבסט	(der) harbst	סתיו	stav
winter	דער ווינטער	(der) vínter	חורף	khóref

## Colleges and Universities Under Jewish Auspices

### Brandeis University

Founded in 1948, Brandeis University is recognized as one of the finest private liberal arts universities in the United States. It received accreditation within five years, the shortest possible time, and was awarded recognition by Phi Beta Kappa in 1961, only 13 years after its founding—the youngest institution so honored in over 100 years. It is the only Jewish-sponsored, nonsectarian institution of higher learning in America and was named for United States Supreme Court Justice Louis Dembitz Brandeis (1856-1941).

Of the approximately 2,000 accredited colleges and universities in the nation, Brandeis is one of only 100 recognized as research universities. As such, Brandeis combines the breadth and range of academic programs usually found at much larger universities with the intimate educational atmosphere of an undergraduate college.

The four schools—Science, Social Science, Humanities, and Creative Arts—offer about 900 semester courses during the academic year, 32 fields of concentration, and several specialized programs. In addition, undergraduates are able to participate in research normally restricted to graduate programs. Undergraduates number about 2,850 men and women from nearly every state in the union and over 40 foreign countries.

#### *The Graduate School of Arts and Sciences*

The Graduate School of Arts and Sciences offers courses of study leading to the master's and doctoral degrees. Graduate areas include anthropology, biochemistry, biology and photobiology, biophysics, chemistry, classical and oriental studies, comparative history, Jewish communal service, English and American literature, history of American civilization, literary studies, physics, politics, psychology and cognitive science, sociology, and theater arts.

#### *Rosenstiel Basic Medical Sciences Research Center*

The center is one of the nation's leading centers for research programs in the basic medical sciences embracing work in biochemistry, biology, chemistry, microbiology, physics, biophysics and immunology.

#### *The Florence Heller Graduate School for Advanced Studies in Social Welfare*

The Heller Graduate School, founded in 1959, is Brandeis' internationally known professional school. It offers a master's degree in Management of Human Services and a doctoral program in Social Policy Analysis. The faculty, which represents a broad spectrum of the social sciences and related professions, conducts a multidisciplinary policy-oriented research program on a wide range of health and welfare issues. Six research centers anchor a variety of projects that involve collaborative activity between faculty members and advanced students. They are: the Center for Health Policy Analysis and Research, which conducts studies in long-term care, health care quality and effectiveness, and regulation and reimbursement; the Levinson Policy Institute, which focuses on the long-term care needs of the elderly and disabled individuals and their families; the Center for Human Resources, which consolidates the research and training activities in the area of employment training and income maintenance and develops training programs for employee benefit managers; the Policy Center on Aging, which focuses on major federal and state policies that affect the aged; the National Institute for Sentencing Alternatives, which concentrates on developing new programs for criminal offenders and evaluating the effectiveness of existing programs; and the new Center for the Study of Social Problems in the Middle East, which focuses on the many interrelated social problems of countries in that region, including Israel and Egypt. The Heller School also supports major research projects in alcoholism, mental retardation, mental health, children's issues, and a new venture which analyzes the factors influencing social change.

#### THE BRANDEIS LIBRARIES

With the opening in 1983 of the new Leonard L. Farber Library as part of an \$8.5 million library building and expansion program, Brandeis today has four libraries with a combined collection of about 1,000,000 books, 600,000 microtexts, 150,000 documents, 3,400 periodicals and 55 newspapers.

The Farber Library is the centerpiece of the main library complex which includes the Jacob and Bertha Goldfarb Library and the Rapaport Treasure Hall, all joined together by a common entrance. The fourth library—Gerstenzang Science Library—is located in the science complex and contains materials supporting the natural sciences.

The Judaica Department's reading room houses one of the country's most important collections of reference materials and basic texts in major areas of Judaic studies, the ancient Near East, and the modern Middle East. Access to the collection is open to undergraduate and graduate students.

**ACADEMIC SCHOOLS AND INSTITUTES**

*Crown School of Graduate Studies in American Civilization*

*Danielson School of Philosophy, Ethics, and Religious Thought*

*Fierman School of Chemistry*

*Fisher School of Physics*

*Kutz School of Biology*

*Lown School of Near Eastern and Judaic Studies*

The school encompasses an intensive teaching and research program in all the main areas of Judaic studies, the ancient Near East and the modern Middle East. In addition, the Lown School has programs which prepare students for Jewish communal service and programs of research in areas of direct concern to the American Jewish community.

The Department of Near Eastern and Judaic Studies is the primary teaching and research unit in the Lown School. In this department the university has assembled an unusual array of distinguished scholars who offer an extremely broad curriculum. A second unit in the Lown School is the Benjamin S. Hornstein Program in Jewish Communal Service which provides graduate education for students interested in professional careers in Jewish communal service and Jewish education. The school also includes the Center for Modern Jewish Studies which is devoted to the study of contemporary American Jewish life. The center currently engages in research and teaching in three major areas: Jewish population studies, Jewish identity, and the Jewish family.

*Benjamin Michtom School in Computer Science*

*Swig School of Political Science*

*The Tauber Institute*

The Tauber Institute is an independent, multidisciplinary research institute that seeks to set into the context of modern history the causes, nature and consequences of the crisis of European society in the second quarter of the twentieth century with a particular focus on the origins of the European Jewish catastrophe. The institute undertakes research into broad aspects of modern European intellectual, diplomatic, social, and political history. Among the areas of study with which it is concerned are: nationalism and racialism in modern Europe, European Jewish history since the Enlightenment, refugee problems, and the roots and development of Nazism, fascism, and antisemitism. The institute is engaged in both research and teaching. Its government includes a distinguished Board of Overseers. Distinguished scholars are invited to visit the institute. It also awards fellowships for advanced doctoral study and for postdoctoral research. Lectures, symposia and conferences are arranged under the auspices of the institute which initiates and sponsors major research projects.

*Joseph and Esther Foster Visiting Professorships*

Established in 1974, the Foster fund underwrites visiting professorships for distinguished Israeli scholars in many different academic fields. Its objective is to promote scientific and intellectual exchanges between Brandeis and Israel.

*Fannie Hurst Visiting Professorships*

*Shirley and Maurice Saltzman Artists-in-Residence*

*Jacob Ziskind Professorships*

**Dropsie College, Philadelphia**

Dropsie College was founded in Philadelphia in 1907 as a graduate institution for Near Eastern and Judaic learning.

The founder was Moses Aaron Dropsie, an eminent citizen and lawyer of Philadelphia who died in 1905. During his lifetime he had been deeply interested in Hebrew lore and Semitic studies. In his will, dated September 17, 1895, he directed "that there be established and maintained . . . a college for the promotion of, and instruction in, the Hebrew and cognate languages and their respective literatures." He also directed "that in the admission of students there shall be no discrimination on account of creed, color or sex." A charter was granted to the College on June 6, 1907, under the name of The Dropsie College for Hebrew and Cognate Learning.

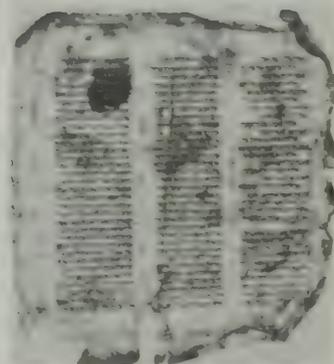
The College is the only independent graduate institution in America, nonsectarian and nontheological, completely dedicated to Hebrew, biblical, Judaic, and ancient and contemporary Near Eastern studies.

From its founding, Dropsie occupied a site in North Philadelphia. On January 1, 1984, the College moved to its new quarters on the Main Line. Its relocation to a suburban setting within the vicinity of several academic institutions such as Bryn Mawr College, Haverford College, Swarthmore College, and St. Joseph's University, places Dropsie in an environment particularly conducive to promoting scholarship.

A reciprocal agreement on student exchange at the graduate level between Temple University and Dropsie



Moses Aaron Dropsie (1821-1905), the founder of Dropsie College.



A Biblical fragment with Masorah from the Cairo Genizah now housed at Dropsie.

College permits full-time graduate students enrolled at either institution to take courses at the other without additional fees and without requesting formal transfer of credits. Dropsie students may also attend undergraduate courses in the Classics department at Temple University, as well as in the French, German, and Hebrew departments. An informal and close agreement has always been in existence between Dropsie and the University of Pennsylvania's departments of Religious Studies and Oriental Studies.

The Tomshinsky Library contains more than 150,000 volumes of books and periodicals and is particularly rich in publications on biblical and rabbinical learning, the Semitic languages, Jewish history, Assyriology and Egyptology. Special collections have been developed in the fields of Palestine and the modern Middle East.

The library includes 600 fragments from the Cairo Genizah, in Hebrew and Arabic; 275 Oriental manuscripts in Arabic, Ethiopic, Hebrew, Samaritan, Coptic, Persian, Sanskrit and Turkish; some fragments of Coptic papyri; 32 incunabula; 290 sixteenth-century books, and other rarities. In the Abraham I. Katsh Center for Manuscript Research there are microfilm collections of rare Hebraica manuscripts and documents from the USSR, Poland, and Hungary. Also available for research are microfilms of the Vatican Hebrew collection.

The archives of the library are strong in American-Jewish history. Included are the papers of Isaac Leeser, Sabato Morais, Mayer Sulzberger, Cyrus Adler, and Abraham Neuman. Recently, the library acquired the papers of B.Z. Goldberg dealing with the American Jewish labor movement.

Dropsie College continues to publish the *Jewish Quarterly Review*, which had been founded in England in 1888 as the sole English-language scholarly journal devoted to the study of Judaism. In 1910 publication was assumed by the College. The *Jewish Quarterly Review* has been a leading force in the field, shaping and reflecting the nature of scholarly inquiry. *JQR* provides a medium for the publication of ancient and medieval texts, serves as a forum of interpretation and investigation, and critically reviews recent publications. The Editorial Board consists of Dropsie's faculty.

Dropsie College conceived the project of publishing a new edition of these writings with translations and commentaries under the title *Jewish Apocryphal Literature*. The work has been undertaken by faculty members of the College in collaboration with other recognized authorities, and consists of a series of volumes, each containing the text and translation of a single apocryphal or pseudepigraphic writing, together with introduction, commentary, and textual *apparatus criticus*. In the translations, special emphasis has been placed upon the recovery of the original sense through critical reconstruction of the underlying Hebrew or Aramaic, while in the commentaries the subject matter has been elucidated with special reference to Jewish sources.

Dropsie College believes this project will contribute materially towards a better understanding and evaluation of the Apocrypha and Pseudepigrapha and of their importance for the interpretation of both the Jewish and Christian religions.

Thus far, the following volumes have appeared:

- *The First Book of Maccabees*. Translation by Sidney Tedesche, Introduction and commentary by Solomon Zeitlin (1950)
- *The Second Book of Maccabees*. Translation by Sidney Tedesche, Introduction and commentary by Solomon Zeitlin (1954)
- *The Third and Fourth Books of Maccabees*. Translated and edited with Introduction and commentary by Moses Hadas (1954)
- *The Book of Wisdom*. Translated with Introduction and commentary by Joseph Reider (1957)
- *The Book of Tobit*. Translated and edited with Introduction and commentary by Frank Zimmerman (1958)
- *The Book of Judith*. Translation, commentary and critical notes by Morton S. Enslin; General Introduction and appendices by Solomon Zeitlin (1972)

Dropsie College offers programs of study leading to the graduate degrees of Master of Arts and Doctor of Philosophy. Departments include Ancient Near Eastern Studies, including Ugaritic, Syriac, Akkadian, Eblite, Sumerian and Egyptian; Biblical Studies; Hellenistic Studies; Rabbinic Studies; Arabic and Islamic Studies; Medieval Jewish Studies; Hebrew Language and Literature; Modern Jewish History and Middle Eastern Studies; and Religious Thought.

Alumni of Dropsie College include Bernard Revel, first president of Yeshiva College, Solomon Zeitlin, Solomon Grayzel, Robert Gordis and Nahum Sarna.

### Gratz College, Philadelphia

Gratz College in Philadelphia is the oldest general non-denominationally affiliated College of Jewish Studies in the Western Hemisphere. It owes its existence to the benevolence of Hyman Gratz, who by a Deed of Trust executed in 1856, shortly before his death, conveyed his estate to his trustees to pay the income to designated beneficiaries during their lives, and upon termination of these trusts, to transfer the entire fund to the Kahal Kadosh Mikveh Israel of Philadelphia "in trust for the establishment and support of a college for the education of Jews residing in the city and county of Philadelphia." When the



Gratz College building, Philadelphia.

fund came into the possession of the Congregation as Trustee in 1893, it was decided, in view of the needs of the community, to establish the College as an institution for preparing teachers for Jewish religious schools.

Hyman Gratz was a distinguished member of the historic family whose name he bore. He occupied an important place in the Jewish community of Philadelphia and was prominent in the civic and financial affairs of that city. He was, for many years, a member of the Adjunta of Mikveh Israel Congregation, as well as its treasurer.

The Board of Trustees of the College was constituted in 1895 in accordance with the provisions of the Deed of Trust. In the latter part of that year the first course of lectures under the auspices of the Board of Trustees was delivered by Dr. Solomon Schechter, then of Cambridge University, England. Other scholars of distinction—Dr. Aaron Friedenwald, Dr. Marcus Jastrow, Dr. Kaufmann Kohler, and Sabato Morais—lectured under the same auspices during the following year. The College formally opened for regular instruction in November 1897, and during the greater portion of the time until 1909 held its sessions in the assembly rooms of the Mikveh Israel Synagogue on 7th Street above Arch. In September 1909, the College moved to its own building on York Street, east of Broad, immediately adjacent to the new synagogue of Mikveh Israel Congregation.

In 1909, a School of Observation and Practice was established under the supervision of the College, and it held its sessions in the College building. It subsequently came to be known as "The Gratz College School of Observation and Practice at Mikveh Israel."

Moses A. Dropsie, Esq., founder of Dropsie College, was the first President of the Board of Trustees of Gratz College, continuing in office until his death in July 1905.

Gratz College offers a broad range of bachelor's, master's, certificate, teacher training, and continuing education programs in Judaic, Hebraic, and Middle East Hebrew Literature and B.A. degrees in Jewish studies plus joint B.A. degree programs with Temple University and Beaver College; Hebrew and Jewish Teacher's diplomas; Certificates in Judaica Librarianship, Sephardic Studies, and Jewish Chaplaincy; and Master of Hebrew Literature and M.A.'s in Jewish Music, Jewish Education, and Jewish Studies. The College runs courses in Jewish studies for Jewish Communal Workers and a joint Gratz-Federation Young Leadership Institute in Jewish Studies. Summer Pre- and Regular Sessions are offered.

The Samuel Netzky Adult Institute for Jewish Studies, the continuing education arm of the College, conducts Hebrew Ulpan classes, adult education courses in Jewish studies and in-service courses for teachers of Jewish studies in fifteen locations throughout the city, its suburbs and in Wilmington, Delaware.

The College Preparatory Division includes Gratz College High School, a five-year, comprehensive supplementary high school program, as well as its Isaac Mayer Wise Department, a two-year, post-confirmation track for graduates of Reform religious schools.

The College's Division of Community Services is the central agency for Jewish education in Philadelphia and is affiliated with the Jewish Education Service of North America. The Division provides a variety of consultative services

and resources to Jewish schools, organizations, communal agencies, and individuals. One of its major goals is to enhance the quality of Jewish education through setting standards, certifying teachers and principals, and providing individual and group consultation to teachers and administrators.

The College's vast educational resources include the main library, the renowned Schreiber Jewish Music Library, the Chomsky Educational Resource Center, the Audio-Visual/Film Library, the Holocaust Oral History Archives, and the Educational Games Center, exceeding in total over 100,000 volumes.

The 1984-85 school year marked a record enrollment at Gratz College with over 1,400 full and part-time students in all of its divisions, an increase of 23% from 1983-84. This growth trend is expected to continue as the College prepares to move to its new location, a thirty acre, wooded site in Melrose Park, an upper middle class Philadelphia suburb. This will be the College's first "green, suburban" campus in its ninety year history and will offer the most updated and modern facilities, including a planned new multi-million dollar library/resource center.

### **Hebrew Theological College/ Jewish University of America— Skokie, Illinois**

In 1919, a group of rabbis met to evaluate the priorities of Jewish education in Chicago. The Bet Midrash L'Rabanim was founded at this meeting with a total of ten students. Rabbi Ephraim Epstein, one of the original founders, served as the first president. On October 15, 1921, the name of the school was officially changed to the Hebrew Theological College/Bet HaMidrash LeTorah, and was chartered by the State of Illinois.

The school was established on the West Side of Chicago in 1922, and a new building was erected to accommodate the growing student body. At this time, the Teachers Institute for Women was established, where young women could study Torah and earn a teaching certificate.

From 1922 to 1946, the Hebrew Theological College was led by Rabbi Saul Silber. One of Rabbi Silber's major goals was the training of Orthodox rabbis in the spirit of modern



*Hebrew Theological College, Skokie, Illinois.*

American culture, to meet the needs of the American Jewish community. A baccalaureate degree was required of all students in addition to ordination.

The Graduate School was opened in 1950 to enable ordained rabbis to pursue advanced theological studies leading to higher degrees in Hebrew Literature, Religious Education and Pastoral Counseling. The continuing growth of the Yeshiva and the population shift made it necessary to relocate. In 1958, a new building was completed in suburban Skokie, and operations in the new location began at once.

The School of Liberal Arts and Sciences was established in 1959, and in that year, in accordance with the expanding program of the Yeshiva, the additional name, Jewish University of America, was adopted.

In February 1961, Yeshiva High School was opened as a preparatory school on the Skokie campus.

The Hebrew Theological College consists of five major divisions:

1. Rabbinic Division
2. The Max Bressler School of Advanced Hebrew Studies
3. School of Liberal Arts and Sciences
4. The Anne M. Blitstein Teachers Institute for Women
5. The Graduate School of Advanced Hebrew Studies

### **Hebrew Union College— Jewish Institute of Religion**

Hebrew Union College was founded in 1875 in Cincinnati, the first institution of Jewish higher learning in America. Its founder was Rabbi Isaac Mayer Wise, the architect of American Reform Judaism, who had established the Union of American Hebrew Congregations two years earlier for the primary purpose of supporting a seminary to train rabbis for the Reform Movement.

In 1922, Rabbi Stephen S. Wise established the Jewish Institute of Religion in New York. The similar orientation of the two schools led to their merger in 1950.

A third center was opened in Los Angeles in 1954 to serve the growing Jewish community on the West Coast. A fourth branch was established in Jerusalem, Israel, in 1963.



*Beginning in 1880, this former Cincinnati mansion served as the home of Hebrew Union College for 30 years.*



*Isaac Mayer Wise, founder of Hebrew Union College.*

From modest beginnings, Hebrew Union College-Jewish Institute of Religion has developed into an institution providing a wide variety of academic programs. In addition to its Rabbinic School, the College includes a School of Graduate Studies, a School of Biblical Archaeology and Schools of Education, Jewish Communal Service and Sacred Music.

The Klau Library in Cincinnati is one of the most extensive Jewish libraries in the world. It contains approximately 330,000 volumes, among them 150 incunabula, and over 2,000 manuscript codices and many thousands of pages of archival documents. Special collections include Jewish Americana, music, an outstanding Spinoza collection, and extensive microforms. It also houses the American Jewish Periodical Center, which preserves American Jewish periodicals and newspapers on microfilm. More than 700 titles, representing over 10,000,000 pages, are available in the Center.

The American Jewish Archives is a major center of study and research in the field of American Jewish history. The Archives systematically collect and catalogue material, both published and manuscript, reflecting the life and history of American Jewry. The archives now have approximately 8,000,000 pages of documents. Two million of these are from the archives of the World Jewish Congress. This collection makes the Archives a central research institution on the Holocaust in the United States.

The Hebrew Union College Skirball Museum in Los Angeles is one of the foremost Jewish museums in the world. Its approximately 14,000 objects, comprising artifacts of biblical archaeology, Jewish ceremonial art and fine arts, reflect 4,000 years of Jewish history, culture and art.

*The Rabbinic School* operates in Cincinnati, New York, Los Angeles and Jerusalem. It offers a five-year program leading to the Master of Arts degree and ordination. The Year-in-Israel Program, mandatory for all entering rabbinic students, is offered at the Jerusalem School. The Cincinnati and New York Schools offer the subsequent four years of the program leading to ordination. The Los Angeles School offers the second and third years of the rabbinic program, after which students transfer either to Cincinnati or New York for the fourth and fifth years.

*The Graduate Programs* offer doctoral and master's degrees. The doctoral programs lead through advanced and specialized studies to advanced scholarship in Judaic and cognate subjects. The College confers the Doctor of Philosophy degree in Cincinnati at the School of Graduate Studies; the Doctor of Philosophy degree in Jewish Education in Los Angeles at the Rhea Hirsch School of Education; and the Doctor of Hebrew Letters in Cincinnati, New York and Los Angeles.

*The School of Sacred Music* in New York, which trains cantors and synagogue music directors, awards the degree of Master of Sacred Music.

*The Program in Sacred Music* in Los Angeles offers special courses for synagogue professionals, organists and choir directors.

*The Rhea Hirsch School of Education* in Los Angeles offers a program leading to the Doctor of Philosophy degree in Jewish Education and a Master of Arts degree in Jewish Education. Undergraduate programs leading to the Bachelor of Science in Hebrew Education and the Bachelor of Science in Jewish Education are available on a limited basis.

*The School of Education* in New York offers a program leading to the degree of Master of Arts with specialization in religious education. Adult courses on a graduate level are offered leading to the Judaic Studies Certificate. The School of Education also sponsors and supervises an extensive outreach program offering accredited courses at host congregations throughout the greater New York area.

*The Jerome H. Louchheim School of Judaic Studies* in Los Angeles offers a program which leads to the Bachelor of Arts in Judaic Studies. Under a cooperative arrangement with USC, its students may pursue a course of study in the Louchheim School leading to the Bachelor of Arts with specialization in Judaic Studies.

*The School of Jewish Communal Service* in Los Angeles offers graduate programs for those preparing for or already engaged in Jewish communal work. The School awards a Graduate Certificate and the Master of Arts in Jewish Communal Service. Under a cooperative program with the University of Southern California School of Social Work, the George Warren Brown School of Social Work, Washington University, St. Louis, and the University of Pittsburgh, students may earn both the Master of Social Work and Master of Arts in Jewish Communal Service degrees. Under a cooperative program with the Leonard Davis School of



Many HUC alumni served as chaplains during World War II. They entered the concentration camps alongside American combat troops, and remained in Europe after the war to work with the displaced Jewish refugees and organize hospitals, clinics, farms, schools, synagogues and newspapers. Rabbi Alexander D. Goode, '37, was one of the memorable heroes of World War II. On February 3, 1943, the S.S. *Dorchester*, a United States Army troop ship, was struck by enemy torpedos in the mid-Atlantic. As the ship began to sink and the men were ordered over the side, the four chaplains on board gave up their life preservers to soldiers struggling in the water, and standing hand in hand, went down with the ship. The four chaplains were a Catholic priest, Methodist and Baptist ministers, and Rabbi Goode.

Gerontology of the University of Southern California, students may earn both the Master of Science in Gerontology and the Master of Arts in Jewish Communal Service. In addition, there is a program leading to the degree of Master of Public Administration.

*The School of Jewish Studies* in Jerusalem serves rabbinic and other students of the American campuses of the College and is the center for the National Federation of Temple Youth undergraduate programs. A program leading to rabbinic ordination, designed for Israeli graduate students, offers preparation for the rabbinate in the Israel Movement for Progressive Judaism.

*The Nelson Glueck School of Biblical Archaeology*, at the Jerusalem School, is an American center for postgraduate study in the fields of Bible, archaeology and the history of ancient Israel. The School conducts archaeological excavations of historic sites in Israel.

*The Hebrew Union College Annual*, established in 1924, is a scholarly journal in the fields of Hebraica and Judaica. *Studies in Bibliography and Booklore* is published in Cin-

cinnati by the Library of the College. *American Jewish Archives*, published by the American Jewish Archives, is a journal devoted to the preservation and study of American Jewish historical records. Dr. Jacob Rader Marcus is the editor.

### **Jewish Theological Seminary**

In 1886, The Jewish Theological Seminary of America was founded for "the preservation in America of the knowledge and practice of historical Judaism." In 1902, its original charter was revised to include "the perpetuation of the tenets of the Jewish religion, the cultivation of Hebrew literature, the pursuit of biblical scholarship, the establishment of a library and the education and training of Jewish rabbis and teachers."

Today the Seminary is comprised of five schools at its New York campus, a sixth in Israel, and the University of Judaism as its Los Angeles affiliate. Its student-body exceeds 900 and it has a faculty of some 150 scholars.

The new Ivan F. and Seema Boesky Family Library, at the Seminary's 3080 Broadway campus, is a state-of-the-art complex containing the largest collection of Judaica in the western hemisphere. Housed in the library are over 250,000 books, 10,000 manuscripts and the latest periodicals in the Jewish field. The world-famous Rare Book Room holds, among other treasures, a signature of Maimonides and one of the largest collections of fragments from the Cairo Genizah. The library is open to the public.

A summer school program is offered by the Seminary including a variety of courses in both Hebrew and English. Courses include elementary, intermediate and advanced Hebrew language instruction (4 hours of Hebrew instruction, 4 days a week), "The History of New York City Jewry," introductory Talmud, Midrash and philosophy. The Melton Research Center also conducts sessions to help educators hone their teaching skills.

*Seminary College of Jewish Studies*, founded 1909, offers a complete college program in Judaica leading to the B.A. degree; conducts joint programs with Columbia University and Barnard College allowing students to receive two B.A. degrees after four years.



*Main entrance, Jewish Theological Seminary.*

*Cantors Institute and Seminary College of Jewish Music*, founded 1952, trains cantors, music teachers and choral directors for congregations. Offers programs leading to degrees of B.S.M., M.S.M., and D.S.M., and diploma of Hazzan.

*Rabbinical School*. A program of graduate studies leading to a degree in Masters of Arts in rabbinics and ordination. Study focuses on advanced reading in Talmud, Bible, Jewish history, philosophy and Hebrew literature. Women were admitted to the program in 1984, and the first conservative woman rabbi was ordained in May 1985.

*Graduate School: Institute for Advanced Study in the Humanities*, founded 1968. A graduate program leading to the M.A. degree in all aspects of Jewish studies and the Ph.D. in Bible, Jewish education, history, literature, philosophy or rabbinics; offers a dual degree in social work.

*American Student Center in Jerusalem*, founded 1962. The center offers programs for rabbinical students, classes in Judaica for qualified Israelis and Americans, and Midreshet Yerushalayim, an intensive program of Jewish studies for undergraduates.

### **SEMINARY AFFILIATE INSTITUTES**

*University of Judaism* (1947) 15600 Mulholland Drive, Los Angeles, Calif. 90024 (213) 476-9777. West Coast school of Jewish Theological Seminary. Serves as center of undergraduate and graduate study of Judaica; offers pre-professional and professional programs in Jewish education and allied fields, including a pre-rabbinic program and joint program for students to receive a B.A. from UCLA and B.H.L. from University of Judaism after four years; offers a broad range of adult education and Jewish activities.

*Institute for Religious and Social Studies* (N.Y.C. 1938; Chicago 1944; Boston 1945). Serves as a scholarly and scientific fellowship of clergymen and other religious teachers who desire authoritative information regarding some of the basic issues now confronting spiritually minded individuals.

*Elton Research Center*, founded 1960, devises new curricula and materials for Jewish education; offers intensive program for training curriculum writers; recruits, trains and retains educators through seminars and in-service programs; maintains consultant and supervisory relationship with a number of pilot schools.

*Schocken Institute for Jewish Research*, founded 1961, 6 Balfour Street, Jerusalem, Israel, incorporates Schocken library and its related research institutes in medieval Hebrew poetry and Jewish mysticism.

*Department of Radio and Television*, founded 1944, produces radio and TV programs expressing the Jewish tradition in its broadest sense, with emphasis on the universal human situation. "Eternal Light" (a weekly radio program) seven "Eternal Light" TV programs produced in cooperation with NBC, and 12 "Directions" telecasts with ABC are broadcast on network television. Scripts and related program material are distributed to the public.

*Prozdor*, founded 1951, is an advanced Hebrew high school program offered throughout the New York Metropolitan area. Classes meet twice a week concentrating on classical Jewish studies.

*The Bernstein Center and The Brand Institute*, founded 1964, is a pastoral psychiatry program introducing rabbinical students to the dynamics of mental health and basic concepts of psychiatry and psychoanalysis. Internships are available at selected social and mental health agencies.

*The Ramah Camps*, founded 1947, provide an eight-week summer camp program, including instruction in Jewish classical texts, Hebrew language and contemporary Jewish problems. A full range of craft, athletic and art activities are offered. Programs are instructed by Seminary students. Applicants are required to have some previous Hebrew education.

### The Reconstructionist Rabbinical College

The Reconstructionist Rabbinical College was established by Charter in 1968 "to train and ordain Rabbis for service in every aspect of the Jewish community and at the same time to equip them with the necessary academic training which would qualify them to teach Jewish studies at a college or university; to provide facilities, administration and faculty to implement the training and ordination of Rabbis as aforesaid; to confer the title of Rabbi; and to confer the Doctor of Hebrew Letters Degree and such other degrees as may be approved in accordance with such curricula as shall be established by the governing board and faculty of the corporation and as approved by the proper authorities of the Commonwealth of Pennsylvania from time to time."

The curriculum at the Reconstructionist Rabbinical College is based on the conception of Judaism as "an evolving religious civilization." The students concentrate each year upon a specific period: the first year, Biblical Civilization; the second, Rabbinic Civilization; the third, Medieval Civilization; the fourth year, Modern; and the fifth, Contemporary Civilization.

RRC combines a university program of graduate studies with rabbinic studies. Students are required to enroll in the Graduate Department of Religion at Temple University, or its equivalent in the University of Pennsylvania.

The Reconstructionist Rabbinical College is committed to facilitating the needs of the Jewish deaf community in life cycle and ritual matters and, accordingly, has developed a two-year para-professional training program. Ap-



*Rabbi Mordecai M. Kaplan affixes the mezuzah at the dedication of the Reconstructionist Rabbinical College, October 1968.*

plicants for this program must be qualified interpreters and must be able to reverse interpret as well.

Since its inception the College has accepted men and women.

The College maintains an active library including over 25,000 volumes with extensive collections in Biblical Studies, Jewish History and Judaism. In addition, over 150 general and scholarly periodicals are available. The library is named in honor of the founder of Reconstructionism, Rabbi Mordecai M. Kaplan. His personal library and papers are housed in the Molly and Julius Fligelmen Center for the Kaplan Archives at the College and are being organized through the generosity of a Friend of the College. Other special collections include the library of Rabbi Ira Eisenstein, President Emeritus of the Reconstructionist Rabbinical College, and the Hendler Bible Collection of illustrated Bibles dating from 1653 to 1918.

The College maintains an academic press and publishes materials which range from the popular to the technical. The RRC has published *Shiv'im: Essays and Studies in Honor of Ira Eisenstein*; *A Catalog of the Correspondence in the Mordecai M. Kaplan Archives*; *Teaching Medical Ethics to Theological School Students*, *A Syllabus and Study Guide*; and the ongoing series, *Jewish Civilization: Essays and Studies*.

### Spertus College of Judaica, Chicago

Established in 1925 as the College of Jewish Studies, the College provided high school graduates with a basic knowledge of Judaic studies. Since 1964, the College has become a liberal arts institution offering undergraduate and graduate degree programs in Jewish and Hebrew studies. In 1970 the College was renamed in recognition of the generosity of the Spertus family of Chicago.

Since the early seventies, Spertus College of Judaica has provided several colleges and universities in the Chicago area with major programs in Jewish studies. The college is the largest, non-theological, secular institution of higher Jewish learning in the Midwest.

The Asher Library is one of the largest circulating libraries of Judaica in the Midwest. Its resources include exten-



*Home of the Reconstructionist Rabbinical College.*



*Spertus College of Judaica, Chicago.*

sive collections in Judaica and Hebraica; a distinguished rare book collection; the Badona Spertus Library of Art in Judaica; and the Chicago Jewish Archives, which hold the archives of the Jewish Federation of Metropolitan Chicago. Current library holdings exceed 75,000 volumes.

#### *Maurice Spertus Museum of Judaica*

The Maurice Spertus Museum of Judaica is the Midwest's most comprehensive Jewish Museum. Established in 1967, the Museum serves as an educational adjunct of the College; as a research resource for students, faculty, and other scholars in the field of Jewish studies; and as a cultural center for the Jewish and non-Jewish communities.

The original collection presented to the College by Mr. Maurice Spertus has been substantially augmented by numerous other gifts. Currently, the Museum houses several thousand works of art, including ceremonial objects, ethnographic materials, paintings, sculpture, graphics, textiles, coins, and medals tracing the history of Judaism from ancient to modern times. The collection also contains special materials on the Holocaust, some of which are displayed in the Zell Holocaust Memorial exhibit. In addition, the Museum serves as a center for the display of special exhibitions organized by the Museum and in cooperation with other museums and cultural centers.

#### *Cooperative University Programs*

Since the late 1960s, Spertus College has entered into cooperative agreements with several Chicago colleges and universities. The purpose of these agreements is twofold: (1) To provide Spertus students with the opportunity to complete B.A. requirements in general studies (Spertus offers the major in Judaica exclusively); (2) To provide general university students the opportunity to major, minor, or take elective Humanities courses in Jewish Studies. This unique "consortium" arrangement has been highly successful over the years, both for the opportunities for learning it has offered and for the division of academic resources it has engendered.

Currently the College maintains full major programs at two Chicago universities, the University of Illinois at Chicago and Northeastern Illinois University. Students at these universities may take Jewish Studies as part of their B.A. programs; and Spertus students may register at these universities for the general-studies half of their B.A. programs.

Spertus College currently also has cooperative programs with Roosevelt University, De Paul University, Mundelein College, and the Chicago Cluster of Theological Schools. Spertus also staffs the Hebrew language program at Northern Illinois University at DeKalb. Consortium students may take Spertus courses in Judaica at the several university locations where they are offered and earn credit at their home institutions.

A similar type of academic cooperation is maintained at the level of graduate studies. Spertus College and the Loyola University School of Social Work offer a joint program leading to the M.A. in Jewish Communal Service and to the M.S.W. degree. The College of Education at the University of Illinois at Chicago provides access to graduate courses to complement the M.A. in Jewish Education program at Spertus. For the M.A. in Jewish Studies, required cognate (non-Judaic) courses are taken at area graduate schools in the individual student's area of concentration.

About half of the Spertus student community consists of undergraduates taking Judaic courses at the cooperating academic institutions. A good number of the students coming to Spertus are over thirty and working. Five percent are from abroad, mainly from Israel; five percent are senior citizens. The result is that classes have an interesting blend of student populations.

The Bachelor of Judaic Studies program is offered mainly to individuals who already possess a bachelor's degree in a field other than Jewish Studies. The candidates for the Bachelor of Judaic Studies for the most part are returning students who have an academic interest in Judaica to the extent of wishing to complete a degree program.

#### **GRADUATE PROGRAMS**

##### *The Marvin and Joan Holland Program in Jewish Education*

The overall objective of the Holland Program is to train individuals in the competencies necessary to work in and administer Jewish schools of all types.

##### *M.A. In Jewish Communal Service*

The graduate course of study in Jewish Communal Service is a professional degree program designed to train individuals as administrators and managers in Jewish social service agencies.

##### *M.A. In Jewish Communal Service/ Master of Social Work: Dual Degree Program*

The School of Social Work of Loyola University of Chicago and Spertus College have developed a parallel degree program for persons who intend to do direct practice in Jewish communal agencies. The parallel degree program, through an integrated, individualized course of study, makes it possible for a student to work concurrently toward the M.S.W. degree at Loyola and the M.A.J.C.S. degree at Spertus. Participation in the dual program allows students to earn both degrees in a shorter period than if each degree were to be pursued separately.

##### *M.A. In Jewish Studies*

Spertus College offers a master's program in the Jewish Humanities leading to the M.A. in Jewish Studies. Students

may select major and minor areas of concentration from the following: Bible, Hebrew Literature, Jewish History, Jewish Thought, and Rabbinic Literature.

#### *M.S. In Human Services Administration*

Responding to the personnel needs of the helping professions, Spertus College has developed a one-year evening master's program in the field of Human Services Administration. The program is offered to individuals already working in the field who are seeking positions on a managerial level. Applicants may also include individuals who wish to explore careers in Human Services Administration. The basic goal of the program is to provide the requisite skills for administrative and managerial positions in hospitals, social service agencies and other institutions involved in the helping professions.

#### *The Joseph M. Levine Program of Extension Studies*

In response to the educational needs of the wider Chicago community, Spertus College offers an Extension Studies program in suburban areas of Chicago. These courses are designed mainly for adults who wish to develop an awareness and appreciation of Jewish culture, thought, and history.

### **Touro College**

Touro College was chartered in 1970 and admitted its first class of 35 students in 1971. Founded by the sociologist and educator, Dr. Bernard Lander, who serves as the college's president, Touro's stated mission since its inception has been to emphasize the relevance of the Jewish heritage to modern society.

The college drew its name from Judah and Isaac Touro, leaders of colonial America. The Touro family provided substantial endowments to universities, hospitals and pioneering settlements in Israel. It was at the Touro Synagogue in Newport, Rhode Island that George Washington in 1790 enunciated his famous commitment to religious freedom in the United States.

The College serves a wide range of Jewish needs. Touro has specialized programs for Hasidic and yeshivah students, and it has a variety of programs for students with no background in Jewish studies at all. Touro's goal of enriching Jewish life in the United States and Israel is coupled with the desire to serve the broader citizenry as well. To paraphrase Hillel's teaching, "If we were not concerned with the enrichment and preservation of our own heritage, who will be? If we are concerned only with our own needs, what are we?" This philosophy of service gave rise to the establishment of a variety of schools not oriented specifically to the Jewish community. These include the School of Health Sciences, whose first program was established in 1972; the School of General Studies, organized in 1974; and the School of Law, located in Huntington, Long Island, established in 1979.

The Herzliah-Jewish Teachers Seminary merged with Touro College in 1979. Out of this merger the Graduate School of Jewish Studies was founded to further scholarship and teaching at an advanced level. In 1982 Yeshivah Ohr HaChayim was founded. This affiliate of Touro, located in Queens, provides students with the opportunity



*Midtown campus, Touro College.*

to study full-time in yeshiva during the day, while enrolling in college courses in the evening. The Touro-Technion medical education program admitted its first class in 1983. This program for pre-med graduates from colleges and universities around the country includes 1½ years of study at Touro's Center for Biomedical Education, located at Touro's Long Island campus, and 2½ years of study at the Technion in Haifa, one of the world's leading technological universities. Following an additional year of advanced clinical rotations, students receive the M.D. degree.

In 1985, total enrollment at Touro reached 3,500, with students from close to 30 states, Canada, Israel and a number of other foreign countries. In fourteen years, the college's enrollment has increased a hundredfold.

#### *College of Liberal Arts and Sciences*

The College of Liberal Arts and Sciences, based in midtown Manhattan, offers majors and pre-professional options in twenty-five fields. Its 600 students in the coordinate Men's and Women's divisions receive a highly personalized education in which the average class size is ten to fifteen. The setting is informal and friendly and relationships between faculty and students are cordial and close-knit. All students must enroll in a minimum of six hours per week of Judaic study courses. Many students take advantage of the Intensive Talmud track, in which students enroll in a daily Talmud study curriculum lasting the entire morning. A second and distinctive curricular requirement in the College of Liberal Arts and Sciences is the Humani-

ties Core Curriculum, a 24 credit sequence in the history and literature of Western civilization from antiquity to the modern period. This sequence provides a strong liberal arts foundation for all Touro graduates, whether their major is accounting, chemistry or history.

#### *Jewish Studies at Touro College*

Jewish Studies at Touro is offered on the undergraduate and graduate levels, as well as through the Israel program, the Law School, and the Jewish People's University of the Air.

At the undergraduate level, classes are offered for beginners as well as for students with an advanced Jewish education.

Each semester, the college offers more than sixty courses in the field of Judaic Studies in such areas as Bible, Jewish Law, Jewish History, Jewish Heritage and Talmud. Hebrew language and literature courses are also given. Bible courses stress textual analysis and commentaries. Jewish law courses are based on particular topics (Kashrut, Sabbath and Festivals, Medical Ethics, The Family). Most Talmud classes involve detailed study of a particular tractate with classical commentaries and codes.

Qualified undergraduates may be admitted to a limited number of courses in the Touro Graduate School of Jewish Studies for undergraduate credit. Students also have the option, with departmental approval, of pursuing a Jewish Studies program at another school of Jewish higher education such as a *yeshiva gedolah* or a seminary.

Men students may elect to enroll in Touro's intensive Talmud Program. Those who participate in this program register for two Talmud courses every semester. In addition to attending two classes Monday through Thursday, students also spend time learning in pairs in the Touro study hall.

In addition, a Touro-affiliated full-time yeshiva in Queens enables students to spend a full day immersed in Jewish Studies. Students enrolled at the Yeshiva may take general college courses in the evening and can prepare themselves for careers in accounting, law, management and computer science. Students who live in Brooklyn may attend local yeshivot or seminaries during the day and enroll in a specially designed Touro College evening program, located in Flatbush.

In keeping with Touro College's commitment to higher Jewish studies, the College has established the Year Abroad/Israel Option to enable students to spend one year of intensive study at selected seminaries and yeshivot in Israel towards their baccalaureate degree. Students may earn up to a maximum of 36 college credits for a full year of studies, or up to a maximum of 18 credits per semester.

The Graduate School of Jewish Studies offers a M.A. degree to highly qualified students. The program specializes in the history of the post-Talmudic period; electives are also offered in Jewish philosophy, Hebrew and Yiddish literature, Jewish education and Jewish communal service.

The Jewish Law Institute of the School of Law, the first of its kind in the United States, offers a variety of courses in Jewish Law at the Law School, and serves as a center for research and scholarship in the field.

The Jewish People's University of the Air (JPUA), an educational outreach program of Touro College and its

Herzliah-Jewish Teachers Seminary Division, offers recorded courses in Jewish studies for radio broadcast and on cassettes. JPUA courses are broadcast by independent radio stations and via National Public Radio satellite to over 300 affiliates across the country. JPUA courses on cassettes are being used by more than 50 colleges and universities as well as the U.S. Armed Services and numerous organizations and institutions in their adult-study programs. The blind and handicapped are also served by this project.

JPUA lecturers are outstanding authorities in their particular fields and have been selected from the faculties of Touro College and other institutions of higher learning. JPUA offerings include courses in Jewish history and literature, the entire Jewish cultural heritage, and trends and problems of contemporary Jewish life in this country, in Israel and throughout the world. JPUA presently maintains a curriculum of 20 courses, and new courses are developed at the rate of about four per year.

### **University of Judaism, Los Angeles**

The University of Judaism, affiliated with the Jewish Theological Seminary of America, was founded in Los Angeles in 1947 as a teachers college and a school for adults who wished to continue their Jewish education.

Now nearing the beginning of its fifth decade, the UJ has evolved into a leading center of Jewish education on the West Coast. On its magnificent Familian Campus in the Santa Monica Mountains, there now exist four degree-granting schools, a broad range of adult education courses, and a series of outreach programs that involve Jewish communities from Calgary to El Paso.

Lee College, established in 1982, is a small, challenging, innovative liberal arts college, which combines opportunities for the integration of the study of Jewish and Western civilizations with professional career preparation in a variety of fields. The UJ's Graduate Management Program offers a unique MBA (Master of Business Administration) degree, focusing on the administrative leadership needs of Jewish community institutions and not-for-profit organizations.



*University of Judaism, Los Angeles.*

The nationally recognized M.A. degree-granting program in Education has a comprehensive curriculum in education and Judaica to prepare Jewish education professionals for teaching, administration, research, and curriculum design. In addition, the UJ offers both undergraduate and graduate programs in Judaic studies.

The UJ is housed in the modern Fingerhut Academic Building and the Ziegler Administration Building. The new residence halls and apartments complex, including the Rochlin Student Residence Hall, Taper Hall, and the Lee College Residence Hall, was completed in Spring 1985, enabling students from Jewish communities world-wide to come to Los Angeles to study and live in a Jewish ambience.

Among the elements which contribute to the academic excellence of the UJ are the Ostrow Library, which houses more than 160,000 volumes, as well as a documentation center, containing in its topically arranged files more than 600,000 clippings, brochures, and other sources of information covering all aspects of contemporary Jewish life throughout the world; and the Clejan Educational Resources Center, with its state-of-the-art audiovisual and computer equipment. Additionally, the UJ sponsors the Center for the Arts, featuring the 500-seat Gindi Auditorium; two summer institutes for college students and educators; and joint programs with UCLA and other leading centers of higher education. The UJ's Zimmer Conference Center in Ojai, California, is the site of Camp Ramah during the summer, and hosts a variety of seminars, weekends, colloquia, and other activities throughout the rest of the year.

The UJ also offers a number of programs designed to meet the changing social and cultural needs of the Jewish community: the Department of Continuing Education, an extensive adult education program; *Elderhostel*, week-long, in-residence educational programs for adults aged 60 and up; the Wagner Memorial Program for Jewish Family Living; Making Marriage Work; and "Commitment," a weekly public affairs television program.

The University of Judaism publishes *Direction*, a bi-monthly newspaper.

## Yeshiva University

Marking its 100th anniversary in 1986, Yeshiva University has an enrollment of 7,000 (41% women) from all parts of North America as well as Latin America, Europe, the Middle East, and Africa, with a full-time faculty of 1,300. The University has awarded 25,000 degrees and diplomas, and maintains four major centers in Manhattan and the Bronx, with affiliated units in Los Angeles and Jerusalem. With a current operating budget of \$175,000,000, Yeshiva University maintains graduate and undergraduate academic programs as well as service projects benefitting the city, the Jewish community, and the nation in such areas as medical care, Jewish education, the aged, mental health, and youth services.

Yeshiva University began in 1886 as Yeshiva Eitz Chaim, an elementary day school offering Jewish and general studies, on New York's Lower East Side. Ten years later, the Rabbi Isaac Elchanan Theological Seminary was founded there, and in 1915 the two schools merged under the name of the latter—eliminating the elementary school program



Rabbi Isaac Elchanan Spektor (1817-96), noted Rabbi of Kovno, Lithuania, one of the outstanding rabbinic scholars of the 19th century, for whom RIETS was named.

and concentrating on high school and more advanced levels. Liberal arts studies were initiated in 1928, and university status was achieved in 1945.

Dr. Norman Lamm was elected as the institution's third president—the first American born—in August 1976. He succeeded Dr. Samuel Belkin, who served from 1943 to 1976. Dr. Bernard Revel was the first president, 1915 to 1940.

Yeshiva University comprises 15 schools, divisions, and affiliates. There are 5 undergraduate schools—4 for men, 1 for women; 7 graduate and professional schools, and 3 affiliates, with a total enrollment of 7,000 men and women and full-time faculties numbering 1,300. The four major teaching centers in New York are valued at \$126,000,000, at cost. Three of these, the Main, Midtown, and Bronx Centers, have dormitory and dining facilities.

*Yeshiva College*, (founded 1928) (Main Center, 500 West 185th Street, N.Y. 10033) provides liberal arts and sciences curriculums for men; pre-professional programs are offered; students may pursue interdepartmental majors, honors work, independent study, and joint bachelor's-master's programs; grants Bachelor of Arts and Bachelor of Science degrees.

*Isaac Breuer College of Hebraic Studies* (1917) offers programs of Hebraic studies for men who wish to train for educational leadership, self-improvement, and effective participation in communal life; awards Hebrew Teacher's Diploma and Associate in Arts, Bachelor of Arts, and Bachelor of Science degrees.

*James Striar School of General Jewish Studies* (1956)—offers a special program of Jewish studies for men with limited Hebraic background; courses are provided at several levels; students may apply credits toward their bachelor's degrees; grants Associate in Arts degree.

*Yeshiva Program/Mazer School of Talmudic Studies* (1970)—offers a four-year course of study for

men with an advanced background in Jewish studies, emphasizing intensive analysis of Talmudic texts and commentaries in the original Hebrew and Aramaic; students may apply credits toward their bachelor's degrees.

*Stern College for Women* (1954)—(Midtown Center, 245 Lexington Avenue, N.Y. 10016) provides liberal arts and sciences curriculums including courses in Judaic studies; pre-professional programs are offered; students may pursue interdepartmental majors, honors work, independent study, and joint bachelor's-master's programs; awards Bachelor of Arts and Bachelor of Science degrees; students may also receive Associate in Arts degree and Hebrew Teacher's Diploma.

Stern College offers a Shaped Major, through which a student may design a major specifically to meet her needs and interests. The school's intensified Jewish studies program is designed to equip students with broader knowledge and a stronger grasp of basic Jewish texts. The program's core segment includes required periods of study of Tanakh and Halakhah for all students; additional courses are geared to a range of language skills; an elective segment enables students to broaden their studies in areas of particular interest. The Stern College Shanah program of intensive Jewish studies is available to women from other colleges and college graduates, with any level of prior Jewish education.

*Teachers Institute for Women* (1952)—amalgamated with Stern College; trains professional personnel for positions of leadership in education and community agency work; awards Hebrew Teacher's Diploma and Bachelor of Science in Education degree.

## GRADUATE AND PROFESSIONAL SCHOOLS

*Bernard Revel Graduate School* (1937)—(Main Center) offers graduate work in Judaic studies and Semitic languages, literatures, and cultures; confers Master of Science, Master of Arts, and Doctor of Philosophy degrees.

*David J. Azrieli Graduate Institute of Jewish Education* (1945)—(Midtown Center) offers Master of Science programs in Jewish elementary education and Jewish secondary education, and Specialist's Certificate and Doctor of Education programs in the administration and supervision of Jewish education. Block Education Program under a grant from the L.A. Pincus Fund for the Diaspora, Jewish Agency, trains Jewish education administrators for service throughout the United States; grants Doctor of Education degree.

*Albert Einstein College of Medicine* (1955)—(Bronx Center, Eastchester Road and Morris Park Avenue, Bronx, N.Y. 10461) prepares physicians through programs leading to Doctor of Medicine degree stressing interdisciplinary collaboration and interaction; conducts research in every major medical specialty and area of biomedical research, with a level of achievement that has brought Einstein more federal funding for research and training than all but a few other academic medical centers; provides patient care through clinical affiliations encompassing a network of decentralized, community-based facilities including such major resources as the Bronx Municipal Hospital Center,



*Studies at Yeshiva Eitz Chaim, the forerunner of Yeshiva University, circa 1900.*

comprising two units, Abraham Jacobi Hospital and Nathan B. Van Etten Hospital; Montefiore Hospital and Medical Center, which also administers the Hospital of Albert Einstein College of Medicine; Bronx-Lebanon Hospital Center, Bronx Psychiatric Center, Bronx Children's Psychiatric Center, and Bronx Developmental Services.

Student exchange programs are offered with four institutions in Israel—School of Medicine, Ben-Gurion University of the Negev; Hadassah Medical School, Hebrew University; Shaare Zedek Medical Center; and Shalom Hartman Institute—one in West Germany, Medizinische Hochschule Hanover; and one in the People's Republic of China, Beijing Medical College. The Shaare Zedek-Einstein agreement also calls for faculty participation as well as joint symposia and publications.

*Sue Golding Graduate Division of Medical Sciences* (1957)—(Bronx Center) offers advanced study in the biological sciences, including biochemistry, genetics, and pathology; awards Doctor of Philosophy degree; six-year medical Scientist Training Program prepares students for a research or teaching career, and offers combined Doctor of Medicine degree from Einstein—Doctor of Philosophy degree from Sue Golding.

*Wurzweiler School of Social Work* (1957)—(Main Center) offers graduate programs in social group work, social casework, and community social work; grants Master of Social Work and Doctor of Social Welfare degrees; the two-year, full-time Concurrent Program combines classroom study and supervised field instruction; the Extended Program permits a period of up to five years to complete requirements for some Master's degree candidates.

*Yeshiva University Gerontological Institute* (1976)—offers an interdisciplinary program for professionals holding master's degrees in such fields as social work, psychology, counseling, or nursing, or holding ordination; fosters and coordinates University-wide research, study, and activities related to the process and problems of aging; grants Post-Master's Certificate in Gerontology.

*Ferkauf Graduate School of Psychology* (1957)—(Bronx Center, 1165 Morris Park Avenue, Bronx N.Y. 10461) offers Master of Arts program in general psychology; Doctor of Psychology programs in clinical and school psychology; and Doctor of Philosophy programs in clinical, developmental-experimental, school, social, health, and bilingual educational-developmental psychology.

*Benjamin N. Cardozo School of Law* (1976)—(Brookdale Center, 55 Fifth Avenue, N.Y. 10003) offers innovative programs in trial advocacy, critical writing and thinking, and judicial internships, providing both a practical and theoretical legal education for students preparing for a career in law and other areas where a legal education has relevance; grants Doctor of Law (J.D.) degree.

#### AFFILIATES

*Rabbi Isaac Elchanan Theological Seminary* (1896)—(2540 Amsterdam Avenue, N.Y. 10033) the Western Hemisphere's largest center for higher learning in the Orthodox tradition of Judaism; program of intensive Torah study in the classic spirit of Judaism leads to *Semikhab* (ordination) and trains rabbis to minister to the multi-faceted spiritual needs of Jewish communities in the United States and other countries; prepares leaders for a broad range of communal services and provides scholars and researchers with a rich grounding in original sources to carry on the noble tradition of Torah scholarship; a major service center for synagogues and Jewish schools, social agencies, and community groups through a network of auxiliary programs and special projects; a center for *Torah Lishmah*—study for its own sake.

*Rabbi Joseph B. Soloveitchik Center of Rabbinic Studies* offers the core academic program of RIETS—the *Semikhab* program consisting of three years of intensive study of Talmud and Codes; Supplemental Rabbinics prepares students for the practical problems faced in the rabbinate; second- and third-year students select tracks of study for the pulpit rabbinate, education, chaplaincy, and other communal positions—serving an apprenticeship in one of those tracks through the *Shimush* program; students are required to attend a concurrent graduate program relating to their chosen track, or pursue either Kollel studies or a specialized program in Jewish thought.

*Caroline and Joseph S. Gruss Institute in Jerusalem* (Rehov Havaad Haleumi, Givat Mordechai, Jerusalem, Israel 93721), a center in Israel for advanced Talmudic studies, offers programs for pre-*Semikhab*, *Semikhab*, and post-*Semikhab* students.

*Maybaum Sephardic Fellowship Program* trains rabbis for service in Sephardic communities here and abroad; they pursue courses in Sephardic Halakhah, Spanish or Arabic, and other pertinent areas.

*Philip and Sarah Belz School of Jewish Music* provides professional training of cantors and other music personnel for the Jewish community, and awards Associate Cantor's Certificate and Cantorial Diploma.

RIETS programs for the community are:

*Max Stern Division of Communal Services* serves Jewish communities in the United States and Canada, as well as Israel, South and Central America, Australia, and South Africa, with special attention to outreach to the young, service to the elderly, and other educational, communal, religious, and social programs.

*Camp Morasha*, a children's summer camp at Lake Como, Pa., is sponsored by the Metropolitan New York Commission on Torah Education and the Rabbinic Alumni of RIETS.

*Yeshiva University High Schools*—(The Marsha Stern Talmudical Academy—Yeshiva University High School for

Boys [1916], 2540 Amsterdam Avenue, N.Y. 10033; Tonya Soloveitchik Yeshiva University High School for Girls [1959], Olga Gruss Lewin Educational Center, 425 Fifth Avenue [at 38th Street], N.Y. 10016) offer a four-year college preparatory curriculum, with a complete Jewish studies program, leading to an academic High School Diploma with New York State Regents endorsement; graduates of High School for Girls receive a Hebrew Certificate as well.

P'TACH Program enables boys and girls with learning disabilities to receive the full benefit of a regular Jewish all-day high school education. The program, offered in cooperation with P'TACH (Parents for Torah for All Children), integrates these students into the YU High Schools' regular classes and activities through various resource-center services.

*Yeshiva University of Los Angeles* (1977)—(9760 West Pico Boulevard, Los Angeles, Calif. 90035) with Menachem Begin School of Jewish Studies, Yeshiva Program, Beit Midrash Program, Kollel; students pursue Bachelor of Arts degree at a college of their choice.

*Simon Wiesenthal Center for Holocaust Studies at YULA* offers programs of lectures, discussions, and films, bringing to students and communities the history and lessons of the Holocaust; a major resource, it includes a reference library, documentation and exhibit area, lecture hall, and multimedia facility.

*YULA High School*, with boys' and girls' divisions, serves the needs of the Los Angeles community.

#### LIBRARIES

The University's libraries house some 850,000 volumes, periodicals, and other materials in all branches of the arts and sciences and Judaica, and have interlibrary exchanges and loans. The University's libraries have been named a Government Selective Depository Library by the U.S. Government Printing Office.

The Mendel Gottesman Library at the Main Center is a six-story, block-long central library. Components include the Pollack Undergraduate Library, Mendel Gottesman Library of Hebraica-Judaica, Landowne-Bloom Library, Science Library, Archives, and Rare Book and Manuscript Room. The Hedi Steinberg Library at the Midtown Center strengthens undergraduate academic programs there. The collection pertaining to the David J. Azrieli Graduate Institute of Jewish Education is also housed at the Midtown Center. Libraries that serve other special needs are the Lillian and Rebecca Chutick Law Library of Benjamin N. Cardozo School of Law and the D. Samuel Gottesman Library of the Albert Einstein College of Medicine.

*Yeshiva University Museum* (endowed by Erica and Ludwig Jesselson), located in the Mendel Gottesman Library, is of tri-level design, offering a permanent display of 10 scale-model "Synagogues Through the Centuries"—spanning the 3rd to 19th centuries—created especially for the Museum; reproduction of frescoes from the Dura-Europos Synagogue (ancient Assyrian city dating back to the third century); ceremonial objects and rare books; wall-size cybernetic map, the only one of its kind, tracing Jewish migration from Abraham to the 20th century; audio-visual presentations and film theater; and Torah Scroll of the Baal Shem Tov, founder of Hassidism—one of two known to exist.

## The Huppah

Lillian Burg

*Huppah*—the canopy under which the most sacred and joyous of Jewish sacraments takes place. It is symbolic of the couple's first home.

There are no halakic rules or specifications for a *huppah*. *Huppah* was merely a curtain placed upon poles, and the bride and groom were led thereunder, where the consecration and benedictions of betrothal and marriage are expressed.

In Talmudic times and considerably earlier, a marriage was in two parts. The first was *kiddushin* or *erusin* (betrothal). The second part of the ceremony took place at a later date and was called *nissu'in* (marriage proper). It was also called *Huppah* after either the bridegroom's house to which the bride was led, or the *canopy* symbolic of that house under which the ceremony took place. Post-Talmudic times found the two parts of the marriage ceremony joined into one, performed at one time.

In ancient times, the *huppah* was the tent or room of the groom, into which, at the end of the betrothal period, the

bride was brought, in festive procession, for the marital union. Therefore, the term "*huppah*" originally referred to the bridal chamber and sometimes to the wedding itself.

It became customary to make the canopy under open skies as a blessing, for it is written: "Thus shall thy children be, like the stars of the heaven."

There are as many varied customs of *huppahs* there are variations of Jews. In Talmudic times, the father of the bridegroom erected the *huppah*. In Bethar (near Jerusalem), the poles of the *huppah* were made from the cedar and pine trees which had been planted specifically for this purpose at the birth of male and female children, respectively. The canopy itself was of precious scarlet and gold fabric.

In the early Middle Ages, however, no *huppah* was used at all. In France, the groom covered the bride's head with his *tallit* as a symbol of sheltering her. In the late Middle Ages, the *huppah* consisted of a cloth spread on four posts and was placed inside the synagogue. Later on, it was moved to the courtyard.

In modern Israel, for weddings of soldiers on active duty, the *huppah* often consists of a *tallit*, supported by four rifles held by friends of the bride and groom.



Truly symbolic of their first home, this huppah was designed and constructed by bride and groom Myra J. Burg and Ronald A. Milberger (both architects) for their wedding on April 21, 1985 in Los Angeles, California. They intend to loan this magnificent, easily assembled structure to other Jewish couples.

## Jewish Humor is No Laughing Matter

Sy Kleinman

From time immemorial, humor has defied definition. Jewish humor has defied definition even longer. Some analysts say we Jews laugh in order that we not cry while others cry because they don't know how Jews can laugh with pride at prejudice and in the teeth of persecution and pain. Jews know why. But they can't explain it either. It is my belief that humor is a key to Jewish survival and that we laugh to prove our survival to those who would have preferred otherwise. But, even more significantly, we also laugh, in fear and trembling, at the threatening tragedy, to show our persecutors that we are fully confident that, in the end, we will have a longer and more enjoyable last laugh when our adversary cannot hear our joy and exultation because he did not survive.

*Conclusion?* As victims, we laugh at today's adversity knowing that, as survivors, we will again laugh in retrospect, in nostalgia, relief and in gratitude to God. Non-survivors do not laugh. Spend an hour in any cemetery and you'll agree. Only survivors laugh.

In sum, Jewish laughter, like business, operates primarily on credit. We laugh today, secure in our belief that today's sadness will be tomorrow's humor. And, if not tomorrow, then eventually for sure. If we wept with each adversity, our persecutors would be convinced they won. By laughing, we confuse them and destroy their premise. Little do they know we may be laughing with *yastchikas* ("butterflies in the stomach"). Tears may be prologue to laughter in the very same sense that joyous laughter will evoke tears as epilogue.

Our Torah contains many references to laughter and its wisdom has indeed survived. Abraham laughed ironically when he was informed, by angelic messenger, that, at age 100, he would be catering a *pidyon-baben*. When Sarah, then 90, got the news, she laughed hysterically in embarrassment. "What will the neighbors say? Can I shop in the A & P with such a belly yet?" And then, of course, *Yitzchok* emerged "conceived in laughter." And many references to humor follow in Biblical parable, pun and purpose until *Kobelet* reminds us that there is a time to weep and a time to laugh.

*Conclusion?* Our holiest Book recognizes the reality and necessity of laughter to endure the slings and arrows of outrageous fortune as God's chosen tribe and man's chosen target. No other compendium of ethical life can claim the same. Search as you will, you'll never find an "Anthology of Assyrian Wit", a "Synopsis of Sumerian Satire", a "Bibliography of Babylonian Banter" or even a



Dbleinbaast

pamphlet of "Philistine Fun and Frolic." Even if such publications once existed, they obviously had no staying power.

We can more readily illuminate Jewish humor by illustrating what it is and isn't than by defining it. A "for instance" is always more instructive than an elaborate explanation. Analysis will not reveal the magic formula of its conception but does yield some useful labels. Jewish humor is unique unto itself because, unlike all other forms, it is *always* clean (i.e., not dirty), cerebral (i.e., not stupid), calm (i.e., not violent, impatient or intolerant) *and* clever (i.e., not illogical per se but sometimes logically faulty or faultlessly illogical). As a performer, I sense the *chochma* (wise word), or *shtick* (ploy) that reminds and uplifts a Jewish audience, knowledgeable of tradition or not, by the reminder that our heritage is proud and noble. Whether I address an audience of Orthodox, Conservative or Reform leaning, I know for certain they have one thing in common. None of them know all of the words to the Hatikvah. And, getting serious, I hit them where it hurts when I point out that the most binding force in Judaism, from generation to generation is, *matzoh*. And there we have another lever unique to Yiddish humor—The *shtoch!* No story can qualify as Jewish humor (despite the characters or dialect) if it doesn't make some comment, either in palatable criticism of a failing, in deserved derogation of a pomposity or in excessive praise of a virtue.

Our humor seeks truth by stripping away all veneer of pretension and pomposity so that the realities of the



emperor's nakedness can be revealed. Without that comment, which I call the deft *shtoch*, or thrust, the story makes no contribution to *Yiddishkeit* and may, because of its use of Jewish characters or dialect, be an anti-Yiddish story. Too many performers fail to see this line of demarcation and leave a non-Jewish audience more convinced of their inbred prejudice than disabused. Yiddish humor must, like all things, teach, however subliminally, and we learn most palatably through wisdom within laughter.

Two students engage in debate over the "greatness" of their respective rabbis. "Mine," says one, "is such a great rabbi, he can give a sermon for an hour, on *any* topic." His challenger counters with: "My rabbi is even greater. My rabbi gives a sermon for an hour, no topic!" (*Shtoch!*)

A cantor pompously advises his congregants that his voice was insured by Lloyds of Warsaw for one million dollars. When the tumultuous applause simmers down, a voice from the rear asks: "So, what, *Chazan*, did you do with the money?" (*Shtoch!*)

Jewish humor is rarely based on a contrived premise because contrivances are not reality. Talking animals are rarely featured unless some cerebral comment is made. For example, a cat and her kittens are confronted by an angry bulldog. The kittens run in fright to the mother cat who, protecting her brood, *barks* angrily at the dog. The dog, hearing a cat bark, turns and runs. The cat then addresses her kittens: "Now, children, you see the value of a second language?" (*Shtoch!*) A generic nostalgic story reminds each member of the audience of a personal experience and evokes laughter merely because it stirs a memory of an event that might not have seemed humorous then. Who has not had a mother who tells her son to go to the grocer and buy "for five cents cockroach powder." She then adds the following injunction: "But don't tell him why we need it."

A good Jewish humorist is more than a story teller because he will palatably weave into the story a social comment. "Today, children don't go to synagogue unless you give them a new fringe benefit—a Tallis by Adidas." (*Shtoch!*) Consider the difference between yesterday and today implicit in the following comment: "Would you believe that my kids don't even know the taste of kosher soap? With me it was a 'forshpeis.'" Or the obvious criticism implicit in the following: "Here's a new way to raise money. A group of Cadillac dealers got together and raffled off a synagogue."

All ethnic humor strikes out against hypocrisy, prejudice and social vices. Humor, properly structured, is a most

effective form of criticism. Our long exposure to and experience in this area has given us an expertise in such structure. Not self-demeaning stories, as some commentators suggest, but stories with substantive *shtoch*. Some trendy, non-Jewish 'humor' will feature a fall guy—a common victim. Currently, the trend is anti-Polish, and all Poles are depicted as non-intellectual or stupid. For example: A patient, desirous of a brain transplant is offered a choice—the brain of an astrophysicist who had been a Nobel Laureate or the brain of an unidentified Polish peasant. The first brain has a price tag of \$750 and the second will cost \$2500. The puzzled patient asks why the difference, and the doctor explains: "The Polish brain was never used." Or, did you hear about the "Polish certified public accountant who absconded with his firm's accounts payable?" Stories of that genre are readily adaptable next year to another hapless target. As humor, they really make no comment. They are demeaning to an entire people and, as such, have no redeeming social value.

In a certain sense, the Polish story of today may trace its origin to the Jewish Polish story of yesterday, but those originals had another purpose. I refer, of course, to the legendary fables dealing with the fools of Chelm. All the residents of that mystical Polish *shtetl* were foolish because, as legend has it, God ran out of brains before He ran out of bodies and, therefore, decided to put all the brainless bodies in Chelm where they could live in peace and harmony. If He had distributed brainless bodies elsewhere, proportionate to the bodies with brains, the latter would take advantage of them. Although the residents of Chelm were presumptively brainless, they were lovingly dubbed "the wise men of Chelm" because their brainless logic had an illogic of its own. The story is told of the Chelmers who ran to their Rabbi (by hypothesis, the most foolish in all Chelm) to tell him of an amazing incident. "Rabbi, a piece bread already smeared with butter fell from the table and landed buttered side up. We all know that when buttered bread falls from a table, it always lands buttered side down. So this is either a sign from God or a defiance of the laws of gravity. Which is it, our beloved



By permission of the artist.



Rabbi, and please explain." The Rabbi of Chelm, on the horns of a dilemma, knows there is only one out. With deep profundity, he explains: "It's neither a sign from God nor a defiance of the laws of gravity. The reason this bread fell buttered side up is because it was buttered on the wrong side." A passerby saw four Chelmers trying to hold a pole erect while a fifth Chelmer clambered up to measure it. Halfway up the pole, it toppled. The visitor suggested they lay the pole on the ground and then measure it. To which the climbing Chelmer said: "We want the height—not the width."

Note the difference between the pure Polish story and the Chelm fables. The latter do not demean the entire group because the story has made a redeeming and elevating comment.

I am often asked if Israeli humor is Yiddish. The answer is "No." The laughter of Israel is, like the people of Israel, self-serving, arrogant and as bitterly sweet as the sabra fruit they eat. Jewish virtues are not necessarily featured; political implications are. Thus, in response to a poster announcing a monetary reward for the capture of PLO terrorists, two Israelis go out in pursuit. Asleep in the desert, one awakes at dawn's early light and sees they are surrounded by 5,000 PLO terrorists. Excitedly, he rouses his sleeping friend and says: "Avram, get up, we're rich!" (Shtoch!)

Or, consider the story of Prime Minister Thatcher who invited the Israeli delegation to her home but was deeply concerned about the non-controversial topics she should raise during the course of the dinner. She was advised by the British Cabinet to limit small-talk to history so as to avoid any conflict. Casually, at one point during the meal, she posed the following question: "I wonder what the course of history would have been if, instead of President Kennedy, Chairman Brezhnev had been assassinated in office." There was a hush and a somewhat embarrassed silence, following which one of the Israeli delegates said: "I don't think Mr. Onassis would have married Mrs. Brezhnev." (Shtoch!)

We can highlight the difference between the Polish story and Israeli humor with a similar parable. The story is told of a Polish soldier who, in the course of cleaning an old bottle, freed a genie and was granted three wishes. The first wish was for a bottle of Polish vodka that "never emptied." The genie waved his right hand and, lo, there was a bottle of Polish vodka on the table. The excited soldier uncorked

the bottle, poured out its contents and then watched as the bottle refilled itself. He did this again, with the same result. The genie then said: "You have two more wishes," and the Polish soldier replied: "I want two more bottles, just like that one." (Shtoch!)

In Israeli context, the logic changes. The Israeli's first wish is expressed as follows: "I would like Red China to invade Israel and then withdraw." For the second wish, he replies again: "I would like Red China to invade Israel and then withdraw." And when the third wish was exactly the same, the genie disgustedly said: "You're just like the Polish soldier I met the other day. He had everything he wanted with the first wish and then wasted two perfectly good wishes. Why did you waste the second and third wishes?" The Israeli replied: "I didn't waste those wishes. Can you imagine how Syria and Jordan will look after Red China marches back and forth six times?" (Shtoch!)

An Israeli complained when the State of Israel began in 1948, that Ben Gurion was an ineffective leader. Here he was on a line-up for food. Line-ups were everywhere. For theatre, transportation, school, funerals, etc., etc. Building up a complaint against Ben Gurion, he turned to the chap behind him and said: "Hold my place on the line. I'm going to kill Ben Gurion." When he returned an hour later, he was asked: "Nu, did you kill him?" His reply: "Impossible. There was such a line-up." (Shtoch!)

A Texan, impressed with Israel, expresses a desire to go into business there, "franchisin' kibbutzes. But," he said, "how can I be certain of endin' up with a small fortune?" The Israeli reply: "Bring with you a big one." (Shtoch!)

Performers are often cautioned against using material that features dialect. The sensitivities that give rise to such

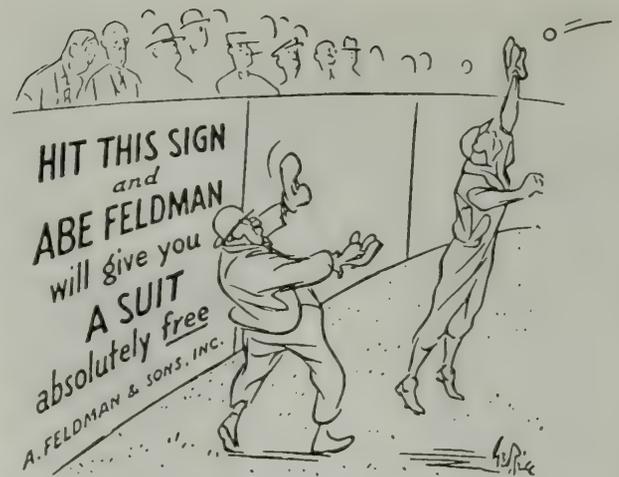


cautions are often suspect. Is it necessary to use a Yiddish dialect to tell a Jewish story? It's not even necessary to use fish to make *gefilte* fish. If the cook uses tofu as a synthetic substitute, the resulting "*gefilte* fish" will taste like a "*gefilte* tofu," or, to make the dish more binding—"glatt traif." The better answer, if the use of dialect is the sole reason for laughter, that story is then an anti-whatever dialect is used.

Sometimes dialect is absolutely necessary to make the comment. Perhaps the best illustration is the following story: "Vot a vunderful country is America. I came here a immigrant boy. Not a penny in the pockets. Today, I am a pottner in McCarthy and Schmulowitz. Nu, vare except in America could you have it a firm McCarthy and Schmulowitz and on the best from terms? Never a harsh void between us and I got for you another surprise: 'I'm McCarthy.'"

That story, without the use of dialect, would fall flat because it makes no comment. It's like the complaint of a businessman who, after trying a dictating machine on approval, said: "Get that rotten machine out of here. It's defective. It talks with an accent." Or, my grandfather's remark: "What a strange country is America. Would you believe it, before I came here, I didn't talk with an accent?"

As a performer, the best examples of Jewish humor are those stories which, like Gaul, are tripartite in nature. Each of its three segments makes a separate comment. It demonstrates Talmudic training by emphasizing alternatives—"on the one hand, this; on the other hand, that, and, on still another hand, something else." On analysis, these stories are based on climax, superclimax and the topper, establishing that each section, which may be laughter-provoking in itself, could still be improved. For example, a proposal is made to authorize the purchase of an expensive crystal



Drawing by George Price. © 1938 The New Yorker Magazine, Inc.

chandelier for the synagogue. The membership is unanimous in its approval, except for one dissident who states three objections:

"First, I am the recording secretary of this meeting and I have to make the minutes. I can't spell the words 'crystal chandelier.'"

Second, if we got a crystal chandelier for the synagogue, there's probably no one here who knows how to play it.

Third, what we really need here is *more light*."

Jewish humor is uniquely non-violent. Even Jewish curses are often less violent than they were intended to be because they are extended to such a point that all malediction is extracted and the convoluted logic of the final statement converts the threat to something else. To illustrate the point: "You should get so poor, you shouldn't have a piece bread in the house to eat. You should have to come to me, I should give it to you and I shouldn't have it to give it to you."

The same sort of illogical logic is featured in comments like: "If medical science made so much progress in the past 25 years, so how come I felt better 25 years ago?" Or, "When you lose your memory, forget it."

"In the olden days, so money talked. Now, it goes without saying."

"Alright, you forget it, and I'll forget it. But I'll remember it and don't you ever forget it."

"The next time I take *your* kids anyplace, I'm gonna leave them home."

"Listen carefully. I can only tell you this once because I swore to the one who told me that I wouldn't repeat it."

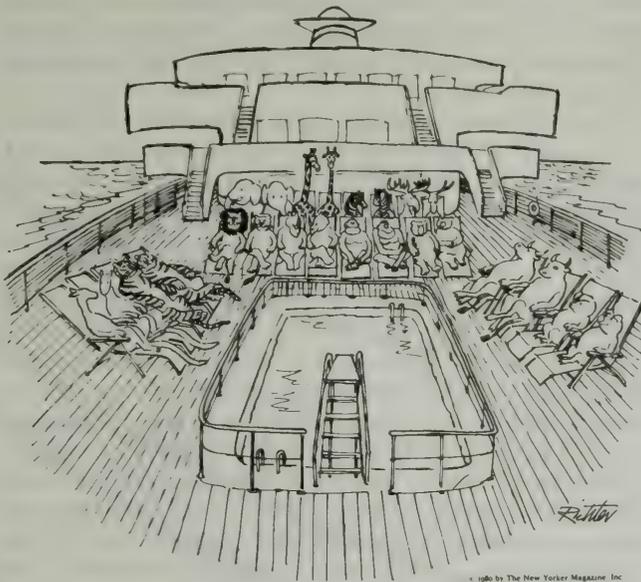
"How can I tell you more? I already told you more than I know."

More than any other ethnic humor, Yiddish stories are often defensively cerebral. Thus, for example, when President Nixon, the greatest President ever to resign that high office, met Golda Meir, he sought to ingratiate himself by noting that Israel and the United States had the only two Jewish Secretaries of State—Abba Eban and Henry Kissinger, respectively. Golda Meir said: "That's true. But mine speaks better English." (*Shtoch!*)

A dyed-in-the-wool WASP arrogantly told a Jewish audience that his great, great, great-grandfather fought with



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George Washington, his great, great-grandfather fought with Ulysses S. Grant, his great-grandfather fought with Theodore Roosevelt, his grandfather fought with General Pershing, his father fought with Dwight Eisenhower, and he fought with Douglas MacArthur. To all of which, a member of the audience replied: "Your family doesn't get along with anybody?" (*Shtoch!*)

That response reflects a quick witted cerebral reaction designed to strip away the WASPish claim of "superiority." When my own father was told by a Catholic that Jews are not really devout, pointing out that we pray *after* we eat, whereas Catholics pray *before* each and every meal, my father replied: "Well, your people have to. You're eating *traif!*" (*Shtoch!*)

Humor is basically a search for truth, and often, by *reductio ad absurdum*, reveals falsity. It might be said that Jews think fast because they can't run fast. Thus, we resort to humor to establish parity and avoid violence.

Some analysts claim that Jewish humor is self-demeaning and designed to prove to the adversary that he need not make jokes about us because we are already doing so. Although Freud subscribed to that view, it is far from elevating. True Jewish humor does not demean the Jew. In some cases, the point of the story is only understandable by other Jews and may, indeed, be a secret method of inner communication. There was, for example, a special lexicon of quasi-German Jewish words in the concentration camps which meant one thing to a Jew and another thing, quite harmless in nature, to Nazi personnel.

Jewish humor, true to Talmudic training, is gentle and logical. It stresses virtue, not vice, and is used lovingly to make a comment. It rarely depends on vulgarity or sex, although it sometimes seems to come dangerously close. A *yeshivah bucher* who returns from a European vacation is greeted by friends who are surprised to see him dressed in drag. When they asked him: "What's with the dress, Bernie?", he replied, now more effeminately than ever: "From now on, my name is Bernice. When I was in Sweden, I took advantage of the operation and now, I'm a woman." His friends refused to accept that statement. "Come on, Bernie,

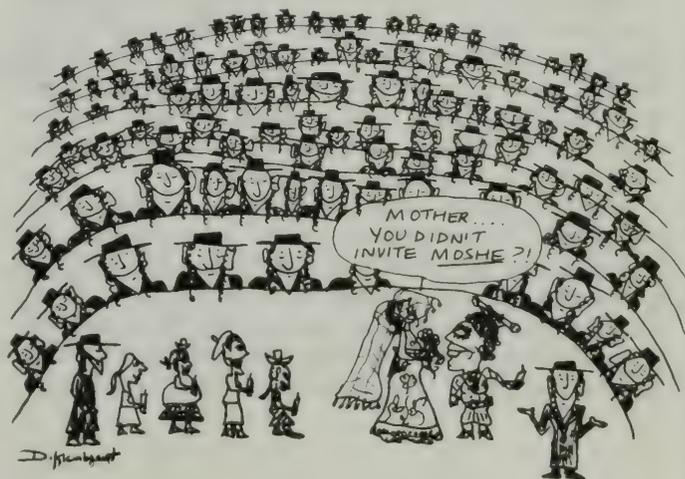
you left a man, how could you now be a woman?" His reply was insistent. "The name is Bernice. From now on, I sit upstairs. I'm a regular woman." But, they all said, "How could you be a regular woman? You were once a regular man. Isn't that mixed up? Don't you ever get a masculine feeling?" To which Bernice, nee Bernie, replied: "Well, you're all my best friends. So I'll tell you in confidence. Yes. Once in a while, I do get up in the morning with a tremendous urge to *laig tefilin!*"

Or take the current story of an Israeli who seeks female companionship in New York. He is recommended to a house of ill repute, but, with its Mayflower madame, of *high* ill repute. He asks the madame if he can talk privately with the girls and she introduces him to one of the girls to whom he whispered something. The latter turned on him with fast rejection: "Get lost, buddy, that's not my thing." After another introduction, the young lady smacked the Israeli and said: "Not me, buster. I don't do that." When he asked for another prospect, the madame, now beside herself with curiosity, said: "No, sir. Not until you tell me what you're asking my girls to do." The Israeli's bland reply was "I'm only asking them if they'll accept Israeli currency."

No human condition is exempt from exposure to laughter. Even tragedy can be its target. Indeed, the line of demarcation between tragedy and comedy is rarely pike-staff clear, and even when we weep, we are comforted by the promise that we will ultimately laugh when we recall what once caused our tears. And so, we find reason to laugh, even at death, because laughter, not tears, is the only hope of survival after death.

A dying husband begs his wife to remarry as quickly as possible after his demise. She asks why and he explains: "Because I want someone to be sorry I died."

Or consider the bittersweetness of the Messiah discussions: "When Messiah comes, the world we know ends. Everyone who ever died is redeemed and we all go to Israel—El Al." "That's wonderful for El Al. But what happens to Israel? 'Everyone who ever lived.' That's billions of people. Israel today can't support three million people. With billions, it'll be worse than India. It'll fall into the Mediterranean." "Stop worrying. The good Lord in His Infinite wisdom delivered us from Pharaoh. He saved us from Haman. So, He'll surely protect us against the Messiah."





*of kibitzers* "LOOK! JOE COLLEGE!"

"Dad," said a devoted son to his dying parent, "Which cemetery would you like? Your old shul has a plot for you in a cemetery we couldn't even find. Mama's cemetery is over 30 miles away, and we have a family plot in our synagogue cemetery which is very convenient for the family. Which would you like?" The old man thought and then said: "Tell you what, my son, surprise me."

The *shtoch* in Yiddish humor is multi-purposed. It may be the devastating destroyer of pretense, the palatable offense or calculated defense to insult or criticism, the moral admonition or the instructive teaching tool so basic to Judaic tradition. A mother gets a long-awaited phone call with the preface: "Ma, I was gonna call you last week." Her inevitable reply: "And who didn't let you?" admonishes both the son and his wife without the direct charge of neglect. A mother greets her son, on furlough from Talmudic studies. He is dressed in black *kaftan* and *strammel*, beard and curled sidelocks. "Look," she proudly says, "Joe College." A criticism of both worlds in one. "Rabbi," asks the class, "why is the sea so salty?" With every desire to teach, the Rabbi says: "I think it's because so many herring live in it."

If the story has no purpose, no thrust, no *shtoch*, then it may just be a funny story, devoid of Yiddish content, even though its characters have Jewish names and Yiddish dialect is dominant. In fact, it has been my experience that a story parading as such, on the strength of characters and dialect alone, without a comment, is too often an anti-Semitic story pretending to be otherwise.

Dissent in humor is not as punishable as outright criticism. Thus, the Russian Jew explains. "Americanskis make beeg fuss over freedom of speech. We got it freedom of speech in Soviet Union. We got, da, freedom of speech. But we don't got freedom *after* speech." Or the announcement that Pravda is having *beeg* contest for best political picture. First prize: "Twenty years in Gulag." In an inter-

view, the Soviet Commissar estimated there were 2,000,000 Jews in the Soviet Union. If they were all allowed to leave, how many Jews would leave? "Oh," said the Commissar, "about 4 to 5 million."

The *shtoch* can be as direct as a right jab, as powerful as an uppercut or as devastating as a knockout, and no Yiddish story ever leaves home without it. It can also be as indirect as a Roumanian excuse, as subtle as a French sauce or as deft as an Italian stiletto. The "modern" beggar who is told to come back tomorrow and replies by saying he doesn't give credit is like the beggar of old who told the banker Rothschild, "If I had your money, Mr. Rothschild, I'd be richer yet than you are because I won't give up schnurring." Moral lessons are updated by the flexible *shtoch*. In the older generation, divorce was a *shanda* (a shame) because we believed in the sanctity of a mistake. Currently, a husband seeking a divorce may refuse to pay alimony but offers to give his ex-wife a "nice letter of recommendation." The wife may demand that her husband leave her "exactly as he found her." When told that the law cannot order such unusual relief, she counters with the statement that the law can. "He found me a widow, let him leave me a widow." Indeed, the *shtoch* readily adjusts to changing morality. Thus, we have the story of the mother who is congratulated on her daughter's marriage to a dentist. "Oh, no," the proud mother replies. "Not a dentist, a doctor. A dentist was my daughter's second husband." When her friend inquires about the first, she is told that her daughter's first mate was a C.P.A. Her friend then enviously says: "First a C.P.A., then a dentist, now a doctor? Such *nachas* from one *shtickel kind!*" The moral lesson is still the same.

Whatever the subject matter of the jest, a true Yiddish story involves some aspect of Judaism, its traditions or an alleged virtue or foible in the genetic chain linking generation to generation. The anti-Semitic import of an alleged Jewish story leads non-Jews to laugh *at* faith. Jews, on the other hand, sense that no story qualifies as Yiddish humor unless it generates laughter *with* faith. I once did a performance, prior to introducing a black sports hero as guest of honor. Halfway through, someone at the dais reminded me that I had ended a story with a Yiddish witticism and that our guest of honor needed a translation. However, he was laughing just as heartily at the Yiddish punchline as the audience. I asked whether he understood Yiddish, and he said: "No, but I have a lot of confidence in you people."

In summary, the quest to discover why we laugh is as futile as the alchemist's search for a magic formula for gold. Whatever the chemistry, we laugh for a variety of reasons, none of which is clear. If we dissect a songbird to find out why it sings, it will sing no more and we will learn nothing thereby except how to stop its beautiful melodies for all time. So, let it sing on and enjoy it while it lasts. Life without the enjoyment and relief of laughter would be meaningless, and surely life must have meaning. It would be laughable to think otherwise. Jews without laughter would be Jews without tradition, without hope and without faith in survival.



**PART NINE**  
**TORAH AND**  
**ITS WISDOM**



THE UNIVERSITY  
OF CHICAGO

## The Bible (*Tanakh*)

### The Law (*Torah*)—Pentateuch

	Chapters	Verses	Letters
Genesis	50	1534	78,064
Exodus	40	1209	63,529
Leviticus	27	859	44,790
Numbers	36	1288	63,530
Deuteronomy	<u>34</u>	<u>955</u>	<u>54,892</u>
	187	5845	304,805

### The Prophets (*Nevi'im*)

#### Former Prophets

Joshua	24
Judges	21
I Samuel	31
II Samuel	24
I Kings	22
II Kings	25

#### Latter Prophets

Isaiah	66
Jeremiah	52
Ezekiel	48
The Twelve Prophets	
Hosea	14
Joel	4
Amos	9
Obadiah	1
Jonah	4
Micah	7
Nahum	3
Habakkuk	3
Zephaniah	3
Haggai	2
Zechariah	14
Malachi	3

### The Writings (*Ketuvim*)—Hagiographa

Psalms	150
Proverbs	31
Job	42
Five Scrolls ( <i>Megillot</i> )	
Song of Songs	8
Ruth	4
Lamentations	5
Ecclesiastes	12
Esther	10
Daniel	12
Ezra	10
Nehemiah	13
I Chronicles	29
II Chronicles	36

# The 613 Commandments

## Mandatory Commandments.

God.

The Jew is required to <sup>1</sup>believe that God exists and to <sup>2</sup>acknowledge His unity; to <sup>3</sup>love, <sup>4</sup>fear, and <sup>5</sup>serve Him. He is also commanded to <sup>6</sup>cleave to Him (by associating with and imitating the wise) and to <sup>7</sup>swear only by His name. One must <sup>8</sup>imitate God and <sup>9</sup>sanctify His name.

Torah.

The Jew must <sup>10</sup>recite the \**Shema* each morning and evening and <sup>11</sup>study the \*Torah and teach it to others. He should bind \**tefillin* on his <sup>12</sup>head and <sup>13</sup>his arm. He should make <sup>14</sup>\**zizit* for his garments and <sup>15</sup>fix a \**mezuzah* on the door. The people are to be <sup>16</sup>assembled every seventh year to hear the Torah read and <sup>17</sup>the king must write a special copy of the Torah for himself. <sup>18</sup>Every Jew should have a Torah scroll. One should <sup>19</sup>praise God after eating.

Temple, and the Priests.

The Jews should <sup>20</sup>build a \*Temple and <sup>21</sup>respect it. It must be <sup>22</sup>guarded at all times and the <sup>23</sup>\*Levites should perform their special duties in it. Before entering the Temple or participating in its service the priests <sup>24</sup>must wash their hands and feet; they must also <sup>25</sup>light the candelabrum daily. The priests are required to <sup>26</sup>bless Israel and to <sup>27</sup>set the shewbread and frankincense before the Ark. Twice daily they must <sup>28</sup>burn the incense on the golden altar. Fire shall be kept burning on the altar <sup>29</sup>continually and the ashes should be <sup>30</sup>removed daily. Ritually unclean persons must be <sup>31</sup>kept out of the Temple. Israel <sup>32</sup>should honor its priests, who must be <sup>33</sup>dressed in special priestly raiment. The priests should <sup>34</sup>carry the Ark on their shoulders, and the holy anointing oil <sup>35</sup>must be prepared according to its special formula. The priestly families should officiate in <sup>36</sup>rotation. In honor of certain dead close relatives the priests should <sup>37</sup>make themselves ritually unclean. The high priest may marry <sup>38</sup>only a virgin.

Sacrifices.

The <sup>39</sup>\**tamid* sacrifice must be offered twice daily and the <sup>40</sup>high priest must also offer a meal-offering twice daily. An additional sacrifice (*musaf*) should be offered <sup>41</sup>every Sabbath, <sup>42</sup>on the first of every month, and <sup>43</sup>on each of the seven days of \*Passover. On the second day of Passover <sup>44</sup>a meal offering of the first barley must also be brought. On \*Shavuot a <sup>45</sup>\**musaf* must be offered and <sup>46</sup>two loaves of bread as a wave offering. The additional sacrifice must also be made on <sup>47</sup>\*Rosh Ha-Shanah and <sup>48</sup>on the Day of \*Atonement when the <sup>49</sup>\**Avodah* must also be performed. On every day of the festival of <sup>50</sup>\*Sukkot a *musaf* must be brought as well as on the <sup>51</sup>eighth day thereof.

Every male Jew should make <sup>52</sup>pilgrimage to the Temple three times a year and <sup>53</sup>appear there during the three pilgrim Festivals. One should <sup>54</sup>rejoice on the Festivals.

On the 14th of Nisan one should <sup>55</sup>slaughter the paschal lamb and <sup>56</sup>eat of its roasted flesh on the night of the 15th. Those who were ritually impure in Nisan should slaughter the paschal lamb on <sup>57</sup>the 14th of Iyyar and eat it with <sup>58</sup>\**mazzah* and bitter herbs.

Trumpets should be <sup>59</sup>sounded when the festive sacrifices are brought and also in times of tribulation.

Cattle to be sacrificed must be <sup>60</sup>at least eight days old and <sup>61</sup>with-

1. Ex. 20:2
3. Deut. 6:5
4. Deut. 6:13
6. Deut. 10:20
7. Deut. 10:20
9. Lev. 22:32

10. Deut. 6:7
11. Deut. 6:7
12. Deut. 6:8
13. Deut. 6:8
16. Deut. 31:12
17. Deut. 17:18
18. Deut. 31:19

20. Ex. 25:8
22. Num. 18:4

24. Ex. 30:19
25. Ex. 27:21
26. Num. 6:23

30. Lev. 6:3
31. Num. 5:2
33. Ex. 28:2
34. Num. 7:9
35. Ex. 30:31

39. Num. 28:3

43. Lev. 23:36
44. Lev. 23:10

46. Lev. 23:17
47. Num. 29:1-2
49. Lev. 16
50. Num. 29:13
51. Num. 29:36

53. Ex. 34:23;  
Deut. 16:16
54. Deut. 16:14
56. Ex. 12:8
57. Num. 9:11

59. Num. 10:10;  
Num. 10:9
60. Lev. 22:27

2. Deut. 6:4
5. Ex. 23:25;  
Deut. 11:13  
(Deut. 6:13 and  
also 13:5)
8. Deut. 28:9

14. Num. 15:38
15. Deut. 6:9

19. Deut. 8:10

21. Lev. 19:30
23. Num. 18:23

27. Ex. 25:30
28. Ex. 30:7
29. Lev. 6:6

32. Lev. 21:8

36. Deut. 18:6-8
37. Lev. 21:2-3
38. Lev. 21:13

40. Lev. 6:13

41. Num. 28:9
42. Num. 28:11

45. Num. 28:26-27

48. Num. 29:7-8

52. Ex. 23:14

55. Ex. 12:6

58. Num. 9:11;  
Ex. 12:8

61. Lev. 22:21

63. Lev. 1:2	out blemish. All offerings must be <sup>62</sup> salted. It is a <i>mitzvah</i> to perform the ritual of <sup>63</sup> the burnt offering, <sup>64</sup> the sin offering, <sup>65</sup> the guilt offering, <sup>66</sup> the peace offering and <sup>67</sup> the meal offering.	62. Lev. 2:13
66. Lev. 3:1		64. Lev. 6:18
67. Lev. 2:1; 6:7	Should the *Sanhedrin err in a decision its members <sup>68</sup> must bring a sin offering which offering must also be brought <sup>69</sup> by a person who has unwittingly transgressed a * <i>karet</i> prohibition (i.e., one which, if done deliberately, would incur <i>karet</i> ). When in doubt as to whether one has transgressed such a prohibition a <sup>70</sup> "suspensive" guilt offering must be brought.	65. Lev. 7:1
71. Lev. 5:15, 21-25; 19:20-21	For <sup>71</sup> stealing or swearing falsely and for other sins of a like nature, a guilt offering must be brought. In special circumstances the sin offering <sup>72</sup> can be according to one's means.	68. Lev. 4:13
72. Lev. 5:1-11	One must <sup>73</sup> confess one's sins before God and repent for them.	69. Lev. 4:27
73. Num. 5:6-7	A <sup>74</sup> man or <sup>75</sup> a woman who has a seminal issue must bring a sacrifice; a woman must also bring a sacrifice <sup>76</sup> after childbirth.	70. Lev. 5:17-18
74. Lev. 15:13-15	A leper must <sup>77</sup> bring a sacrifice after he has been cleansed.	76. Lev. 12:6
75. Lev. 15:28-29	One must <sup>78</sup> tithe one's cattle. The <sup>79</sup> *first born of clean (i.e., permitted) cattle are holy and must be sacrificed. The firstborn of man must be <sup>80</sup> redeemed. The firstling of the ass must be <sup>81</sup> redeemed; if not <sup>82</sup> its neck has to be broken.	79. Ex. 13:2
77. Lev. 14:10	Animals set aside as offerings <sup>83</sup> must be brought to Jerusalem without delay and <sup>84</sup> may be sacrificed only in the Temple. Offerings from outside the land of Israel <sup>85</sup> may also be brought to the Temple.	81. Ex. 34:20
78. Lev. 27:32	Sanctified animals <sup>86</sup> which have become blemished must be redeemed. A beast exchanged for an offering <sup>87</sup> is also holy.	83. Deut. 12:5-5
80. Ex. 22:28; Num. 18:15	The priests should eat <sup>88</sup> the remainder of the meal offering and <sup>89</sup> the flesh of sin and guilt offerings; but consecrated flesh which has become <sup>90</sup> ritually unclean or <sup>91</sup> which was not eaten within its appointed time must be burned.	87. Lev. 27:33
82. Ex. 13:13		91. Lev. 7:17
84. Deut. 12:14		
85. Deut. 12:26		
86. Deut. 12:15		
88. Lev. 6:9		
89. Ex. 29:33		
90. Lev. 7:19		
	Vows.	
92. Num. 6:5	A *Nazirite must <sup>92</sup> let his hair grow during the period of his separation. When that period is over he must <sup>93</sup> shave his head and bring his sacrifice.	93. Num. 6:18
94. Deut. 23:24	A man must <sup>94</sup> honor his vows and his oaths which a judge can <sup>95</sup> annul only in accordance with the law.	
95. Num. 30:3		
	Ritual Purity.	
96. Lev. 11:8, and 24	Anyone who touches <sup>96</sup> a carcass or <sup>97</sup> one of the eight species of reptiles becomes ritually unclean; food becomes unclean by <sup>98</sup> coming into contact with a ritually unclean object. Menstruous women <sup>99</sup> and those <sup>100</sup> lying-in after childbirth are ritually impure.	97. Lev. 11:29-31
98. Lev. 11:34	A <sup>101</sup> leper, <sup>102</sup> a leprous garment, and <sup>103</sup> a leprous house are all ritually unclean. A man having <sup>104</sup> a running issue is unclean, as is <sup>105</sup> semen. A woman suffering from <sup>106</sup> running issue is also impure.	100. Lev. 12:2
99. Lev. 15:19	A <sup>107</sup> human corpse is ritually unclean. The purification water ( <i>mei niddah</i> ) purifies <sup>108</sup> the unclean, but it makes the clean ritually impure. It is a <i>mitzvah</i> to become ritually clean <sup>109</sup> by ritual immersion. To become cleansed of leprosy one <sup>110</sup> must follow the specified procedure and also <sup>111</sup> shave off all of one's hair. Until cleansed the leper <sup>112</sup> must be bareheaded with clothing in disarray so as to be easily distinguishable.	103. Lev. 14:44
101. Lev. 13:3		104. Lev. 15:2
102. Lev. 13:51		106. Lev. 15:19
105. Lev. 15:16		
107. Num. 19:14		109. Lev. 15:16
108. Num. 19:13, 21		110. Lev. 14:2
111. Lev. 14:9		
112. Lev. 13:45		
113. Num. 19:2-9	The ashes of <sup>113</sup> the *red heifer are to be used in the process of ritual purification.	
	Donations to the Temple.	
114. Lev. 27:2-8	If a person <sup>114</sup> undertakes to give his own value to the Temple he must do so. Should a man declare <sup>115</sup> an unclean beast, <sup>116</sup> a house, or <sup>117</sup> a field as a donation to the Temple, he must give their value in money as fixed by the priest. If one unwittingly derives	115. Lev. 27:11-12
117. Lev. 27:16, 22-23		116. Lev. 27:14

	benefit from Temple property <sup>118</sup> full restitution plus a fifth must be made.	118. Lev. 5:15
119. Lev. 19:24	The fruit of <sup>119</sup> the fourth year's growth of trees is holy and may	
120. Lev. 19:9	be eaten only in Jerusalem. When you reap your fields you must	
121. Lev. 19:9	leave <sup>120</sup> the corners, <sup>121</sup> the gleanings, <sup>122</sup> the forgotten sheaves,	122. Deut. 24:19
123. Lev. 19:10	<sup>123</sup> the misformed bunches of grapes and <sup>124</sup> the gleanings of the	124. Lev. 19:10
	grapes for the poor.	
125. Ex. 23:19	The first fruits must be <sup>125</sup> separated and brought to the Temple	
126. Deut. 18:4	and you must also <sup>126</sup> separate the great heave offering ( <i>terumāh</i> )	
	and give it to the priests. You must give <sup>127</sup> one tithe of your produce	127. Lev. 27:30; Num. 18:24
128. Deut. 14:22	to the Levites and separate <sup>128</sup> a second tithe which is to be eaten only	
129. Num. 18:26	in Jerusalem. The Levites <sup>129</sup> must give a tenth of their tithe to the	
	priests.	
	In the third and sixth years of the seven year cycle you should <sup>130</sup> sep-	130. Deut. 14:28
	arate a tithe for the poor instead of the second tithe. A declaration	
131. Deut. 26:13	<sup>131</sup> must be recited when separating the various tithes and <sup>132</sup> when	132. Deut. 26:5
	bringing the first fruits to the Temple.	
133. Num. 15:20	The first portion of the <sup>133</sup> dough must be given to the priest.	
	The Sabbatical Year.	
	In the seventh year ( <i>shemittah</i> ) everything that grows is <sup>134</sup> owner-	134. Ex. 23:11
	less and available to all; the fields <sup>135</sup> must lie fallow and you may	135. Ex. 34:21
136. Lev. 25:10	not till the ground. You must <sup>136</sup> sanctify the Jubilee year (50th)	137. Lev. 25:9
	and on the Day of Atonement in that year <sup>137</sup> you must sound the	
	<i>shofar</i> and set all Hebrew slaves free. In the Jubilee year all land is to be	
138. Lev. 25:24	<sup>138</sup> returned to its ancestral owners and, generally, in a walled	
139. Lev. 25:29-30	city <sup>139</sup> the seller has the right to buy back a house within a year of	
	the sale.	
	Starting from entry into the land of Israel, the years of the Jubilee	
140. Lev. 25:8	must be <sup>140</sup> counted and announced yearly and septennially.	
141. Deut. 15:3	In the seventh year <sup>141</sup> all debts are annulled but <sup>142</sup> one may exact	142. Deut. 15:3
	a debt owed by a foreigner.	
	Concerning Animals for Consumption.	
	When you slaughter an animal you must <sup>143</sup> give the priest his share	143. Deut. 18:3
144. Deut. 18:4	as you must also give him <sup>144</sup> the first of the fleece. When a man	145. Lev. 27:21, 28
	makes a <i>herem</i> (a special vow) you must <sup>145</sup> distinguish between	
	that which belongs to the Temple (i.e., when God's name was	146. Deut. 12:21
	mentioned in the vow) and between that which goes to the priests.	
	To be fit for consumption, beast and fowl must be <sup>146</sup> slaughtered	
147. Lev. 17:13	according to the law and if they are not of a domesticated species	
148. Deut. 22:7	<sup>147</sup> their blood must be covered with earth after slaughter.	
150. Deut. 14:11	Set the parent bird <sup>148</sup> free when taking the nest. Examine <sup>149</sup> beast,	149. Lev. 11:2
151. Lev. 11:21	<sup>150</sup> fowl, <sup>151</sup> locusts and <sup>152</sup> fish to determine whether they are	
152. Lev. 11:9	permitted for consumption.	
	The *Sanhedrin should <sup>153</sup> sanctify the first day of every month and	153. Ex. 12:2; Deut. 16:1
	reckon the years and the seasons.	
	Festivals.	
154. Ex. 23:12	You must <sup>154</sup> rest on the Sabbath day and <sup>155</sup> declare it holy at	155. Ex. 20:8
	its onset and termination. On the 14th of Nisan <sup>156</sup> remove all	156. Ex. 12:15
	leaven from your ownership and on the night of the 15th <sup>157</sup> relate	157. Ex. 13:8
	the story of the exodus from Egypt; on that night <sup>158</sup> you must also	158. Ex. 12:18
159. Ex. 12:16	eat <i>mazzah</i> . On the <sup>159</sup> first and <sup>160</sup> seventh days of Passover you	
160. Ex. 12:16	must rest. Starting from the day of the first sheaf (16th of Nisan)	
161. Lev. 23:35	you shall <sup>161</sup> count 49 days. You must rest on <sup>162</sup> *Shavuot, and on	162. Lev. 23
163. Lev. 23:24	<sup>163</sup> *Rosh Ha-Shanah; on the Day of *Atonement you must <sup>164</sup> fast	164. Lev. 16:29
165. Lev. 16:29, 31	and <sup>165</sup> rest. You must also rest on <sup>166</sup> the first and <sup>167</sup> the eighth	166. Lev. 23:35
	day of *Sukkot during which festival you shall <sup>168</sup> dwell in booths	167. Lev. 23:36
	and <sup>169</sup> take the *four species. On *Rosh Ha-Shanah <sup>170</sup> you are to	168. Lev. 23:42
169. Lev. 23:40	hear the sound of the * <i>shofar</i> .	170. Num. 29:1

	Community.	
171. Ex. 30:12-13	Every male should <sup>171</sup> give half a shekel to the Temple annually.	
172. Deut. 18:15	You must <sup>172</sup> obey a prophet and <sup>173</sup> appoint a king. You must	173. Deut. 17:15
174. Deut. 17:11	also <sup>174</sup> obey the Sanhedrin; in the case of division, <sup>175</sup> yield to the majority. Judges and officials shall be <sup>176</sup> appointed in every town and they shall judge the people <sup>177</sup> impartially.	175. Ex. 23:2
178. Lev. 5:1	Whoever is aware of evidence <sup>178</sup> must come to court to testify.	176. Deut. 16:18
179. Deut. 13:15	Witnesses shall be <sup>179</sup> examined thoroughly and, if found to be false, <sup>180</sup> shall have done to them what they intended to do to the accused.	177. Lev. 19:15
180. Deut. 19:19	When a person is found murdered and the murderer is unknown the ritual of <sup>181</sup> decapitating the heifer must be performed.	
181. Deut. 21:4	Six cities of refuge should be <sup>182</sup> established. The Levites, who have no ancestral share in the land, shall <sup>183</sup> be given cities to live in.	182. Deut. 19:3
184. Deut. 22:8	You must <sup>184</sup> build a fence around your roof and remove potential hazards from your home.	183. Num. 35:2
	Idolatry.	
	Idolatry and its appurtenances <sup>185</sup> must be destroyed, and a city which has become perverted must be <sup>186</sup> treated according to the law. You are commanded to <sup>187</sup> destroy the seven Canaanite nations, and <sup>188</sup> to blot out the memory of "Amalek, and <sup>189</sup> to remember what they did to Israel.	185. Deut. 12:2; 7:5
187. Deut. 20:17		186. Deut. 13:17
188. Deut. 25:19		189. Deut. 25:17
	War.	
190. Deut. 20:11-12	The regulations for wars other than those commanded in the Torah <sup>190</sup> are to be observed and a priest should be <sup>191</sup> appointed for special duties in times of war. The military camp must be <sup>192</sup> kept in a sanitary condition. To this end, every soldier must be <sup>193</sup> equipped with the necessary implements.	191. Deut. 20:2
		192. Deut. 23:14-15
		193. Deut. 23:14
	Social.	
194. Lev. 5:23	Stolen property must be <sup>194</sup> restored to its owner. Give <sup>195</sup> charity to the poor. When a Hebrew slave goes free the owner must <sup>196</sup> give him gifts. Lend to <sup>197</sup> the poor without interest; to the foreigner you may <sup>198</sup> lend at interest. Restore <sup>199a</sup> a pledge to its owner if he needs it. Pay the worker his wages <sup>200</sup> on time; <sup>201</sup> permit him to eat of the produce with which he is working. You must <sup>202</sup> help unload an animal when necessary, and also <sup>203</sup> help load man or beast. Lost property <sup>204</sup> must be restored to its owner. You are required <sup>205</sup> to reprove the sinner but you must <sup>206</sup> love your fellow as yourself. You are commanded <sup>207</sup> to love the proselyte. Your weights and measures <sup>208</sup> must be accurate.	195. Deut. 15:8; Lev. 25:35-36
197. Ex. 22:24		196. Deut. 15:14
198. Deut. 23:21		199. Deut. 24:13; Ex. 22:25
204. Deut. 22:1; Ex. 23:4		200. Deut. 24:15
205. Lev. 19:17		201. Deut. 23:25-26
207. Deut. 10:19		202. Ex. 23:5
208. Lev. 19:36		203. Deut. 22:4
		206. Lev. 19:18
209. Lev. 19:32	Family.	210. Ex. 20:12
212. Gen. 1:28	Respect the <sup>209</sup> wise; <sup>210</sup> honor and <sup>211</sup> fear your parents.	211. Lev. 19:3
215. Gen. 17:10; Lev. 12:3	You should <sup>212</sup> perpetuate the human race by marrying <sup>213</sup> according to the law. A bridegroom is to <sup>214</sup> rejoice with his bride for one year.	213. Deut. 24:1
216. Deut. 25:5	Male children must <sup>215</sup> be circumcised. Should a man die childless his brother must either <sup>216</sup> marry his widow or <sup>217</sup> release her ( <i>halizah</i> ). He who violates a virgin must <sup>218</sup> marry her and may never divorce her. If a man unjustly accuses his wife of premarital promiscuity <sup>219</sup> he shall be flogged, and may never divorce her.	214. Deut. 24:5
219. Deut. 22:18-19	The seducer <sup>220</sup> must be punished according to the law. The female captive must be <sup>221</sup> treated in accordance with her special regulations.	217. Deut. 25:9
220. Ex. 22:15-23	Divorce can be executed <sup>222</sup> only by means of a written document.	218. Deut. 22:29
221. Deut. 21:11	A woman suspected of adultery <sup>223</sup> has to submit to the required	
222. Deut. 24:1	test.	223. Num. 5:15-27

## Judicial.

- When required by the law <sup>224</sup>you must administer the punishment of flogging and you must <sup>225</sup>exile the unwitting homicide. Capital punishment shall be by <sup>226</sup>the sword, <sup>227</sup>strangulation, <sup>228</sup>fire, or <sup>229</sup>stoning, as specified. In some cases the body of the executed <sup>230</sup>shall be hanged, but it <sup>231</sup>must be brought to burial the same day.

## Slaves.

- Hebrew slaves <sup>232</sup>must be treated according to the special laws for them. The master should <sup>233</sup>marry his Hebrew maidservant or <sup>234</sup>redeem her. The alien slave <sup>235</sup>must be treated according to the regulations applying to him.

## Torts.

- The applicable law must be administered in the case of injury caused by <sup>236</sup>a person, <sup>237</sup>an animal or <sup>238</sup>a pit. Thieves <sup>239</sup>must be punished. You must render judgment in cases of <sup>240</sup>trespass by cattle, <sup>241</sup>arson, <sup>242</sup>embezzlement by an unpaid guardian and in claims against <sup>243</sup>a paid guardian, a hirer, or <sup>244</sup>a borrower. Judgment must also be rendered in disputes arising out of <sup>245</sup>sales, <sup>248</sup>inheritance and <sup>246</sup>other matters generally. You are required to <sup>247</sup>rescue the persecuted even if it means killing his oppressor.

## Prohibitions.

## Idolatry and Related Practices.

- It is <sup>1</sup>forbidden to believe in the existence of any but the One God. You may not make images <sup>2</sup>for yourself or <sup>3</sup>for others to worship or for <sup>4</sup>any other purpose.
- You must not worship anything but God either in <sup>5</sup>the manner prescribed for His worship or <sup>6</sup>in its own manner of worship.
- Do not <sup>7</sup>sacrifice children to \*Molech.
- You may not <sup>8</sup>practice necromancy or <sup>9</sup>resort to "familiar spirits" neither should you take idolatry or its mythology <sup>10</sup>seriously.
- It is forbidden to construct a <sup>11</sup>pillar or <sup>12</sup>dais even for the worship of God or to <sup>13</sup>plant trees in the Temple.
- You may not <sup>14</sup>swear by idols or instigate an idolator to do so, nor may you encourage or persuade any <sup>15</sup>non-Jew or <sup>16</sup>Jew to worship idols.
- You must not <sup>17</sup>listen to or love anyone who disseminates idolatry nor <sup>18</sup>should you withhold yourself from hating him. Do not <sup>19</sup>pity such a person. If somebody tries to convert you to idolatry <sup>20</sup>do not defend him or <sup>21</sup>conceal the fact.
- It is forbidden to <sup>22</sup>derive any benefit from the ornaments of idols. You may not <sup>23</sup>rebuild that which has been destroyed as a punishment for idolatry nor may you <sup>24</sup>have any benefit from its wealth. Do not <sup>25</sup>use anything connected with idols or idolatry.
- It is forbidden <sup>26</sup>to prophecy in the name of idols or prophecy <sup>27</sup>falsely in the name of God. Do not <sup>28</sup>listen to the one who prophesies for idols and do not <sup>29</sup>fear the false prophet or hinder his execution.
- You must not <sup>30</sup>imitate the ways of idolators or practice their customs; <sup>31</sup>divination, <sup>32</sup>soothsaying, <sup>33</sup>enchanting, <sup>34</sup>sorcery, <sup>35</sup>charming, <sup>36</sup>consulting ghosts or <sup>37</sup>familiar spirits and <sup>38</sup>necromancy are forbidden. Women must not <sup>39</sup>wear male clothing nor men <sup>40</sup>that of women. Do not <sup>41</sup>tattoo yourself in the manner of the idolators.
- You may not wear <sup>42</sup>garments made of both wool and linen nor may you shave (with a razor) the sides of <sup>43</sup>your head or <sup>44</sup>your beard. Do not <sup>45</sup>lacerate yourself over your dead.

## Prohibitions Resulting from Historical Events.

47. Num. 15:39	It is forbidden to return to Egypt to <sup>46</sup> dwell there permanently or to <sup>47</sup> indulge in impure thoughts or sights. You may not <sup>48</sup> make a pact with the seven Canaanite nations or <sup>49</sup> save the life of any member of them. Do not <sup>50</sup> show mercy to idolators, <sup>51</sup> permit them to dwell in the land of Israel or <sup>52</sup> intermarry with them. A Jewess may not <sup>53</sup> marry an Ammonite or Moabite even if he converts to Judaism but should not refuse (for reasons of genealogy alone) <sup>54a</sup> a descendant of *Esau or <sup>55</sup> an Egyptian who are proselytes. It is prohibited to <sup>56</sup> make peace with the Ammonite or Moabite nations.	46. Deut. 17:16
50. Deut. 7:2		48. Ex. 23:32; Deut. 7:2
53. Deut. 23:4		49. Deut. 20:16
54. Deut. 23:8		51. Ex. 23:33
55. Deut. 23:8		52. Deut. 7:3
56. Deut. 23:7		
57. Deut. 20:19	The <sup>57</sup> destruction of fruit trees even in times of war is forbidden as is wanton waste at any time. Do not <sup>58</sup> fear the enemy and do not <sup>59</sup> forget the evil done by *Amalek.	58. Deut. 7:21
59. Deut. 25:19		
	Blasphemy.	
60. Lev. 24:16; rather Ex. 22:27	You must not <sup>60</sup> blaspheme the Holy Name, <sup>61</sup> break an oath made by It, <sup>62</sup> take It in vain or <sup>63</sup> profane It. Do not <sup>64</sup> try the Lord God. You may not <sup>65</sup> erase God's name from the holy texts or destroy institutions devoted to His worship. Do not <sup>66</sup> allow the body of of one hanged to remain so overnight.	61. Lev. 19:12
62. Ex. 20:7		63. Lev. 22:32
65. Deut. 12:4		64. Deut. 6:16
		66. Deut. 21:23
	Temple.	
67. Num. 18:5	Be not <sup>67</sup> lax in guarding the Temple. The high priest must not enter the Temple <sup>68</sup> indiscriminately; a priest with a physical blemish may not <sup>69</sup> enter there at all or <sup>70</sup> serve in the sanctuary and even if the blemish is of a temporary nature he may not <sup>71</sup> participate in the service there until it has passed.	68. Lev. 16:2
		69. Lev. 21:23
71. Lev. 21:18	The Levites and the priests must not <sup>72</sup> interchange in their functions. Intoxicated persons may not <sup>73</sup> enter the sanctuary or teach the Law. It is forbidden for <sup>74</sup> non-priests, <sup>75</sup> unclean priests or <sup>76</sup> priests who have performed the necessary ablution but are still within the time limit of their uncleanness to serve in the Temple. No unclean person may enter <sup>77</sup> the Temple or <sup>78</sup> the Temple Mount.	70. Lev. 21:17
73. Lev. 10:9-11		72. Num. 18:3
74. Num. 18:4	The altar must not be made of <sup>79</sup> hewn stones nor may the ascent to it be by <sup>80</sup> steps. The fire on it may not be <sup>81</sup> extinguished nor may any other but the specified incense be <sup>82</sup> burned on the golden altar.	76. Lev. 21:6
75. Lev. 22:2		77. Deut. 23:11
77. Num. 5:3	You may not <sup>83</sup> manufacture oil with the same ingredients and in the same proportions as the anointing oil which itself <sup>84</sup> may not be misused. Neither may you <sup>85</sup> compound incense with the same ingredients and in the same proportions as that burnt on the altar.	78. Deut. 23:11
80. Ex. 20:26		79. Ex. 20:25
83. Ex. 30:32	You must not <sup>86</sup> remove the staves from the Ark, <sup>87</sup> remove the breastplate from the *ephod or <sup>88</sup> make any incision in the upper garment of the high priest.	81. Lev. 6:6
86. Ex. 25:15		82. Ex. 30:9
		84. Ex. 30:32
		85. Ex. 30:37
		87. Ex. 28:28
		88. Ex. 28:32
	Sacrifices.	
89. Deut. 12:13	It is forbidden to <sup>89</sup> offer sacrifices or <sup>90</sup> slaughter consecrated animals outside the Temple. You may not <sup>91</sup> sanctify, <sup>92</sup> slaughter, <sup>93</sup> sprinkle the blood of or <sup>94</sup> burn the inner parts of a blemished animal even if the blemish is <sup>95</sup> of a temporary nature and even if it is <sup>96</sup> offered by Gentiles. It is forbidden to <sup>97</sup> inflict a blemish on an animal consecrated for sacrifice.	91. Lev. 22:20
90. Lev. 17:3-4		92. Lev. 22:22
94. Lev. 22:22		93. Lev. 22:24
95. Deut. 17:1		96. Lev. 22:25
		97. Lev. 22:21
99. Lev. 2:13	Leaven or honey may not <sup>98</sup> be offered on the altar, neither may <sup>99</sup> anything unsalted. An animal received as the hire of a harlot or as the price of a dog <sup>100</sup> may not be offered.	98. Lev. 2:11
100. Deut. 23:19		
101. Lev. 22:28	Do not <sup>101</sup> kill an animal and its young on the same day. It is forbidden to use <sup>102</sup> olive oil or <sup>103</sup> frankincense in the sin offering or <sup>104</sup> , <sup>105</sup> , in the jealousy offering (*sotah). You may not <sup>106</sup> substitute sacrifices even <sup>107</sup> from one category to the other. You may not <sup>108</sup> redeem the *firstborn of permitted animals.	102. Lev. 5:11
104. Num. 5:15		103. Lev. 5:11
105. Num. 5:15	107. Lev. 27:26	
106. Lev. 27:10	108. Num. 18:17	

109. Lev. 27:33	It is forbidden to <sup>109</sup> sell the tithe of the herd or <sup>110</sup> sell or <sup>111</sup> redeem a field consecrated by the <i>herem</i> vow.	110. Lev. 27:28
	When you slaughter a bird for a sin offering you may not <sup>112</sup> split its head.	111. Lev. 27:28
113. Deut. 15:19	It is forbidden to <sup>113</sup> work with or <sup>114</sup> to shear a consecrated animal.	112. Lev. 5:8
	You must not slaughter the paschal lamb <sup>115</sup> while there is still leaven about; nor may you leave overnight <sup>116</sup> those parts that are	114. Deut. 15:19
117. Ex. 12:10	to be offered up or <sup>117</sup> to be eaten.	115. Ex. 34:25
	You may not leave any part of the festive offering <sup>118</sup> until the third day or any part of <sup>119</sup> the second paschal lamb or <sup>120</sup> the thanksgiving offering until the morning.	116. Ex. 23:10
119. Num. 9:13	It is forbidden to break a bone of <sup>121</sup> the first or <sup>122</sup> the second paschal lamb or <sup>123</sup> to carry their flesh out of the house where it is being eaten. You must not <sup>124</sup> allow the remains of the meal offering to become leaven. It is also forbidden to eat the paschal lamb <sup>125</sup> raw or sodden or to allow <sup>126</sup> an alien resident, <sup>127</sup> an uncircumcised person or an <sup>128</sup> apostate to eat of it.	118. Deut. 16:4
123. Ex. 12:46	A ritually unclean person <sup>129</sup> must not eat of holy things nor may <sup>130</sup> holy things which have become unclean be eaten. Sacrificial meat <sup>131</sup> which is left after the time-limit or <sup>132</sup> which was slaughtered with wrong intentions must not be eaten. The heave offering must not be eaten by <sup>133a</sup> a non-priest, <sup>134a</sup> a priest's sojourner or hired worker, <sup>135</sup> an uncircumcised person, or <sup>136</sup> an unclean priest.	120. Lev. 22:30
124. Lev. 6:10	The daughter of a priest who is married to a non-priest may not <sup>137</sup> eat of holy things.	121. Ex. 12:46
125. Ex. 12:9	The meal offering of the priest <sup>138</sup> must not be eaten, neither may <sup>139</sup> the flesh of the sin offerings sacrificed within the sanctuary or <sup>140</sup> consecrated animals which have become blemished.	122. Num. 9:12
130. Lev. 7:19	You may not eat the second tithe of <sup>141</sup> corn, <sup>142</sup> wine, or <sup>143</sup> oil or <sup>144</sup> unblemished firstlings outside Jerusalem. The priests may not eat the <sup>145</sup> sin-offerings or the trespass-offerings outside the Temple courts or <sup>146</sup> the flesh of the burnt-offering at all. The lighter sacrifices <sup>147</sup> may not be eaten before the blood has been sprinkled.	126. Ex. 12:45
131. Lev. 19:6-8	A non-priest may not <sup>148</sup> eat of the holiest sacrifices and a priest <sup>149</sup> may not eat the first-fruits outside the Temple courts.	127. Ex. 12:48
133. Lev. 22:10	One may not eat <sup>150</sup> the second tithe while in a state of impurity or <sup>151</sup> in mourning; its redemption money <sup>152</sup> may not be used for anything other than food and drink.	128. Ex. 12:43
135. Lev. 22:10	You must not <sup>153</sup> eat untithed produce or <sup>154</sup> change the order of separating the various tithes.	129. Lev. 12:4
137. Lev. 22:12	Do not <sup>155</sup> delay payment of offerings—either freewill or obligatory—and do not <sup>156</sup> come to the Temple on the pilgrim festivals without an offering.	132. Lev. 7:18
139. Lev. 6:23	Do not <sup>157</sup> break your word.	134. Lev. 22:10
140. Deut. 14:3		136. Lev. 22:4
144. Deut. 12:17		138. Lev. 6:16
145. Deut. 12:17		141. Deut. 12:17
146. Deut. 12:17		142. Deut. 12:17
147. Deut. 12:17		143. Deut. 12:17
149. Ex. 29:33		148. Deut. 12:17
150. Deut. 26:14		152. Deut. 26:14
151. Deut. 26:14		154. Ex. 22:28
153. Lev. 22:15		
155. Deut. 23:22		
156. Ex. 23:15		
157. Num. 30:3		
	Priests.	
158. Lev. 21:7	A priest may not marry <sup>158a</sup> a harlot, <sup>159a</sup> a woman who has been profaned from the priesthood, or <sup>160a</sup> a divorcee; the high priest must not <sup>161</sup> marry a widow or <sup>162</sup> take one as a concubine. Priests may not enter the sanctuary with <sup>163</sup> overgrown hair of the head or <sup>164</sup> with torn clothing; they must not <sup>165</sup> leave the courtyard during the Temple service. An ordinary priest may not render himself <sup>166</sup> ritually impure except for those relatives specified, and the high priest should not become impure <sup>167</sup> for anybody in <sup>168</sup> any way.	159. Lev. 21:7
161. Lev. 21:14		160. Lev. 21:7
162. Lev. 21:15		163. Lev. 10:6
164. Lev. 10:6		165. Lev. 10:7
166. Lev. 21:1		167. Lev. 21:11
	The tribe of Levi shall have no part in <sup>169</sup> the division of the land of Israel or <sup>170</sup> in the spoils of war.	168. Lev. 21:11
170. Deut. 18:1	It is forbidden <sup>171</sup> to make oneself bald as a sign of mourning for one's dead.	169. Deut. 18:1
171. Deut. 14:1		

## Dietary Laws.

172. Deut. 14:7 A Jew may not eat <sup>172</sup>unclean cattle, <sup>173</sup>unclean fish, <sup>174</sup>unclean fowl, <sup>175</sup>creeping things that fly, <sup>176</sup>creatures that creep on the ground, <sup>177</sup>reptiles, <sup>178</sup>worms found in fruit or produce or <sup>179</sup>any detestable creature.
173. Lev. 11:11
174. Lev. 11:13
175. Lev. 11:41
176. Lev. 11:42
177. Lev. 11:43
178. Lev. 11:44
179. Lev. 11:45
180. Deut. 14:21
181. Ex. 22:30 An animal that has died naturally <sup>180</sup>is forbidden for consumption as is <sup>181</sup>a torn or mauled animal. One must not eat <sup>182</sup>any limb taken from a living animal. Also prohibited is <sup>183</sup>the sinew of the thigh (*gid ha-nasheh*) as is <sup>184</sup>blood and <sup>185</sup>certain types of fat (*helev*).
182. Deut. 12:23
183. Gen. 32:33
184. Lev. 7:26
185. Lev. 7:23
186. Ex. 23:19 It is forbidden <sup>186</sup>to cook meat together with milk or <sup>187</sup>eat of such a mixture. It is also forbidden to eat <sup>188</sup>of an ox condemned to stoning (even should it have been properly slaughtered).
187. Ex. 34:26
188. Ex. 21:28
189. Lev. 23:14 One may not eat <sup>189</sup>bread made of new corn or the new corn itself, either <sup>190</sup>roasted or <sup>191</sup>green, before the \*omer offering has been brought on the 16th of Nisan. You may not eat <sup>192</sup>\*orlah or <sup>193</sup>the growth of mixed planting in the vineyard (see: \*Mixed Species).
190. Lev. 23:14
191. Lev. 23:14
192. Lev. 19:23
193. Deut. 22:9
194. Deut. 32:38 Any use of <sup>194</sup>wine libations to idols is prohibited, as is <sup>195</sup>gluttony and drunkenness. One may not eat anything on <sup>196</sup>the \*Day of Atonement. During \*Passover it is forbidden to eat <sup>197</sup>leaven (\**hamez*) or <sup>198</sup>anything containing an admixture of such. This is also forbidden <sup>199</sup>after the middle of the 14th of Nisan (the day before Passover). During Passover no leaven may be <sup>200</sup>seen or <sup>201</sup>found in your possession.
195. Lev. 19:26; Deut. 21:20
196. Lev. 23:29
197. Ex. 13:3
198. Ex. 13:20
199. Deut. 16:3
200. Ex. 13:7
201. Ex. 12:19

## Nazirites.

202. Num. 6:3 A \*Nazirite may not drink <sup>202</sup>wine or any beverage made from grapes;
203. Num. 6:3 he may not eat <sup>203</sup>fresh grapes, <sup>204</sup>dried grapes, <sup>205</sup>grape seeds or <sup>206</sup>grape peel. He may not render himself <sup>207</sup>ritually impure for his dead nor may he <sup>208</sup>enter a tent in which there is a corpse. He must not <sup>209</sup>shave his hair.
204. Num. 6:3
205. Num. 6:4
206. Num. 6:4
207. Num. 6:7
208. Lev. 21:11
209. Num. 6:5

## Agriculture.

210. Lev. 23:22 It is forbidden <sup>210</sup>to reap the whole of a field without leaving the corners for the poor; it is also forbidden to <sup>211</sup>gather up the ears of corn that fall during reaping or to harvest <sup>212</sup>the misformed clusters of grapes, or <sup>213</sup>the grapes that fall or to <sup>214</sup>return to take a forgotten sheaf.
211. Lev. 19:9
212. Lev. 19:10
213. Lev. 19:10
214. Deut. 24:19
215. Lev. 19:19 You must not <sup>215</sup>sow different species of seed together or <sup>216</sup>corn in a vineyard; it is also forbidden to <sup>217</sup>crossbreed different species of animals or <sup>218</sup>work with two different species yoked together.
216. Deut. 22:9
217. Lev. 19:19
218. Deut. 22:10
219. Deut. 25:4
220. Lev. 25:4
221. Lev. 25:4
222. Lev. 25:5
223. Lev. 25:5
224. Lev. 25:11 You must not <sup>219</sup>muzzle an animal working in a field to prevent it from eating.
225. Lev. 25:11
226. Lev. 25:11
227. Lev. 25:23 It is forbidden to <sup>220</sup>till the earth, <sup>221</sup>to prune trees, <sup>222</sup>to reap (in the usual manner) produce or <sup>223</sup>fruit which has grown without cultivation in the seventh year (\**shemittah*). One may also not <sup>224</sup>till the earth or prune trees in the \*Jubilee year, when it is also forbidden to harvest (in the usual manner) <sup>225</sup>produce or <sup>226</sup>fruit that has grown without cultivation.
228. Lev. 25:33
229. Deut. 12:19
227. Lev. 25:23
228. Lev. 25:33
229. Deut. 12:19
227. Lev. 25:23
228. Lev. 25:33
229. Deut. 12:19

## Loans, Business and the Treatment of Slaves.

230. Deut. 15:2 It is forbidden to <sup>230</sup>demand repayment of a loan after the seventh year; you may not, however, <sup>231</sup>refuse to lend to the poor because that year is approaching. Do not <sup>232</sup>deny charity to the poor or <sup>233</sup>send a Hebrew slave away empty-handed when he finishes his period of service. Do not <sup>234</sup>dupe your debtor when you know that he cannot pay. It is forbidden to <sup>235</sup>lend to or <sup>236</sup>borrow from
231. Deut. 15:9
232. Deut. 15:7
233. Deut. 15:13
234. Ex. 22:24
235. Lev. 25:37
236. Deut. 23:20

		another Jew at interest or <sup>237</sup> participate in an agreement involving interest either as a guarantor, witness, or writer of the contract.	237. Ex. 22:24
238. Lev. 19:13		Do not <sup>238</sup> delay payment of wages.	
239. Deut. 24:10		You may not <sup>239</sup> take a pledge from a debtor by violence, <sup>240</sup> keep a poor man's pledge when he needs it, <sup>241</sup> take any pledge from a widow or <sup>242</sup> from any debtor if he earns his living with it.	240. Deut. 24:12 241. Deut. 24:17
242. Deut. 24:6		Kidnaping <sup>243a</sup> a Jew is forbidden.	
243. Ex. 20:13		Do not <sup>244</sup> steal or <sup>245</sup> rob by violence. Do not <sup>246</sup> remove a land-marker or <sup>247</sup> defraud.	246. Deut. 19:14
244. Lev. 19:11		It is forbidden <sup>248</sup> to deny receipt of a loan or a deposit or <sup>249</sup> to swear falsely regarding another man's property.	249. Lev. 19:11
245. Lev. 19:13		You must not <sup>250</sup> deceive anybody in business. You may not <sup>251</sup> mislead a man even verbally. It is forbidden to harm the stranger among you <sup>252</sup> verbally or <sup>253</sup> do him injury in trade.	251. Lev. 25:17
247. Lev. 19:13		You may not <sup>254</sup> return or <sup>255</sup> otherwise take advantage of, a slave who has fled to the land of Israel from his master, even if his master is a Jew.	
248. Lev. 19:11		Do not <sup>256</sup> afflict the widow or the orphan. You may not <sup>257</sup> misuse or <sup>258</sup> sell a Hebrew slave; do not <sup>259</sup> treat him cruelly or <sup>260</sup> allow a heathen to mistreat him. You must not <sup>261</sup> sell your Hebrew maidservant or, if you marry her, <sup>262</sup> withhold food, clothing, and conjugal rights from her. You must not <sup>263</sup> sell a female captive or <sup>264</sup> treat her as a slave.	257. Lev. 25:39 259. Lev. 25:43 260. Lev. 25:53 261. Ex. 21:8 262. Ex. 21:10 263. Deut. 21:14
250. Lev. 25:14		Do not <sup>265</sup> covet another man's possessions even if you are willing to pay for them. Even <sup>266</sup> the desire alone is forbidden.	
252. Ex. 22:20		A worker must not <sup>267</sup> cut down standing corn during his work or <sup>268</sup> take more fruit than he can eat.	
253. Ex. 22:20		One must not <sup>269</sup> turn away from a lost article which is to be returned to its owner nor may you <sup>270</sup> refuse to help a man or an animal which is collapsing under its burden.	
254. Deut. 23:16		It is forbidden to <sup>271</sup> defraud with weights and measures or even <sup>272</sup> to possess inaccurate weights.	
255. Deut. 23:17			
256. Ex. 22:21			
258. Lev. 25:42			
264. Deut. 21:14			
265. Ex. 20:17			
266. Deut. 5:18			
267. Deut. 23:26			
268. Deut. 23:25			
269. Deut. 22:3			
270. Ex. 23:5			
271. Lev. 19:35			
272. Deut. 25:13			
		Justice.	
273. Lev. 19:15		A judge must not <sup>273</sup> perpetrate injustice, <sup>274</sup> accept bribes or be <sup>275</sup> partial or <sup>276</sup> afraid. He may <sup>277</sup> not favor the poor or <sup>278</sup> discriminate against the wicked; he should not <sup>279</sup> pity the condemned or <sup>280</sup> pervert the judgment of strangers or orphans.	274. Ex. 23:8 277. Lev. 19:15, rather Ex. 23:3 278. Ex. 23:6 279. Deut. 19:13
275. Lev. 19:15		It is forbidden to <sup>281</sup> hear one litigant without the other being present.	282. Ex. 23:2
276. Deut. 1:17		A capital case cannot be decided by <sup>282a</sup> a majority of one.	284. Deut. 1:17
280. Deut. 24:17		A judge should not <sup>283</sup> accept a colleague's opinion unless he is convinced of its correctness; it is forbidden to <sup>284</sup> appoint as a judge someone who is ignorant of the law.	286. Ex. 23:1 288. Deut. 19:15
281. Ex. 23:1		Do not <sup>285</sup> give false testimony or accept <sup>286</sup> testimony from a wicked person or from <sup>287</sup> relatives of a person involved in the case. It is forbidden to pronounce judgment <sup>288</sup> on the basis of the testimony of one witness.	
283. Ex. 23:2		Do not <sup>289</sup> murder.	
285. Ex. 20:16		You must not convict on <sup>290</sup> circumstantial evidence alone.	
287. Deut. 24:16		A witness <sup>291</sup> must not sit as a judge in capital cases.	
289. Ex. 20:13		You must not <sup>292</sup> execute anybody without due proper trial and conviction.	
290. Ex. 23:7		Do not <sup>293</sup> pity or spare the pursuer.	294. Deut. 22:26
291. Num. 35:30		Punishment is not to be inflicted for <sup>294</sup> an act committed under duress.	296. Num. 35:32
292. Num. 35:12		Do not accept ransom <sup>295</sup> for a murderer or <sup>296a</sup> a manslayer.	299. Lev. 19:14
293. Deut. 25:12		Do not <sup>297</sup> hesitate to save another person from danger and do not <sup>298</sup> leave a stumbling block in the way or <sup>299</sup> mislead another person by giving wrong advice.	
295. Num. 35:31			
297. Lev. 19:16			
298. Deut. 22:8			

300. Deut. 25:2-3	It is forbidden <sup>300</sup> to administer more than the assigned number of lashes to the guilty.	
301. Lev. 19:16	Do not <sup>301</sup> tell tales or <sup>302</sup> bear hatred in your heart. It is forbidden	302. Lev. 19:17
303. Lev. 19:17	to <sup>303</sup> shame a Jew, <sup>304</sup> to bear a grudge or <sup>305</sup> to take revenge.	305. Lev. 19:18
304. Lev. 19:18	Do not <sup>306</sup> take the dam when you take the young birds.	
306. Deut. 22:6	It is forbidden to <sup>307</sup> shave a leprous scall or <sup>308</sup> remove other signs	308. Deut. 24:8
307. Lev. 13:33	of that affliction. It is forbidden <sup>309</sup> to cultivate a valley in which	309. Deut. 21:4
	a slain body was found and in which subsequently the ritual of	
	breaking the heifer's neck ( <i>*eglah arufah</i> ) was performed.	
310. Ex. 22:17	Do not <sup>310</sup> suffer a witch to live.	
311. Deut. 24:5	Do not <sup>311</sup> force a bridegroom to perform military service during the	
	first year of his marriage. It is forbidden to <sup>312</sup> rebel against the	312. Deut. 17:11
	transmitters of the tradition or to <sup>313</sup> add or <sup>314</sup> detract from the	313. Deut. 13:1
	precepts of the law.	314. Deut. 13:1
315. Ex. 22:27	Do not curse <sup>315a</sup> a judge, <sup>316a</sup> a ruler or <sup>317</sup> any Jew.	316. Ex. 22:27
318. Ex. 21:17	Do not <sup>318</sup> curse or <sup>319</sup> strike a parent.	317. Lev. 19:14
320. Ex. 20:10	It is forbidden to <sup>320</sup> work on the Sabbath or <sup>321</sup> walk further than the	319. Ex. 21:15
321. Ex. 16:29	permitted limits ( <i>*eruv</i> ). You may not <sup>322</sup> inflict punishment on the	322. Ex. 35:3
	Sabbath.	
	It is forbidden to work on <sup>323</sup> the first or <sup>324</sup> the seventh day of	323. Ex. 12:16
325. Lev. 23:21	<i>*Passover</i> , on <sup>325*</sup> Shavuot, on <sup>326*</sup> Rosh Ha-Shanah, on the	324. Ex. 12:16
327. Lev. 23:35	<sup>327</sup> first and <sup>328</sup> eighth ( <i>*Shemini Azeret</i> ) days of <i>*Sukkot</i> and <sup>329</sup> on	326. Lev. 23:25
328. Lev. 23:36	the Day of <i>*Atonement</i> .	329. Lev. 23:28
	Incest and Other Forbidden Relationships.	
330. Lev. 18:7	It is forbidden to enter into an incestuous relationship with one's	333. Lev. 18:11
331. Lev. 18:8	<sup>330</sup> mother, <sup>331</sup> step-mother, <sup>332</sup> sister, <sup>333</sup> half-sister, <sup>334</sup> son's	334. Lev. 18:10
332. Lev. 18:9	daughter, <sup>335</sup> daughter's daughter, <sup>336</sup> daughter, <sup>337</sup> any woman	336. Lev. 18:10
335. Lev. 18:10	and her daughter, <sup>338</sup> any woman and her son's daughter, <sup>339</sup> any	337. Lev. 18:17
338. Lev. 18:17	woman and her daughter's daughter, <sup>340</sup> father's sister, <sup>341</sup> mother's	342. Lev. 18:14
339. Lev. 18:17	sister, <sup>342</sup> paternal uncle's wife, <sup>343</sup> daughter-in-law, <sup>344</sup> brother's	344. Lev. 18:16
340. Lev. 18:12	wife and <sup>345</sup> wife's sister.	345. Lev. 18:18
341. Lev. 18:13	It is also forbidden to <sup>346</sup> have sexual relations with a menstruous	346. Lev. 18:19
343. Lev. 18:15	woman (see <i>*Niddah</i> ).	
347. Lev. 18:20	Do not <sup>347</sup> commit adultery.	
348. Lev. 18:23	It is forbidden for <sup>348a</sup> a man or <sup>349a</sup> a woman to have sexual inter-	349. Lev. 18:23
	course with an animal.	
350. Lev. 18:22	Homosexuality <sup>350</sup> is forbidden, particularly with <sup>351</sup> one's father	351. Lev. 18:7
352. Lev. 18:14	or <sup>352</sup> uncle.	
	It is forbidden to have <sup>353</sup> intimate physical contact (even without	353. Lev. 18:6
	actual intercourse) with any of the women with whom intercourse	
	is forbidden.	
	A <i>*mamzer</i> may not <sup>354</sup> marry a Jewess.	354. Deut. 23:3
355. Deut. 23:18	Harlotry <sup>355</sup> is forbidden.	
356. Deut. 24:4	A divorcee may not be <sup>356</sup> remarried to her first husband if, in the	
	meanwhile, she had married another.	
	A childless widow may not <sup>357</sup> marry anybody other than her late	357. Deut. 25:5
	husband's brother (See <i>*Levirate Marriage</i> ).	
358. Deut. 22:29	A man may not <sup>358</sup> divorce a wife whom he married after having	
359. Deut. 22:19	raped her or <sup>359</sup> after having slandered her.	
	An eunuch may not <sup>360</sup> marry a Jewess.	360. Deut. 23:2
361. Lev. 22:24	Castration <sup>361</sup> is forbidden.	
	The Monarchy.	
362. Deut. 17:15	You may not <sup>362</sup> elect as king anybody who is not of the seed of	
	Israel.	
	The king must not accumulate an excessive number of <sup>363</sup> horses,	363. Deut. 17:16
364. Deut. 17:17	<sup>364</sup> wives, or <sup>365</sup> wealth.	
365. Deut. 17:17		

## The Talmud

Orders and tractates of the Mishnah and Talmud

	Mishnah No. of Chapters	Babylonian Talmud *		Jerusalem Talmud		Subject Matter
		No. of Folios	Folios Munich Ed.	No. of Folios	No. of Folios	
<b>Order Zera'im</b>						
Berakhot	9	64	19	14		Benedictions and daily prayers
Pe'ah	8	—	3	7		Gleanings (Lev. 19:9-10)
Demai	7	—	3	6		Doubtfully tithed produce
Kilayim	9	—	4	7		Diverse kinds (Lev. 19:19; Deut. 22:9-11)
Shevi'it	10	—	4	7		The Sabbatical Year (Ex. 23:10-11)
Terumot	11	—	4	9		Heave offering (Lev. 22:10-14) assigned to the Kohanim
Ma'aserot	5	—	2	5		Tithes (Num. 18:21)
Ma'aser Sheni	5	—	3	5		Second tithe (Deut. 14:22 ff.) of the first, second, fourth and sixth years
Hallah	4	—	2	4		Dough offering (Num. 15:17-21) given to the Kohanim
Orlah	3	—	2	4		The fruit of young trees (Lev. 19:23-25)
Bikkurim	3	—	3	3		First fruits (Lev. 26:1-11)
<b>Order Mo'ed</b>						
Shabbat	24	157	28	18		The Sabbath
Eruvin	10	105	17	9		The fusion of Sabbath limits
Pesahim	10	121	18	11		Passover
Shekalim	8	—	6	7		The Shekel dues (Ex. 30:11-16)
Yoma	8	88	16	8		The Day of Atonement
Sukkah	5	56	9	5		The Feast of Tabernacles
Betzah	5	40	11	5		Festival laws
Rosh Ha-Shanah	4	35	7	4		The four new years, particularly Rosh Ha-Shanah
Ta'anit	4	31	8	7		Fast days
Megillah	4	32	9	7		Purim
Mo'ed Katan	3	29	7	4		The intermediate days of festivals
Hagigah	3	27	6	5		The Festival offering (Deut. 16:16-7)
<b>Order Nashim</b>						
Yevamot	16	122	24	16		Levirate marriage (Deut. 25:5-10) and halitzah
Ketubbot	13	112	20	12		Marriage contracts
Nedarim	11	91	10	7		Vows (Num. 30)
Nazir	9	66	8	8		The Nazirite (Num. 6)
Sotah	9	49	11	9		The suspected adulteress (Num. 5:11 ff.)
Gittin	9	90	16	7		Divorce
Kiddushin	4	82	14	9		Marriage; legal acquisition of bondsmen, chattel and real estate.
<b>Order Nezikin</b>						
Bava Kamma	10	119	22	7		Torts: cases of compensation for theft, robbery or violence
Bava Metzia	10	119	20	6		Civil law: found property; bailments; hiring; leasing; joint ownership
Bava Batra	10	176	21	6		Property law, including rights & restrictions
Sanhedrin	11	113	24	14		Judges: courts; arbitration; procedure; capital cases; dogma
Makkot	3	24	5	3		Flagellation (Deut. 25:2); treatment of perjurers; cities of refuge
Shevu'ot	8	49	9	7		Oaths
Eduyyot	8	—	4	—		Traditional testimonies
Avodah Zarah	5	76	13	7		Idolatry
Avot	5	—	2	—		Ethical maxims and aphorisms
Horayot	3	14	4	4		Erroneous ruling of the court (Lev. 4:22 ff.)

	Mishnah No. of Chapters	Babylonian Talmud *		Jerusalem Talmud	Subject Matter
		No. of Folios	Folios Munich Ed.	No. of Folios	
<b>Order Kodashim</b>					
Zevahim	14	120	21	—	Animal offerings and their procedure; conditions of acceptability
Menahot	13	110	21	—	Meal and drink offerings
Hullin	12	142	25	—	Slaughtering of animals & birds
Bekhorot	9	61	13	—	Firstlings (Deut. 15:19 ff) and tithing (Lev. 27:32-33)
Arakhin	9	34	9	—	Vows of valuation (Lev. 27:1-8)
Temurah	7	39	8	—	The substituted offering (Lev. 27:10)
Keritot	6	28	9	—	Excisions (Lev. 18:29)
Me'ilah	6	22	4	—	Sacrileges (Lev. 5:15-16)
Tamid	7	9	4	—	The daily sacrifice (Num. 28:3-4) and Temple service
Middot	5	—	3	—	Dimensions of the Temple
Kinnim	3	—	2	—	The Bird offering (Lev. 5:7 ff.)
<b>Order Tohorot</b>					
Kelim	30	—	11	—	Uncleanness of vessels (Lev. 11:33-35)
Oholot (Ahilot)	18	—	7	—	Uncleanness through presence under same roof (Num 19:14-15)
Nega'im	14	—	7	—	Leprosy (Lev. 13, 14) and purification
Parah	12	—	5	—	The Red Heifer (Num. 19)
Tohorot	10	—	5	—	Contact with sources and grades of impurity
Mikva'ot	10	—	5	—	Ritual immersion
Niddah	10	73	14	4	The menstruant (Lev. 15:19-31)
Makhshirin	6	—	3	—	Liquid that predisposes food to become ritually unclean (Lev. 11:37-38)
Zavim	5	—	2	—	Fluxes (Lev. 15)
Tevul Yom	4	—	2	—	Ritual uncleanness between immersion and sunset (Lev. 22:6-7)
Yadayim	4	—	3	—	The ritual uncleanness of the hands
Uktzin	3	—	2	—	"Stalks" parts of plants susceptible to uncleanness

\*The number given is the last page number. The pagination, however, always begins with page 2; one page should therefore be deducted.



**התורה כן עזריאל**  
**יהושע בן עזריאל**  
**עקב 165**

גניסו עד פליטה רחוקה...  
 עזריאל בן עזריאל...  
 עקב 165

**פירוש רש"י**  
 רש"י פירש את התורה...  
 רש"י פירש את התורה...

**פירוש רמב"ם**  
 רמב"ם פירש את התורה...  
 רמב"ם פירש את התורה...

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 רמב"ם פירש את התורה...

# A Guide to Torah Texts

Shlomo Berger

## CHUMASH

1. Original text of the Torah, or Chumash. (Chumash: A word that refers to the number five, there being Five Books of Moses.)
2. **Onkelos**—An Aramaic translation of the Torah made by the proselyte Onkelos at about the end of the first century C.E. In ancient life it was read along with the Torah so that everyone was able to understand what was being read. Occasionally, the text is rendered in a Midrashic way.
3. **Toldot Aharon**—An invaluable work of reference which locates the folio page in the Talmud so that the reader can find the discussion of the matter in rabbinic literature. The author is Rabbi Aharon M'Pisaro, an Italian Jewish scholar of the early 17th century.
4. **Rashi**—An acronym for Rabbi Shlomo Ben Yitzchak (Yarchi), who lived in Provence, France, 1040-1105. The importance of this commentary, first among

equals, cannot be overstated. It approaches the text, by turns, and only where the need arises, in a homelitic, literal, and pietistic way. The style is terse. Many works have already been compiled as supercommentaries on Rashi. (see #5)

5. **Sifthey Chakhamim**—A brilliant work on Rashi's commentary, dialectical in nature, the essence of which, was to find out what question Rashi was asking or answering, The author, Rabbi Shabathai (Meshorer) Bass (1641-1718), was a cantor in Prague.
6. **Ibn Ezra**—*Rabbi Aurabam ben Meir*. The Ibn Ezra was a famous poet, grammarian, and biblical exegete. Born in Toledo, Spain in 1089, he usually seeks to establish the plain, literal meaning through an examination of the etymological roots of the word or phrase in question. He died in 1164 having established his work as a mainstay of textual scholarship.
7. **Ramban**—An acronym for Rabbi Moses Ben Nachman (Nachmanides). Born in Spain in 1194. Ramban was truly a master of exegesis and one of the greatest Torah scholars of his or any age. This commentary on the Torah is considered a masterpiece at many levels. Taking issue with Rashi and the Ibn Ezra on many occa-

שמות יב כא

אונקלוס

יאכלהו : אלהתאכלו ממנו זא  
 ובשל מבשל במים כי אס-צרי-אש  
 ראשו עדי-קרעיו ועדי-קרבו : ורא-  
 תותירו ממנו עד בקר והתחרמנו  
 עדי-בקר באש תשרפו : יא וככה  
 תאכלו אתו מתניכם הגרים  
 געליכם ברגליכם ומקדכם בידכם  
 ואכרתם אתו בתפוזן פסח הוא

רש"י  
 מור זכר לומר את חייס : (ט) אל תאכלו ממנו  
 זא . אש לזכר לזכר קורש כל בנשן מרבי : ובשל  
 סבשל . כל זה כחוקה לא תאכלו (שם פס) : במים .  
 מין לשאר משקין חל וכל משל ב מים (שם) . כי אש  
 צרי אש . למעלה גור עליו כמעט פה והוא הסוף פלו  
 יא אל תאכלו ממנו כי אש : ראשו על ברעיו .  
 לזכר לזכר לזכר פה ראשו פה ראשו פה ראשו פה ראשו  
 מין טחול (מטוב מן אחר דהתחן) וכן ראשו פה ראשו  
 ועל קרבו בלשון (שמות יב) פל בלשנים כמו כחוקה  
 כמות שהחף זה כמות שהוא כל בשר ומשקין (י) והעור  
 ממנו עד בקר . מה חל פה בקר פה פה פה פה פה פה  
 על בקר שבקר שמשש משש הן האמה וזה וזה כחוקה  
 לקדים שאמר כלכלה משלש פה פה וזה וזה וזה  
 ועד מדרש אחר למד שאש כרפך כרפך כרפך כרפך  
 וחדרשו והסתר ממנו בקר ראשון פה בקר שני פה השני  
 ותשרפו : (יא) מתניכם הגרים . מומנים ע לדרך :  
 בתפוזן . לזכר לזכר לזכר לזכר לזכר לזכר לזכר לזכר  
 נחשו לזכר (י) אשר העליט חרם נחשם : פסח הוא  
 לה . בקרין הוא קרוי פסח על שם הדלת הפסחית שהקדיה מדגל כתי ישראל בזמן חתי נחשם וקורן ממנו  
 למצוי וישראל חתמי נחשם על פסח עשו כל עבודותיו (שם ד"ה) דרך דיגן קרעיו זכר לזכר פסח וזה  
 רסב"ן

על תשיש והראשו על ברעיו ועל קרבו ולא אמר עם ללמד  
 שגילו וזכה שיהא כורכב בבת אחר ויטולן ויהיה רחוב  
 בראש כמו ורצו סוף הפסח סוף לא בניו ויהיה רחוב  
 שאין מצוה בבריות אלא עם אבילות השר אכל הפסח  
 היו ויהי בקרב האוכלו פה אשילו בפני עצמן כרע  
 רחובו . חתונו ויהי ויהי עם אבילות ויהי ויהי  
 והיו והנה מצוה באבילות השר ובאבילות אבילות ויהי  
 באבילות השרים רק אש שואכלו השר עם שריות ירמו  
 שאין בשרה מצוה רק אבילות השר עמה ויהי : שאין  
 אש בשרה מצוה ויהי אש מצוה : באבילות אכל-שמה  
 אכל-שמה ירד שמה יא כי המצוה בפסח כמו המצוה  
 במצוה כל מצוה צוה בשם (ט) אל תאכלו ממנו זא ובשל  
 שמה לרדו של המצוה ככאן : בנך הפסח מצוה לרדו  
 אכל המצוה באבילות בנך מתניכם הגרים השרים על השקף  
 פטול במים . כי נש לזכר אש בקרב פטול . כדכתיב וכלתם

sions he discusses literary as well as Midrashic interpretations while often adding a mystical dimension as well. His talent at etymology, grammar and his vast erudition make this work one of the primary resources on Chumash study. Ramban died in Acco in 1270.

8. Daat Z'Kenim—This is a Midrashic approach to the text which is believed to have been compiled by the tosfists, yeshiva academicians of the 12th & 13th centuries. Some of these great names were descendants of Rashi.

9. Sforno—Rabbi Ovadia Ben Yaakov. This commentary was named for the city of the author, Sforno, Italy. Rabbi Ovadia flourished in the 15th to 16th centuries and had one of the greatest libraries of his time. While the Sforno can be said to be chiefly concerned with the plain meaning, he can be quite philosophical at times.

10. Ohr HaChaim (Ha-Kadosh)—This commentary written by Rabbi Chaim Ben Moshe (Ibn Attar) who lived from 1696 to 1743. Born in Sale, Morocco Ibn Attar earned the title of Hakadosh (the Holy one) because of his piety and saintly character. His work is much savored by the chassidic community. He favors answering simple questions with in-depth analysis

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which bring to the fore fundamentals of Jewish thought.

11. K'li Yakar—Rabbi Shlomo Efraim of Luntschitz, Poland, 1550-1619. This work is prized for its almost aesthetic beauty as well as its wonderful elucidation of difficult concepts by way of profound symbol juxtaposition. The author was a student of the great Maharal of Prague and was widely known in Poland.

12. Rashbam—An acronym for Rabbi Shmuel Ben Meir, c. 1080-1174. This work is almost solely concerned with the plain meaning of the text. The author was a grandson of Rashi and elder brother of Rabbi Yaakov Tam, the great Tosafist.

13. Baal Ha-Turim—written by Rabbi Yaakov Ben Asher 1268-1340. This is a group of associations, numerical values, symbols and word plays on the text. Very popular and extremely thought-provoking.

14. Targum Yonatan—This is an Aramaic translation of the form which some have attributed to Yonatan Ben Uzziel c. 50 C.E. Others have stated that it is of unknown origin.

15. Targum Yerushalmi—Aramaic translation of the Torah.



## TALMUD

1. **Mishna**—The mishna was the first great codification of the Oral Law, which was compiled by Rabbi Yehudah HaNasi around the year 200 C.E. Every area of Jewish law is treated although in a very concise manner. Legal arguments are recorded but rarely are the implications of these arguments made clear. The authorities quoted are called Tannaim (lit. 'Teachers who repeat')—memory up until that time being the only device for learning and transmitting the oral law.
2. **Talmud**—(Gemara): (lit. 'The study or the teaching'). The Babylonian Talmud was arranged and completed around 500-550 C.E. The authorities quoted are, of course, the earlier Tannaim as well as the Amoraim (lit. 'The speakers' or 'interpreters') of Babylonia. The Talmud is a record of thousands of discussions, debates and directives regarding Jewish law, philosophy and ethics.
3. **Rashi**—an acronym for Rabbi Shlomo Ben Yitzchak (Yarchi), who lived in Provence, France, 1040—1105. Rashi's explanation of the Aramaic text is indispensable. He enters into many discussions with his contemporaries on the interpretation of questions, answers, suppositions and conclusions. One simply cannot imagine the study of Talmud without his aid.
4. **Tosafot**—This collection of erudite dialectics by the great yeshiva academicians of France (and Germany) spans the entire range of the Talmudic corpus. If a contradiction appears in the Talmud and especially in Rashi's interpretation of the Talmud, the Tosafists will put on a display of intellectual fireworks. Chief among them was Rabbi Yaakov Tam, Rashi's grandson.
5. **Gilyon HaShas—Rabbi Akiva Eger**  
Born in Eisenstadt, Hungary 1761. These are seminal notes and novellae on the Talmud by the father-in-law of the Chasam Sofer. His genius and piety were legendary and his works are required reading (study) at every level of higher learning. He died in Pozen, Poland in 1838.
6. **Ein Mishpat, Ner Mitzvah—Rabbi Yehoshua Boaz**, 16th century.  
Wrote these footnotes to the entire Talmud. They indicate the legal texts where the law can be found. This is a massive undertaking which uses the Mishna Torah of Maimonides, The Sefer Mitzvot Gadol, the Tur Shulchan Aruch and the Shulchan Aruch of Rabbi Yosef Karo.
7. **Mesoret HaShas**—cross-reference work in the Talmud itself which helps locate where else the issue is discussed.
8. **Hagahot HaBach**—Textual inaccuracies and emendations of Rabbi Yoel B. Shmuel Sirkes 1570-1640. The word 'Bach' is an acronym for Bayit Chadash, the other famous work of this author. His son-in-law was the Taz. (See Shulchan Aruch).

ר"ע מברטנורה ברכות פרק א עיקר תוי"ט א

מאימתי קורין. משעה שהכהנים נכנסים לאכול בתרומתן. והיום שנפמחו וטבלו אין יכולים לאכול בתרומה עד שיפרכיב שמן, דהיינו לאח הכוכבים. והא דלא הני משעה לאח הכוכבים, מלחא אגב אורחיה קא משמע לן שאם נפמחו והכהנים בטומאה שסכרתו חלוייה בקרבנות, ומלכוד, אין הכפרה מסכנתו מלאכול בתרומה, דכתיב (ויקרא כג) וכל שאר

מסקת ברכות

מאימתי קורין (ה) את שמע

בערבית, משעה שהכהנים נכנסים לאכול בתרומתן (ו), עד סוף

האשמורה הראשונה, דברי רבי אליעזר. וחקמים אומרים, עד

חצות. רבן גמליאל אומר, עד שיעלה עמוד השחר (ז).

שבאו בניו מבית המשתה, אמרו לו, לא קרינו את שמע. אמר להם,

אם לא עלה עמוד השחר, חגיבין אתם לקרות. ולא זו בלבד, אלא

כל מה שאמרו חכמים עד חצות, מצותן עד שיעלה עמוד השחר.

הקטר חלבים ואברים, מצותן עד שיעלה עמוד השחר. וכל הנאכלין

ליום אחד, מצותן עד שיעלה עמוד השחר. אם כן,

למה אמרו חכמים עד חצות, כדי להרחיק את האדם מן העברה: ב מאימתי קורין את שמע בשחרית, משיפיר

משמע קרא, עד שיפרכיב הקיפין מן האור, והיינו כשילאו הכוכבים. הרי"ם: (ג) בתרומתן. כלומר שמוכנת לפניהם וכלום חקר כי אם לאכול תוי"ט: (ד) משמרות. סגורה של מלאכים וכו' שלם נחלק לשלש חלקים, כאשר נלחם לחם הוכרי. כשי"י: (ה) עמוד השחר. יש דבולין לפתחו כוכב השחר, וכן כתב הכריף במזמור אילנה השחר, שיש מפרשים אילנה שם לכוכב השחר. וע"ש: (ו) כלומר, ציורו שבכנף, כוחו קצירא לבו, דסיורשו כל הלילה, ודלא ככ"ת, והא דקאמרי כ"י, שיש שבו קיצי, וכלא פלגי עלי. והא סקצקייג אין הלכה ככ"י. ולא כהגו הלכה ככ"י. אלף פל סיקר דין חוכה. תוי"ט: (ז) ואסיג דמשיה דקרא דכל עולה כחצי, ולא דוקא בעולה תמיה, וכדסי' דוקא מוכח דכל אמורי קדשים דין כל הלילה, אלף נקמי מלחא פקיקא. תוי"ט: (ח) שק כניולת המשיחות לשטח בקצור מה שכתוב בסיורש

וכא השמע וסכר ואחר יאכל מן הקדשים, ביאח שמו מסכנתו מלאכול בתרומה, ואין כפכתו משכנתו מלאכול בתרומה (ג) עד סוף האשמורה הראשונה שליש הכהן של לילה, שהלילה נחלק לשלש משמרות (ו). ומשם ואילך לא מקרי חו זמן קריאה שם דכתיב, ולא קרינא ביה בשכנך ומקמי לאח הכוכבים נמי ימחא הוא ולא זמן שכיבה. והמקדמים וקורים קיש של פרכיב מנפוח יום, קומים אכא דרי יהודה דאמר לקמן בפרק הפלח ששחר הפלח המנחה עד פלג המנחה שהוא שעה רביע קודם הלילה, וקיימא לן דעבר ככ"י יהודה פנד, ומיד כשכלה זמן המנחה מחיל זמן קיש של פרכיב: עד שיעלה עמוד השחר. דכל הלילה מקרי זמן שכיבה. והלכה ככ"י נמליאל, שגם חכמים תודים לו, ולא אמרו עד חצות אלא כדי להרחיק את האדם מן העברה. ומיהו לכתחלה משהגיע עונת קיש של פרכיב דמתיחין דהיינו מלחא הכוכבים, אקור לקטור וכל שק ליטן עד שיקרא קיש ויחפול: מעשה שבאו בניו מבית המשתה. בני רבן נמליאל שמטיכו לרבנן דאמרי עד חצות, והכי קאמרי ליה, הא דפליגי רבנן סלך, דוקא קאמרי עד חצות, והו לא, ויחד ורבים הלכה ככ"י, או דלמא רבנן כותין קצירא לבו, והאי דקאמרי עד חצות, כדי להרחיק את האדם מן העברה. ואמר לבו, רבנן כוחו קצירא לבו (א), והאי דקאמרי עד חצות, כדי להרחיק את האדם מן העברה, ומייבס אהם לקרות: ולא זו בלבד, כולם מלחא רבנן נמליאל היא דאמר לנביו: הקטר חלבים. של קרבנות: האברים. של עולה תמיד של בין פרכיב שחרק דמו ציוס, מלוח להפלת הנהחיס כל הלילה, דכתיב (ויקרא ו) היא הפולה של מוקדה של המחנה כל הלילה עד צוקר (ז): וכל הנאכלין ליום אחד. כגון תודה והפאה והשם וכו' וכו' כס, שפס נאכלים ליום ולילה, זמן אכילתן עד שיפלה עמוד השחר והוא המניח ליה טעם: אם כן למה אמרו חכמים עד חצות נקיש ונאכילת קדשים. אכל בהקטר חלבים ואברים לא אמרו צו חכמים עד חצות כלל, ולא נקם ליה הכא אלף להודיע שכל דבר שמטרו צילח שר כל הלילה (ח): כדי להרחיק את האדם מן העברה. שלא יבוא לאכלן אחר שיפלה עמוד השחר והחייב כרת. וכן נקיש שלא יאמר פויין יש לי שבות ותעצור פומה: בני

3

1

2

MISHNA 1. Mishna— see Talmud

of the Talmud—thru Rashi, always with an eye toward simplifying the text.

2. Rabbeinu Ovadiah M'Bertinoro. born c. 1450. An Italian, he spread the study of Torah in Salerno, Palermo and Naples. He was also active in Messina, Rhodes, Egypt, and in the land of Israel, where he helped establish real communal life. He set up a yeshiva in Jerusalem which ultimately became quite renowned. While in Jerusalem, he finished his commentary on the Mishna. It seeks to sum up as a digest the explanations

3. Tosafot Yom Tov Written by Rabbi Yom Tov (Ben Nathan) Lipman Heller. Born in 1579 in Wallerstein, Germany, he served in the most distinguished rabbinical posts of Europe. This is very much a work of erudition as well as intellectual force. The author's intention was to frame larger questions in the Mishna and to answer them with the Talmudic and Rishonic corpus.

זו כסף משנה ומנים הלכות שבת פיה

זהו ד' השולחן ערוך... רש"י... רמב"ם... רמב"ן... רמב"ם... רמב"ן...

2

ד' משנתקע

ד' משנתקע... רמב"ם... רמב"ן... רמב"ם... רמב"ן...

3

ד' משנתקע

ד' משנתקע... רמב"ם... רמב"ן... רמב"ם... רמב"ן...

1

ד' משנתקע

ד' משנתקע... רמב"ם... רמב"ן... רמב"ם... רמב"ן...

הלכות שבת פיה

הלכות שבת פיה... רמב"ם... רמב"ן... רמב"ם... רמב"ן...

ד' משנתקע

ד' משנתקע... רמב"ם... רמב"ן... רמב"ם... רמב"ן...

4

ד' משנתקע

ד' משנתקע... רמב"ם... רמב"ן... רמב"ם... רמב"ן...

5

ד' משנתקע

ד' משנתקע... רמב"ם... רמב"ן... רמב"ם... רמב"ן...

הגהות מימוניות

הגהות מימוניות... רמב"ם... רמב"ן... רמב"ם... רמב"ן...

6

מגילת אוז

מגילת אוז... רמב"ם... רמב"ן... רמב"ם... רמב"ן...

7

מגילת אוז

מגילת אוז... רמב"ם... רמב"ן... רמב"ם... רמב"ן...

MISHNA TORAH

1. Mishna Torah—Rabbi Moses Ben Maimon (Rambam), 1135-1204.

This work, one of the great codes, encompasses the entire written and oral law. It is based on the works of R. Yitzchak Alfasi and serves as the basis for all later codes. Maimonides was a student of the Ri' Migash. His work was divided into 14 parts; because 14 has the numerical value of the word 'yad' in Hebrew, which means hand, the text is often called 'The Yad'.

2. Magid Mishna—Rabbi Vidal De Tulusa, c. 13th century.

Explains the Rambam in difficult passages and establishes why he chose this or that opinion in the case of disagreement. Some have stated that Magid Mishna was a student of Rabbi Shlomo Ben Aderet (Rashba); Others claim that he was a student of the Ra'ah—Rabbi Aharon Halevy.

3. Kesef Mishna—Rabbi Yosef Ben Efraim Karo, 1489-1575.

Born in Spain and among the first ordained by Rabbi Yaacov Berav, the Bet Yosef, was so called for his great work on the Tur Shulchan Aruch. Two years before his death he sent the manuscript of Kesef Mishna to Venice for publication. An indispensable elucidation and analysis of sources and problems in the text of Maimonides' work.

4. Lechem Mishna—Rabbi Avraham Ben Moshe di Boton, 1545-1588.

This commentary on The Yad was first published in Venice in 1609. The author was a Greek Jew from Salonika whose work has been reprinted in almost every subsequent edition of the Rambam.

5. Mishna LaMelech—This work was edited by Rabbi Yaakov Culi (The Me'Am Loez) from the prior writings of the Chief Rabbi of Constantinople, Rabbi Yehudah Rosannes (1658—1727). Much of it is in the way of novellae and comments on Rambam and the implications of his decisions vis-a-vis other Rishonim.

6. Hagoth BaMioniot—Some ascribe this to Rabbi Meir Ben Baruch of Rottenberg, born in 1215 in Worms, Germany. One of the the German Tosafists, he was the Ashkenazic Torah authority par excellence. He spent seven years of his life in jail and only fourteen years after his death were his remains interred after being ransomed for an exorbitant sum. Others ascribe this work to Rabbi Meir Hakohen, a brother-in-law of Rav Mordecai Ashkenazy, "The Mordecai". Primarily this is a halachic work, not an analytical one.

7. Migdal Oz—This work was written by Rabbeinu Shem-Tov, a student of Rabbi Shlomo Ben Aderet (Rashba). He emigrated to the land of Israel in the 14th century. Very little else is known about him.



**SHULCHAN ARUCH****1. Shulchan Aruch & R'ma****A. The Shulchan Aruch**—(Lit. 'Set Table')

This is the code of Jewish law written by Rabbi Yosef Ben Efraim Karo, 1488-1575. Divided into four parts, it deals with every aspect of Jewish law which is applicable today. Rabbi Karo was a Spanish Jew who moved to Turkey and later to Safed, where he served as Chief Rabbi. The Shulchan Aruch was basically written with a Sephardic orientation. He was also the author of the Bet Yosef on the Tur.

**B. Hagah** (Lit. 'Note' or 'Comment') of the R'ma.

Acronym for Rabbi Moses Isserles, 1520-1575, Rabbi of Cracow, Poland. The R'ma wrote his comments with an Ashkenazik orientation and they were subsequently included in the text of the Shulchan Aruch as an addendum. The work is often referred to as the 'Mapah' (Lit.—'Tablecloth') as it complemented the 'Set Table'.

**2. Magen David—Rabbi David Ben Shmuel Halevi, (Taz)**, born 1586, Ludmir, Poland. This commentary on Shulchan Aruch encompasses difficulties in other authorities as well as the Bet Yosef. While its aims differ widely in the four respective volumes, sometimes "pulpulistic" and at others legalistic, the work on "Yore Deah" is the one that claimed for its author immortality in the world of Halachic decision-making. The Taz died in 1667.**3. Magen Avraham—Rabbi Avraham Evli Gumbiner**, d. 1683.

This work was begun by the author while only 38 years old. Six years later, as Dayan in Kalisz, Poland, he completed his explanation of the Shulchan Aruch to wide acclaim. It was so concise, however, that . . .

**4. Rabbi Shmuel Halevi, d. 1827**, had to write the Machatzit HaShekel to explain the Magen Avraham and show the sources upon which he based his Halachic decisions. He was an intimate of Rabbi Natan Adler and the Chasam Sofer.

**5. Be'er Hetev**

Rabbi Yehuda Ben Shimon Ashkenazi, Dayan, Tiktin, Poland. A more basic commentary devoted to an understanding of the text and its immediate ramifications.

**6. Be'er Hagola**—Rabbi Moshe Rivkis, mid-17th century.

Gaon from Vilna, who lived (together with Rabbi Shabtai Cohen ('Shoch')) through the upheavals of the Hetman Chmielnitzki massacre of Vilna Jewry. This source work that shows enormous erudition, traces every law in the Shulchan Aruch to its origin in the Talmudic corpus.

**7. Yad Efraim**—Rabbi Efraim Zalman Margolies of Brody.

Born in 1761. This prolific Torah scholar ranged over the entire oral law with phenomenal depth and acumen as can be seen in this penetrating analysis. The Yad Efraim was a merchant, not a professional rabbi.

**8. Sharei Tshuva**—Rabbi Chaim Mordechai Margolies.

Rav of Dubnow, Poland in the 18th-19th century, this Halachic authority makes mention of his brother, Rabbi Efraim Zalman Margolies. His comments are very valuable, among other things, as a summing up of the opinions of the later authorities in responsa literature by the Achronim and some of the newer problems which were resolved by them.

**9. Be'ur Ha-gra**—This is the classic work by Rabbi Eliyahu, the Gaon of Vilna (1720-1797).

The commentary is difficult, incredibly erudite and so terse that it defies any simplistic attempt towards mastery. One is forced back to the Gaon's source material for exhaustive re-evaluation. Patience and skill are required.

## “From the Beginning”: A Modern Targum

*Isaac Elchanan Mozeson*

### Genesis

1:1

From the beginning  
of this creation for revelation  
the Lord balanced  
the spiritual and the material.

1:2

And this world was then  
pure form and matter  
in the dark about the depths,  
yet the wind of the Lord  
hovered with the wings  
of a mother bird  
over the open faces of Truth.

1:3

And the Lord willed energy  
and it radiated.

1:4

And the Lord knew  
energy when it was Edenic,  
so the Lord separated  
the positive and negative.

1:5

And the Lord summoned  
the energies of day  
and entropy of night;  
and there was mingling  
before examination  
in millennium one.

1:6

And the Lord willed  
an atmosphere of Truth  
with a stratosphere  
dividing truth from truth.

1:7

And the Lord developed  
this sheet of division,  
a babel of cultural values  
below the more rarified perceptions:  
And so it had to be.

1:8

And the Lord summoned  
the sheet of heaven  
which divided with water  
the evil and righteous  
in the destruction and rebirth  
of the second millennium.

\* \* \* \* \*

1:9

And the Lord willed  
that terrestrial truth  
flow to one place,  
leaving dry continents  
of the visible:

And so it had to be.

1:10

And the Lord summoned  
to spiritual dryness  
its earthiness,  
and to those pools of truth  
were called forth waterways:

And the Lord saw  
when it was good.

1:11

And the Lord willed  
vegetable from the mineral,  
perennial greening;  
fruition cultivated by Man  
from divine seeds, genetic codes  
in twisted ladders leading to heaven  
but rooted in the earth:

And so it had to be.

1:12

And from regional creeds  
sprang grass root concepts,  
full bloomed cultures  
perpetuated by tribe.

And the Lord saw them  
when they solidified.

1:13

And after a darkness  
dawned the wisdom of the One  
which fruited full at Sinai  
in the third millennium.

\* \* \* \* \*

1:14

And the Lord willed  
a double mirror of divine light  
over the beaten silver of sky  
to separate the rational and intuitive  
and serve as metaphors,  
historical witnesses  
marking ellipses of time.

1:15

And they were to be  
heavenly guides

for the lower spheres:  
And so it had to be.

1:16

And the Lord developed  
the two great mirrors  
of divine energies;  
the sun would power the visible  
kingdom of the nations,  
the moon would rule the invisible  
empire of the chosen  
and the stellar ones.

1:17

And the Lord gave them to Man  
from an atmosphere above  
to bathe all below  
in cosmic rays.

1:18

To rule the rises  
and falls of history  
and to separate between  
revolution and anarchy:  
And the Lord saw  
that it was well prepared.

1:19

And there was to be barbarity  
before enlightenment  
in the two Temple time  
of the fourth millennium.

\* \* \* \* \*

1:20

And the Lord willed  
that there evolve from marine plants  
motile, organic life;  
amphibians emerging  
until fin and wing would fly  
through the skies below and above.

1:21

And the Lord created  
the dinosaurs  
and all reptilian life  
that evolved from aquatic species  
and all species of feathered birds:  
and the Lord saw them  
well prepared.

1:22

And the Lord charged their survival  
with abilities to populate and colonize,  
to fill the seas of oceans

and multiply flying sails 'round  
the globe.

1:23

And there were dark ages  
before the golden age  
of emerging naval powers  
in the fifth millennium.

\* \* \* \* \*

1:24

And the Lord willed  
the evolution of agrarian,  
commercial and predatory states:  
And so it had to be.

1:25

Just as the Lord developed  
the carnivorous and herbivorous,  
all species that roam the land:  
And the Lord saw them  
completed in their habitat.

1:26

And the Lord willed  
that the material and spiritual  
together  
make up human form and essence;  
and men would classify  
the fish of the seas,  
the birds of the sky,  
the beasts and all creatures of the  
earth.

1:27

And Cro-Magnon was created  
from its Neanderthal mold,

body and soul a divine creature;  
hermaphroditic were they created.

1:28

And the Lord charged them  
and the Lord willed for them  
to freely succeed generations,  
to populate the globe and  
landscape it;

and to submarine with the fish,  
to plane the air with the birds  
and to burrow beneath and track  
across

like the animals of the earth.

1:29

And the Lord willed,  
and behold it is given to you  
all the seed grasses of contemplation  
bearding the full face of the earth,  
and the cores of conceptions  
free fruiting to perpetuity;  
for you it shall be sustenance.

1:30

For consumption by the beastly  
barons of the earth  
and by those who soar heavenward,  
for those who roam the globe  
searching

and for the vegetating masses:

And so it had to be.

1:31

And only the Lord understands  
the ultimate synthesis

of energy and entropy  
and the raven black night  
and messianic dawn  
in the ascent of Man  
of the sixth millennium.

\* \* \* \* \*

2:1

And spiritual and material history  
in all their measures were set.

2:2

And the Lord shall finish  
in the seventh millennium  
all the divine patterns  
that were spun;  
in the sabbatical era  
the evolutionary striving  
will cease.

2:3

And the Lord shall charge  
the seventh millennium  
with prosperity  
and make it distinct,  
when then is completed  
all the progression  
that the Lord created  
to unfold.

\* \* \* \* \*

Note: This translation has been endorsed by  
numerous rabbinic authorities, including  
Rabbi Aharon Lichtenstein and Rabbi Aryeh  
Kaplan, zt'l.

## The Best of Physicians Is Destined for Gehenna

Fred Rosner, M.D.

Judaism has always held the physician in high esteem. Ancient and medieval Jewish writings are replete with expressions of admiration and praise for the "faithful physician." Therefore, it is not surprising that the at-first glance derogatory Talmudic statement "the best of physicians is destined for Gehenna" (Kiddushin 4:14) has generated extensive discussion and commentary throughout the centuries.

The Hebrew epigram *tov sheberofim legebinnom* is variously translated as "the best among physicians is destined to Gehinnom," "the best among physicians is destined for Gehenna," "the best of physicians is fit for Gehenna," "the best among doctors is for Gehenna," "the best of doctors are destined for Gehenna," "to hell with the best of the physicians," and "the best physician is destined to go to hell."

Jakobovits, in *Jewish Medical Ethics* (1959), points out that the Talmud does not comment on this epigram at all, which is as significant as it is unusual. Probably the earliest commentary on the Mishnaic assertion that "the best physicians are destined for Gehenna" is that of Rabbi Shlomo ben Yitzchok, popularly known as *Rasbi* (1040-1105), who says that the reasons are because a physician "is not afraid of illness, and tells the patient to eat food fit for healthy people, and does not subdue his heart before God, and sometimes causes the death of people, and is able to heal the poor [free] but does not do so" (Kiddushin 82a). Physicians were thus censured for their overconfidence in their craft, which results in their trusting in it, and their haughtiness before God, instead of trusting in Him. They are further blamed for commercializing their profession, to the extent that they sometimes fail or refuse to attend the poor, which may indirectly cause the latter's death. Furthermore, according to *Rasbi*, physicians may err in their treatment regiments and thus cause the death of patients. A descendant of *Rasbi*, Rabbi Yitzchok Sen, known as *Tosafos Ri Hazaken*, simply states that physicians "cause the death of the patient."

Another Talmudic passage (Aboth de Rabbi Nathan 36:5) states that: "Seven have no portion in the world to come [if they do not conduct their affairs with the utmost caution and sincerity], viz, a scribe, a writer, the best of doctors, a city judge, a diviner, a communal official and a butcher . . ."

Rabbi Joshua Falk, in his commentary *Binyan Yeboshua* on this tractate, cites the aforementioned *Rasbi* verbatim and then adds that he is critical of physicians because the

physician treats the patient on the basis of his own knowledge and understanding and does not ask other physicians to join him in his deliberations. In monetary matters the sages state (Sanhedrin 7b) that it is proper to include in the deliberations all those rabbis who understand the case under consideration. If that is the case where money is at stake, how much more so when someone's life is at stake. To save one life one should consult with the whole world, if necessary. Falk continues by stating that there are many well-known and widely disseminated explanations of the phrase "the best of doctors is destined for Gehenna" and concludes "May the Lord save us from their hands." Preuss points out that Falk is only saying what Diodorus asserted about the famous Egyptian physicians: "We wish that we should not have need for any one of them."

Rabbi Menachem ben Shlomo Meiri, known simply as *Mei'ri* (1249-1316), in his Talmudic commentary, opines that "the best of physicians is destined for Gehenna" because "many times he sheds blood because he gives up and doesn't try hard enough in his medical art [to heal the patient]; or sometimes he doesn't know the cause of the patient's illness or how to treat it and considers himself to be an expert."

According to Kalonymus ben Kalonymus (1286-1328), a Provençal writer and philosopher, in his ethical treatise *Even Bochan* (The Touchstone), the epigram "physicians are fit only for Gehenna" refers not to genuine physicians but to quacks because "their art is lying and deception; all their boasting is empty falsehood; their hearts are turned away from God; and their hands are covered with blood."

Friedenwald states that an interesting explanation of this difficult sentence is to be found in Rabbi Solomon Ibn Verga's *Schevet Yebuda* in the course of a discussion between Pope Martin V and Don Samuel Abrabalia and Don Salomo ha-Levi, ambassadors of the Spanish Jews to Rome in 1418. The latter, in answering, said: "The best physician is fit for Gehenna", signifies that he should always see Gehenna opened before him should he cause the death of anyone whose health had been entrusted to him. As a consequence he must carefully consider [the treatment] and apply all his thought to it. It is well therefore that he should be mindful that he is destined for Gehenna if he does not give sufficient thought to his patients (*Schevet Yebuda*, chap. 41)." (Ibn Verga was a physician who lived in Seville in the second half of the 15th century.)

Also in the 15th century, Rabbi Simon Duran (1361-1444), in his Responsa *Tasbbatz*, part 3, No. 82, believed the Mishnaic epigram sought to castigate only those physicians who maintained their own views in the presence of greater experts and who relied on their own experiments. A similar explanation was given by the Talmudist Rabbi Samuel Edels, known as *Maharsba* (1555-1631), who

states that the condemning judgment of going to hell applies to the physician who considers himself to be the best and most expert among physicians and that there is none like him. He relies excessively on his own expertise because of his haughtiness. Sometimes he errs in his understanding of the nature or constitution of a specific patient and causes the patient's death with remedies that are harmful to that patient. Rather, he should consult with other physicians because it is a matter of life and death.

In the following century, Rabbi Jonathan Eybeschütz (1690-1764), in his famous *Kerethi Upelethi* (Section *Yoreh Deab* No. 188), related the dictum to his theory that the divine sanction of healing applies only to external injuries, whereas attempts to cure internal diseases were deprecated. His contemporary, Rabbi Isaac Lampronti (1678-1756), in his renowned *Pachad Yitzbok*, suggested that the condemnation was aimed at surgeons "because they vary the instructions of the wise [diagnosticians], and, in particular, they exceed, or fall short of, the proper measure when letting blood, according to their limited intelligence, thus killing their patients; and many times have I seen . . . such evil. . ."

The famous Mishnah commentator Rabbi Yom Tov Lippman Heller (1578-1654), known as *Tosafot Yom Tov*, and the two prominent commentators on the Jerusalem Talmud (Kiddushin 41a), Rabbi Moses Margoliot, known as *Pne Moshe* (died 1781), and Rabbi David Fraenkel, known as *Korban Ha'edab* (1707-1762), all cite the previously mentioned *Rasbi* verbatim. Rabbi Eleazar Fleckeles (1754-1826), in his work *Teshuvah Meyabavah* (section III No. 336), reiterates the interpretation that physicians who are overly confident in their own skills and who profess that "good" (Hebrew: *tov*) or the "best" emanates from them rather than God are the ones to whom the epigram "the best of physicians is destined for Gehenna" is addressed.

In Jacob ibn Habib's famous *Eyn Yaakov*, one finds the commentary of Rabbi Hanokh Zundel ben Yoseph (died 1867), known as *Etz Yoseph*, on the famous epigram about physicians and Gehenna. *Etz Yoseph* asserts the following:

It appears to me that this statement is not derogatory toward the physician. On the contrary, it is a compliment to an expert physician . . . He who thinks of himself as the most expert physician is destined for Gehenna because through his haughtiness he relies on his imperfect knowledge and doesn't consult with his colleagues . . . also because of his conceit he does not even consider the possibility of his being in error and does not delve adequately into medical books before he administers medicinal remedies. He is, therefore, not sufficiently acquainted with their side effects and does not administer them slowly as is required for dangerously ill patients.

The text of the Mishnah does not say that the doctor is evil or will definitely go to hell. Rather, it states "to Gehenna" which implies that it is in a state of readiness and that by his action he might go to Gehenna. However, if he conducts himself properly [and consults with colleagues and refers the patient to experts when appropriate] he will, on the contrary, be rewarded and praised [and share in the world to come].

Rabbi Israel Lipschutz, known as *Tifereth Yisroel* (1792-1860), in his Mishnah commentary on Kiddushin 4:14, has nearly identical language as *Etz Yoseph* but also brings a long story to illustrate the meaning of the famous epigram.

Another view is that the dictum of the Mishnah is not directed against healing as such but against the "advanced" views held by physicians in those days. Zimmels suggests that the dictum might have been originally an ancient proverb censuring physicians for counteracting heavenly decrees. Friedenwald offers a Cabalistic philosophical interpretation of the Mishnah by the great Rabbi Loeb of Prague: Gehenna stands for the material world, which according to the doctrine of the Cabalists, is nothing but the negation of real existence, the spiritual. The physician or, in other words, the naturalist, who knows only the material world, will end in Gehenna, in "non-existence." . . . In the original form of the saying about the physician and the nether world the point made was that even the most skilled physician cannot save himself from death and it read accordingly, "The best of physicians has to descend to the dwelling of the nether world."

Both Friedenwald (*The Jews and Medicine*, 1944) and Jakobovits seem to be convinced that the association of physicians with hell, in its original form, was nothing but a pun, based on the assonance of *rofbim*, meaning physicians, and *r'pho'im*, meaning the dwellers of the nether world. Several examples from Scriptures are cited by Friedenwald and Jakobovits to show how easily *rofbim* and *r'pho'im* were confused.

Friedenwald also cites a personal communication from H. Malter who wrote:

The ancient rabbis had foreseen that a time will come when there will be no more rabbis; doctors will replace them. Only doctors and no rabbis will reign; doctors who will cure the eyes, and leave the heart and soul sick, and in a burst of passion and jealousy they scolded these doctors, saying, "the best of the doctors should go to hell."

A novel interpretation of the epigram of the Mishnah "the best of physicians is destined for Gehenna," using the numerical value of the word "best" (the Hebrew word *tov* has the numerical value 17), is that of Rabbi Meir of Przemyśl in his *Margenitba di R. Meir*. The most important part of the daily prayer service is the recitation of The Eighteen (now 19) Benedictions (*Shemoneh Esreh* in Hebrew), known simply as *Tefillah* or prayer. The eighth benediction is a petition for healing for all who are ill, strength for all who are feeble, and relief for all who suffer pain. The benediction begins with the phrase: "Heal us, O Lord, and we shall be healed," and concludes with the phrase: "Blessed art thou O Lord, who healest the sick of thy people Israel." According to Rabbi Meir of Przemyśl, "the best of physicians is destined for Gehenna" refers to those physicians who only believe in 17 of the 18 benedictions in that they do not recognize that God is the true Healer of the ill. Although these physicians may recite all 18 benedictions, if their trust in themselves and conceit in their own medical skills preclude their acceptance of the eighth benediction, which acknowledges God as the trustworthy and merciful Healer, such physicians are considered as "the best" (Hebrew *tov*) and are destined for Gehenna.

A very recent writer offers yet other interpretations of the dictum of the Mishnah. He states that all knowledge is divided into two types: precise, objective, and scientific knowledge, and humanistic, philosophic, and historical knowledge. Medicine is a combination of both precise and

imprecise knowledge. A human being is also composed of two parts: a physical body and a spiritual soul, which complement and supplement each other. Manipulation of either body or soul, of necessity, affects the other. On the other hand, no two human beings are alike either in physical features or in body temperaments. If a person is ill, the remedy to cure him may not be the same as the remedy for another individual with a similar illness. Host factors vary from patient to patient. There is thus room for wide variation in efficacy and toxicity of every therapeutic regimen employed by a physician. Therefore, how easy it is for even the best of physicians to unwittingly harm a patient by any given treatment. This is the meaning of "the best of physicians is destined for Gehenna."

Another explanation offered by the same writer is the following: since medicine was traditionally considered to be a praiseworthy profession, many Jewish scholars studied and practiced medicine. The Sages were concerned lest large numbers of the best minds in Israel forsake the study of the Torah to pursue careers in medicine. Hence, perhaps, to discourage this trend, the Sages enunciated the dictum "the best of physicians is destined for Gehenna."

Preuss adds that there is no dearth of other explanations of the famous epigram. In fact, he states that an entire book on the subject was written in 1724 by Reinecke. Two authors, Buxtorf and Schenkel, cited by Preuss, interpret the dictum to mean a general deprecation of physicians, whereas another author (Israel's) considers it a vote of

censure of physicians who follow Greek philosophy. Finally, Preuss quotes Landau who states that the phrase refers to the sect of Essenes.

Based on many of these interpretations, Jakobovits concludes that "to hell with the best of the physicians" was never understood as a denunciation of the conscientious practitioner. Physicians are among a group of communal servants who have heavy public responsibilities and are warned against the danger of negligence or error. The Talmudic epigram with its curse is thus limited to physicians who are overly confident in their craft, or are guilty of commercializing their profession, or lie and deceive as do quacks, or who fail to acknowledge God as the true Healer of the sick, or who fail to consult with colleagues or medical texts when appropriate, or who perform surgery without heeding proper advice from diagnosticians, or who fail to heal the poor and thus indirectly cause their death, or who fail to try hard enough to heal their patients, or who consider themselves to be the best in their field, or who otherwise fail to conduct themselves in an ethical and professional manner.

May the Lord remove all sickness from this world and heal all those who need physical or spiritual healing. In the meantime, may every physician practice his art with the approach cited in the morning prayers: "Heal us, O Lord, and we shall be healed; save us and we shall be saved; for Thou art our praise."

## Definition of Death In Jewish Law

Fred Rosner

The first heart transplant was performed in 1967 and raised moral, religious, ethical, and legal problems relating to life and death, and especially the medical definition of death. The rapid advances in biomedical technology over the past two decades have provided the medical profession with life-support and life-sustaining equipment which becloud and make difficult the recognition of death in some patients.

### Medicolegal definition of death

Medical and legal definitions of death, although similar in certain respects, differ in others. Even among physicians or medical groups there is neither unanimity of opinion nor uniformity in defining death, and religious definition may be at variance with either those of the medical or legal professions.

The criteria for defining death acceptable to many physicians include complete bilateral pupillary dilatation with no reaction to local constricting stimuli, complete abolition of reflexes, complete cessation of spontaneous respiration, absence of measurable blood pressure, and a flat electroencephalogram.

In 1968, guidelines for organ transplants were approved by the House of Delegates of the American Medical Association. Included was the following statement:

When a vital single organ is to be transplanted, the death of the donor shall have been determined by at least one physician other than the recipient's physician. Death shall be determined by the clinical judgment of the physician. In making this determination, the ethical physician will use all available, currently accepted scientific tests.

How does one ascertain the irreversibility of the process of life? The Ad Hoc Committee of the Harvard Medical School to Examine the Definition of Brain Death arrived at the generally accepted definition of irreversible coma which included unresponsivity and unresponsivity, no movements or breathing, no reflexes, and a flat electroencephalogram.

At what point need a physician no longer attempt resuscitation? In 1968 the World Medical Association adopted a statement, which asserted in part that a physician's determination of death "should be based on clinical judgment, supplemented if necessary by diagnostic aids, of which the electroencephalograph is the current most helpful single one." Drafters of the statement admitted its indefiniteness and stressed that there are neither precise scientific criteria nor a definition for what is the moment of death.

In 1973 the American Medical Association reaffirmed its opposition to any "inflexible" statutory definition of death. The Conference of Royal Colleges and Faculties of the United Kingdom in 1976 endorsed a document which described in general terms the diagnosis of death and set out detailed diagnostic criteria for establishing when death has occurred in cases where vital functions are being maintained mechanically; commenting on the document, an editorial writer stated that:

Some patients who are rescued from impending death after cardiorespiratory arrest are left with a dead brain, artificial ventilation, and a beating heart. Even when mechanical ventilation is maintained, progressive dissolution of the brain, and then of other organs, continues; and the heart will stop beating within a few days. This biological artefact, achieved by technological progress, is the state of brain death.

Because the 1976 document made no reference to organ transplantation, a supplementary memorandum was published in 1979. A brain death protocol appeared a year later. That same year, a BBC television program, *Panorama*, suggested that in Britain, kidneys may on occasion be removed from donors who would otherwise have lived. Much was made of three illustrative case histories from the United States—a man who had been unconscious after cardiac arrest, a woman with drug overdose, and a man with severe accidental injuries—in all of whom brain death was said to have been diagnosed, yet the patients recovered. The recurring motif was, "If the patient wasn't dead when he was wheeled into the operating theatre, he certainly is now." One writer to *The Lancet*, alarmed at the insufficient methods for defining brain death, tore up his donor card. Another pointed out the fact that an isoelectric electroencephalogram (EEG) can occur in hypothermic patients or in those treated with sedative or neuromuscular blocking drugs. Yet another posited the value of the EEG in assessing irreversible coma. Confusion was compounded by the use of terms such as "brain death," "cerebral death," and "brain stem death." The Code of British Practice which requires irreversible loss of brain stem function was firmly defended by some and resoundly criticized by others. In this respect, the much-quoted US Collaborative Study was also strongly criticized.

The controversy generated by the *Panorama* program reached fever pitch and resulted in the cancellation of a sequel program on brain death. Everyone seems to agree that the EEG is not 100% accurate and that flat EEGs can occur in a variety of situations in which the patient survives. Angiography and isotope angiography have been suggested as helpful aids in determining irreversible brain or brain stem death. Thirty sets of criteria for the diagnosis of brain death were recently reviewed. Is it not possible to diagnose brain stem death on the basis of critical criteria

alone? Must this diagnosis be reinforced by EEG or angiography, or both?

In the United States, partially in response to pressures from Stanford University Medical Center where most of the world's heart transplants were and continue to be performed, California, in 1976, became the first state to enact a law defining death as brain death, irrespective of whether or not the heart is still beating. To date, at least 26 states have adopted statutory definitions of death based on four different models: (a) the Kansas Model in which alternative means for determining death are acceptable, (b) the Capron-Kass Model in which brain death pronouncements can be made only when heart and lung function are artificially maintained, (c) the American Bar Association Model in which irreversible cessation of total brain function equals death, and (d) the Uniform Brain Death Model which emphasizes irreversible cessation of brain stem function.

Two American medical journals have published review articles on medical, legal, ethical, and public opinion aspects of the definition and criteria of death. The President's Commission for the Study of Ethical Problems in Medicine and Bio-medical and Behavioral Research has recommended the adoption of a Uniform Determination of Death Act in which a person who has sustained either irreversible cessation of circulatory and respiratory functions, or irreversible cessation of all functions of the entire brain, including the brain stem, is dead. This Uniform Determination of Death Act was developed and approved by the American Bar Association, the American Medical Association, and the National Conference of Commissioners on Uniform State Laws. The law does not specify diagnostic tests or medical procedures acceptable for determining death, leaving the medical profession free to make use of new medical knowledge and diagnostic advances as they become available. The determination of death must thus be made in accordance with accepted medical standards.

Although the original impetus for equating human death with irreversible brain failure was initially stimulated by the rapidly expanding field of organ transplantation, in recent years the need for instituting a single organ (brain) definition of death from a scientific, theologic, and legal point of view has become paramount because of the difficulties surrounding the discontinuance of life-support systems in hopeless patient situations. One should also not confuse brain death and other forms of irreversible brain damage, particularly the vegetative state. Although such patients, best typified by Karen Ann Quinlan, may be thought to no longer function as human beings, bodily life can continue for months or even years. Such individuals are certainly not dead in the medical or biologic sense. How long is one obligated to maintain life-support systems for a brain-damaged person?

When is the dying patient beyond help? When is the physician guilty of a grave moral and religious sin by not doing everything possible to "maintain" his patient? Just as one cannot properly define health as the absence of disease, it seems totally inappropriate to define death as the absence of life. Although society in general and the medical and legal professions in particular are struggling to come up with an acceptable definition of death, it seems

desirable to review the Jewish religious definition of death.

### Classic definition of death in Jewish law

The definition of death in Jewish law is first mentioned in the fifth century Babylonian Talmud. The Mishnah (Yoma 8:6-7) enumerates circumstances under which one may desecrate the Sabbath:

... every danger to human life suspends the [laws of the] Sabbath. If debris [of a collapsing building] falls on someone and it is doubtful whether he is there or whether he is not there, or if it is doubtful whether he is alive or whether he is dead or if it is doubtful whether he is an Israelite or a heathen, one must probe the heap of the debris for his sake [even on the Sabbath]. If one finds him alive, one should remove the debris but if he is dead, one leaves him there [until after the Sabbath].

The Talmud (*Yoma* 85a), commenting on the above Mishnah, states as follows:

... How far does one search [to ascertain whether he is dead or alive]? Until [one reaches] his nose. Some say: Up to his heart ... life manifests itself primarily through the nose as it is written: *In whose nostrils was the breath of the spirit of life* (Genesis 7:22) ...

The biblical and Talmudic commentator *Rashi* explains that if no air emanates from his nostrils, he is certainly dead. *Rashi* further explains that some people suggest the heart be examined for signs of life, but the respiration test is considered of greatest import.

The Palestinian Talmud (*Yoma* 8:5) quotes certain authorities who require "until one reaches the navel" but this is a minority viewpoint.

This rule from the Mishnah is codified by Maimonides as follows:

If upon examination no sign of breathing can be detected at the nose, the victim must be left where he is [until after the Sabbath] because he is already dead ...

The famous Code of Jewish Law by Joseph Karo, known as *Shulkhan Arukh*, states:

Even if the victim was found so severely injured that he cannot live for more than a short while, one must probe [the debris] until one reaches his nose. If one cannot detect signs of respiration at the nose, then he is certainly dead whether the head was uncovered first or whether the feet were uncovered first.

Neither Maimonides nor Karo seems to require examination of the heart or navel, both mentioned as minority opinions in the Babylonian and Palestinian Talmuds, respectively. Cessation of respiration seems to be the determining physical sign for the ascertainment of death.

Another pertinent passage found in Karo's Code states as follows:

If a woman is sitting on the birthstool [i.e., about to give birth] and she dies, one brings a knife on the Sabbath, even through a public domain, and one incises her womb and removes the fetus since one might find it alive.

Rabbi Moses Isserles adds to this statement:

However, today we do not conduct ourselves according to this [rule] even during the week [i.e., even *not* on the Sabbath] because we are not competent to recognize precisely the moment of maternal death. ...

Several commentators explain that Isserles is concerned that perhaps the mother only fainted and incising her

abdomen might kill her. Maimonides, five centuries earlier, had already raised the problem of fainting complicating the recognition of death when he stated:

... whosoever closes the eyes of the dying while the soul is about to depart is shedding blood. One should wait a while; perhaps he is only in a swoon. . . .

However, both Maimonides and Isserles agree that the Talmudic description of death for all practical purposes is the absence or cessation of respiration. We are not primarily concerned with the extremely rare case of someone recovering from what appears to be the deceased state. Such an example is described in the Talmud (Semachot 8:1). Rather, Jewish law follows the rule of the majority.

### Recent rabbinic writings on definition of death

Recent rabbinic opinions support the classic Jewish legal definition that death is established when spontaneous respiration ceases. Since respiration was thought to be dependent on cardiac activity, the definition would thus include absence of a heartbeat. Such an opinion was first expressed by Rabbi Moses Schreiber who asserts that if a person is motionless like an inanimate stone and has no palpable pulse either in the neck or at the wrist, and also has no spontaneous respiration, his soul has certainly departed, but one should wait a short while to fulfill the requirement of Maimonides (*vide supra*) who was concerned that the patient may only be in a swoon. Rabbi Sholom Mordechai Schwadron states that if any sign of life is observed in limbs other than the heart and lungs, the apparent absence of spontaneous respiration is not conclusive in establishing death.

On the other hand, Rabbi Isaac Yehuda Unterman stated that one is dead when one has stopped breathing. Thus, most Talmudic and post-Talmudic sages agree that the absence of spontaneous respiration is the only sign needed to ascertain death. A minority would also require cessation of heart action. Thus a patient who has stopped breathing, says Unterman, and whose heart is not beating, is considered dead by Jewish law.

Rabbi Eliezer Yehuda Waldenberg also defines death as the cessation of respiration and cardiac activity. One must use all available medical means to ascertain that respiratory and cardiac functions have indeed ceased. A flat electroencephalogram in the face of a continued heartbeat is not an acceptable finding by itself to pronounce a patient dead. Even after death has been established one should wait a while before moving the deceased. Rabbi Waldenberg cites a work entitled *Divrei Shaul* in which the author states that "It is clear to me like the sun that if we observe a patient and he appears dead, and has no respiration and no heartbeat which are the signs of life as explained in tractate Yoma, he is not alive any more and has the [legal] status of a dead person in all respects." Rabbi Waldenberg also discusses the issue of whether the seat of the soul resides in the heart or in the brain and cites Rabbi Zvi ben Yaakov Ashkenazy, known as *Chacham Tzvi* (Responsum No. 77) who pointed out that this issue has been argued since the times of Galen, whose opinion was that the brain is the source of life, and Aristotle, who considered the heart to be more important than the brain.

Rabbi Moses Feinstein states that if the brain is not functioning, death will occur because breathing will stop. Until the latter occurs, physicians may be able to resuscitate the patient, or prayers to God may avail. Hence, if one kills someone with no brain function who is still breathing, it is murder. The Talmud and Codes of Jewish law do not indicate, continues Feinstein, that the signs of life are in the brain, and it is illogical to say that the nature of man changed since, even in Talmudic days, the brain controlled all life-sustaining functions (i.e., respiration) and, yet, cessation of brain activity was not considered to be the definition of death. In a patient without spontaneous respiration or heartbeat but with some electrical activity on an electroencephalogram, the rare possibility of resuscitation must be reckoned with. Although the respiration test is paramount, it is clear that "the nose is not the organ which gives life to a human being, nor is it the organ of respiration; rather the brain and the heart give life to man." The nose is the easiest place to recognize the presence of this life, concludes Feinstein, since a very weak pulse may not be detectable and brain activity is not easily measured on physical examination alone.

In a personal communication in 1967 a similar conclusion was expressed by Rabbi Immanuel Jakobovits who stated in part that "The classic definition of death as given in the Talmud and Codes is acceptable today and correct. However, this would be set aside in cases where competent medical opinion deems any prospects of resuscitation, however remote, at all feasible."

Rabbi Aaron Soloveitchik, in a very novel approach, states that death is a process that begins the moment spontaneous respiration ceases and ends when all bodily functions emanating from the controlling center, i.e., the brain, end. This means that:

When a person in whom death is imminent becomes devoid of respiration but other bodily functions such as the brain are potentially operative, such a person is no longer completely alive but he is not yet dead; death has begun but the death process is not complete until the brain and heart completely cease to function. During this period, a person is in a state of semi-living, not fully alive but not fully dead. Anyone who kills such a person or who hastens his death is, therefore, guilty of murder. This is the reason why Maimonides rules that one is not allowed to move a dying person while his soul is departing until after one waits awhile. Maimonides refers to a person who is motionless and who has no spontaneous heartbeat or respiration. One must wait half an hour because his brain may still be operative and the patient potentially resuscitable. This "dying" person is in a semi-living state and, therefore, one is prohibited from doing anything which may hasten his death.

Rabbi J. David Bleich traces the Jewish legal attitude concerning the definition of death from Talmudic through recent rabbinic times. He posits that brain death and irreversible coma are not acceptable definitions of death insofar as Jewish law is concerned since the sole criterion of death accepted by Jewish law is total cessation of both cardiac and respiratory activity. Even when these indications are present, there is a definite obligation to resuscitate the patient, if at all feasible. Bleich also discusses the various time of death statutes already enacted into law in many states in this country and statutes being contem-

plated by other states. These statutes supplant the classical definition of death with more flexible criteria. Bleich voices concern about the fact that it is unlikely that Jewish opinion can succeed in stemming the legislative tide indefinitely. It is also unrealistic to believe that time-of-death statutes will accurately reflect even the most liberal of Jewish legal opinions. He expresses hope that civil and religious liberties be preserved by writing into such statutes a provision allowing for exemption from legislated definitions of death for reasons of conscience.

Several Jewish physicians, well-versed in Talmudic law and rabbinic writings, have written in detail about the Jewish legal definition of death. They conclude that today one requires all three criteria cited by Rabbi Moses Schreiber (*vide supra*), namely (1) absence of spontaneous respiration, (2) absence of a heartbeat in a patient who appears dead, and (3) being "motionless like an inanimate stone."

Rabbi Moses David Tendler introduced the concept of brain stem death as an acceptable criterion for the definition of death even if cardiac function has not ceased. Tendler points out:

... that absent heartbeat or pulse was *not* considered a significant factor in ascertaining death in any early religious sources. Furthermore, the scientific fact that cellular death does not occur at the same time as the death of the human being is well recognized in the earliest biblical sources. The twitching of a lizard's amputated tail or the death throes of a decapitated man were never considered residual life but simply manifestations of cellular life that continued after death of the entire organism had occurred. In the situation of decapitation, death can be defined or determined by the decapitated state itself as recognized in the Talmud and the Code of Laws. Complete destruction of the brain, which includes loss of all integrative, regulatory, and other functions of the brain, can be considered physiological decapitation and thus a determinant *per se* of death of the person.

Loss of the ability to breathe spontaneously is a crucial criterion for determining whether complete destruction of the brain has occurred. Earliest biblical sources recognized the ability to breathe independently as a prime index of life ... destruction of the entire brain or brain death, and only that, is consonant with biblical pronouncements on what constitutes an acceptable definition of death, i.e., a patient who has all the appearances of lifelessness and who is no longer breathing spontaneously. Patients with irreversible total destruction of the brain fulfill this definition even if heart action and circulation are artificially maintained.

Thus, according to Tendler, if it can be definitely demonstrated that brain stem death, not cerebral cortex or "brain" death, but actual brain stem death, has occurred, then the patient is legally dead in Jewish law because he is equated with a decapitated individual whose heart may still be beating but whose brain stem is irreversibly "dead." Brain stem function can be evaluated medically by evoked potential studies, isotope flow investigations, angiography, and caloric studies.

The Tendler position that "complete and permanent absence of any brain-related vital bodily function is recognized as death by Jewish scholars" is supported by a recent responsum of Rabbi Moses Feinstein. The latter states that if by injecting a substance into the vein of a patient, physicians can ascertain that there is no circulation to the brain,

meaning no connection between the brain and the rest of the body, then the patient is legally dead in Judaism because he is equivalent to a decapitated person. Where the test is available, continues Feinstein, it should be used.

Tendler's arguments generated considerable discussion and controversy. Rabbi Aaron Soloveitchik attacked the Tendler position as a serious misinterpretation of Jewish law, an attack refuted by Tendler himself. An opposing viewpoint on brain death asserted that "cessation of total brain function, whether irreversible or not, is not necessarily linked to total destruction of the brain or to the death of the person. Further, to take vital organs or to otherwise treat people as though they were dead already on the basis of these recent criteria is morally unacceptable to most Orthodox Jews and Christians." This firm criticism of Tendler's thesis was somewhat tempered by an accompanying editorial and a response by Veith and Tendler. However, Tendler maintains his position that total and irreversible cessation of brain (stem) function as determined by the Harvard criteria or their more recent modifications is equivalent to total destruction of the brain and, hence, tantamount to functional or physiologic decapitation, a condition that most lay and religious ethicists—and indeed most persons—can equate with death.

## Conclusion

Guidelines for the determination of death continue to be proposed, discussed, and debated. It is axiomatic in Judaism that human life is of infinite worth. The taking or the shortening of a human life is, therefore, ethically wrong and constitutes an act of murder. "When does life end" is an issue presently being actively discussed.

All rabbis agree that the classic definition of death in Judaism is the absence of spontaneous respiration and heartbeat in a patient with no bodily motion. A brief waiting period of a few minutes to one-half hour after breathing has ceased is also required. In the present era, when it is recognized that hypothermia or drug overdose can result in depression of the respiratory center with absence of spontaneous respiration and even heartbeat, this classic definition of death is insufficient. Hence, wherever resuscitation is deemed possible, no matter how remote the chance, it must be attempted. Cerebral death is not generally accepted by rabbinic scholars to be a criterion for establishing death other than to confirm death in a patient who already has irreversible absence of spontaneous respiration and no heartbeat. The only exception may be the situation of decapitation where immediate death is assumed even if the heart may still be briefly beating. Irreversible brain stem death as evidenced by sophisticated medical testing is the Jewish legal equivalent of decapitation and is presently a matter of intense debate in rabbinic circles.

## The artificial heart

The implantation of an artificial heart into Dr. Barney Clark and others has raised many ethical and religious issues in regard to life and death and the "artificial" prolongation of life.

A basic tenet of Judaism is the supreme value of human life. This principle is based in part on the belief that man

was created in the image of God. Jewish law requires the physician to do everything in his power to prolong life, but prohibits the use of measures that prolong the act of dying. To save a life all Jewish religious laws are automatically suspended, the only exceptions being idolatry, incest, and murder.

Organ transplantation is a praiseworthy activity in that it provides prolongation of life for most patients undergoing this procedure. Hence corneal, renal, and cardiac transplantation are sanctioned by most rabbis and even mandated by some but with permission of the deceased or next of kin. For kidney transplants, live donors may be used. When cadaver organs are to be used, the organ may not be removed for transplantation until the donor has been pronounced dead.

Euthanasia is opposed without qualification in Jewish law, which condemns any deliberate hastening of death, whether the physician acts with or without the patient's consent. Some Rabbinic views do not allow any relaxation of efforts, however artificial and hopeless, to prolong life. Others do not require the physician to resort to "heroic"

methods, but sanction the omission of machines and artificial life support systems that only serve to draw out the dying patient's agony, provided, however, that basic care such as food, good nursing, and psychosocial support is provided. Jewish tradition views death as inevitable and just. It differentiates between the body and the soul, acknowledges resurrection for the former and immortality for the latter. Respect for death is mandated.

The concern for the patient's physical and mental welfare remains supreme to the end, and everything must be done to preserve both. Therefore, the implantation of an artificial heart is consonant with the basic axioms of Judaism relating to the sanctity and infinite value of human life. This sanctioning of such a complex and controversial experimental treatment in Judaism is also predicated on the fulfillment of Jewish principles governing human experimentation, such as the lack of availability of a standard therapy, the expertise of the experimental team, the testing of such experimental procedures in animal models, and the reasonable expectation of therapeutic efficacy weighed against the potential risks.

## Should a Jew Sell Guns?

J. David Bleich

Mr. Isaac Goldstein, Proprietor  
Rocky's Pawn-Shop  
Elm Street  
Dallas, Texas

Dear Mr. Goldstein:

*Time Magazine* reports that you are giving serious consideration to discontinuing the sale of handguns in your establishment. No doubt, the 1981 attempt upon the life of President Reagan is prompting such soulsearching not only on your part, as proprietor of the store which sold that particular gun, but on the part of countless other gun dealers as well. Permit me to draw your attention to one aspect of Jewish teaching which should figure prominently in such deliberations.

Maimonides (*Hilkbot Rotzeab* 12:12, paraphrasing *Avodah Zarab* 15b) declares: "It is forbidden to sell heathens weapons of war. Nor is it permitted to sharpen their spears, or to sell them knives, manacles, iron chains, bears, lions or any object which can endanger the public; but it is permitted to sell them shields which are only for defense."

Mr. Goldstein, a sticker on the door of your shop reads, "Guns Don't Cause Crime Any More Than Flies Cause Garbage." Maimonides disagrees emphatically. In explaining the premise upon which this provision of Jewish law is based, Maimonides tells us that in selling arms to a heathen "one strengthens the hands of an evil-doer and *causes him to transgress*" and "anyone who causes one who is blind with regard to a matter to stumble—or one who strengthens the hand of a person who is blind and does not see the path of truth because of the desire of his heart violates a negative precept as it is stated, "You shall not put a stumbling block before the blind."

This precept was understood by the Sages as an admonition designed to protect not only the physically blind, but the intellectually and morally blind as well. A Jew is forbidden to take advantage of another person's lack of awareness in a way which causes harm to that person or to others. The Torah forbids us to mislead the blind and thereby cause them to stumble. We are forbidden to give the uninformed misinformation or poor advice; we are forbidden to prey upon, or pander to, the predilections of the morally blind.

These restrictions are part of the Torah and accepted by Jews because such is the divine command, but they also happen to make good sense. Let me tell you a story.

Everyone remembers the assassination of Martin Luther King. Some, but probably not many, will remember the shooting of Martin Luther King's mother some time afterward. It is an event I am not likely to forget, not because of

the event itself, but because of an incident which occurred subsequently.

A short time after the shooting, my wife and I were sitting in a cafe in Prague. A young, highly intelligent medical student struck up a conversation with us. As he began to feel comfortable in our company, he leaned across the table and, in a conspiratorial tone, asked why American intelligence had sought the death of Mrs. King. I hastened to assure him that Mrs. King was a very private person, not involved in political affairs, and that it was highly unlikely that anyone beyond her immediate circle of family and friends had been more than dimly aware of her existence. Moreover, there was cause to believe that the man responsible for her shooting was mentally incompetent.

Our young friend was incredulous. I assumed that he suspected a plot to be lurking behind every headline. No, he assured me, he understood well enough that in the West not everything is controlled by the government. But this incident must have been government-directed, came the clincher to the argument, because how would the assassin have come into possession of a gun!

We had come to Prague via Vienna. In Vienna, but several kilometers away, we stayed in a hotel off the *Graben on Dorotheergasse*. The street was rather narrow and easily overlooked. Returning from our outings, we recognized the turn by means of a large neon sign outside a store on the corner. The sign was emblazoned with but a single word—"*Waffen*." The young man's reaction to my account of how handguns are freely available in many Western nations was that either I must be a weaver of fancy tales or else Western society is plumb crazy!

The ease with which handguns can be acquired in some Western countries is simply incomprehensible to persons who live in a more circumscribed environment. To them this is not a sign of freedom of the West, of which they are jealous and which they would replicate if they but could, but of an irrationality of which they wish no part.

Jewish law recognizes that indiscriminate sale of weapons cannot fail to endanger the public. The daily newspaper confirms this deep-seated distrust far more often than is necessary. As the bearers of an ageless moral code Jews ought to be in the vanguard of those seeking to impress upon our legislators that handguns are indeed "stumbling blocks" which must not fall into the hands of the "blind." Criminals do commit crimes and it is precisely because "morally blind" criminals are disposed to crime that Judaism teaches that it is forbidden to provide them with the tools of their trade.

Yes, Mr. Goldstein, flies do not cause garbage, but garbage does attract flies. Guns may or may not cause crime, but crimes of violence cannot be committed without tools of violence. Self-restraint in the sale of weapons is a small enough price to pay for even marginal enhancement of public safety.

Sincerely yours,  
J. David Bleich

## Animal Experimentation: The Jewish View

*Fred Rosner*

The use of animals for research and teaching is an issue of great concern in the United States. In Britain, the 1876 Cruelty to Animals Act, still in effect, permits the government to license scientists, to regulate experimentation, and to carry out inspections. The act will be replaced and updated as soon as final agreement is reached on animal experiments. Animal protection groups continue to raise the consciousness and concerns about the humane treatment of experimental animals. These groups are concerned with the moral rights of animals not to be used as subjects for experiments. Scientists have become concerned with the ethical responsibility for the humane treatment of animals in experimentation. There is a delicate balance between scientists and animal protectionists; neither side is able to convince the other fully of the absolute merits of each other's positions and views.

Jewish law not only forbids cruelty to animals but also requires that we be kind to them, have compassion for them, and treat them humanely. Thus, if one sees an animal collapsing under a heavy burden, one must unload it (Exodus 23:5). One may not muzzle an animal to deprive it of food while it is working (Deuteronomy 25:4). In fact, one may not partake of any food until one has first assured the provision of food for one's animals (based on Deuteronomy 11:15). Animals may not work on the Sabbath (Exodus 20:10 and Deuteronomy 5:14). This rule is enunciated among the Ten Commandments, indicating that care of and kindness to animals are of profound importance for the humanizing of man. The All-Merciful One shows mercy over all His creatures, including animals (Psalms 145:9), and provides food for their sustenance (Psalms 147:9). A righteous man has regard for his animal (Proverbs 12:10). Balaam was strongly rebuked for smiting his ass (Numbers 22:32), a classic text for the preaching of humane treatment of animals.

These and other biblical and rabbinic moral and legal rules concerning the treatment of animals are based on the principle that animals are part of God's creation for which man bears responsibility. Moses Maimonides, the 12th century rabbi, philosopher, theologian, and codifier of

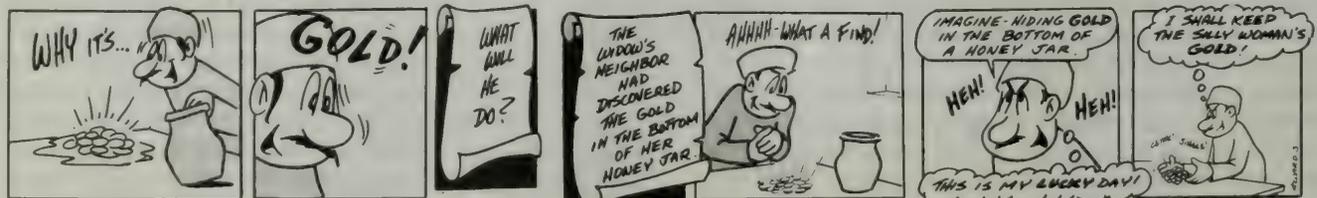
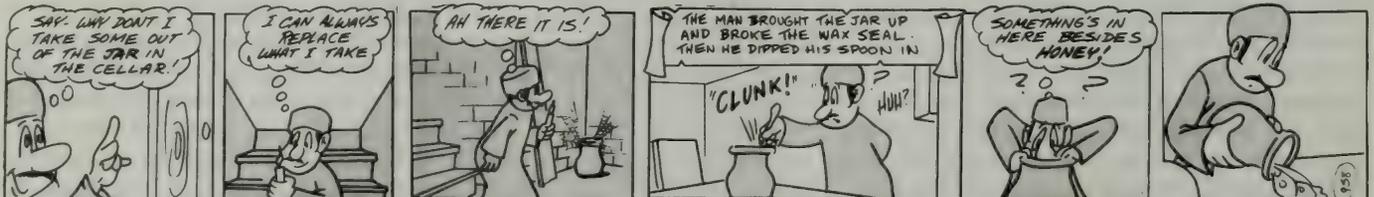
Jewish law, offers an insight into these rules in that he states that the prohibition of causing suffering to animals was set down with a view to perfecting humans so that we do not acquire moral habits of cruelty. Rather, we should not inflict pain gratuitously without any utility, but should be kind and merciful even with a chance or stray animal. The reason why man is forbidden to eat a limb cut off from a living animal (Genesis 9:4 and Deuteronomy 12:23) is because this act would make one acquire the habit of cruelty. The same reason is given for the rule forbidding the slaughtering of an animal and its young on the same day (Leviticus 22:28) and the commandment to release the mother bird before taking the young (Deuteronomy 22:6-7).

There are many additional rules that the rabbis enacted to guard animals against hunger, overwork, disease, distress and suffering. Wanton hunting and killing of animals for sport is prohibited. It is forbidden to inflict a blemish on an animal. Numerous Sabbath laws relating to forbidden acts are waived when such acts are intended to relieve the pain of an animal. A person is not permitted to buy animals unless he can properly care and provide for them.

Judaism also espouses the concept that everything created in this world by God was created to serve mankind. Animals thus may be used as beasts of burden and for food, providing they are humanely slaughtered. It has been suggested that the Jewish method of ritual slaughter, particularly the laws that the knife be exceedingly sharp and without the slightest notch, were motivated by consideration for the animal because this method is the most painless. Scientific experiments on laboratory animals during the course of medical research designed to yield information that might lead to cure of disease are sanctioned by Jewish law as legitimate use of animals for the benefit of mankind. Wherever possible, however, pain or discomfort should be eliminated or minimized by analgesia, anesthesia, or other means. Otherwise, the pain does not serve to satisfy a legitimate human need and its infliction is prohibited. In addition, animal experimentation is only permissible by Jewish law if its purpose is to obtain practical benefits to mankind and not to simply satisfy intellectual curiosity. Furthermore, if alternate means, e.g., tissue culture studies, of obtaining the same information are available, animal experimentation might be categorized as unnecessary cruelty to animals and be prohibited.

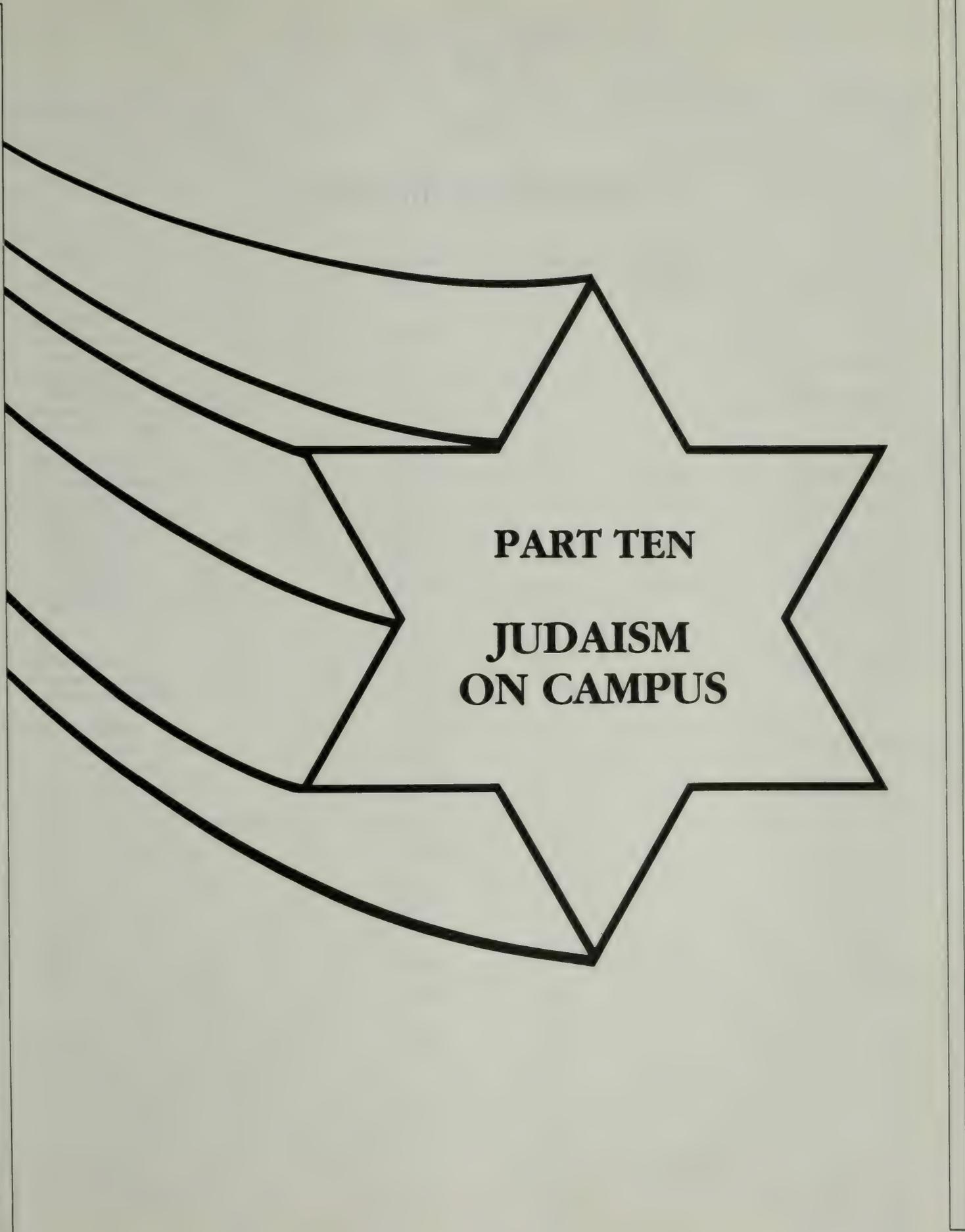
# "The Honey Jar"

Howard Spielman  
Arnold Fine









**PART TEN**

**JUDAISM**  
**ON CAMPUS**



## Judaism on Campus

	Enrollment (1985)	Estimated Jewish Enrollment	Judaica Courses; Major	Kosher Food
<b>ALABAMA</b>				
Auburn University Auburn, Alabama	18,000	70	—	—
University of Alabama Tuscaloosa, Alabama	17,000	350	3	Vegetarian Dining
University of Alabama in Birmingham Birmingham, Alabama	12,000	125	—	Dormitory Cooking
<b>ARIZONA</b>				
Arizona State University Tempe, Arizona	38,000	2,200	8; BA	Vegetarian Dining
Northern Arizona University Flagstaff, Arizona	13,000	150	1	Dormitory Cooking
Phoenix College Tempe, Arizona	7,700	100	1; BA	Kosher Meals by: Asu Hillel
University of Arizona Tucson, Arizona	30,000	2,500	13; BA, MA	Kosher Meals—Hillel Vegetarian Dining Dormitory Cooking
<b>ARKANSAS</b>				
University of Arkansas Fayetteville, Arkansas	16,000	60	—	Vegetarian Dining
<b>CALIFORNIA</b>				
California Institute of Technology Pasadena, California	1,500	250	—	Dormitory Cooking
California State University—Chico Chico, California	14,000	250	4	Dormitory Cooking Vegetarian Dining
California State Univ.—Dominguez Hills Los Angeles, California	8,700	150	—	—
California State Univ.—Fresno Fresno, California	15,000	70	2	—
California State Univ.—Fullerton Fullerton, California	25,000	1,250	5	—
California State Univ.—Hayward Hayward, California	11,000	250	—	—
California State Univ.—Long Beach Long Beach, California	33,000	3,000	9; BA	Local Chabad: Vegetarian Dining
California State Univ.—Los Angeles Los Angeles, California	25,000	500	1	—
California State Univ.—Northridge Northridge, California	28,000	8,000	10	—
California State Univ.—San Bernardino San Bernardino, California	—	—	—	—
Cerritos Community College Long Beach, California	20,000	100	—	—
Chapman College Orange, California	1,200	100	—	—
Claremont Colleges Claremont, California	5,500	800	6, BA, MA, PhD	Kosher Meals by Pomona Kitchen Ko-op. Vegetarian Dining Dormitory Cooking

	<b>Enrollment (1985)</b>	<b>Estimated Jewish Enrollment</b>	<b>Judaica Courses; Major</b>	<b>Kosher Food</b>
Cypress College Long Beach, California	12,000	—	—	—
El Camino College Los Angeles, California	28,000	1,000	—	—
Hastings College of Law San Francisco, California	—	400	—	—
Long Beach City College Long Beach, California	26,000	750	—	—
Los Angeles Harbor College Los Angeles, California	11,000	450	—	—
Los Angeles Pierce College Los Angeles, California	30,000	1,500	1	—
Los Angeles Valley College Van Nuys, California	20,000	4,000	5	—
Loyola Marymount University Los Angeles, California	5,500	100	—	—
Loyola University Law School Los Angeles, California	1,400	600	1	—
Mills College Oakland, California	930	50	—	—
Occidental College Los Angeles, California	1,500	120	1	Vegetarian Dining Dormitory Cooking
Pasadena City College Pasadena, California	—	—	—	—
San Diego State University San Diego, California	30,000	4,500	15; BA	Vegetarian Dining
San Francisco State University San Francisco, California	28,000	3,000	2	—
San Jose State University San Jose, California	25,000	1,000	15	Vegetarian Dining Dormitory Cooking
Santa Monica College Los Angeles, California	25,000	1,500	1	—
Southwestern Law School Los Angeles, California	1,700	—	—	—
Stanford University Stanford, California	12,000	1,500	4; BA	—
University of California Medical School San Francisco, California	—	500	—	—
University of California—Berkeley Berkeley, California	30,000	5,500	25; BA, MA, PhD	Kosher Meals by Hebrew Houses Vegetarian Dining Dormitory Cooking
University of California—Davis Davis, California	19,000	2,200	8; BA	Hillel
University of California—Irvine Tustin, California	13,000	1,000	—	—
University of California—Los Angeles Los Angeles, California	32,000	6,500	18; BA, MA, PhD	Vegetarian Dining Kosher Meals-Hillel Dormitory Cooking
University of California—Riverside Riverside, California	3,500	300	1	—
University of California—San Diego San Diego, California	10,000	2,000	5; BA	Vegetarian Dining Dormitory Cooking
University of California—Santa Barbara Goleta, California	16,000	1,000	15; BA	—
University of California—Santa Cruz Santa Cruz, California	7,000	1,500	6	Vegetarian Dining Dormitory Cooking
University of Judaism Los Angeles, California	160	160	35; BA, MA	Kosher Dining
University of Redlands Redlands, California	1,150	25	2	Vegetarian Dining
University of San Francisco San Francisco, California	—	425	—	—
University of Santa Clara San Jose, California	3,300	—	2	—

	Enrollment (1985)	Estimated Jewish Enrollment	Judaica Courses; Major	Kosher Food
University of Southern California Los Angeles, California	25,000	2,000	25; BA, MA, PhD	Kosher Meals by Jewish Bayit Dormitory Cooking Dormitory Cooking
Whittier College Whittier, California	1,500	50	—	—
Whittier School of Law Los Angeles, California	—	—	—	—
<b>COLORADO</b>				
Colorado State University Ft. Collins, Colorado	16,000	275	—	Hillel
United States Air Force Academy Colorado Springs, Colorado	4,500	35	—	—
University of Colorado Boulder, Colorado	22,500	1,500	6	Vegetarian Dining Dormitory Cooking
University of Denver Denver, Colorado	9,000	1,000	20; BA	Hillel Co-op
University of Northern Colorado Greeley, Colorado	10,500	150	—	Vegetarian Dining
<b>CONNECTICUT</b>				
Central Connecticut State College New Britain, Connecticut	3,000	200	4	—
Connecticut College New London, Connecticut	2,000	500	3	Vegetarian Dining
Quinnipiac College New Haven, Connecticut	2,000	100	—	—
Trinity College Hartford, Connecticut	1,700	150	8; BA	Vegetarian Dining
U.S. Coast Guard Academy New London, Connecticut	300	12	—	—
University of Bridgeport Bridgeport, Connecticut	7,500	2,000	4	Kosher Meals by: Dining Hall (Frozen) Dormitory Cooking
University of Connecticut Storrs, Connecticut	15,750	2,000	8; BA	Kosher Meals by: Hillel Kosher Co-Op Vegetarian Dining
University of Hartford West Hartford, Connecticut	8,000	1,500	6	Kosher Meals by A.R.A. Food Service Vegetarian Dining
Wesleyan University Middletown, Connecticut	2,600	900	11; BA	Kosher Meals by: Co-Op at Bayit Vegetarian Dining
Yale University New Haven, Connecticut	10,000	3,000	20; BA, MA, PhD	Kosher Meals by University Kosher Kitchen Vegetarian Dining
<b>DELAWARE</b>				
University of Delaware Newark, Delaware	12,000	1,200	1	—
<b>DISTRICT OF COLUMBIA</b>				
American University Washington, D.C.	9,100	2,700	10; BA	Vegetarian Dining Dormitory Cooking
Antioch Law School Washington, D.C.	—	100	—	—
Catholic University Washington, D.C.	7,000	300	8; MA, PhD	—
Gallaudet College Washington, D.C.	1,400	100	1	Frozen, on request
George Washington Univ. Washington, D.C.	18,000	5,000	15; BA, MA	Kosher Meals by: Hillel Vegetarian Dining

	Enrollment (1985)	Estimated Jewish Enrollment	Judaica Courses; Major	Kosher Food
Georgetown University Washington, D.C.	10,500	1,500	11: BA	Kosher Meals by: Jewish Student House Vegetarian Dining Dormitory Cooking
Howard University Washington, D.C.	13,000	150	—	—
Mt. Vernon College Washington, D.C.	460	30	—	—
<b>FLORIDA</b>				
Barry University Miami Shores, Florida	2,150	150	BA, MA	Vegetarian Dining
Broward Community College (3 campuses) Fort Lauderdale, Florida	22,000	4,000	1	—
College of Boca Raton Pembroke Pines, Florida	450	56	—	—
Eckerd College St. Petersburg, Florida	1,300	65	—	Vegetarian Dining Dormitory Cooking
Florida Atlantic Univ. Boca Raton, Florida	6,000	600	1	—
Florida International Univ. Miami, Florida	12,700	1,200	2	Vegetarian Dining
Florida International Univ. North Pembroke Pines, Florida	3,300	280	1	Vegetarian Dining
Florida Southern College Lakeland, Florida	2,000	15	—	—
Florida State University Tallahassee, Florida	22,000	2,000	4	Kosher Meals by: Hillel & FSU Vegetarian Dining Vegetarian Dining Dormitory Cooking
Jacksonville University Jacksonville, Florida	2,600	120	—	Vegetarian Dining Dormitory Cooking
Miami-Dade Community College, North Miami, Florida	24,000	1,000	1	—
Miami-Dade Community College, South Miami, Florida	17,000	1,000	2	Vegetarian Dining
Palm Beach Junior College Pembroke Pines, Florida	2,000	300	1	—
Rollins College Winter Park, Florida	1,350	105	1	Vegetarian Dining
University of Central Florida Orlando, Florida	1,500	400	—	—
University of Florida Gainesville, Florida	35,000	3,800	8: BA, MA, PhD	Kosher Meals by: Hillel
University of Miami Coral Gables, Florida	14,000	2,300	12: BA	Kosher Meals by: Hillel Vegetarian Dining Dormitory Cooking
University of North Florida Mandarin, Florida	4,500	150	1	—
University of South Florida Tampa, Florida	30,000	3,000	5: BA	Kosher Meals by : Hillel Vegetarian Dining Vegetarian Dining
University of South Florida—New College Sarasota, Florida	500	50	—	—
University of Tampa Tampa, Florida	2,000	300	1	Vegetarian Dining Dormitory Cooking
<b>GEORGIA</b>				
Emory University Atlanta, Georgia	7,500	3,000	8: BA, MA	Dormitory Cooking
Georgia State University Atlanta, Georgia	23,000	1,000	1	—
Georgia Technical Institute Atlanta, Georgia	11,000	700	—	Dormitory Cooking
Oglethorpe University Atlanta, Georgia	700	125	—	—
University of Georgia Athens, Georgia	23,000	1,200	2	Kosher Meals by: Hillel

	Enrollment (1985)	Estimated Jewish Enrollment	Judaica Courses; Major	Kosher Food
<b>ILLINOIS</b>				
Bradley University Peoria, Illinois	5,100	400	1	—
Chicago Kent School of Law Chicago, Illinois	1,200	900	—	—
De Paul University Chicago, Illinois	1,000	100	BA	—
De Paul University School of Law Chicago, Illinois	800	100	—	—
Illinois State University Normal, Illinois	19,000	400	—	Dormitory Cooking
John Marshall Law School Chicago, Illinois	1,000	800	—	—
Loyola University Chicago, Illinois	11,750	600	BA, MA	Kosher Meals by: Food Service (frozen) Vegetarian Dining
Loyola University Law School Chicago, Illinois	600	60	—	—
Northeastern Illinois Univ. Evanston, Illinois	10,000	500	BA	—
Northern Illinois University DeKalb, Illinois	2,500	700	2	Kosher Meals by: Hillel
Northwestern University Evanston, Illinois	10,000	2,000	15; BA, MA, PhD	Kosher Meals by: Hillel Vegetarian Dining Dormitory Cooking
Northwestern Univ. Dental School Chicago, Illinois	40	30	—	—
Northwestern Univ. Medical School Chicago, Illinois	600	300	—	—
Oakton Community College Des Plaines, Illinois	8,600	2,000	1	—
Southern Illinois Univ. Carbondale, Illinois	23,000	750	—	—
University of Chicago Chicago, Illinois	8,000	1,500	10; BA, MA, PhD	Vegetarian Dining Dormitory Cooking
University of Illinois at Champaign Champaign, Illinois	35,000	3,500	10; BA	Kosher Meals by: Hillel
Univ. of Illinois at Chicago Health Sciences Chicago, Illinois	700	400	—	—
University of Illinois at Chicago Chicago, Illinois	22,000	3,000	BA	—
Western Illinois University Macomb, Illinois	11,000	200	1	—
William S. Scholl School of Podiatry Chicago, Illinois	800	500	—	—
<b>INDIANA</b>				
Indiana University Bloomington, Indiana	30,000	1,800	20; BA, MA, PhD	Vegetarian Dining Dormitory Cooking
Purdue University West Lafayette, Indiana	31,500	600	15	Kosher Meals by: Hillel
<b>IOWA</b>				
Briar Cliff College Sioux City, Iowa	700	40	—	Vegetarian Dining
Drake University Des Moines, Iowa	4,500	400	—	Vegetarian Dining
Grinnell College Grinnell, Iowa	1,200	350	7; BA	Vegetarian Dining
Iowa State University Ames Iowa	26,000	75	—	Vegetarian Dining
Morningside College Sioux City, Iowa	2,000	60	2	—
University of Iowa Iowa City, Iowa	23,000	1,000	7	Vegetarian Dining

	<b>Enrollment (1985)</b>	<b>Estimated Jewish Enrollment</b>	<b>Judaica Courses; Major</b>	<b>Kosher Food</b>
<b>KANSAS</b>				
Kansas State Univ. Manhattan, Kansas	19,000	230	5	—
University of Kansas Lawrence, Kansas	22,000	1,200	5; BA	Dormitory Cooking
<b>KENTUCKY</b>				
University of Kentucky Lexington, Kentucky	22,000	200	3	Dormitory Cooking
University of Louisville Louisville, Kentucky	20,000	300	3	Dormitory Cooking
<b>LOUISIANA</b>				
Louisiana State Univ. Baton Rouge, Louisiana	30,000	200	2	—
Louisiana Technical Univ. Ruston, Louisiana	10,000	12	—	Dormitory Cooking
Loyola University New Orleans, Louisiana	4,500	125	2	Kosher Meals by: Hillel at Tulane
Tulane Univ. & Newcomb College New Orleans, Louisiana	9,000	3,000	12; BA	Kosher Meals by: Hillel
University of New Orleans New Orleans, Louisiana	14,000	200	2	Kosher Meals by: Hillel at Tulane
<b>MAINE</b>				
Bates College Auburn, Maine	1,400	250	3	Vegetarian Dining Dormitory Cooking
Bowdoin College Brunswick, Maine	1,400	120	2	Vegetarian Dining Dormitory Cooking
Colby College Waterville, Maine	1,650	100	6	Vegetarian Dining
University of Maine Orono, Maine	10,000	200	1	Vegetarian Dining
<b>MARYLAND</b>				
Catonsville Community College Catonsville, Maryland	3,000	360	—	Vegetarian Dining
Goucher College Towson, Maryland	1,000	300	5	Kosher Meals by: Young Israel
Hood College Frederick, Maryland	900	30	—	—
Johns Hopkins University Baltimore, Maryland	3,000	600	15; BA, MA, PhD	Kosher Meals by: Young Israel Dormitory Cooking
Loyola College Baltimore, Maryland	5,000	35	1	—
Montgomery College Rockville, Maryland	17,000	2,000	2	—
Towson State University Towson, Maryland	15,000	1,000	3	Vegetarian Dining Dormitory Cooking
U.S. Naval Academy Annapolis, Maryland	4,200	40	—	—
Univ. of Maryland—Baltimore County Baltimore, Maryland	6,000	1,500	1	Dormitory Cooking
University of Maryland at Baltimore Owings Mills, Maryland	6,350	800	—	Dormitory Cooking
University of Maryland—College Park College Park, Maryland	35,000	6,000	20; BA, MA	Kosher Meals by: Hillel, Young Israel Vegetarian Dining Vegetarian Dining
Western Maryland College Westminster, Maryland	1,800	50	BA	Vegetarian Dining
<b>MASSACHUSETTS</b>				
Amherst College Amherst, Massachusetts	1,600	300	4; BA	Kosher Meals by: Food Services Vegetarian Dining

	Enrollment (1985)	Estimated Jewish Enrollment	Judaica Courses; Major	Kosher Food
Babson College Wellesley, Massachusetts	2,950	800	—	—
Bentley College Waltham, Massachusetts	5,000	200	—	Kosher Meals by: Food Services Dormitory Cooking
Berkeley College of Music Boston, Massachusetts	850	100	—	—
Boston College Newton, Massachusetts	12,000	500	8; BA	—
Boston University Boston, Massachusetts	21,000	6,000	25; BA, MA, PhD	Kosher Meals by: YBU and Hillel
Brandeis University Waltham, Massachusetts	3,350	2,150	60; BA, MA, PhD	Kosher Meals by: Univ. Food Services Vegetarian Dining Dormitory Cooking
Clark University Worcester, Massachusetts	2,000	1,000	20; BA	Kosher Meals by: Clark Vegetarian Dining Dormitory Cooking Vegetarian Dining
Curry College Milton, Massachusetts	850	325	—	Vegetarian Dining Dormitory Cooking
Emerson College Boston, Massachusetts	1,600	500	—	Vegetarian Dining Dormitory Cooking
Harvard University and Radcliffe College Cambridge, Massachusetts	12,000	3,000	30; BA, MA, PhD	Kosher Meals by: Hillel Vegetarian Dining Vegetarian Dining
Lesley College Cambridge, Massachusetts	1,640	380	1	—
Massachusetts Bay Community College Wellesley, Massachusetts	4,000	150	—	Dormitory Cooking
Massachusetts College of Art Boston, Massachusetts	1,200	200	—	—
Massachusetts College of Pharmacy Boston, Massachusetts	1,118	50	—	—
Massachusetts Institute of Technology Cambridge, Massachusetts	8,000	2,000	—	Kosher Meals by: MIT & Hillel Vegetarian Dining Dormitory Cooking Vegetarian Dining Dormitory Cooking
Mount Holyoke College South Hadley, Massachusetts	1,850	130	2	Vegetarian Dining Dormitory Cooking
New England Conservatory of Music Boston, Massachusetts	750	150	1	—
Northeastern University Boston, Massachusetts	50,000	5,000	1	Vegetarian Dining Dormitory Cooking
Salem State College Salem, Massachusetts	5,800	150	—	—
Simmons College Boston, Massachusetts	2,800	1,000	—	Kosher Meals by: Coop Kitchen
Smith College Northampton, Massachusetts	2,500	300	5; BA	Kosher Meals by: Food Service Vegetarian Dining Vegetarian Dining
Southeastern Massachusetts Univ. N. Dartmouth, Massachusetts	5,000	200	—	—
Suffolk University Boston, Massachusetts	4,600	250	—	—
Tufts University Medford, Massachusetts	6,000	2,100	10; BA	Kosher Meals by: Hillel Co-op Vegetarian Dining
University of Lowell Lowell, Massachusetts	8,800	350	1	—
University of Massachusetts Amherst, Massachusetts	25,900	3,800	12; BA	Kosher Meals by: Food Service Vegetarian Dining
University of Massachusetts—Boston Harbor Boston, Massachusetts	2,220	90	1	—
Wellesley College Wellesley, Massachusetts	2,500	250	4; BA	Kosher Meals by: College Vegetarian Dining
Western New England College Springfield, Massachusetts	5,360	?	2	Univ.—frozen on request

	Enrollment (1985)	Estimated Jewish Enrollment	Judaica Courses; Major	Kosher Food
Westfield State College Westfield, Massachusetts	2,800	50	—	Kosher Meals by: Seiler Food Services Vegetarian Dining Dormitory Cooking
Wheelock College Boston, Massachusetts	700	70	—	Kosher Meals by: Simmons College Vegetarian Dining Dormitory Cooking
Williams College Williamstown, Massachusetts	1,900	170	5; BA	Kosher Meals by: College Jewish Assn. Vegetarian Dining
<b>MICHIGAN</b>				
Central Michigan University Mt. Pleasant, Michigan	16,000	100	4	locally available Vegetarian Dining
Michigan State Univ. E. Lansing, Michigan	39,000	2,500	4	Kosher Meals by: Hillel Co-op Vegetarian Dining Dormitory Cooking
Oakland University Rochester, Michigan	12,000	300	1	Vegetarian Dining
University of Michigan Ann Arbor, Michigan	35,000	6,000	15; BA, MA, PhD	Kosher Meals by: Hillel Vegetarian Dining Dormitory Cooking
Wayne State University Detroit, Michigan	30,000	1,500	3	Kosher Meals by: Public Restaurant
Western Michigan University Kalamazoo, Michigan	20,000	350	3	—
<b>MINNESOTA</b>				
Carleton College Northfield, Minnesota	1,500	86	5	Kosher Meals by: JSC
Macalester College St. Paul, Minnesota	1,500	150	3	Kosher Meals by: Hebrew House
University of Minnesota Minneapolis, Minnesota	47,000	1,800	12; BA	Kosher Meals by: Hillel Vegetarian Dining
<b>MISSISSIPPI</b>				
University of Mississippi University, Mississippi	9,000	45	—	—
<b>MISSOURI</b>				
St. Louis University St. Louis, Missouri	8,200	200	1	—
Stephens College Columbia, Missouri	990	100	1	Vegetarian Dining
University of Missouri—Columbia Columbia, Missouri	22,290	1,000	1	Kosher Meals by: Hillel
University of Missouri—St. Louis Clayton, Missouri	11,400	150	1	Vegetarian Dining
Washington University Clayton, Missouri	8,200	2,400	10; BA	Kosher Meals by: University Vegetarian Dining Dormitory Cooking
Webster College St. Louis, Missouri	1,800	150	1	—
<b>NEBRASKA</b>				
Creighton University Omaha, Nebraska	4,100	150	2	Vegetarian Dining
University of Nebraska Lincoln, Nebraska	20,000	60	—	—
University of Nebraska Omaha, Nebraska	15,500	150	5; BA	Vegetarian Dining
<b>NEVADA</b>				
University of Nevada Las Vegas, Nevada	11,500	340	—	—

	Enrollment (1985)	Estimated Jewish Enrollment	Judaica Courses; Major	Kosher Food
University of Nevada Reno, Nevada	9,900	225	2	—
<b>NEW HAMPSHIRE</b>				
Dartmouth College Hanover, New Hampshire	4,600	450	6; BA	Kosher Meals by: Hillel Vegetarian Dining
University of New Hampshire Durham, New Hampshire	10,000	400	—	Vegetarian Dining
<b>NEW JERSEY</b>				
Atlantic Community College Mays Landing, New Jersey	1,500	150	—	—
Drew University Madison, New Jersey	1,850	160	2	—
Fairleigh Dickinson Univ. Newark, New Jersey	3,100	?	?	—
Glassboro State College Glassboro, New Jersey	10,000	1,000	1	Vegetarian Dining Frozen, on request
Kean College of New Jersey Union, New Jersey	13,400	2,000	6	—
Montclair State College Upper Montclair, New Jersey	14,000	375	3	—
Princeton University Princeton, New Jersey	5,700	1,000	12; BA	Kosher Meals by: Univ. and Young Israel Vegetarian Dining Dormitory Cooking
Rider College Trenton, New Jersey	4,000	500	—	—
Rutgers U. (incl. Douglass, Cook, Lvgstn.) New Brunswick, New Jersey	21,000	3,000	12; BA	Kosher Meals by: Hillel Vegetarian Dining
Rutgers University Newark, New Jersey	7,000	300	8	—
Stevens Institute of Technology Hoboken, New Jersey	3,100	400	—	Dormitory Cooking
Stockton State College Pomona, New Jersey	4,000	400	4	Vegetarian Dining
Trenton State College Trenton, N.J.	10,000	200	—	—
<b>NEW MEXICO</b>				
New Mexico State Univ. University Park, N.M.	12,000	100	3	Dormitory Cooking
University of New Mexico Albuquerque, N.M.	23,000	150	—	—
<b>NEW YORK</b>				
Adelphi University Garden City, New York	12,000	1,800	3	Kosher Meals by: University
Alfred University Alfred, New York	2,000	300	1	Vegetarian Dining Dormitory Cooking
Bramson ORT Technical Inst. New York, New York	225	150	2	—
C. W. Post Center of Long Island U. New York, New York	13,000	3,000	15; BA	—
Colgate University Hamilton, New York	2,600	450	3; BA	Kosher Meals By: Colgate Jewish Union Vegetarian Dining Dormitory Cooking
Columbia University and Barnard College New York, New York	18,000	7,000	35; BA, MA, PhD	Kosher Meals by: Barnard and Residences Vegetarian Dining
Cornell University Ithaca, New York	17,000	3,200	14; BA, MA, PhD	Kosher Meals by: Young Israel Vegetarian Dining Dormitory Cooking

	<b>Enrollment (1985)</b>	<b>Estimated Jewish Enrollment</b>	<b>Judaica Courses; Major</b>	<b>Kosher Food</b>
CUNY—Baruch College New York, New York	15,000	2,000	10; BA	—
CUNY—Brooklyn College Brooklyn, New York	25,000	15,000	50; BA, MA	Kosher Meals by: Public Facility
CUNY—City College New York, New York	13,000	1,000	30	Kosher Meals by: Hillel
CUNY—Hunter College New York, New York	17,800	3,000	17; BA	—
CUNY—Queens College Flushing, New York	16,000	8,000	25; BA	Kosher Meals by: Campus Restaurants
Hamilton College Clinton, New York	1,600	160	2; BA	Univ. (on request) Vegetarian Dining
Hobart & William Smith Colleges Geneva, New York	1,850	350	9; BA	Vegetarian Dining Dormitory Cooking
Hofstra University Hempstead, New York	9,500	2,500	7; BA	Kosher Meals by: ARA
Ithaca College Ithaca, New York	5,000	1,200	—	Vegetarian Dining Dormitory Cooking
New York Institute of Technology New York, New York	10,000	—	1	—
New York University New York, New York	40,000	15,000	30; BA, MA, PhD	Kosher Meals by: Kosher Kitchen Dormitory Cooking local restaurants
Pace University—Downtown New York, New York	13,000	350	2	Dormitory Cooking
Pace University—Westchester Pleasantville, New York	3,700	250	—	Dormitory Cooking
Rensselaer Polytechnic Institute Troy, New York	6,000	800	—	Vegetarian Dining
Rochester Inst. of Tech./NTID Rochester, New York	16,000	1,125	—	Kosher Meals by: Co-op
Russell Sage College Troy, New York	1,400	300	—	—
Saint Lawrence Univ. Canton, New York	2,100	50	2	Kosher Meals by: Food Service Vegetarian Dining
Sarah Lawrence College Bronxville, New York	850	250	1	—
Skidmore College Saratoga Springs, New York	2,100	450	2	Vegetarian Dining
SUNY at Albany Albany, New York	16,000	5,000	19; BA	Kosher Meals by: Univ. Aux. Services Vegetarian Dining
SUNY at Binghamton Binghamton, New York	12,000	6,000	10; BA	Kosher Meals by: Campus Enterprises Vegetarian Dining Dormitory Cooking Vegetarian Dining Dormitory Cooking
SUNY at Buffalo Buffalo, New York	28,000	3,500	20; BA, MA	—
SUNY at Cortland Cortland, New York	6,000	400	1	—
SUNY at New Paltz New Paltz, New York	7,000	1,000	5	Vegetarian Dining Dormitory Cooking
SUNY at Oswego Oswego, New York	6,500	1,000	1	Kosher Meals by: Food Service
SUNY at Stony Brook Stony Brook, New York	16,500	4,000	7; BA	Kosher Meals by: University Vegetarian Dining Dormitory Cooking
SUNY College at Brockport Brockport, New York	7,400	600	5	Kosher Meals by: Food Service Vegetarian Dining Dormitory Cooking
SUNY College at Buffalo Buffalo, New York	15,000	1,000	10; BA	Kosher Meals by: Hillel/JSU Vegetarian Dining
SUNY College at Purchase Purchase, New York	1,500	500	4	—

	Enrollment (1985)	Estimated Jewish Enrollment	Judaica Courses; Major	Kosher Food
Syracuse University Syracuse, New York	16,000	2,000	6	—
Union College Schenectady, New York	2,000	650	10	Kosher Meals by: Kosher Co-op
United States Military Academy West Point, New York	4,400	46	—	—
University of Rochester Rochester, New York	7,500	1,400	10; BA	Kosher Meals by: Food Service Vegetarian Dining Dormitory Cooking
Vassar College Poughkeepsie, New York	2,250	800	10	Vegetarian Dining Dormitory Cooking
Yeshiva University New York, New York	7,000	4,800	200; BA, MA, PhD.	Univ. Cafeterias
<b>NORTH CAROLINA</b>				
Duke University Durham, North Carolina	8,800	2,000	10; BA, MA, PhD	Vegetarian Dining Dormitory Cooking
East Carolina Univ. Greenville, North Carolina	14,000	125	—	—
Guilford College Chapel Hill, North Carolina	1,675	40	—	—
North Carolina State University—Raleigh Raleigh, North Carolina	22,000	130	—	Dormitory Cooking
Univ. of North Carolina—Chapel Hill Chapel Hill, North Carolina	21,500	700	10; BA, MA, PhD	Dormitory Cooking
Univ. of North Carolina—Charlotte Chapel Hill, North Carolina	10,000	75	—	Dormitory Cooking
Univ. of North Carolina—Greensboro Greensboro, North Carolina	10,000	100	—	—
<b>OHIO</b>				
Baldwin Wallace University Cleveland, Ohio	3,400	20	1	—
Bowling Green State University Bowling Green, Ohio	16,000	250	—	—
Case Western Reserve University Cleveland, Ohio	7,500	1,100	3; BA	Kosher Meals by: Hillel Co-op/Restaurant
Cleveland State University Cleveland, Ohio	19,000	800	—	—
College of Wooster Wooster, Ohio	1,875	24	1	Vegetarian Dining
Cuyahoga Community College Cleveland, Ohio	23,000	300	—	—
Denison University Granville, Ohio	2,200	100	4	Vegetarian Dining Dormitory Cooking
Hiram College Cleveland, Ohio	1,000	20	—	—
John Carroll University Cleveland, Ohio	4,000	200	4	—
Kent State University Kent, Ohio	20,000	1,000	10; BA	Dormitory Cooking
Kenyon College Gambier, Ohio	1,450	150	3	Vegetarian Dining
Miami University Oxford, Ohio	14,700	700	3	Kosher Meals by: Hillel Kosher Co-op
Oberlin College Oberlin, Ohio	2,750	1,100	4; BA	Kosher Meals by: University Vegetarian Dining
Ohio State University Columbus, Ohio	53,000	2,700	25; BA, MA, PhD	Kosher Meals by: Hillel
Ohio University Athens, Ohio	14,500	900	—	Kosher Meals by: Hillel Co-op
Ohio Wesleyan University Delaware, Ohio	2,240	150	4	Vegetarian Dining Dormitory Cooking
University of Cincinnati Cincinnati, Ohio	35,000	2,500	10; BA	Kosher Meals by: Hillel Dining Co-op

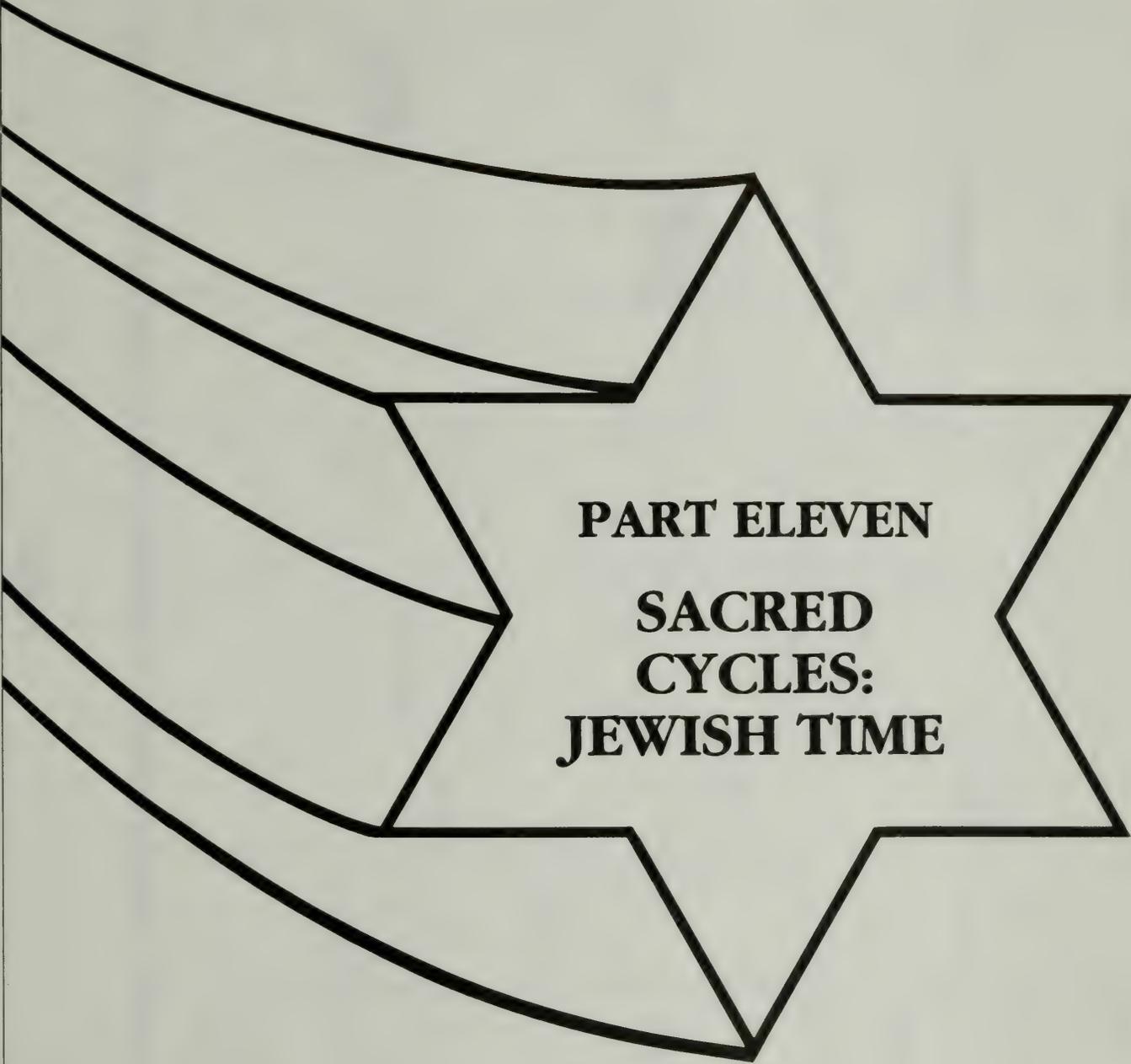
	<b>Enrollment (1985)</b>	<b>Estimated Jewish Enrollment</b>	<b>Judaica Courses; Major</b>	<b>Kosher Food</b>
University of Toledo Toledo, Ohio	19,000	450	1	—
<b>OKLAHOMA</b>				
University of Oklahoma Norman, Oklahoma	24,000	350	2	Kosher Meals by: Hillel Co-op
<b>OREGON</b>				
Oregon State University Corvallis, Oregon	16,500	300	—	—
University of Oregon Eugene, Oregon	15,000	700	5	Community Co-op Vegetarian Dining
<b>PENNSYLVANIA</b>				
Albright College Reading, Pennsylvania	1,300	110	—	Vegetarian Dining Dormitory Cooking
Allegheny College Meadville, Pennsylvania	1,950	50	1	—
Beaver College Jenkintown, Pennsylvania	800	200	—	—
Bryn Mawr College Haverford, Pennsylvania	800	200	4; BA	—
Bucknell University Lewisburg, Pennsylvania	3,400	240	6	—
Carnegie-Mellon Univ. Pittsburgh, Pennsylvania	5,000	600	3	Kosher Meals by: Hillel at Pitt.
Cedar Crest College Allentown, Pennsylvania	700	20	—	—
Chatham College Pittsburgh, Pennsylvania	600	100	—	Kosher Meals by: Hillel at Pitt.
Community College of Philadelphia Philadelphia, Pennsylvania	11,000	500	2	—
Dickinson College Carlisle, Pennsylvania	1,700	200	15; BA	—
Drexel University Philadelphia, Pennsylvania	11,000	2,000	1	Kosher Meals by: Hillel at Penn. Dormitory Cooking
Duquesne University Pittsburgh, Pennsylvania	7,700	800	1	Kosher Meals by: Hillel at Pitt.
Elizabethtown College Elizabethtown, Pennsylvania	1,450	20	1	Vegetarian Dining
Franklin & Marshall College Lancaster, Pennsylvania	2,000	500	3	Dormitory Cooking
Harcum Junior College Philadelphia, Pennsylvania	850	200	—	—
Haverford College Haverford, Pennsylvania	800	250	4; BA	Kosher Meals by: Hillel Co-op
Indiana University of Pa. Indiana, Pennsylvania	12,000	80	—	Vegetarian Dining
Kutztown State College Kutztown, Pennsylvania	5,500	50	—	Vegetarian Dining Dormitory Cooking
La Salle College Philadelphia, Pennsylvania	7,000	300	1	—
Lafayette College Easton, Pennsylvania	2,000	250	14; BA	Kosher Meals by: Hillel Co-op
Lehigh University Bethlehem, Pennsylvania	6,200	600	5	Kosher Meals by: University Dormitory Cooking
Millersville University Millersville, Pennsylvania	6,000	50	—	—
Moravian College Bethlehem, Pennsylvania	1,275	30	2	Dormitory Cooking
Muhlenberg College Allentown, Pennsylvania	1,500	375	6	Vegetarian Dining Dormitory Cooking
Pennsylvania State Univ. State College, Pennsylvania	33,000	3,200	4	Dormitory Cooking

	Enrollment (1985)	Estimated Jewish Enrollment	Judaica Courses; Major	Kosher Food
Pennsylvania State Univ.—Ogontz Philadelphia, Pennsylvania	1,500	600	—	—
Philadelphia College of Pharmacy & Science Philadelphia, Pennsylvania	1,100	100	—	Vegetarian Dining
Philadelphia College of Textiles & Science Philadelphia, Pennsylvania	2,800	700	—	Vegetarian Dining
Point Park College Pittsburgh, Pennsylvania	1,650	150	—	Kosher Meals by: Hillel at Pitt.
St. Joseph's College Philadelphia, Pennsylvania	?	200	—	—
Swarthmore College Philadelphia, Pennsylvania	1,275	150	3	Kosher Meals by: Co-op
Temple University—Main & Ambler Campus Philadelphia, Pennsylvania	33,000	6,000	25; BA, MA, PhD	Kosher Meals by: Hillel Vegetarian Dining
University of Pennsylvania Philadelphia, Pennsylvania	16,875	6,000	25; BA, MA	Kosher Meals by: Hillel Vegetarian Dining Dormitory Cooking
University of Pittsburgh Pittsburgh, Pennsylvania	31,600	4,000	6; BA, MA	Kosher Meals by: Hillel
Ursinus College Collegeville, Pennsylvania	1,100	70	—	Vegetarian Dining Dormitory Cooking
Villanova University Philadelphia, Pennsylvania	?	200	—	—
Washington & Jefferson College Washington, Pennsylvania	1,300	100	—	Vegetarian Dining Dormitory Cooking
West Chester University West Chester, Pennsylvania	9,300	500	5	Locally available Vegetarian Dining
Widener College Chester, Pennsylvania	4,200	60	—	Vegetarian Dining
<b>RHODE ISLAND</b>				
Brown University Providence, Rhode Island	6,400	1,600	12; BA, MA, PhD	Kosher Meals by: Hillel & Young Israel Vegetarian Dining Dormitory Cooking
Bryant College Smithfield, Rhode Island	4,000	250	—	—
Rhode Island School of Design Providence, Rhode Island	—	—	2	Kosher Meals by: Brown Hillel Vegetarian Dining
University of Rhode Island Kingston, Rhode Island	8,000	800	4	Kosher Meals by: Hillel Vegetarian Dining
<b>SOUTH CAROLINA</b>				
Clemson University Clemson, South Carolina	12,000	120	2	Dormitory Cooking
The Citadel—Military College of S.C. Charleston, South Carolina	1,900	18	—	—
University of South Carolina Columbia, South Carolina	20,000	650	12	Vegetarian Dining
<b>TENNESSEE</b>				
George Peabody College for Teachers Nashville, Tennessee	1,500	100	—	—
Memphis State University Memphis, Tennessee	26,000	300	1	Kosher Meals by: JSU Dormitory Cooking
Rhodes College Memphis, Tennessee	1,000	?	—	JSU at Memphis State Univ.
Southern College of Optometry Memphis, Tennessee	600	?	—	Kosher Meals by: JSU
Southwestern University Memphis, Tennessee	1,000	—	—	Kosher Meals by: JSU
U. of Tenn.—Medical & Nursing Memphis, Tennessee	2,000	?	—	Kosher Meals by: JSU
University of Tennessee—Knoxville Knoxville, Tennessee	25,000	500	4	Vegetarian Dining

	<b>Enrollment (1985)</b>	<b>Estimated Jewish Enrollment</b>	<b>Judaica Courses; Major</b>	<b>Kosher Food</b>
University of Tennessee—Memphis Memphis, Tennessee	2,000	—	—	Kosher Meals by: JSU
Vanderbilt University Nashville, Tennessee	7,000	350	3	—
<b>TEXAS</b>				
Brookhaven College Dallas, Texas	7,500	90	—	—
North Texas State Univ. Denton, Texas	18,800	250	—	—
Rice University Houston, Texas	3,600	250	2	Vegetarian Dining
Richland College Dallas, Texas	14,000	90	—	—
Southern Methodist Univ. Dallas, Texas	9,200	400	2	—
Texas A & M University College Station, Texas	40,000	800	—	Hillel
Texas Medical Center (Baylor & V. T.) Houston, Texas	2,300	500	—	Hillel
Texas Tech University Lubbock, Texas	23,000	150	3	—
University of Houston Houston, Texas	35,000	2,000	3	Hillel
University of Texas—Austin Austin, Texas	49,000	3,200	15; BA, MA, PhD	Dormitory Cooking
University of Texas at Arlington Arlington, Texas	23,000	300	—	—
University of Texas at Dallas Dallas, Texas	10,000	75	—	—
<b>UTAH</b>				
University of Utah Salt Lake City, Utah	22,000	150	10; BA, MA, PhD	Synagogue Co-op
<b>VERMONT</b>				
Middlebury College Middlebury, Vermont	1,900	190	1	Vegetarian Dining Dormitory Cooking
University of Vermont Burlington, Vermont	10,000	800	5	—
<b>VIRGINIA</b>				
College of William & Mary Williamsburg, Virginia	6,000	200	3	Vegetarian Dining
George Mason University Fairfax, Virginia	8,000	150	—	Vegetarian Dining
James Madison University Harrisonburg, Virginia	9,000	200	3	—
Northern Virginia Community College Annandale, Virginia	20,000	100	—	Vegetarian Dining
Old Dominion University Norfolk, Virginia	14,000	300	—	Vegetarian Dining
University of Richmond Richmond, Virginia	2,857	65	2	Kosher Meals by: VCU Kosher Kitchen
University of Virginia Charlottesville, Virginia	16,000	1,100	4; BA, MA, PhD	Kosher Meals by: Hillel Kitchen Vegetarian Dining Dormitory Cooking
Virginia Commonwealth Univ. Richmond, Virginia	19,428	800	7	Kosher Meals by: Hillel Kitchen Vegetarian Dining Dormitory Cooking
Virginia Polytechnic Inst. & State U. Blacksburg, Virginia	21,000	550	—	Community Co-op
<b>WASHINGTON</b>				
University of Puget Sound Tacoma, Washington	4,000	50	—	—

	Enrollment (1985)	Estimated Jewish Enrollment	Judaica Courses; Major	Kosher Food
University of Washington Seattle, Washington	32,500	1,700	4; BA	—
Washington State University Pullman, Washington	17,000	200	—	Vegetarian Dining
<b>WEST VIRGINIA</b>				
West Virginia University Morgantown, West Virginia	22,000	450	1	Vegetarian Dining Dormitory Cooking
<b>WISCONSIN</b>				
Beloit College Beloit, Wisconsin	1,100	100	6; BA	Vegetarian Dining
University of Wis.—Milwaukee/Marquette Milwaukee, Wisconsin	27,000	650	6	Kosher Meals by: Hillel Kitchen Available
University of Wisconsin Madison, Wisconsin	42,000	3,600	13; BA, MA, PhD	Kosher Meals by: Kibbutz Langdon Vegetarian Dining
<b>CANADA</b>				
Carleton University Ottawa, Ontario K1N 7Y2	10,000	750	9	Vegetarian Dining
Concordia University—Sir George & Loyola Montreal, Que. H3A 1R8	10,000	600	20; BA, MA, PhD	Kosher Meals by: McGill Hillel
Dalhousie University Halifax, Nova Scotia	9,000	200	—	Locally available
Dawson Cegep Montreal, Que. H3A 1R8	8,000	600	—	—
Marianopolis Cegep Montreal, Que. H3A 1R8	1,300	250	—	—
McGill University Montreal, Que. H3A 1R8	18,000	4,000	50; BA, MA, PhD	Kosher Meals by : Hillel Vegetarian Dining Dormitory Cooking
McMaster University Toronto, Ontario	?	300	—	—
Queen's University Kingston, Ontario	10,000	400	2	Hillel
University of Alberta Edmonton, Al. T6G 2E0	25,000	300	3	Kosher Meals by: Hillel
University of British Columbia Vancouver, B.C. V6T 1W5	23,000	400	4; BA, MA	Kosher Meals by: Hillel
University of Calgary Calgary, Alberta	20,000	400	—	JCC
University of Guelph Guelph, Ontario	?	300	—	—
University of Manitoba Winnipeg, Man. R3T 2N2	20,000	800	14; BA	—
University of Montreal Montreal, Que. H3A 1K8	—	500	10	—
University of Ottawa Ottawa, Ont. K1N 7Y2	17,000	750	2	Vegetarian Dining
University of Quebec/Cegep St. Laurent Montreal, Que. H3A 1K8	—	300	—	—
University of Toronto Toronto, Ont. M5S 2H4	37,000	3,000	50; BA	Kosher Meals by: Hillel and University Residents
University of Waterloo Waterloo, Ontario	?	300	—	—
University of Western Ontario London, Ontario	20,000	800	1	Hillel
University of Windsor Windsor, Ontario	?	300	—	—
University of Winnipeg Winnipeg, Manitoba	2,000	100	3	—
Vanier Cegep (St. Croix & Snowdown) Montreal, Que.	6,000	1,500	—	—
York University Downsview, Ont. M6C 1S3	20,000	3,500	8; BA	Kosher Meals by: Public Restaurant Vegetarian Dining





**PART ELEVEN**  
**SACRED**  
**CYCLES:**  
**JEWISH TIME**



THE UNIVERSITY OF CHICAGO

8	Tevet	10	8	10	12	Naso	12	14	15	16	17	18
9		11	Be-Shallah	9	11	Tezaveh Zakhor	13	15	16	17	18	Va-Yera 19
10	Fast	12		12	14		14	16	Va-Ethannan 17	18	19	20
11		13		13	15	Aharei Mot Kedoshim	15	17	18	19	20	21
12	Va-Yehi	14		14	16		16	18	19	20	21	22
13		15		15	17		17	19	20	21	22	23
14		16		16	18		18	20	21	22	23	24
15		17		17	19		19	21	22	23	24	25
16		18		18	20		20	22	23	24	25	26
17		19		19	21		21	23	24	25	26	27
18		20		20	22		22	24	25	26	27	28
19	Shemot	21		21	23		23	25	26	27	28	29
20		22		22	24		24	26	27	28	29	30
21		23		23	25		25	27	28	29	30	1
22		24		24	26		26	28	29	30	1	2
23		25		25	27		27	29	30	1	2	3
24		26		26	28		28	30	1	2	3	4
25		27		27	29		29	31	1	2	3	4
26	Va-Era	28		28	30		30	32	1	2	3	4
27		29		29	31		31	33	1	2	3	4
28		30		30	32		32	34	1	2	3	4
29		1	Adar	1	3		3	5	6	7	8	9
30		2		2	4		4	6	7	8	9	10
1	Shevat	3		3	5		5	7	8	9	10	11
2		4		4	6		6	8	9	10	11	12
3		5		5	7		7	9	10	11	12	13
4		6		6	8		8	10	11	12	13	14
5		7		7	9		9	11	12	13	14	15
6		8		8	10		10	12	13	14	15	16
7		9		9	11		11	13	14	15	16	17
8		10		10	12		12	14	15	16	17	18
9		11		11	13		13	15	16	17	18	19

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20	Tevet	22	Yitro	20	Ki Tissa	21	22	23	24	25	26	27	27	29	Beresht	29
21		23		21		22	23	24	25	26	27	28	28	30	R H	30
22		24		22		23	24	25	26	27	28	29	29	1	Heshvan	1
23	Shemot	25		23		24	25	26	27	28	29	30	1	2	2	2
24		26		24		25	26	27	28	29	30	1	2	3	3	3
25		27		25		26	27	28	29	30	1	2	3	4	4	4
26		28		26		27	28	29	30	1	2	3	4	5	5	5
27		29	Mishpatim	27	Va Yakhel Shekalim	28	29	30	1	2	3	4	5	6	6	6
28		30		28		29	30	1	2	3	4	5	6	7	7	7
29		1	Adar I	29	1	Nisan	R. H.	1	2	3	4	5	6	7	8	8
1	Shevat	2		30		1	2	3	4	5	6	7	8	9	9	9
2		3		1		2	3	4	5	6	7	8	9	10	10	10
3		4		2		3	4	5	6	7	8	9	10	11	11	11
4		5		3		4	5	6	7	8	9	10	11	12	12	12
5		6		4		5	6	7	8	9	10	11	12	13	13	13
6		7		5		6	7	8	9	10	11	12	13	14	14	14
7		8		6		7	8	9	10	11	12	13	14	15	15	15
8		9		7		8	9	10	11	12	13	14	15	16	16	16
9		10		8		9	10	11	12	13	14	15	16	17	17	17
10		11		9		10	11	12	13	14	15	16	17	18	18	18
11		12		10		11	12	13	14	15	16	17	18	19	19	19
12		13		11		12	13	14	15	16	17	18	19	20	20	20
13		14		12		13	14	15	16	17	18	19	20	21	21	21
14		15		13		14	15	16	17	18	19	20	21	22	22	22
15	Be-Shallah	16		14		15	16	17	18	19	20	21	22	23	23	23
16		17		15		16	17	18	19	20	21	22	23	24	24	24
17		18		16		17	18	19	20	21	22	23	24	25	25	25
18		19		17		18	19	20	21	22	23	24	25	26	26	26
19		20		18		19	20	21	22	23	24	25	26	27	27	27
20		21		19		20	21	22	23	24	25	26	27	28	28	28
21		22		20		21	22	23	24	25	26	27	28	29	29	29



11	Tevet	13	12	14	16	18	19	20	21	22
12	Va-Yehi	14	13 Ta'anit Esther	15 Pesah	17	17	17	17	20 Holi ha-Mo'ed	22
13		15	14 Purim	16 Omer	18	18	18	18	21 Hoshana Rabba	23
14		16	15 Shushan Purim	17	19 Be-Ha'alotkha	20	20	20	22 Ki Tavo	24
15		17	16 Ki Tissa	18	18 Lag ba-Omer	20	20	20	23 Simhat Torah	25
16		18	17 Yitro	19	19	21	21	21	24 Va-Zot Ha-Berakthah	26
17		19	18	20	20	22	22	22	25	27
18		20	19	21	21	23	23	23	26	28
19	Shemot	21	20	22	24	25	25	25	27 Bereshit	29
20		22	21	23	25	27	27	27	28	30
21		23	22	24	26	28	28	28	29	1
22		24	23	25	27	29	29	29	30	2
23		25	24	26	28	30	30	30	1	3
24		26	25	27	29	31	31	31	2	4
25		27	26	28	30	31	31	31	3	5
26	Va-Era	28	27	29	31	32	32	32	4	6
27		29	28	30	32	33	33	33	5	7
28		30	29	31	33	34	34	34	6	8
29		31	30	32	34	35	35	35	7	9
1	Shevat	2	30	31	33	34	34	34	8	10
2		3	29	30	32	33	33	33	9	11
3		4	28	29	31	32	32	32	10	12
4		5	27	28	30	31	31	31	11	13
5		6	26	27	29	30	30	30	12	14
6		7	25	26	28	29	29	29	13	15
7		8	24	25	27	28	28	28	14	16
8		9	23	24	26	27	27	27	15	17
9		10	22	23	25	26	26	26	16	18
10		11	21	22	24	25	25	25	17	19
11	Be-Shallah	12	20	21	23	24	24	24	18	20
12		13	19	20	22	23	23	23	19	21
		14	18	19	21	22	22	22	20	22
		15	17	18	20	21	21	21	21	23
		16	16	17	19	20	20	20	22	
		17	15	16	18	19	19	19	23	
		18	14	15	17	18	18	18		
		19	13	14	16	17	17	17		
		20	12	13	15	16	16	16		
		21	11	12	14	15	15	15		
		22	10	11	13	14	14	14		
		23	9	10	12	13	13	13		
		24	8	9	11	12	12	12		
		25	7	8	10	11	11	11		
		26	6	7	9	10	10	10		
		27	5	6	8	9	9	9		
		28	4	5	7	8	8	8		
		29	3	4	6	7	7	7		
		30	2	3	5	6	6	6		
		31	1	2	4	5	5	5		
		32		1	3	4	4	4		
		33			2	3	3	3		
		34			1	2	2	2		
		35				1	1	1		
		36								
		37								
		38								
		39								
		40								
		41								
		42								
		43								
		44								
		45								
		46								
		47								
		48								
		49								
		50								

24	Tevet	26		24	25	Shemini Ha-Hodesh	26	27	28	29	Shelah	29	1	Elul	R. H.	2	Rosh Ha-Shanah	3	3	
25		27		25	26		27	28	29	1	Av	R. H.	2	Shofetim	3	Fast	4	4	4	Toledot
26		28		26	27		28	29	30	1	Be-Midbar	R. H.	2	3	4	5	5	5	5	
27		29	Mishpatim	27	28	Va-Yakhel Shekalim	29	1	Sivan	R. H.	1	Tammuz	3	4	5	6	Noah	6	6	
28		30		28	29		30	1		R. H.	2	3	4	5	6	7	7	7	7	
29		1	Adar I	R. H.	29	1	Nisan	R. H.	1	Iyyar	R. H.	3	4	5	6	7	8	8	8	8
1	Shevat	R. H.	2	30	R. H.	2	2	3	4	5	6	7	8	9	10	11	11	11	11	Va-Yeze
2		3	1	Adar II	R. H.	3	Tazria	3	5	6	7	8	9	10	11	12	12	12	12	12
3		4	2	4	4	4	5	6	7	8	9	10	11	12	13	13	13	13	13	13
4		5	3	5	5	5	6	7	8	9	10	11	12	13	14	14	14	14	14	14
5		6	4	6	6	Pekudei	6	7	8	9	10	11	12	13	14	15	15	15	15	15
6		7	5	7	7	7	8	9	10	11	12	13	14	15	16	16	16	16	16	16
7		8	6	8	8	8	9	10	11	12	13	14	15	16	17	17	17	17	17	17
8		9	7	9	9	9	10	11	12	13	14	15	16	17	18	18	18	18	18	18
9		10	8	10	10	10	11	12	13	14	15	16	17	18	19	19	19	19	19	19
10		11	9	11	11	11	12	13	14	15	16	17	18	19	20	20	20	20	20	20
11		12	10	12	12	12	13	14	15	16	17	18	19	20	21	21	21	21	21	21
12		13	11	13	13	13	14	15	16	17	18	19	20	21	22	22	22	22	22	22
13		14	12	14	14	14	15	16	17	18	19	20	21	22	23	23	23	23	23	23
14		15	13	15	15	15	16	17	18	19	20	21	22	23	24	24	24	24	24	24
15	Be-Shallah	16	14	16	16	16	17	18	19	20	21	22	23	24	25	25	25	25	25	25
16		17	15	17	17	17	18	19	20	21	22	23	24	25	26	26	26	26	26	26
17		18	16	18	18	18	19	20	21	22	23	24	25	26	27	27	27	27	27	27
18		19	17	19	19	19	20	21	22	23	24	25	26	27	28	28	28	28	28	28
19		20	18	20	20	20	21	22	23	24	25	26	27	28	29	29	29	29	29	29
20		21	19	21	21	21	22	23	24	25	26	27	28	29	30	30	30	30	30	30
21		22	20	22	22	22	23	24	25	26	27	28	29	30	31	31	31	31	31	31
22		23	21	23	23	23	24	25	26	27	28	29	30	31	32	32	32	32	32	32
23		24	22	24	24	24	25	26	27	28	29	30	31	32	33	33	33	33	33	33
24		25	23	25	25	25	26	27	28	29	30	31	32	33	34	34	34	34	34	34
25		26	24	26	26	26	27	28	29	30	31	32	33	34	35	35	35	35	35	35

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4	Tevet	6	4	6	8	8	10	11	11	12	13	14	Va-Yishlah
5		7	5	7	9	Naso	11	12	12	13	14	15	
6		8	6	8	10		12	13	13	14	15	16	Va-Yera
7		9	7	9	11		13	14	14	15	16	17	
8		10	8	10	12	Aharei Mot Kedoshim	14	15	15	16	17	18	
9	Va-Yiggash	11	9	11	13		15	16	16	17	18	19	
10	Fast	12	10	12	14	Zav	16	17	17	18	19	20	
11		13	11	13	15	Shabbat ha-Gadol	17	18	18	19	20	21	Va-Yeshev
12		14	12	14	16	Ta'ant Esther	18	19	19	20	21	22	
13		15	13	15	17	Tegaveh Zakhor	19	20	20	21	22	23	Hoshana Rabba
14		16	14	16	18	Purim	20	21	21	22	23	24	Hayver Sarah
15		17	15	17	19	Shushan Purim	21	22	22	23	24	25	
16	Va-Yehi	18	16	18	20	Emor	22	23	23	24	25	26	Hanukkah 1
17		19	17	19	21	Lag ba-Omer	23	24	24	25	26	27	
18		20	18	20	22		24	25	25	26	27	28	
19		21	19	21	23		25	26	26	27	28	29	
20		22	20	22	24		26	27	27	28	29	30	Toledot
21		23	21	23	25		27	28	28	29	30	1	Kislev R.H. 1
22		24	22	24	26		28	29	29	30	1	2	R.H. 2
23	Shemot	25	23	25	27		29	30	30	1	2	3	Heshvan R.H. 3
24		26	24	26	28		30	1	1	2	3	4	
25		27	25	27	29		1	2	2	3	4	5	Va-Yiggash
26		28	26	28	30		2	3	3	4	5	6	
27		29	27	29	31		3	4	4	5	6	7	
28		30	28	30	1		4	5	5	6	7	8	
29		1	29	1	2		5	6	6	7	8	9	
30		2	30	2	3		6	7	7	8	9	10	Fast
1	Shevat R.H. 1	3	1	3	4		7	8	8	9	10	11	
2		4	2	4	5		8	9	9	10	11	12	Va-Yehi
3		5	3	5	6		9	10	10	11	12	13	
4		6	4	6	7		10	11	11	12	13	14	
5		7	5	7	8		11	12	12	13	14	15	

15	Tevet	17	15 Shushan Purim	17	19 Be-Ha'alotheh	19	21	22	23 Simhat Torah 24	24
16		18	16 K' Tissa	18	19 Be-Ha'alotheh	20	22	23	25 Hayyer Sarah	25 Hanukkah 1
17		19	17	19	20	21	23	24	26	26
18		20	20	20	21	22	24	25	27	27
19	Shemot	21	21	21	22	23	25	26	28	28
20		22	22	22	23	24	26	27	29	29
21		23	23	23	24	25	27	28	30	30
22		24	24	24	25	26	28	29	1	1
23		25	25	25	26	27	29	30	2	2
24		26	26	26	27	28	30	1	3	3
25		27	27	27	28	29	1	2	4	4
26	Va-Era	28	28	28	29	30	2	3	5	5
27		29	29	29	30	1	3	4	6	6
28		30	30	30	1	2	4	5	7	7
29		1	1	1	2	3	5	6	8	8
1	Shevat R. H.	2	2	2	3	4	6	7	9	9
2		3	3	3	4	5	7	8	10	10
3		4	4	4	5	6	8	9	11	11
4	Bo	5	5	5	6	7	9	10	12	12
5		6	6	6	7	8	10	11	13	13
6		7	7	7	8	9	11	12	14	14
7		8	8	8	9	10	12	13	15	15
8		9	9	9	10	11	13	14	16	16
9		10	10	10	11	12	14	15	17	17
10		11	11	11	12	13	15	16	18	18
11	Be-Shallah	12	12	12	13	14	16	17	19	19
12		13	13	13	14	15	17	18	20	20
13		14	14	14	15	16	18	19	21	21
14		15	15	15	16	17	19	20	22	22
15		16	16	16	17	18	20	21	23	23
16		17	17	17	18	19	21	22	24	24

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25	Tevet	27	Mishpatim	26		27		28		29		30	R. H.	2	Mittot Masei	3		4		5		6
26		28		27		28		29	Aharei Mot	1	Sivan R. H.	1	Tammuz	3		4		5		6		7
27		29		28		29		30	R. H.	2		2		4		5		6	Va-Yelekh Shabbat Shuvah	7		8
28	Va-Era	30	R. H.	29		1	Nisan Tazria R. H. Ha-Hodesh	1	Iyyar R. H.	3		3	Korah	5		6		7		8		9
29		1	Adar I R. H.	30	R. H.	2		2		4		4		6	Shofetim	7		8		9		10
1	Shevat R. H.	2		1	Adar II R. H.	3		3		5	Be-Midbar	5		7		8		9		10		11
2		3		2		4		4		6	Shavuot	6		8		9		10		11		12
3		4	Terumah	3		5		5	Yom ha-Azma'ut	7		7		9	Devarim Tishah be-Av	10		11		12		13
4		5		4		6		6	Kedoshim	8		8		10	Fast	11		12		13		14
5		6		5		7		7		9		9		11		12		13		14		15
6	Bo	7		6		8	Mezora Shabbat ha-Gadol	8		10		10	Hukat	12		13		14		15		16
7		8		7		9		9		11		11		13	Ki Teze	14		15		16		17
8		9		8		10		10		12	Naso	12		14		15		16		17		18
9		10		9		11		11		13		13		15		16		17		18		19
10		11	Tezavveh	10		12		12		14		14		16		17		18		19		20
11		12		11		13		13	Emor	15		15		17		18		19		20		21
12		13		12		14		14		16		16		18		19		20		21		22
13	Be-Shallah	14		13	Ta'anit Esther	15	Pesah	15		17		17	Balak	19		20		21		22		23
14		15		14	Purim	18	Omer	16		18		18	Fast	20		21		22		23		24
15		16		15	Shushan Purim	17		17		19	Be-Ha'alotkha	19		21		22		23		24		25
16		17		16		18		18	Lag ba-Omer	20		20		22		23		24		25		26
17		18		17		19		19		21		21		23	Ekev	24		25		26		27
18		19	Ki Tissa	17		20		20	Be-Har	22		22		24		25		26		27		28
19		20		18		21		21		23		23		25		26		27		28		29
20	Yitro	21		19		22		22		24		24		26		27		28		29		1
21		22		20		23		23		25		25		27		28		29		1	Tevet R. H. 6	2
22		23		21		24		24		26		26		28		29		30		1	Kislev R. H. 2	3
23		24		22		25		25		27	Shelah	27		29		30		1		2		3
24		25		23		26		26		28		28		30		1		2		3		4
25		26	Va-Yakhei Shekalim	24		27		27		29		29		31		1		2		3		4
26		27		25		28		28		30		30		1		2		3		4		5
27		28		26		29		29	Be-Hukkotai	29		29		1		2		3		4		5
28		29		27		30		30		1	Av R. H.	1		2		3		4		5		6
29		30		28		1		1		2		2		3		4		5		6		7
30		1		29		2		2		3		3		4		5		6		7		8
1		2		30		3		3		4		4		5		6		7		8		9
2		3		1		4		4		5		5		6		7		8		9		10
3		4		2		5		5		6		6		7		8		9		10		11
4		5		3		6		6		7		7		8		9		10		11		12
5		6		4		7		7		8		8		9		10		11		12		13
6		7		5		8		8		9		9		10		11		12		13		14
7		8		6		9		9		10		10		11		12		13		14		15
8		9		7		10		10		11		11		12		13		14		15		16
9		10		8		11		11		12		12		13		14		15		16		17
10		11		9		12		12		13		13		14		15		16		17		18
11		12		10		13		13		14		14		15		16		17		18		19
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29	Tevet	1	Adar I	R H	29	1	Iyyar	R H	3	3	Korah	5	6	7	8	8
1	Shevat	R H	2		30	2			4	4	7	Shofetim	8	9	9	9
2		3	1	Adar II	R H	3	3	5	5	5	Be-Midbar	7	8	9	10	10
3		4	4	Terumah	2	4	4	6	6	6	Shavuot	8	9	10	10	10
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5		6	6		4	6	6	8	8	8	↓ Tishah be Av	10	11	12	12	12
6		7	7		5	7	7	9	9	9	↑ Fast	10	11	12	13	13
7		8	8		6	8	8	10	10	10	Hukkat	12	13	14	14	14
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13	Be-Shallah	14	14		12	14	14	16	16	16	18		19	20	20	20
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9	Tevet	11	10	12	14	Naso	14	16	17	18	19	20
10	Fast	11	Tegaveh Zakhor	13	15		15	17	18	19	20	Va Yera 21
11	13	Be Shallah	12	14	16		16	18	19	20	21	22
12	14	13 Ta'ant Esther	15	Pesah	17	Emor	17	19	20	21	22	23
13	15	14 Purim	16	18	18		18	20	21	22	23	24
14	Va-Yebi	15	Shushan Purim	17	19		19	21	22	23	24	25
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22	Tevet	24	Yitro	22	Ki Tissa	23	24	25	26	27	28	29	30	1	R. H.	2	1	R. H.	2
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25	Shemot	27		25		26	27	28	29	30	1	2	3	4		5	3	Ha'azinu	5
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27		29		27		28	29	30	1	2	3	4	5	6		7	5	4 Fast	7
28		30	R. H.	28		29	30	1	2	3	4	5	6	7		8	6	Shofetim	8
29	1	Adar I	R. H.	29		30	1	2	3	4	5	6	7	8		9	7		9
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17	Be-Shallah	18		16		17	18	19	20	21	22	23	24	25		26	24	Shemini Azeret	26
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				26		27	28	29	30	1	2	3	4	5		6	30	62	36
				27		28	29	30	1	2	3	4	5	6		7	30	63	37
				28		29	30	1	2	3	4	5	6	7		8	30	64	38
				29		30	1	2	3	4	5	6	7	8		9	30	65	39
				30		1	2	3	4	5	6	7	8	9		10	30	66	40
				1		2	3	4	5	6	7	8	9	10		11	30	67	41
				2		3	4	5	6	7	8	9	10	11		12	30	68	42
				3		4	5	6	7	8	9	10	11	12		13	30	69	43
				4		5	6	7	8	9	10	11	12	13		14	30	70	44
				5		6	7	8	9	10	11	12	13	14		15	30	71	45
				6		7	8	9	10	11	12	13	14	15		16	30	72	46
				7		8	9	10	11	12	13	14	15	16		17	30	73	47
				8		9	10	11	12	13	14	15	16	17		18	30	74	48
				9		10	11	12	13	14	15	16	17	18		19	30	75	49
				10		11	12	13	14	15	16	17	18	19		20	30	76	50
				11		12	13	14	15	16	17	18	19	20		21	30	77	51
				12		13	14	15	16	17	18	19	20	21		22	30	78	52
				13		14	15	16	17	18	19	20	21	22		23	30	79	53
				14		15	16	17	18	19	20	21	22	23		24	30	80	54
				15		16	17	18	19	20	21	22	23	24		25	30	81	55
				16		17	18	19	20	21	22	23	24	25		26	30	82	56
				17		18	19	20	21	22	23	24	25	26		27	30	83	57
				18		19	20	21	22	23	24	25	26	27		28	30	84	58
				19		20	21	22	23	24	25	26	27	28		29	30	85	59
				20		21	22	23	24	25	26	27	28	29		30	30	86	60
				21		22	23	24	25	26	27	28	29	30		1	30	87	61
				22		23	24	25	26	27	28	29	30	1		2	30	88	62
				23		24	25	26	27	28	29	30	1	2		3	30	89	63
				24		25	26	27	28	29	30	1	2	3		4	30	90	64
				25		26	27	28	29	30	1	2	3	4		5	30	91	65
				26		27	28	29	30	1	2	3	4	5		6	30	92	66
				27		28	29	30	1	2	3	4	5	6		7	30	93	67
				28		29	30	1	2	3	4	5	6	7		8	30	94	68
				29		30	1	2	3	4	5	6	7	8</					

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תשנ"ח / תשנ"ט

3	Tevet	5	3	5	7	9	Tishah be-Av Devarim	10	11	12	12
4		6	4	6	8	10	Fast	11	12	13	13
5	Va-Yiggash	7	5	7	9	11		12	13	Ha'azinu	14
6		8	6	8	10	12	Hukkat	13	14		15
7		9	7	9	11	13		14	15		16
8		10	8	10	12	14		15	16		17
9	Be-Shallah	11	9	11	13	15		16	17	18	18
10	Fast	12	10	12	14	16	Va-Ethannan	17	18	19	19
11		13	11	13	15	17		18	19	20	20
12	Va-Yehu	14	12	14	16	18		19	20	21	21
13		15	13	15	17	19		20	21	22	22
14		16	14	16	18	20		21	22	23	23
15		17	15	17	19	21		22	23	24	24
16		18	16	18	20	22		23	24	25	25
17		19	17	19	21	23		24	25	26	26
18		20	18	20	22	24		25	26	27	27
19	Shemot	21	19	21	23	25		26	27	28	28
20		22	20	22	24	26		27	28	29	29
21		23	21	23	25	27		28	29	30	30
22		24	22	24	26	28		29	30	1	1
23		25	23	25	27	29		30	1	2	2
24		26	24	26	28	30		1	2	3	3
25		27	25	27	29	31		2	3	4	4
26	Va-Era	28	26	28	30	32		3	4	5	5
27		29	27	29	31	33		4	5	6	6
28		30	28	30	32	34		5	6	7	7
29		1	29	1	3	5		6	7	8	8
1 Shevat		2	1	2	4	6		7	8	9	9
2		3	2	3	5	7		8	9	10	10
3		4	3	4	6	8		9	10	11	11
4		5	4	5	7	9		10	11	12	12







## Candle Lighting Times

### ATLANTA, GEORGIA

DAY	JAN.	FEB.	MAR.	APR.	MAY	JUNE	JULY	AUG.	SEPT.	OCT.	NOV.	DEC.
1	5:22 P.M.	5:51	6:16	6:40	7:03	7:25	7:34	7:20	6:46	6:04	5:28	5:11
2	5:23	5:52	6:17	6:41	7:03	7:25	7:34	7:19	6:44	6:03	5:27	5:11
3	5:24	5:53	6:18	6:42	7:04	7:26	7:34	7:18	6:43	6:02	5:26	5:11
4	5:25	5:54	6:19	6:42	7:05	7:26	7:34	7:17	6:42	6:00	5:25	5:11
5	5:25	5:55	6:19	6:43	7:06	7:27	7:34	7:16	6:40	5:59	5:24	5:11
6	5:26	5:55	6:20	6:44	7:06	7:27	7:33	7:16	6:39	5:58	5:23	5:11
7	5:27	5:56	6:21	6:44	7:07	7:28	7:33	7:15	6:38	5:56	5:23	5:11
8	5:28	5:57	6:22	6:45	7:08	7:28	7:33	7:14	6:36	5:55	5:22	5:11
9	5:29	5:58	6:23	6:46	7:09	7:29	7:33	7:13	6:35	5:54	5:21	5:11
10	5:30	5:59	6:23	6:47	7:09	7:29	7:32	7:12	6:33	5:53	5:20	5:12
11	5:31	6:00	6:24	6:47	7:10	7:30	7:32	7:11	6:32	5:51	5:20	5:12
12	5:31	6:01	6:25	6:48	7:11	7:30	7:32	7:10	6:31	5:50	5:19	5:12
13	5:32	6:02	6:26	6:49	7:12	7:31	7:32	7:08	6:29	5:49	5:18	5:12
14	5:33	6:03	6:27	6:50	7:12	7:31	7:31	7:07	6:28	5:48	5:18	5:13
15	5:34	6:04	6:27	6:50	7:13	7:31	7:31	7:06	6:27	5:46	5:17	5:13
16	5:35	6:05	6:28	6:51	7:14	7:32	7:30	7:05	6:25	5:45	5:16	5:13
17	5:36	6:06	6:29	6:52	7:15	7:32	7:30	7:04	6:24	5:44	5:16	5:14
18	5:37	6:07	6:30	6:53	7:15	7:32	7:29	7:03	6:22	5:43	5:15	5:14
19	5:38	6:08	6:30	6:53	7:16	7:33	7:29	7:02	6:21	5:42	5:15	5:14
20	5:39	6:08	6:31	6:54	7:17	7:33	7:28	7:01	6:20	5:40	5:14	5:15
21	5:40	6:09	6:32	6:55	7:17	7:33	7:28	6:59	6:18	5:39	5:14	5:15
22	5:41	6:10	6:33	6:56	7:18	7:33	7:27	6:58	6:17	5:38	5:14	5:16
23	5:42	6:11	6:33	6:56	7:19	7:33	7:27	6:57	6:15	5:37	5:13	5:16
24	5:43	6:12	6:34	6:57	7:20	7:34	7:26	6:56	6:14	5:36	5:13	5:17
25	5:44	6:13	6:35	6:58	7:20	7:34	7:25	6:54	6:13	5:35	5:13	5:17
26	5:45	6:14	6:36	6:59	7:21	7:34	7:25	6:53	6:11	5:34	5:12	5:18
27	5:46	6:14	6:36	7:00	7:22	7:34	7:24	6:52	6:10	5:33	5:12	5:19
28	5:47	6:15	6:37	7:00	7:22	7:34	7:23	6:51	6:09	5:32	5:12	5:19
29	5:48	6:16	6:38	7:01	7:23	7:34	7:22	6:49	6:07	5:31	5:12	5:20
30	5:49		6:39	7:02	7:23	7:34	7:22	6:48	6:06	5:30	5:11	5:21
31	5:50		6:39		7:24		7:21	6:47		5:29		5:21

### BALTIMORE, MARYLAND

DAY	JAN.	FEB.	MAR.	APR.	MAY	JUNE	JULY	AUG.	SEPT.	OCT.	NOV.	DEC.
1	4:36 P.M.	5:09	5:41	6:12	6:41	7:09	7:19	7:01	6:20	5:32	4:48	4:26
2	4:37	5:10	5:42	6:13	6:42	7:09	7:19	7:00	6:18	5:30	4:47	4:26
3	4:38	5:12	5:43	6:14	6:43	7:10	7:19	6:59	6:17	5:29	4:46	4:26
4	4:39	5:13	5:44	6:15	6:44	7:11	7:18	6:58	6:15	5:27	4:45	4:26
5	4:40	5:14	5:45	6:16	6:45	7:11	7:18	6:56	6:14	5:25	4:44	4:26
6	4:41	5:15	5:46	6:17	6:46	7:12	7:18	6:55	6:12	5:24	4:43	4:26
7	4:42	5:16	5:47	6:18	6:47	7:13	7:18	6:54	6:10	5:22	4:42	4:26
8	4:43	5:17	5:48	6:19	6:48	7:13	7:17	6:53	6:09	5:21	4:41	4:26
9	4:44	5:19	5:49	6:20	6:49	7:14	7:17	6:52	6:07	5:19	4:40	4:26
10	4:45	5:20	5:50	6:21	6:50	7:14	7:17	6:51	6:06	5:18	4:39	4:26
11	4:46	5:21	5:51	6:22	6:51	7:15	7:16	6:49	6:04	5:16	4:38	4:26
12	4:47	5:22	5:52	6:23	6:52	7:15	7:16	6:48	6:02	5:15	4:37	4:26
13	4:48	5:23	5:53	6:24	6:53	7:16	7:15	6:47	6:01	5:13	4:36	4:26
14	4:49	5:24	5:54	6:25	6:54	7:16	7:15	6:46	5:59	5:12	4:35	4:26
15	4:50	5:26	5:55	6:26	6:55	7:16	7:14	6:44	5:58	5:10	4:34	4:27
16	4:51	5:27	5:56	6:27	6:56	7:17	7:14	6:43	5:56	5:09	4:34	4:27
17	4:52	5:28	5:57	6:28	6:57	7:17	7:13	6:42	5:54	5:07	4:33	4:27
18	4:53	5:29	5:58	6:29	6:57	7:17	7:12	6:40	5:53	5:06	4:32	4:28
19	4:54	5:30	5:59	6:30	6:58	7:18	7:12	6:39	5:51	5:05	4:32	4:28
20	4:55	5:31	6:00	6:31	6:59	7:18	7:11	6:37	5:49	5:03	4:31	4:29
21	4:57	5:32	6:01	6:32	7:00	7:18	7:10	6:36	5:48	5:02	4:30	4:29
22	4:58	5:33	6:02	6:33	7:01	7:18	7:10	6:35	5:46	5:01	4:30	4:30
23	4:59	5:34	6:03	6:34	7:02	7:19	7:09	6:33	5:45	4:59	4:29	4:30
24	5:00	5:36	6:04	6:35	7:03	7:19	7:08	6:32	5:43	4:58	4:29	4:31
25	5:01	5:37	6:05	6:36	7:03	7:19	7:07	6:30	5:41	4:57	4:28	4:31
26	5:02	5:38	6:06	6:37	7:04	7:19	7:06	6:29	5:40	4:55	4:28	4:32
27	5:03	5:39	6:07	6:38	7:05	7:19	7:06	6:27	5:38	4:54	4:28	4:33
28	5:05	5:40	6:08	6:39	7:06	7:19	7:05	6:26	5:37	4:53	4:27	4:33
29	5:06	5:41	6:09	6:40	7:07	7:19	7:04	6:24	5:35	4:52	4:27	4:34
30	5:07		6:10	6:40	7:07	7:19	7:03	6:23	5:33	4:50	4:27	4:35
31	5:08		6:11		7:08		7:02	6:21		4:49		4:35

**BOSTON, MASSACHUSETTS**

DAY	JAN.	FEB.	MAR.	APR.	MAY	JUNE	JULY	AUG.	SEPT.	OCT.	NOV.	DEC.
1	4:04 P.M.	4:40	5:16	5:52	6:26	6:56	7:07	6:46	6:01	5:08	4:20	3:55
2	4:05	4:41	5:17	5:53	6:27	6:57	7:07	6:45	5:59	5:07	4:19	3:55
3	4:06	4:43	5:18	5:54	6:28	6:58	7:06	6:44	5:57	5:05	4:17	3:54
4	4:07	4:44	5:20	5:55	6:29	6:58	7:06	6:42	5:56	5:03	4:16	3:54
5	4:08	4:45	5:21	5:56	6:30	6:59	7:06	6:41	5:54	5:01	4:15	3:54
6	4:09	4:47	5:22	5:57	6:31	7:00	7:06	6:40	5:52	5:00	4:14	3:54
7	4:10	4:48	5:23	5:59	6:32	7:00	7:05	6:39	5:50	4:58	4:13	3:54
8	4:11	4:49	5:24	6:00	6:33	7:01	7:05	6:37	5:49	4:56	4:12	3:54
9	4:12	4:51	5:25	6:01	6:34	7:02	7:05	6:36	5:47	4:55	4:10	3:54
10	4:13	4:52	5:27	6:02	6:35	7:02	7:04	6:35	5:45	4:53	4:09	3:54
11	4:14	4:53	5:28	6:03	6:36	7:03	7:04	6:33	5:43	4:51	4:08	3:54
12	4:15	4:54	5:29	6:04	6:37	7:03	7:03	6:32	5:42	4:50	4:07	3:54
13	4:16	4:56	5:30	6:05	6:39	7:04	7:03	6:31	5:40	4:48	4:06	3:54
14	4:18	4:57	5:31	6:06	6:40	7:04	7:02	6:29	5:38	4:46	4:05	3:54
15	4:19	4:58	5:32	6:08	6:41	7:05	7:01	6:28	5:36	4:45	4:05	3:54
16	4:20	5:00	5:34	6:09	6:42	7:05	7:01	6:26	5:35	4:43	4:04	3:55
17	4:21	5:01	5:35	6:10	6:43	7:05	7:00	6:25	5:33	4:42	4:03	3:55
18	4:22	5:02	5:36	6:11	6:44	7:06	6:59	6:23	5:31	4:40	4:02	3:55
19	4:24	5:03	5:37	6:12	6:45	7:06	6:59	6:22	5:29	4:38	4:01	3:56
20	4:25	5:05	5:38	6:13	6:46	7:06	6:58	6:20	5:28	4:37	4:01	3:56
21	4:26	5:06	5:39	6:14	6:47	7:06	6:57	6:19	5:26	4:35	4:00	3:57
22	4:27	5:07	5:41	6:15	6:48	7:07	6:56	6:17	5:24	4:34	3:59	3:57
23	4:29	5:08	5:42	6:17	6:49	7:07	6:55	6:15	5:22	4:32	3:59	3:58
24	4:30	5:10	5:43	6:18	6:49	7:07	6:54	6:14	5:21	4:31	3:58	3:58
25	4:31	5:11	5:44	6:19	6:50	7:07	6:53	6:12	5:19	4:30	3:57	3:59
26	4:32	5:12	5:45	6:20	6:51	7:07	6:52	6:11	5:17	4:28	3:57	4:00
27	4:34	5:13	5:46	6:21	6:52	7:07	6:51	6:09	5:15	4:27	3:56	4:00
28	4:35	5:15	5:47	6:22	6:53	7:07	6:50	6:07	5:13	4:25	3:56	4:01
29	4:36	5:16	5:48	6:23	6:54	7:07	6:49	6:06	5:12	4:24	3:56	4:02
30	4:38		5:50	6:24	6:55	7:07	6:48	6:04	5:10	4:23	3:55	4:02
31	4:39		5:51		6:55		6:47	6:02		4:21		4:03

**CHICAGO, ILLINOIS**

DAY	JAN.	FEB.	MAR.	APR.	MAY	JUNE	JULY	AUG.	SEPT.	OCT.	NOV.	DEC.
1	4:13 P.M.	4:48	5:23	5:58	6:30	7:00	7:11	6:51	6:06	5:15	4:27	4:03
2	4:13	4:49	5:24	5:59	6:31	7:01	7:11	6:50	6:05	5:13	4:26	4:03
3	4:14	4:50	5:25	6:00	6:33	7:02	7:11	6:48	6:03	5:11	4:25	4:02
4	4:15	4:52	5:26	6:01	6:34	7:03	7:10	6:47	6:01	5:10	4:24	4:02
5	4:16	4:53	5:27	6:02	6:35	7:03	7:10	6:46	6:00	5:08	4:23	4:02
6	4:17	4:54	5:29	6:03	6:36	7:04	7:10	6:45	5:58	5:06	4:21	4:02
7	4:18	4:55	5:30	6:04	6:37	7:05	7:09	6:44	5:56	5:05	4:20	4:02
8	4:19	4:57	5:31	6:05	6:38	7:05	7:09	6:42	5:55	5:03	4:19	4:02
9	4:20	4:58	5:32	6:06	6:39	7:06	7:09	6:41	5:53	5:01	4:18	4:02
10	4:21	4:59	5:33	6:07	6:40	7:06	7:08	6:40	5:51	5:00	4:17	4:02
11	4:22	5:01	5:34	6:09	6:41	7:07	7:08	6:38	5:49	4:58	4:16	4:02
12	4:23	5:02	5:35	6:10	6:42	7:07	7:07	6:37	5:48	4:57	4:15	4:02
13	4:25	5:03	5:37	6:11	6:43	7:08	7:07	6:36	5:46	4:55	4:14	4:02
14	4:26	5:04	5:38	6:12	6:44	7:08	7:06	6:34	5:44	4:53	4:13	4:03
15	4:27	5:06	5:39	6:13	6:45	7:09	7:06	6:33	5:42	4:52	4:12	4:03
16	4:28	5:07	5:40	6:14	6:46	7:09	7:05	6:31	5:41	4:50	4:12	4:03
17	4:29	5:08	5:41	6:15	6:47	7:09	7:04	6:30	5:39	4:49	4:11	4:03
18	4:30	5:09	5:42	6:16	6:48	7:10	7:04	6:28	5:37	4:47	4:10	4:04
19	4:32	5:11	5:43	6:17	6:49	7:10	7:03	6:27	5:36	4:46	4:09	4:04
20	4:33	5:12	5:44	6:18	6:50	7:10	7:02	6:25	5:34	4:44	4:09	4:05
21	4:34	5:13	5:46	6:19	6:51	7:11	7:01	6:24	5:32	4:43	4:08	4:05
22	4:35	5:14	5:47	6:21	6:52	7:11	7:01	6:22	5:30	4:41	4:07	4:06
23	4:36	5:15	5:48	6:22	6:53	7:11	7:00	6:21	5:29	4:40	4:07	4:06
24	4:38	5:17	5:49	6:23	6:54	7:11	6:59	6:19	5:27	4:38	4:06	4:07
25	4:39	5:18	5:50	6:24	6:55	7:11	6:58	6:18	5:25	4:37	4:05	4:07
26	4:40	5:19	5:51	6:25	6:56	7:11	6:57	6:16	5:23	4:35	4:05	4:08
27	4:41	5:20	5:52	6:26	6:56	7:11	6:56	6:15	5:22	4:34	4:04	4:09
28	4:43	5:21	5:53	6:27	6:57	7:11	6:55	6:13	5:20	4:33	4:04	4:09
29	4:44	5:22	5:54	6:28	6:58	7:11	6:54	6:11	5:18	4:31	4:04	4:10
30	4:45		5:55	6:29	6:59	7:11	6:53	6:10	5:17	4:30	4:03	4:11
31	4:46		5:57		7:00		6:52	6:08		4:29		4:12

## CINCINNATI, OHIO

DAY	JAN.	FEB.	MAR.	APR.	MAY	JUNE	JULY	AUG.	SEPT.	OCT.	NOV.	DEC.
1	5:08 P.M.	5:41	6:12	6:43	7:13	7:40	7:50	7:32	6:51	6:03	5:20	4:58
2	5:09	5:42	6:13	6:44	7:14	7:41	7:50	7:31	6:50	6:02	5:18	4:58
3	5:10	5:43	6:14	6:45	7:15	7:41	7:50	7:30	6:48	6:00	5:17	4:58
4	5:11	5:44	6:16	6:46	7:16	7:42	7:49	7:29	6:46	5:58	5:16	4:57
5	5:12	5:45	6:17	6:47	7:17	7:43	7:49	7:28	6:45	5:57	5:15	4:57
6	5:12	5:47	6:18	6:48	7:17	7:43	7:49	7:27	6:43	5:55	5:14	4:57
7	5:13	5:48	6:19	6:49	7:18	7:44	7:49	7:25	6:42	5:54	5:13	4:57
8	5:14	5:49	6:20	6:50	7:19	7:44	7:48	7:24	6:40	5:52	5:12	4:57
9	5:15	5:50	6:21	6:51	7:20	7:45	7:48	7:23	6:39	5:51	5:11	4:57
10	5:16	5:51	6:22	6:52	7:21	7:45	7:48	7:22	6:39	5:49	5:10	4:57
11	5:17	5:52	6:23	6:53	7:22	7:46	7:47	7:21	6:35	5:48	5:09	4:58
12	5:18	5:54	6:24	6:54	7:23	7:46	7:47	7:19	6:34	5:46	5:09	4:58
13	5:19	5:55	6:25	6:55	7:24	7:47	7:46	7:18	6:32	5:45	5:08	4:58
14	5:20	5:56	6:26	6:56	7:25	7:47	7:46	7:17	6:31	5:43	5:07	4:58
15	5:21	5:57	6:27	6:57	7:26	7:48	7:45	7:16	6:29	5:42	5:06	4:58
16	5:23	5:58	6:28	6:58	7:27	7:48	7:45	7:14	6:27	5:40	5:05	4:59
17	5:24	5:59	6:29	6:59	7:28	7:48	7:44	7:13	6:26	5:39	5:05	4:59
18	5:25	6:00	6:30	7:00	7:29	7:49	7:44	7:12	6:24	5:38	5:04	4:59
19	5:26	6:01	6:31	7:01	7:30	7:49	7:43	7:10	6:22	5:36	5:03	5:00
20	5:27	6:03	6:32	7:02	7:30	7:49	7:42	7:09	6:21	5:35	5:03	5:00
21	5:28	6:04	6:33	7:03	7:31	7:49	7:42	7:07	6:19	5:33	5:02	5:01
22	5:29	6:05	6:34	7:04	7:32	7:50	7:41	7:06	6:18	5:32	5:01	5:01
23	5:30	6:06	6:35	7:05	7:33	7:50	7:40	7:04	6:16	5:31	5:01	5:02
24	5:32	6:07	6:36	7:06	7:34	7:50	7:39	7:03	6:14	5:29	5:00	5:02
25	5:33	6:08	6:37	7:07	7:35	7:50	7:38	7:02	6:13	5:28	5:00	5:03
26	5:34	6:09	6:38	7:08	7:35	7:50	7:38	7:00	6:11	5:27	5:00	5:04
27	5:35	6:10	6:39	7:09	7:36	7:50	7:37	6:59	6:10	5:26	4:59	5:04
28	5:36	6:11	6:40	7:10	7:37	7:50	7:36	6:57	6:08	5:24	4:59	5:05
29	5:37	6:12	6:41	7:11	7:38	7:50	7:35	6:56	6:06	5:23	4:59	5:06
30	5:38		6:42	7:12	7:38	7:50	7:34	6:54	6:05	5:22	4:58	5:06
31	5:40		6:43		7:39		7:33	6:53		5:21		5:07

## CLEVELAND, OHIO

DAY	JAN.	FEB.	MAR.	APR.	MAY	JUNE	JULY	AUG.	SEPT.	OCT.	NOV.	DEC.
1	4:50 P.M.	5:25	6:00	6:34	7:07	7:36	7:47	7:27	6:43	5:52	5:05	4:41
2	4:51	5:27	6:01	6:35	7:08	7:37	7:47	7:26	6:41	5:50	5:04	4:41
3	4:52	5:28	6:02	6:36	7:09	7:38	7:46	7:25	6:40	5:48	5:02	4:40
4	4:53	5:29	6:03	6:38	7:10	7:38	7:46	7:23	6:38	5:47	5:01	4:40
5	4:54	5:30	6:04	6:39	7:11	7:39	7:46	7:22	6:36	5:45	5:00	4:40
6	4:55	5:32	6:06	6:40	7:12	7:40	7:46	7:21	6:35	5:43	4:59	4:40
7	4:56	5:33	6:07	6:41	7:13	7:40	7:45	7:20	6:33	5:42	4:58	4:40
8	4:57	5:34	6:08	6:42	7:14	7:41	7:45	7:18	6:31	5:40	4:57	4:40
9	4:58	5:35	6:09	6:43	7:15	7:42	7:45	7:17	6:29	5:38	4:56	4:40
10	4:59	5:37	6:10	6:44	7:16	7:42	7:44	7:16	6:28	5:35	4:55	4:40
11	5:00	5:38	6:11	6:45	7:17	7:43	7:44	7:15	6:26	5:34	4:54	4:40
12	5:01	5:39	6:12	6:46	7:18	7:43	7:43	7:13	6:24	5:32	4:53	4:40
13	5:02	5:40	6:14	6:47	7:19	7:44	7:43	7:12	6:23	5:30	4:52	4:40
14	5:03	5:42	6:15	6:48	7:20	7:44	7:42	7:10	6:21	5:29	4:51	4:40
15	5:05	5:43	6:16	6:49	7:21	7:44	7:42	7:09	6:19	5:27	4:50	4:41
16	5:06	5:44	6:17	6:50	7:22	7:45	7:41	7:08	6:17	5:26	4:49	4:41
17	5:07	5:45	6:18	6:52	7:23	7:45	7:40	7:06	6:16	5:24	4:48	4:41
18	5:08	5:47	6:19	6:53	7:24	7:46	7:40	7:05	6:14	5:23	4:48	4:42
19	5:09	5:48	6:20	6:54	7:25	7:46	7:39	7:03	6:12	5:21	4:47	4:42
20	5:10	5:49	6:21	6:55	7:26	7:46	7:38	7:02	6:11	5:20	4:46	4:42
21	5:12	5:50	6:22	6:56	7:27	7:46	7:37	7:00	6:09	5:18	4:46	4:43
22	5:13	5:51	6:23	6:57	7:28	7:46	7:36	6:59	6:07	5:17	4:45	4:43
23	5:14	5:53	6:25	6:58	7:29	7:47	7:36	6:57	6:05	5:16	4:44	4:44
24	5:15	5:54	6:26	6:59	7:30	7:47	7:35	6:56	6:04	5:14	4:44	4:45
25	5:17	5:55	6:27	7:00	7:31	7:47	7:34	6:54	6:02	5:13	4:43	4:45
26	5:18	5:56	6:28	7:01	7:31	7:47	7:33	6:53	6:00	5:11	4:43	4:46
27	5:19	5:57	6:29	7:02	7:32	7:47	7:32	6:51	5:59	5:10	4:42	4:46
28	5:20	5:59	6:30	7:03	7:33	7:47	7:31	6:49	5:57	5:09	4:42	4:47
29	5:22	6:00	6:31	7:04	7:34	7:47	7:30	6:48	5:55	5:07	4:41	4:48
30	5:23		6:32	7:06	7:35	7:47	7:29	6:46	5:53	5:06	4:41	4:49
31	5:24		6:33		7:36		7:28	6:44		5:06		4:49

**DENVER, COLORADO**

DAY	JAN.	FEB.	MAR.	APR.	MAY	JUNE	JULY	AUG.	SEPT.	OCT.	NOV.	DEC.
1	4:28 P.M.	5:01	5:34	6:06	6:36	7:04	7:14	6:55	6:14	5:25	4:40	4:18
2	4:29	5:03	5:35	6:07	6:37	7:04	7:14	6:54	6:12	5:23	4:39	4:18
3	4:30	5:04	5:36	6:08	6:38	7:05	7:14	6:53	6:11	5:22	4:38	4:18
4	4:31	5:05	5:37	6:09	6:39	7:06	7:13	6:52	6:09	5:20	4:37	4:18
5	4:32	5:06	5:38	6:10	6:40	7:06	7:13	6:51	6:07	5:19	4:36	4:17
6	4:32	5:07	5:39	6:11	6:41	7:07	7:13	6:50	6:06	5:17	4:35	4:17
7	4:33	5:09	5:40	6:12	6:42	7:08	7:13	6:49	6:04	5:15	4:34	4:17
8	4:34	5:10	5:41	6:13	6:43	7:08	7:12	6:48	6:03	5:14	4:33	4:17
9	4:35	5:11	5:42	6:14	6:44	7:09	7:12	6:46	6:01	5:12	4:32	4:17
10	4:36	5:12	5:43	6:15	6:45	7:09	7:12	6:45	5:59	5:11	4:31	4:17
11	4:37	5:13	5:44	6:16	6:46	7:10	7:11	6:44	5:58	5:09	4:30	4:18
12	4:38	5:14	5:45	6:17	6:47	7:10	7:11	6:43	5:56	5:08	4:29	4:18
13	4:39	5:16	5:46	6:18	6:48	7:11	7:10	6:41	5:54	5:06	4:28	4:18
14	4:41	5:17	5:48	6:19	6:48	7:11	7:10	6:40	5:53	5:05	4:27	4:18
15	4:42	5:18	5:49	6:20	6:49	7:12	7:09	6:39	5:51	5:03	4:27	4:18
16	4:43	5:19	5:50	6:21	6:50	7:12	7:09	6:37	5:50	5:02	4:26	4:19
17	4:44	5:20	5:51	6:22	6:51	7:12	7:08	6:36	5:48	5:00	4:25	4:19
18	4:45	5:21	5:52	6:23	6:52	7:13	7:07	6:35	5:46	4:59	4:24	4:19
19	4:46	5:23	5:53	6:24	6:53	7:13	7:07	6:33	5:45	4:57	4:24	4:20
20	4:47	5:24	5:54	6:25	6:54	7:13	7:06	6:32	5:43	4:56	4:23	4:20
21	4:48	5:25	5:55	6:26	6:55	7:13	7:05	6:30	5:41	4:55	4:22	4:21
22	4:50	5:26	5:56	6:27	6:56	7:14	7:05	6:29	5:40	4:53	4:22	4:21
23	4:51	5:27	5:57	6:28	6:57	7:14	7:04	6:27	5:38	4:52	4:21	4:22
24	4:52	5:28	5:58	6:29	6:57	7:14	7:03	6:26	5:36	4:51	4:21	4:22
25	4:53	5:29	5:59	6:30	6:58	7:14	7:02	6:24	5:35	4:49	4:20	4:23
26	4:54	5:30	6:00	6:31	6:59	7:14	7:01	6:23	5:33	4:48	4:20	4:23
27	4:55	5:32	6:01	6:32	7:00	7:14	7:00	6:21	5:32	4:47	4:19	4:24
28	4:57	5:33	6:02	6:33	7:01	7:14	6:59	6:20	5:30	4:45	4:19	4:25
29	4:58	5:34	6:03	6:34	7:01	7:14	6:58	6:18	5:28	4:44	4:19	4:26
30	4:59	6:04	6:35	7:02	7:14	6:57	6:17	5:27	4:43	4:18	4:26	4:26
31	5:00	6:05	6:36	7:03	7:14	6:56	6:15	5:26	4:42	4:17	4:26	4:27

**DETROIT, MICHIGAN**

DAY	JAN.	FEB.	MAR.	APR.	MAY	JUNE	JULY	AUG.	SEPT.	OCT.	NOV.	DEC.
1	4:54 P.M.	5:30	6:05	6:41	7:14	7:45	7:56	7:35	6:50	5:57	5:09	4:44
2	4:55	5:31	6:06	6:42	7:15	7:46	7:55	7:34	6:48	5:56	5:08	4:44
3	4:56	5:32	6:07	6:43	7:17	7:46	7:55	7:33	6:46	5:54	5:07	4:44
4	4:57	5:33	6:09	6:44	7:18	7:47	7:55	7:31	6:45	5:52	5:06	4:44
5	4:58	5:35	6:10	6:45	7:19	7:48	7:55	7:30	6:43	5:51	5:04	4:43
6	4:59	5:36	6:11	6:46	7:20	7:48	7:54	7:29	6:41	5:49	5:03	4:43
7	5:00	5:37	6:12	6:48	7:21	7:49	7:54	7:28	6:40	5:47	5:02	4:43
8	5:01	5:39	6:13	6:49	7:22	7:50	7:54	7:26	6:38	5:46	5:01	4:43
9	5:02	5:40	6:15	6:50	7:23	7:50	7:53	7:25	6:36	5:44	5:00	4:43
10	5:03	5:41	6:16	6:51	7:24	7:51	7:53	7:24	6:34	5:42	4:59	4:43
11	5:04	5:43	6:17	6:52	7:25	7:51	7:52	7:22	6:33	5:41	4:58	4:43
12	5:05	5:44	6:18	6:53	7:26	7:52	7:52	7:21	6:31	5:39	4:57	4:43
13	5:05	5:45	6:19	6:54	7:27	7:52	7:51	7:19	6:29	5:37	4:56	4:44
14	5:07	5:46	6:20	6:55	7:28	7:53	7:51	7:18	6:27	5:36	4:55	4:44
15	5:08	5:48	6:22	6:56	7:29	7:53	7:50	7:17	6:26	5:34	4:54	4:44
16	5:09	5:49	6:23	6:58	7:30	7:54	7:49	7:15	6:24	5:32	4:53	4:44
17	5:11	5:50	6:24	6:59	7:31	7:54	7:49	7:14	6:22	5:31	4:52	4:45
18	5:12	5:51	6:25	7:00	7:32	7:54	7:48	7:12	6:20	5:29	4:52	4:45
19	5:13	5:53	6:26	7:01	7:33	7:55	7:47	7:11	6:19	5:28	4:51	4:45
20	5:14	5:54	6:27	7:02	7:34	7:55	7:47	7:09	6:17	5:26	4:50	4:46
21	5:15	5:55	6:28	7:03	7:35	7:55	7:46	7:08	6:15	5:25	4:49	4:46
22	5:17	5:56	6:30	7:04	7:36	7:55	7:45	7:06	6:13	5:23	4:49	4:47
23	5:18	5:58	6:31	7:05	7:37	7:55	7:44	7:04	6:11	5:22	4:48	4:47
24	5:19	5:59	6:32	7:07	7:38	7:56	7:43	7:03	6:10	5:20	4:47	4:48
25	5:21	6:00	6:33	7:08	7:39	7:56	7:42	7:01	6:08	5:19	4:47	4:48
26	5:22	6:01	6:34	7:09	7:40	7:56	7:41	7:00	6:06	5:17	4:46	4:49
27	5:23	6:03	6:35	7:10	7:41	7:56	7:40	6:58	6:04	5:16	4:46	4:50
28	5:24	6:04	6:36	7:11	7:42	7:56	7:39	6:56	6:03	5:15	4:45	4:51
29	5:26	6:05	6:37	7:12	7:43	7:56	7:38	6:55	6:01	5:13	4:45	4:51
30	5:27	6:06	6:38	7:13	7:44	7:56	7:37	6:53	5:59	5:12	4:45	4:52
31	5:28	6:07	6:40	7:14	7:45	7:56	7:36	6:51	5:57	5:11	4:45	4:53

## HOUSTON, TEXAS

DAY	JAN.	FEB.	MAR.	APR.	MAY	JUNE	JULY	AUG.	SEPT.	OCT.	NOV.	DEC.
1	5:15 P.M.	5:41	6:03	6:22	6:40	6:59	7:08	6:56	6:26	5:49	5:17	5:04
2	5:16	5:42	6:03	6:23	6:41	7:00	7:08	6:56	6:25	5:48	5:16	5:04
3	5:17	5:43	6:04	6:23	6:42	7:00	7:08	6:55	6:24	5:47	5:15	5:04
4	5:18	5:43	6:05	6:24	6:42	7:01	7:08	6:54	6:23	5:46	5:15	5:04
5	5:18	5:44	6:05	6:24	6:43	7:01	7:08	6:53	6:21	5:45	5:14	5:04
6	5:19	5:45	6:06	6:25	6:43	7:02	7:08	6:53	6:20	5:43	5:13	5:04
7	5:20	5:46	6:07	6:25	6:44	7:02	7:08	6:52	6:19	5:42	5:13	5:04
8	5:21	5:47	6:07	6:26	6:45	7:03	7:07	6:51	6:18	5:41	5:12	5:04
9	5:21	5:48	6:08	6:27	6:45	7:03	7:07	6:50	6:16	5:40	5:11	5:04
10	5:22	5:48	6:09	6:27	6:46	7:03	7:07	6:49	6:15	5:39	5:11	5:05
11	5:23	5:49	6:09	6:28	6:47	7:04	7:07	6:48	6:14	5:38	5:10	5:05
12	5:24	5:50	6:10	6:28	6:47	7:04	7:07	6:47	6:13	5:36	5:09	5:05
13	5:25	5:51	6:10	6:29	6:48	7:05	7:06	6:46	6:12	5:35	5:09	5:05
14	5:25	5:52	6:11	6:30	6:49	7:05	7:06	6:45	6:10	5:34	5:08	5:06
15	5:26	5:52	6:12	6:30	6:49	7:05	7:06	6:44	6:09	5:33	5:08	5:06
16	5:27	5:53	6:12	6:31	6:50	7:06	7:05	6:44	6:08	5:32	5:07	5:06
17	5:28	5:54	6:13	6:32	6:50	7:06	7:05	6:43	6:07	5:31	5:07	5:07
18	5:29	5:55	6:14	6:32	6:51	7:06	7:04	6:42	6:05	5:30	5:07	5:07
19	5:30	5:55	6:14	6:33	6:52	7:06	7:04	6:40	6:04	5:29	5:06	5:08
20	5:31	5:56	6:15	6:33	6:52	7:07	7:04	6:39	6:03	5:28	5:06	5:08
21	5:31	5:57	6:15	6:34	6:53	7:07	7:03	6:38	6:02	5:27	5:06	5:09
22	5:32	5:58	6:16	6:35	6:54	7:07	7:03	6:37	6:00	5:26	5:05	5:09
23	5:33	5:58	6:17	6:35	6:54	7:07	7:02	6:36	5:59	5:25	5:05	5:10
24	5:34	5:59	6:17	6:36	6:55	7:07	7:02	6:35	5:58	5:24	5:05	5:10
25	5:35	6:00	6:18	6:36	6:55	7:08	7:01	6:34	5:57	5:23	5:05	5:11
26	5:36	6:00	6:18	6:37	6:56	7:08	7:00	6:33	5:55	5:22	5:04	5:11
27	5:37	6:01	6:19	6:38	6:56	7:08	7:00	6:32	5:54	5:21	5:04	5:12
28	5:38	6:02	6:20	6:38	6:57	7:08	6:59	6:31	5:53	5:20	5:04	5:12
29	5:38	6:03	6:20	6:39	6:58	7:08	6:59	6:30	5:52	5:19	5:04	5:13
30	5:39		6:21	6:40	6:58	7:08	6:58	6:28	5:51	5:19	5:04	5:14
31	5:40		6:21		6:59		6:57	6:27		5:18		5:14

## LOS ANGELES, CALIFORNIA

DAY	JAN.	FEB.	MAR.	APR.	MAY	JUNE	JULY	AUG.	SEPT.	OCT.	NOV.	DEC.
1	4:37 P.M.	5:05	5:31	5:56	6:19	6:41	6:50	6:36	6:01	5:20	4:42	4:26
2	4:37	5:06	5:32	5:56	6:19	6:42	6:50	6:35	6:00	5:18	4:41	4:26
3	4:38	5:07	5:33	5:57	6:20	6:42	6:50	6:34	5:58	5:17	4:41	4:25
4	4:39	5:08	5:34	5:58	6:21	6:43	6:50	6:33	5:57	5:15	4:40	4:25
5	4:40	5:09	5:34	5:59	6:22	6:43	6:50	6:32	5:56	5:14	4:39	4:25
6	4:41	5:10	5:35	5:59	6:22	6:44	6:50	6:31	5:54	5:13	4:38	4:25
7	4:41	5:11	5:36	6:00	6:23	6:44	6:49	6:30	5:53	5:11	4:37	4:26
8	4:42	5:12	5:37	6:01	6:24	6:45	6:49	6:29	5:52	5:10	4:36	4:26
9	4:43	5:13	5:38	6:02	6:25	6:45	6:49	6:28	5:50	5:09	4:36	4:26
10	4:44	5:14	5:39	6:02	6:26	6:46	6:49	6:27	5:49	5:07	4:35	4:26
11	4:45	5:15	5:39	6:03	6:26	6:46	6:48	6:26	5:47	5:06	4:34	4:26
12	4:46	5:16	5:40	6:04	6:27	6:47	6:48	6:25	5:46	5:05	4:33	4:26
13	4:47	5:17	5:41	6:05	6:28	6:47	6:48	6:24	5:45	5:04	4:33	4:27
14	4:48	5:18	5:42	6:05	6:29	6:47	6:47	6:23	5:43	5:02	4:32	4:27
15	4:49	5:19	5:43	6:06	6:29	6:48	6:47	6:22	5:42	5:01	4:31	4:27
16	4:50	5:20	5:43	6:07	6:30	6:48	6:46	6:21	5:40	5:00	4:31	4:27
17	4:51	5:21	5:44	6:08	6:31	6:48	6:46	6:20	5:39	4:59	4:30	4:28
18	4:52	5:21	5:45	6:08	6:32	6:49	6:46	6:19	5:38	4:57	4:30	4:28
19	4:52	5:22	5:46	6:09	6:32	6:49	6:45	6:17	5:36	4:56	4:29	4:29
20	4:53	5:23	5:46	6:10	6:33	6:49	6:44	6:16	5:35	4:55	4:29	4:29
21	4:54	5:24	5:47	6:11	6:34	6:49	6:44	6:15	5:33	4:54	4:28	4:30
22	4:55	5:25	5:48	6:12	6:34	6:50	6:43	6:14	5:32	4:53	4:28	4:30
23	4:56	5:26	5:49	6:12	6:35	6:50	6:43	6:13	5:31	4:52	4:28	4:31
24	4:57	5:27	5:49	6:13	6:36	6:50	6:42	6:11	5:29	4:51	4:27	4:31
25	4:58	5:28	5:50	6:14	6:37	6:50	6:41	6:10	5:28	4:49	4:27	4:32
26	4:59	5:29	5:51	6:15	6:37	6:50	6:41	6:09	5:26	4:48	4:27	4:32
27	5:00	5:29	5:52	6:15	6:38	6:50	6:40	6:08	5:25	4:47	4:26	4:33
28	5:01	5:30	5:53	6:16	6:38	6:50	6:39	6:06	5:24	4:46	4:26	4:34
29	5:02	5:31	5:53	6:17	6:39	6:50	6:38	6:05	5:22	4:45	4:26	4:34
30	5:03		5:54	6:18	6:40	6:50	6:38	6:04	5:21	4:44	4:26	4:35
31	5:04		5:55		6:40		6:37	6:02		4:43		4:36

**MIAMI, FLORIDA**

DAY	JAN.	FEB.	MAR.	APR.	MAY	JUNE	JULY	AUG.	SEPT.	OCT.	NOV.	DEC.
1	5:23 P.M.	5:46	6:04	6:19	6:34	6:50	6:58	6:49	6:22	5:50	5:21	5:11
2	5:24	5:47	6:05	6:20	6:34	6:50	6:58	6:48	6:21	5:49	5:21	5:11
3	5:25	5:48	6:05	6:20	6:35	6:51	6:58	6:48	6:20	5:48	5:20	5:11
4	5:25	5:49	6:06	6:21	6:35	6:51	6:58	6:47	6:19	5:46	5:19	5:11
5	5:26	5:49	6:07	6:21	6:36	6:52	6:58	6:46	6:18	5:45	5:19	5:12
6	5:27	5:50	6:07	6:22	6:36	6:52	6:58	6:46	6:17	5:44	5:18	5:12
7	5:27	5:51	6:08	6:22	6:37	6:52	6:58	6:45	6:16	5:43	5:18	5:12
8	5:28	5:51	6:08	6:23	6:37	6:53	6:58	6:44	6:15	5:42	5:17	5:12
9	5:29	5:52	6:09	6:23	6:38	6:53	6:58	6:43	6:14	5:41	5:17	5:12
10	5:30	5:53	6:09	6:23	6:39	6:54	6:58	6:43	6:13	5:40	5:16	5:13
11	5:30	5:53	6:10	6:24	6:39	6:54	6:57	6:42	6:12	5:39	5:16	5:13
12	5:31	5:54	6:10	6:24	6:40	6:54	6:57	6:41	6:10	5:38	5:15	5:13
13	5:32	5:55	6:11	6:25	6:40	6:55	6:57	6:40	6:09	5:37	5:15	5:13
14	5:33	5:55	6:11	6:25	6:41	6:55	6:57	6:39	6:08	5:36	5:14	5:14
15	5:33	5:56	6:12	6:26	6:41	6:55	6:56	6:38	6:07	5:35	5:14	5:14
16	5:34	5:57	6:12	6:26	6:42	6:56	6:56	6:38	6:06	5:34	5:14	5:14
17	5:35	5:57	6:12	6:27	6:42	6:56	6:56	6:37	6:05	5:34	5:13	5:15
18	5:36	5:58	6:13	6:27	6:43	6:56	6:56	6:36	6:04	5:33	5:13	5:15
19	5:37	5:59	6:13	6:28	6:43	6:56	6:55	6:35	6:03	5:32	5:13	5:16
20	5:37	5:59	6:14	6:28	6:44	6:57	6:55	6:34	6:02	5:31	5:12	5:16
21	5:38	6:00	6:14	6:29	6:44	6:57	6:54	6:33	6:01	5:30	5:12	5:17
22	5:39	6:00	6:15	6:29	6:45	6:57	6:54	6:32	5:59	5:29	5:12	5:17
23	5:40	6:01	6:15	6:30	6:45	6:57	6:54	6:31	5:58	5:28	5:12	5:18
24	5:40	6:02	6:16	6:30	6:46	6:57	6:53	6:30	5:57	5:27	5:12	5:18
25	5:41	6:02	6:16	6:31	6:46	6:58	6:53	6:29	5:56	5:27	5:12	5:19
26	5:42	6:03	6:17	6:31	6:47	6:58	6:52	6:28	5:55	5:26	5:11	5:19
27	5:43	6:03	6:17	6:32	6:47	6:58	6:52	6:27	5:54	5:25	5:11	5:20
28	5:43	6:04	6:18	6:32	6:48	6:58	6:51	6:26	5:53	5:24	5:11	5:21
29	5:44	6:04	6:18	6:33	6:48	6:58	6:51	6:25	5:52	5:24	5:11	5:21
30	5:45		6:18	6:33	6:49	6:58	6:50	6:24	5:51	5:23	5:11	5:22
31	5:46		6:19		6:49		6:49	6:23		5:22		5:22

**NEW YORK, NEW YORK**

DAY	JAN.	FEB.	MAR.	APR.	MAY	JUNE	JULY	AUG.	SEPT.	OCT.	NOV.	DEC.
1	4:21 P.M.	4:56	5:29	6:03	6:34	7:03	7:13	6:54	6:11	5:21	4:35	4:11
2	4:22	4:57	5:30	6:04	6:35	7:03	7:13	6:53	6:09	5:19	4:34	4:11
3	4:23	4:58	5:31	6:05	6:36	7:04	7:13	6:51	6:07	5:17	4:32	4:11
4	4:24	4:59	5:32	6:06	6:37	7:05	7:13	6:50	6:06	5:16	4:31	4:11
5	4:25	5:00	5:34	6:07	6:38	7:06	7:12	6:49	6:04	5:14	4:30	4:11
6	4:26	5:02	5:35	6:08	6:39	7:06	7:12	6:48	6:03	5:12	4:29	4:11
7	4:27	5:03	5:36	6:09	6:40	7:07	7:12	6:47	6:01	5:11	4:28	4:11
8	4:28	5:04	5:37	6:10	6:41	7:07	7:11	6:46	5:59	5:09	4:27	4:11
9	4:29	5:05	5:38	6:11	6:42	7:08	7:11	6:44	5:58	5:08	4:26	4:11
10	4:30	5:07	5:39	6:12	6:43	7:08	7:11	6:43	5:56	5:06	4:25	4:11
11	4:31	5:08	5:40	6:13	6:44	7:09	7:10	6:42	5:54	5:04	4:24	4:11
12	4:32	5:09	5:41	6:14	6:45	7:09	7:10	6:40	5:53	5:03	4:23	4:11
13	4:33	5:10	5:42	6:15	6:46	7:10	7:09	6:39	5:51	5:01	4:22	4:11
14	4:34	5:11	5:43	6:16	6:47	7:10	7:09	6:38	5:49	5:00	4:21	4:11
15	4:35	5:13	5:45	6:17	6:48	7:11	7:08	6:36	5:48	4:58	4:20	4:12
16	4:36	5:14	5:46	6:18	6:49	7:11	7:07	6:35	5:46	4:57	4:20	4:12
17	4:37	5:15	5:47	6:19	6:50	7:11	7:07	6:34	5:44	4:55	4:19	4:12
18	4:39	5:16	5:48	6:20	6:51	7:12	7:06	6:32	5:42	4:54	4:18	4:13
19	4:40	5:17	5:49	6:21	6:52	7:12	7:05	6:31	5:41	4:52	4:17	4:13
20	4:41	5:19	5:50	6:22	6:53	7:12	7:05	6:29	5:39	4:51	4:17	4:13
21	4:42	5:20	5:51	6:23	6:54	7:13	7:04	6:28	5:37	4:49	4:16	4:14
22	4:43	5:21	5:52	6:24	6:55	7:13	7:03	6:26	5:36	4:48	4:15	4:14
23	4:45	5:22	5:53	6:26	6:55	7:13	7:02	6:25	5:34	4:47	4:15	4:15
24	4:46	5:23	5:54	6:27	6:56	7:13	7:01	6:23	5:32	4:45	4:14	4:15
25	4:47	5:25	5:55	6:28	6:57	7:13	7:01	6:22	5:31	4:44	4:14	4:16
26	4:48	5:26	5:56	6:29	6:58	7:13	7:00	6:20	5:29	4:42	4:13	4:17
27	4:49	5:27	5:57	6:30	6:59	7:13	6:59	6:19	5:27	4:41	4:13	4:17
28	4:51	5:28	5:58	6:31	7:00	7:13	6:58	6:17	5:26	4:40	4:12	4:18
29	4:52	5:29	5:59	6:32	7:00	7:13	6:57	6:16	5:24	4:39	4:12	4:19
30	4:53		6:00	6:33	7:01	7:13	6:56	6:14	5:22	4:37	4:12	4:20
31	4:54		6:01		7:02		6:55	6:12		4:36		4:20

## PHILADELPHIA, PENNSYLVANIA

DAY	JAN.	FEB.	MAR.	APR.	MAY	JUNE	JULY	AUG.	SEPT.	OCT.	NOV.	DEC.
1	4:29 P.M.	5:02	5:35	6:07	6:37	7:05	7:15	6:57	6:15	5:26	4:41	4:19
2	4:30	5:03	5:36	6:08	6:38	7:06	7:15	6:56	6:13	5:24	4:40	4:19
3	4:30	5:04	5:37	6:09	6:39	7:06	7:15	6:55	6:12	5:23	4:39	4:18
4	4:31	5:06	5:38	6:10	6:40	7:07	7:15	6:54	6:10	5:21	4:38	4:18
5	4:32	5:07	5:39	6:11	6:41	7:08	7:15	6:52	6:09	5:20	4:37	4:18
6	4:33	5:08	5:40	6:12	6:42	7:08	7:14	6:51	6:07	5:18	4:36	4:18
7	4:34	5:09	5:41	6:13	6:43	7:09	7:14	6:50	6:05	5:16	4:35	4:18
8	4:35	5:10	5:42	6:14	6:44	7:10	7:14	6:49	6:04	5:15	4:34	4:18
9	4:36	5:12	5:43	6:15	6:45	7:10	7:13	6:48	6:02	5:13	4:33	4:18
10	4:37	5:13	5:44	6:16	6:46	7:11	7:13	6:46	6:00	5:12	4:32	4:18
11	4:38	5:14	5:45	6:17	6:47	7:11	7:13	6:45	5:59	5:10	4:31	4:18
12	4:39	5:15	5:46	6:18	6:48	7:12	7:12	6:44	5:57	5:09	4:30	4:18
13	4:40	5:16	5:47	6:19	6:49	7:12	7:12	6:43	5:56	5:07	4:29	4:18
14	4:41	5:18	5:49	6:20	6:50	7:13	7:11	6:41	5:54	5:06	4:28	4:19
15	4:42	5:19	5:50	6:21	6:51	7:13	7:11	6:40	5:52	5:04	4:27	4:19
16	4:43	5:20	5:51	6:22	6:52	7:13	7:10	6:39	5:51	5:03	4:26	4:19
17	4:44	5:21	5:52	6:23	6:53	7:14	7:09	6:37	5:49	5:01	4:26	4:20
18	4:46	5:22	5:53	6:24	6:54	7:14	7:09	6:36	5:47	5:00	4:25	4:20
19	4:47	5:23	5:54	6:25	6:54	7:14	7:08	6:34	5:46	4:58	4:24	4:20
20	4:48	5:25	5:55	6:26	6:55	7:15	7:07	6:33	5:44	4:57	4:24	4:21
21	4:49	5:26	5:56	6:27	6:56	7:15	7:07	6:32	5:42	4:55	4:23	4:21
22	4:50	5:27	5:57	6:28	6:57	7:15	7:06	6:30	5:41	4:54	4:22	4:22
23	4:51	5:28	5:58	6:29	6:58	7:15	7:05	6:29	5:39	4:53	4:22	4:22
24	4:53	5:29	5:59	6:30	6:59	7:15	7:04	6:27	5:37	4:51	4:21	4:23
25	4:54	5:30	6:00	6:31	7:00	7:15	7:03	6:26	5:36	4:50	4:21	4:23
26	4:55	5:31	6:01	6:32	7:00	7:15	7:03	6:24	5:34	4:49	4:20	4:24
27	4:56	5:32	6:02	6:33	7:01	7:15	7:02	6:23	5:32	4:47	4:20	4:25
28	4:57	5:34	6:03	6:34	7:02	7:15	7:01	6:21	5:31	4:46	4:20	4:25
29	4:58	5:35	6:04	6:35	7:03	7:15	7:00	6:20	5:29	4:45	4:19	4:26
30	5:00		6:05	6:36	7:04	7:15	6:59	6:18	5:28	4:44	4:19	4:27
31	5:01		6:06		7:04		6:58	6:16		4:42		4:28

## PHOENIX, ARIZONA

DAY	JAN.	FEB.	MAR.	APR.	MAY	JUNE	JULY	AUG.	SEPT.	OCT.	NOV.	DEC.
1	5:13 P.M.	5:41	6:07	6:30	6:53	7:14	7:24	7:10	6:36	5:55	5:19	5:02
2	5:14	5:42	6:07	6:31	6:53	7:15	7:24	7:09	6:35	5:54	5:18	5:02
3	5:15	5:43	6:08	6:32	6:54	7:16	7:24	7:08	6:33	5:52	5:17	5:02
4	5:16	5:44	6:09	6:32	6:55	7:16	7:24	7:07	6:32	5:51	5:16	5:02
5	5:16	5:45	6:10	6:33	6:56	7:17	7:23	7:07	6:31	5:50	5:15	5:02
6	5:17	5:46	6:11	6:34	6:56	7:17	7:23	7:06	6:29	5:48	5:14	5:02
7	5:18	5:47	6:11	6:35	6:57	7:18	7:23	7:05	6:28	5:47	5:13	5:02
8	5:19	5:48	6:12	6:35	6:58	7:18	7:23	7:04	6:27	5:46	5:13	5:02
9	5:20	5:49	6:13	6:36	6:59	7:19	7:23	7:03	6:25	5:44	5:12	5:02
10	5:21	5:50	6:14	6:37	6:59	7:19	7:22	7:02	6:24	5:43	5:11	5:03
11	5:21	5:51	6:15	6:38	7:00	7:20	7:22	7:01	6:22	5:42	5:10	5:03
12	5:22	5:52	6:15	6:38	7:01	7:20	7:22	7:00	6:21	5:41	5:10	5:03
13	5:23	5:53	6:16	6:39	7:02	7:20	7:21	6:59	6:20	5:39	5:09	5:03
14	5:24	5:54	6:17	6:40	7:02	7:21	7:21	6:58	6:18	5:38	5:08	5:03
15	5:25	5:54	6:18	6:41	7:03	7:21	7:21	6:56	6:17	5:37	5:08	5:04
16	5:26	5:55	6:18	6:41	7:04	7:21	7:20	6:55	6:16	5:36	5:07	5:04
17	5:27	5:56	6:19	6:42	7:05	7:22	7:20	6:54	6:14	5:35	5:07	5:04
18	5:28	5:57	6:20	6:43	7:05	7:22	7:19	6:53	6:13	5:33	5:06	5:05
19	5:29	5:58	6:21	6:44	7:06	7:22	7:19	6:52	6:11	5:32	5:06	5:05
20	5:30	5:59	6:21	6:44	7:07	7:23	7:18	6:51	6:10	5:31	5:05	5:06
21	5:31	6:00	6:22	6:45	7:07	7:23	7:18	6:50	6:09	5:30	5:05	5:06
22	5:32	6:01	6:23	6:46	7:08	7:23	7:17	6:48	6:07	5:29	5:04	5:07
23	5:33	6:02	6:24	6:47	7:09	7:23	7:17	6:47	6:06	5:28	5:04	5:07
24	5:34	6:02	6:24	6:47	7:09	7:23	7:16	6:46	6:05	5:27	5:04	5:08
25	5:35	6:03	6:25	6:48	7:10	7:24	7:15	6:45	6:03	5:26	5:03	5:08
26	5:36	6:04	6:26	6:49	7:11	7:24	7:15	6:44	6:02	5:24	5:03	5:09
27	5:37	6:05	6:27	6:50	7:11	7:24	7:14	6:42	6:00	5:23	5:03	5:10
28	5:37	6:06	6:27	6:50	7:12	7:24	7:13	6:41	5:59	5:22	5:03	5:10
29	5:38	6:07	6:28	6:51	7:13	7:24	7:12	6:40	5:58	5:21	5:03	5:11
30	5:39		6:29	6:52	7:13	7:24	7:12	6:38	5:56	5:20	5:02	5:12
31	5:40		6:30		7:14		7:11	6:37		5:19		5:12

**PITTSBURGH, PENNSYLVANIA**

DAY	JAN.	FEB.	MAR.	APR.	MAY	JUNE	JULY	AUG.	SEPT.	OCT.	NOV.	DEC.
1	4:46 P.M.	5:20	5:53	6:26	6:57	7:26	7:36	7:17	6:34	5:45	4:59	4:36
2	4:47	5:21	5:54	6:27	6:58	7:27	7:36	7:16	6:33	5:43	4:58	4:36
3	4:48	5:22	5:55	6:28	6:59	7:27	7:36	7:15	6:31	5:41	4:57	4:36
4	4:49	5:24	5:57	6:29	7:00	7:28	7:36	7:14	6:30	5:40	4:56	4:36
5	4:50	5:25	5:58	6:30	7:01	7:29	7:35	7:13	6:28	5:38	4:55	4:35
6	4:50	5:26	5:59	6:31	7:02	7:29	7:35	7:11	6:26	5:37	4:53	4:35
7	4:51	5:27	6:00	6:32	7:03	7:30	7:35	7:10	6:25	5:35	4:52	4:35
8	4:52	5:29	6:01	6:34	7:04	7:30	7:35	7:09	6:23	5:33	4:51	4:35
9	4:53	5:30	6:02	6:35	7:05	7:31	7:34	7:08	6:21	5:32	4:50	4:35
10	4:54	5:31	6:03	6:36	7:06	7:32	7:34	7:06	6:20	5:30	4:49	4:35
11	4:56	5:32	6:04	6:37	7:07	7:32	7:33	7:05	6:18	5:29	4:48	4:35
12	4:57	5:33	6:05	6:38	7:08	7:33	7:33	7:04	6:16	5:27	4:48	4:36
13	4:58	5:35	6:06	6:39	7:09	7:33	7:32	7:03	6:15	5:26	4:47	4:36
14	4:59	5:36	6:07	6:40	7:10	7:33	7:32	7:01	6:13	5:24	4:46	4:36
15	5:00	5:37	6:09	6:41	7:11	7:34	7:31	7:00	6:11	5:22	4:45	4:36
16	5:01	5:38	6:10	6:42	7:12	7:34	7:31	6:58	6:10	5:21	4:44	4:37
17	5:02	5:39	6:11	6:43	7:13	7:35	7:30	6:57	6:08	5:19	4:43	4:37
18	5:03	5:41	6:12	6:44	7:14	7:35	7:29	6:56	6:06	5:18	4:43	4:37
19	5:04	5:42	6:13	6:45	7:15	7:35	7:29	6:54	6:05	5:17	4:42	4:38
20	5:06	5:43	6:14	6:46	7:16	7:35	7:28	6:53	6:03	5:15	4:41	4:38
21	5:07	5:44	6:15	6:47	7:17	7:36	7:27	6:51	6:01	5:14	4:41	4:39
22	5:08	5:45	6:16	6:48	7:18	7:36	7:26	6:50	6:00	5:12	4:40	4:39
23	5:09	5:46	6:17	6:49	7:19	7:36	7:26	6:48	5:58	5:11	4:39	4:40
24	5:10	5:48	6:18	6:50	7:19	7:36	7:25	6:47	5:56	5:09	4:39	4:40
25	5:11	5:49	6:19	6:51	7:20	7:36	7:24	6:45	5:55	5:08	4:38	4:41
26	5:13	5:50	6:20	6:52	7:21	7:36	7:23	6:44	5:53	5:07	4:38	4:41
27	5:14	5:51	6:21	6:53	7:22	7:36	7:22	6:42	5:51	5:05	4:37	4:42
28	5:15	5:52	6:22	6:54	7:23	7:36	7:21	6:41	5:50	5:04	4:37	4:43
29	5:16	5:53	6:23	6:55	7:24	7:36	7:20	6:39	5:48	5:03	4:37	4:43
30	5:18		6:24	6:56	7:24	7:36	7:19	6:38	5:46	5:02	4:36	4:44
31	5:19		6:25		7:25		7:18	6:36		5:00		4:45

**ST. LOUIS, MISSOURI**

DAY	JAN.	FEB.	MAR.	APR.	MAY	JUNE	JULY	AUG.	SEPT.	OCT.	NOV.	DEC.
1	4:32 P.M.	5:04	5:35	6:06	6:34	7:01	7:11	6:54	6:13	5:26	4:43	4:22
2	4:33	5:06	5:37	6:07	6:35	7:02	7:11	6:53	6:12	5:25	4:42	4:22
3	4:34	5:07	5:38	6:08	6:36	7:03	7:11	6:52	6:10	5:23	4:41	4:22
4	4:35	5:08	5:39	6:09	6:37	7:03	7:11	6:51	6:09	5:21	4:40	4:21
5	4:36	5:09	5:40	6:10	6:38	7:04	7:11	6:49	6:07	5:20	4:39	4:21
6	4:36	5:10	5:41	6:11	6:39	7:04	7:10	6:48	6:06	5:18	4:38	4:21
7	4:37	5:11	5:42	6:12	6:40	7:05	7:10	6:47	6:04	5:17	4:37	4:21
8	4:38	5:12	5:43	6:13	6:41	7:06	7:10	6:46	6:03	5:15	4:36	4:21
9	4:39	5:14	5:44	6:14	6:42	7:06	7:09	6:45	6:01	5:14	4:35	4:21
10	4:40	5:15	5:45	6:14	6:43	7:07	7:09	6:44	5:59	5:12	4:34	4:22
11	4:41	5:16	5:46	6:15	6:44	7:07	7:09	6:42	5:58	5:11	4:33	4:22
12	4:42	5:17	5:47	6:16	6:45	7:08	7:08	6:41	5:56	5:09	4:32	4:22
13	4:43	5:18	5:48	6:17	6:46	7:08	7:08	6:40	5:55	5:08	4:31	4:22
14	4:44	5:19	5:49	6:18	6:47	7:08	7:07	6:39	5:53	5:06	4:31	4:22
15	4:45	5:20	5:50	6:19	6:48	7:09	7:07	6:37	5:52	5:05	4:30	4:22
16	4:46	5:21	5:51	6:20	6:48	7:09	7:06	6:36	5:50	5:04	4:29	4:23
17	4:48	5:23	5:52	6:21	6:49	7:10	7:06	6:35	5:48	5:02	4:28	4:23
18	4:49	5:24	5:53	6:22	6:50	7:10	7:05	6:34	5:47	5:01	4:28	4:24
19	4:50	5:25	5:54	6:23	6:51	7:10	7:04	6:32	5:45	4:59	4:27	4:24
20	4:51	5:26	5:54	6:24	6:52	7:10	7:04	6:31	5:44	4:58	4:26	4:24
21	4:52	5:27	5:55	6:25	6:53	7:11	7:03	6:29	5:42	4:57	4:26	4:25
22	4:53	5:28	5:56	6:26	6:54	7:11	7:02	6:28	5:40	4:55	4:25	4:25
23	4:54	5:29	5:57	6:27	6:54	7:11	7:02	6:27	5:39	4:54	4:25	4:26
24	4:55	5:30	5:58	6:28	6:55	7:11	7:01	6:25	5:37	4:53	4:24	4:26
25	4:56	5:31	5:59	6:29	6:56	7:11	7:00	6:24	5:36	4:52	4:24	4:27
26	4:58	5:32	6:00	6:30	6:57	7:11	6:59	6:22	5:34	4:50	4:24	4:28
27	4:59	5:33	6:01	6:31	6:58	7:11	6:58	6:21	5:32	4:49	4:23	4:28
28	5:00	5:34	6:02	6:32	6:58	7:11	6:57	6:19	5:31	4:48	4:23	4:29
29	5:01	5:35	6:03	6:33	6:59	7:11	6:57	6:18	5:29	4:47	4:22	4:30
30	5:02		6:04	6:34	7:00	7:11	6:56	6:16	5:28	4:45	4:22	4:30
31	5:03		6:05		7:01		6:55	6:15		4:44		4:31

## SAN FRANCISCO, CALIFORNIA

DAY	JAN.	FEB.	MAR.	APR.	MAY	JUNE	JULY	AUG.	SEPT.	OCT.	NOV.	DEC.
1	4:44 P.M.	5:15	5:45	6:14	6:42	7:08	7:17	7:01	6:21	5:35	4:53	4:33
2	4:44	5:16	5:46	6:15	6:43	7:08	7:17	7:00	6:20	5:34	4:52	4:33
3	4:45	5:17	5:47	6:16	6:44	7:09	7:17	6:59	6:18	5:32	4:51	4:33
4	4:46	5:18	5:48	6:17	6:45	7:10	7:17	6:57	6:17	5:31	4:50	4:33
5	4:47	5:20	5:49	6:18	6:46	7:10	7:17	6:56	6:15	5:29	4:49	4:33
6	4:48	5:21	5:50	6:19	6:46	7:11	7:17	6:55	6:14	5:28	4:48	4:33
7	4:49	5:22	5:51	6:20	6:47	7:11	7:16	6:54	6:12	5:26	4:47	4:33
8	4:50	5:23	5:52	6:21	6:48	7:12	7:16	6:53	6:11	5:25	4:46	4:33
9	4:51	5:24	5:53	6:22	6:49	7:12	7:16	6:52	6:09	5:23	4:45	4:33
10	4:52	5:25	5:54	6:23	6:50	7:13	7:15	6:51	6:08	5:22	4:44	4:33
11	4:52	5:26	5:55	6:23	6:51	7:13	7:15	6:50	6:06	5:20	4:44	4:33
12	4:53	5:27	5:56	6:24	6:52	7:14	7:15	6:48	6:05	5:19	4:43	4:33
13	4:54	5:28	5:57	6:25	6:53	7:14	7:14	6:47	6:03	5:17	4:42	4:33
14	4:55	5:29	5:58	6:26	6:54	7:15	7:14	6:46	6:01	5:16	4:41	4:34
15	4:57	5:31	5:59	6:27	6:54	7:15	7:13	6:45	6:00	5:15	4:41	4:34
16	4:58	5:32	6:00	6:28	6:55	7:15	7:13	6:43	5:58	5:13	4:40	4:34
17	4:59	5:33	6:01	6:29	6:56	7:16	7:12	6:42	5:57	5:12	4:39	4:34
18	5:00	5:34	6:02	6:30	6:57	7:16	7:12	6:41	5:55	5:10	4:38	4:35
19	5:01	5:35	6:02	6:31	6:58	7:16	7:11	6:40	5:54	5:09	4:38	4:35
20	5:02	5:36	6:03	6:32	6:59	7:17	7:10	6:38	5:52	5:08	4:37	4:36
21	5:03	5:37	6:04	6:33	6:59	7:17	7:10	6:37	5:51	5:06	4:37	4:36
22	5:04	5:38	6:05	6:34	7:00	7:17	7:09	6:36	5:49	5:05	4:36	4:37
23	5:05	5:39	6:06	6:34	7:01	7:17	7:08	6:34	5:47	5:04	4:36	4:37
24	5:06	5:40	6:07	6:35	7:02	7:17	7:07	6:33	5:46	5:03	4:35	4:38
25	5:07	5:41	6:08	6:36	7:03	7:17	7:07	6:31	5:44	5:01	4:35	4:38
26	5:08	5:42	6:09	6:37	7:03	7:18	7:06	6:30	5:43	5:00	4:34	4:39
27	5:10	5:43	6:10	6:38	7:04	7:18	7:05	6:29	5:41	4:59	4:34	4:40
28	5:11	5:44	6:11	6:39	7:05	7:18	7:04	6:27	5:40	4:58	4:34	4:40
29	5:12	5:45	6:12	6:40	7:06	7:18	7:03	6:26	5:38	4:57	4:34	4:41
30	5:13		6:13	6:41	7:06	7:18	7:02	6:24	5:37	4:56	4:33	4:42
31	5:14		6:13		7:07		7:01	6:23		4:54		4:43

## WASHINGTON, DISTRICT OF COLUMBIA

DAY	JAN.	FEB.	MAR.	APR.	MAY	JUNE	JULY	AUG.	SEPT.	OCT.	NOV.	DEC.
1	4:39 P.M.	5:11	5:43	6:13	6:42	7:09	7:19	7:01	6:21	5:33	4:50	4:29
2	4:40	5:13	5:44	6:14	6:43	7:10	7:19	7:00	6:19	5:32	4:49	4:29
3	4:41	5:14	5:45	6:15	6:44	7:11	7:19	6:59	6:18	5:30	4:48	4:28
4	4:41	5:15	5:46	6:16	6:45	7:11	7:19	6:58	6:16	5:29	4:47	4:28
5	4:42	5:16	5:47	6:17	6:46	7:12	7:19	6:57	6:15	5:27	4:46	4:28
6	4:43	5:17	5:48	6:18	6:47	7:12	7:18	6:56	6:13	5:26	4:45	4:28
7	4:44	5:18	5:49	6:19	6:48	7:13	7:18	6:55	6:12	5:24	4:44	4:28
8	4:45	5:19	5:50	6:20	6:49	7:14	7:18	6:54	6:10	5:22	4:43	4:28
9	4:46	5:21	5:51	6:21	6:50	7:14	7:17	6:53	6:08	5:21	4:42	4:28
10	4:47	5:22	5:52	6:22	6:51	7:15	7:17	6:51	6:07	5:19	4:41	4:28
11	4:48	5:23	5:53	6:23	6:52	7:15	7:17	6:50	6:05	5:18	4:40	4:28
12	4:49	5:24	5:54	6:24	6:53	7:16	7:16	6:49	6:04	5:17	4:39	4:29
13	4:50	5:25	5:55	6:25	6:54	7:16	7:16	6:48	6:02	5:15	4:38	4:29
14	4:51	5:26	5:56	6:26	6:54	7:16	7:15	6:46	6:00	5:14	4:37	4:29
15	4:52	5:27	5:57	6:27	6:55	7:17	7:15	6:45	5:59	5:12	4:37	4:29
16	4:53	5:29	5:58	6:28	6:56	7:17	7:14	6:44	5:57	5:11	4:36	4:30
17	4:54	5:30	5:59	6:29	6:57	7:18	7:14	6:42	5:56	5:09	4:35	4:30
18	4:55	5:31	6:00	6:30	6:58	7:18	7:13	6:41	5:54	5:08	4:35	4:30
19	4:57	5:32	6:01	6:31	6:59	7:18	7:12	6:40	5:52	5:06	4:34	4:31
20	4:58	5:33	6:02	6:32	7:00	7:18	7:12	6:38	5:51	5:05	4:33	4:31
21	4:59	5:34	6:03	6:33	7:01	7:19	7:11	6:37	5:49	5:04	4:33	4:32
22	5:00	5:35	6:04	6:34	7:02	7:19	7:10	6:36	5:48	5:02	4:32	4:32
23	5:01	5:36	6:05	6:35	7:02	7:19	7:09	6:34	5:46	5:01	4:32	4:33
24	5:02	5:37	6:06	6:36	7:03	7:19	7:09	6:33	5:44	5:00	4:31	4:33
25	5:03	5:38	6:07	6:36	7:04	7:19	7:08	6:31	5:43	4:59	4:31	4:34
26	5:04	5:39	6:08	6:37	7:05	7:19	7:07	6:30	5:41	4:57	4:30	4:34
27	5:06	5:41	6:09	6:38	7:06	7:19	7:06	6:28	5:40	4:56	4:30	4:35
28	5:07	5:42	6:10	6:39	7:06	7:19	7:05	6:27	5:38	4:55	4:30	4:36
29	5:08	5:43	6:11	6:40	7:07	7:19	7:04	6:25	5:36	4:54	4:29	4:36
30	5:09		6:12	6:41	7:08	7:19	7:03	6:24	5:35	4:52	4:29	4:37
31	5:10		6:12		7:09		7:02	6:22		4:51		4:38

# ISRAEL

## BE'ER SHEVA

Jan.	1	4:32		17	5:33		14	6:08		28	4:39			
	4	4:34		20	5:35	June	31	6:22		31	4:36			
	7	4:36		23	5:37		3	6:24		Nov.	3	4:34		
	10	4:39		26	5:39		6	6:25			6	4:32		
	13	4:41		29	5:40		9	6:27			9	4:29		
	16	4:44	Apr.	1	5:42		12	6:28			12	4:29		
	19	4:46		4	5:44		15	6:29	Sept.	1	5:48	15	4:26	
	22	4:49		7	5:46		18	6:30		4	5:44	18	4:24	
	25	4:52		10	5:48		21	6:31		7	5:41	21	4:23	
	28	4:55		13	5:50		24	6:31		10	5:37	24	4:22	
	31	4:57		16	5:52		27	6:32		13	5:33	27	4:21	
Feb.	3	5:00		19	5:54	July	30	6:32		16	5:29	30	4:21	
	6	5:03		22	5:56		3	6:32		19	5:25	Dec.	3	4:21
	9	5:05		25	5:58		6	6:31		22	5:21		6	4:21
	12	5:08		28	6:00		9	6:31		25	5:17		9	4:21
	15	5:10	May	1	6:02		12	6:30		28	5:14		12	4:22
	18	5:13		4	6:04		15	6:29	Oct.	1	5:10		15	4:23
	21	5:15		7	6:06		18	6:28		4	5:06		18	4:24
	24	5:18		10	6:08		21	6:27		7	5:02		21	4:25
	27	5:20		13	6:10		24	6:25		10	4:59		24	4:26
Mar.	2	5:22		16	6:13	Aug.	27	6:23		13	4:55		27	4:28
	5	5:24		19	6:14		30	6:21		16	4:52		30	4:30
	8	5:26		22	6:16		2	6:19		19	4:48			
	11	5:28		25	6:18		5	6:17		22	4:45			
	14	5:31		28	6:20		8	6:14		25	4:42			
							11	6:11						

## HAIFA

Jan.	1	4:27		17	5:31		14	6:09		28	4:36			
	4	4:29		20	5:33	June	31	6:24		31	4:33			
	7	4:31		23	5:35		3	6:26		Nov.	3	4:30		
	10	4:34		26	5:37		6	6:27			6	4:28		
	13	4:36		29	5:40		9	6:29			9	4:25		
	16	4:39	Apr.	1	5:42		12	6:30			12	4:23		
	19	4:42		4	5:44		15	6:31	Sept.	1	5:48	15	4:21	
	22	4:45		7	5:46		18	6:32		4	5:44	18	4:20	
	25	4:47		10	5:48		21	6:33		7	5:40	21	4:18	
	28	4:50		13	5:50		24	6:34		10	5:36	24	4:17	
	31	4:53		16	5:52		27	6:34		13	5:32	27	4:16	
Feb.	3	4:56		19	5:54	July	30	6:34		16	5:28	30	4:16	
	6	4:59		22	5:57		3	6:34		19	5:24	Dec.	3	4:16
	9	5:02		25	5:59		6	6:34		22	5:20		6	4:16
	12	5:04		28	6:01		9	6:33		25	5:16		9	4:16
	15	5:07	May	1	6:03		12	6:32		28	5:12		12	4:16
	18	5:10		4	6:05		15	6:31	Oct.	1	5:08		15	4:17
	21	5:12		7	6:08		18	6:30		4	5:04		18	4:18
	24	5:15		10	6:10		21	6:29		7	5:00		21	4:20
	27	5:17		13	6:12		24	6:27		10	4:56		24	4:21
Mar.	2	5:20		16	6:14	Aug.	27	6:25		13	4:53		27	4:23
	5	5:22		19	6:16		30	6:23		16	4:49		30	4:25
	8	5:24		22	6:18		2	6:20		19	4:45			
	11	5:26		25	6:20		5	6:18		22	4:42			
	14	5:29		28	6:22		8	6:15		25	4:39			
							11	6:12						

## JERUSALEM

Jan.	1	4:28		17	5:30		14	6:07		28	4:36			
	4	4:30		20	5:32	June	31	6:21		31	4:33			
	7	4:32		23	5:34		3	6:22		Nov.	3	4:31		
	10	4:35		26	5:36		6	6:24			6	4:28		
	13	4:38		29	5:38		9	6:25			9	4:26		
	16	4:40	Apr.	1	5:40		12	6:27			12	4:24		
	19	4:43		4	5:42		15	6:28	Sept.	1	5:50	15	4:22	
	22	4:46		7	5:44		18	6:29		4	5:46	18	4:21	
	25	4:48		10	5:46		21	6:30		7	5:42	21	4:19	
	28	4:51		13	5:48		24	6:30		10	5:35	24	4:18	
	31	4:54		16	5:50		27	6:30		13	5:31	27	4:18	
Feb.	3	4:57		19	5:52	July	30	6:31		16	5:27	30	4:17	
	6	4:59		22	5:54		3	6:31		19	5:23	Dec.	3	4:17
	9	5:02		25	5:56		6	6:30		22	5:19		6	4:17
	12	5:05		28	5:59		9	6:30		25	5:15		9	4:17
	15	5:07	May	1	6:01		12	6:29		28	5:11		12	4:18
	18	5:10		4	6:03		15	6:28	Oct.	1	5:07		15	4:19
	21	5:12		7	6:05		18	6:27		4	5:03		18	4:20
	24	5:15		10	6:07		21	6:25		7	5:00		21	4:21
	27	5:17		13	6:09		24	6:24		10	4:56		24	4:23
Mar.	2	5:19		16	6:11	Aug.	27	6:22		13	4:52		27	4:24
	5	5:21		19	6:13		30	6:20		16	4:49		30	4:26
	8	5:24		22	6:15		2	6:18		19	4:45			
	11	5:26		25	6:17		5	6:15		22	4:42			
	14	5:28		28	6:19		8	6:12		25	4:39			
							11	6:10						

## TEL AVIV

	Jan.	1 4:29		17 5:32		June 31 6:23		14 6:09		28 4:38
522		4 4:31		20 5:34		3 6:25		17 6:06		31 4:35
		7 4:34		23 5:36		6 6:27		20 6:03		Nov. 3 4:32
		10 4:36		26 5:38		9 6:28		23 5:59		6 4:30
		13 4:39		29 5:40		12 6:29		26 5:56		9 4:27
		16 4:42	Apr.	1 5:42		15 6:31		29 5:52		12 4:25
		19 4:44		4 5:44		18 6:32	Sept.	1 5:48		15 4:24
		22 4:47		7 5:46		21 6:32		4 5:45		18 4:22
		25 4:50		10 5:48		24 6:33		7 5:41		21 4:21
		28 4:53		13 5:50		27 6:33		10 5:37		24 4:20
	Feb.	31 4:55		16 5:53		30 6:33		13 5:33		27 4:19
		3 4:58		19 5:55		3 6:33	July	16 5:29		30 4:18
		6 5:01		22 5:57		6 6:33		19 5:25	Dec.	3 4:18
		9 5:04		25 5:59		9 6:32		22 5:21		6 4:18
		12 5:06		28 6:01		12 6:32		25 5:17		9 4:19
		15 5:09	May	1 6:03		15 6:31		28 5:13		12 4:19
		18 5:11		4 6:05		18 6:29		1 5:09	Oct.	15 4:20
		21 5:14		7 6:07		21 6:28		4 5:05		18 4:21
		24 5:16		10 6:10		24 6:26		7 5:01		21 4:22
		27 5:19		13 6:12		27 6:24		10 4:58		24 4:24
	Mar.	2 5:21		16 6:14		30 6:22		13 4:54		27 4:26
		5 5:23		19 6:16		2 6:20	Aug.	16 4:50		30 4:28
		8 5:26		22 6:18		5 6:18		19 4:47		
		11 5:28		25 6:20		8 6:15		22 4:44		
		14 5:30		28 6:22		11 6:12		25 4:41		

## CANADA

### MONTREAL, QUEBEC

	Jan.	1 4:04		17 5:45		June 31 7:17		14 6:48		28 4:31
		4 4:07		20 5:49		3 7:19		17 6:43		31 4:27
		7 4:10		23 5:52		6 7:22		20 6:38	Nov.	3 4:23
		10 4:13		26 5:56		9 7:24		23 6:33		6 4:18
		13 4:17		29 6:00		12 7:26		26 6:27		9 4:15
		16 4:21	Apr.	1 6:04		15 7:27		29 6:22		12 4:11
		19 4:24		4 6:08		18 7:28	Sept.	1 6:16		15 4:08
		22 4:29		7 6:12		21 7:29		4 6:11		18 4:05
		25 4:33		10 6:16		24 7:30		7 6:05		21 4:02
		28 4:37		13 6:20		27 7:30		10 6:00		24 4:00
	Feb.	31 4:41		16 6:24		30 7:30		13 5:54		27 3:58
		3 4:46		19 6:27		3 7:29	July	16 5:48		30 3:56
		6 4:50		22 6:31		6 7:28		19 5:42	Dec.	3 3:55
		9 4:54		25 6:35		9 7:27		22 5:36		6 3:54
		12 4:59		28 6:39		12 7:25		25 5:31		9 3:54
		15 5:03	May	1 6:43		15 7:23		28 5:25		12 3:54
		18 5:07		4 6:47		18 7:21		1 5:19	Oct.	15 3:54
		21 5:12		7 6:50		21 7:18		4 5:13		18 3:55
		24 5:16		10 6:54		24 7:16		7 5:08		21 3:56
	Mar.	27 5:20		13 6:58		27 7:12		10 5:02		24 3:58
		2 5:24		16 7:01		30 7:09		13 4:57		27 4:00
		5 5:28		19 7:05		2 7:05	Aug.	16 4:51		30 4:02
		8 5:33		22 7:08		5 7:01		19 4:46		
		11 5:37		25 7:11		8 6:57		22 4:41		
		14 5:41		28 7:14		11 6:52		25 4:36		

### TORONTO, ONTARIO

	Jan.	1 4:34		17 6:08		June 31 7:33		14 7:06		28 4:58
		4 4:36		20 6:11		3 7:35		17 7:02		31 4:54
		7 4:39		23 6:15		6 7:38		20 6:57	Nov.	3 4:50
		10 4:43		26 6:19		9 7:40		23 6:52		6 4:46
		13 4:46		29 6:22		12 7:41		26 6:47		9 4:42
		16 4:50	Apr.	1 6:26		15 7:43		29 6:42		12 4:39
		19 4:53		4 6:29		18 7:44	Sept.	1 6:37		15 4:36
		22 4:57		7 6:33		21 7:45		4 6:32		18 4:33
		25 5:01		10 6:37		24 7:45		7 6:26		21 4:31
		28 5:05		13 6:40		27 7:46		10 6:21		24 4:29
	Feb.	31 5:09		16 6:44		30 7:45		13 6:16		27 4:27
		3 5:13		19 6:47		3 7:45	July	16 6:10		30 4:25
		6 5:17		22 6:51		6 7:44		19 6:05	Dec.	3 4:24
		9 5:21		25 6:54		9 7:43		22 5:59		6 4:24
		12 5:25		28 6:58		12 7:42		25 5:54		9 4:23
		15 5:29	May	1 7:01		15 7:40		28 5:48		12 4:23
		18 5:33		4 7:05		18 7:38		1 5:43	Oct.	15 4:24
		21 5:37		7 7:08		21 7:35		4 5:37		18 4:25
		24 5:41		10 7:12		24 7:32		7 5:32		21 4:26
		27 5:45		13 7:15		27 7:30		10 5:27		24 4:28
	Mar.	2 5:49		16 7:18		30 7:26		13 5:22		27 4:30
		5 5:53		19 7:22		2 7:23	Aug.	16 5:17		30 4:32
		8 5:57		22 7:25		5 7:19		19 5:12		
		11 6:00		25 7:28		8 7:15		22 5:07		
		14 6:04		28 7:30		11 7:11		25 5:02		

## VANCOUVER, BRITISH COLUMBIA

Jan.	1	4:07	17	6:01	June	31	7:48	14	7:13	28	4:42		
	4	4:10	20	6:06		3	7:51	17	7:08	31	4:36		
	7	4:13	23	6:10		6	7:54	20	7:02	3	4:31		
	10	4:17	26	6:15		9	7:56	23	6:56	6	4:27		
	13	4:21	29	6:19		12	7:58	26	6:51	9	4:22		
	16	4:25	Apr.	1	6:24		15	8:00	29	6:44	12	4:18	
	19	4:30		4	6:28		18	8:01	Sept.	1	6:38	15	4:14
	22	4:34		7	6:33		21	8:02		4	6:32	18	4:11
	25	4:39		10	6:37		24	8:02		7	6:26	21	4:08
	28	4:44		13	6:42		27	8:02		10	6:20	24	4:05
	31	4:49		16	6:46		30	8:02		13	6:13	27	4:02
Feb.	3	4:54		19	6:51	July	3	8:01		16	6:07	30	4:00
	6	4:59		22	6:55		6	8:00		19	6:00	3	3:59
	9	5:04		25	7:00		9	7:59		22	5:54	6	3:58
	12	5:08		28	7:04		12	7:57		25	5:47	9	3:57
	15	5:13	May	1	7:09		15	7:54		28	5:41	12	3:57
	18	5:18		4	7:13		18	7:52	Oct.	1	5:35	15	3:57
	21	5:23		7	7:17		21	7:48		4	5:28	18	3:58
	24	5:28		10	7:22		24	7:45		7	5:22	21	3:59
	27	5:33		13	7:26		27	7:41		10	5:16	24	4:00
Mar.	2	5:38		16	7:30		30	7:37		13	5:10	27	4:02
	5	5:43		19	7:33	Aug.	2	7:33		16	5:04	30	4:05
	8	5:47		22	7:38		5	7:28		19	4:58		
	11	5:52		25	7:41		8	7:24		22	4:52		
	14	5:57		28	7:45		11	7:18		25	4:47		

## WINNIPEG, MANITOBA

Jan.	1	4:19	17	6:18	June	31	8:10	14	7:33	28	4:56		
	4	4:23	20	6:23		3	8:13	17	7:27	31	4:51		
	7	4:26	23	6:28		6	8:15	20	7:21	3	4:46		
	10	4:30	26	6:32		9	8:18	23	7:16	6	4:41		
	13	4:34	29	6:37		12	8:20	26	7:09	9	4:36		
	16	4:38	Apr.	1	6:42		15	8:22	29	7:03	12	4:32	
	19	4:43		4	6:46		18	8:23	Sept.	1	6:57	15	4:28
	22	4:48		7	6:51		21	8:24		4	6:51	18	4:24
	25	4:53		10	6:56		24	8:24		7	6:44	21	4:21
	28	4:57		13	7:01		27	8:24		10	6:38	24	4:18
	31	5:03		16	7:05		30	8:24		13	6:31	27	4:15
Feb.	3	5:08		19	7:10	July	3	8:23		16	6:24	30	4:13
	6	5:13		22	7:15		6	8:22		19	6:18	3	4:12
	9	5:18		25	7:19		9	8:20		22	6:11	6	4:10
	12	5:23		28	7:24		12	8:18		25	6:04	9	4:10
	15	5:28	May	1	7:29		15	8:16		28	5:58	12	4:09
	18	5:33		4	7:33		18	8:13	Oct.	1	5:51	15	4:09
	21	5:39		7	7:38		21	8:10		4	5:45	18	4:10
	24	5:44		10	7:42		24	8:06		7	5:38	21	4:11
	27	5:49		13	7:46		27	8:02		10	5:32	24	4:13
Mar.	2	5:53		16	7:51		30	7:58		13	5:26	27	4:15
	5	5:59		19	7:55	Aug.	2	7:53		16	5:20	30	4:17
	8	6:04		22	7:59		5	7:49		19	5:14		
	11	6:08		25	8:03		8	7:44		22	5:08		
	14	6:13		28	8:06		11	7:38		25	5:02		

## INTERNATIONAL CITIES WITH LARGE JEWISH POPULATIONS

### AMSTERDAM, THE NETHERLANDS

Jan.	1	4:19	17	6:29	June	31	8:33	14	7:51	28	5:02		
	4	4:23	20	6:35		3	8:36	17	7:45	31	4:56		
	7	4:26	23	6:40		6	8:39	20	7:39	3	4:51		
	10	4:31	26	6:45		9	8:42	23	7:33	6	4:45		
	13	4:35	29	6:50		12	8:44	26	7:26	9	4:40		
	16	4:40	Apr.	1	6:55		15	8:46	29	7:19	12	4:36	
	19	4:45		4	7:01		18	8:48	Sept.	1	7:12	15	4:31
	22	4:50		7	7:06		21	8:49		4	7:05	18	4:27
	25	4:55		10	7:11		24	8:49		7	6:59	21	4:23
	28	5:01		13	7:16		27	8:49		10	6:51	24	4:20
	31	5:06		16	7:21		30	8:49		13	6:44	27	4:17
Feb.	3	5:12		19	7:27	July	3	8:48		16	6:37	30	4:14
	6	5:17		22	7:32		6	8:46		19	6:30	3	4:12
	9	5:23		25	7:37		9	8:44		22	6:23	6	4:11
	12	5:29		28	7:42		12	8:42		25	6:16	9	4:10
	15	5:34	May	1	7:47		15	8:39		28	6:09	12	4:09
	18	5:40		4	7:52		18	8:36	Oct.	1	6:02	15	4:09
	21	5:46		7	7:57		21	8:32		4	5:55	18	4:10
	24	5:51		10	8:02		24	8:28		7	5:48	21	4:11
	27	5:57		13	8:07		27	8:24		10	5:41	24	4:12
Mar.	2	6:02		16	8:12		30	8:19		13	5:34	27	4:14
	5	6:08		19	8:17	Aug.	2	8:14		16	5:28	30	4:17
	8	6:13		22	8:21		5	8:09		19	5:21		
	11	6:19		25	8:25		8	8:03		22	5:15		
	14	6:24		28	8:29		11	7:57		25	5:08		

**BUENOS AIRES, ARGENTINA**

Jan.	1	6:52	17	5:52	31	4:33	14	5:04	28	6:01			
	4	6:52	20	5:48	June	3	4:32	17	5:06	31	6:03		
	7	6:52	23	5:44		6	4:32	20	5:08	Nov.	3	6:06	
	10	6:52	26	5:40		9	4:31	23	5:10		6	6:09	
	13	6:52	29	5:35		12	4:31	26	5:12		9	6:12	
	16	6:51	Apr.	1	5:31	15	4:31	29	5:14		12	6:15	
	19	6:50		4	5:27	18	4:32	Sept.	1	5:17	15	6:18	
	22	6:49		7	5:23	21	4:32		4	5:19	18	6:21	
	25	6:47		10	5:19	24	4:33		7	5:21	21	6:24	
	28	6:46		13	5:15	27	4:34		10	5:23	24	6:27	
	31	6:43		16	5:12	30	4:35		13	5:25	27	6:29	
Feb.	3	6:41		19	5:08	July	3	4:36	16	5:27	30	6:32	
	6	6:39		22	5:04		6	4:38	19	5:29	Dec.	3	6:35
	9	6:36		25	5:01		9	4:39	22	5:31		6	6:37
	12	6:33		28	4:57		12	4:41	25	5:34		9	6:40
	15	6:30	May	1	4:54		15	4:43	28	5:36		12	6:42
	18	6:27		4	4:51		18	4:45	Oct.	1	5:38	15	6:44
	21	6:23		7	4:49		21	4:47		4	5:40	18	6:46
	24	6:20		10	4:46		24	4:49		7	5:43	21	6:48
	27	6:16		13	4:43		27	4:51		10	5:45	24	6:49
Mar.	2	6:12		16	4:41	Aug.	2	4:53	13	5:47	27	6:50	
	5	6:08		19	4:39		5	4:57	16	5:50	30	6:51	
	8	6:04		22	4:37		8	4:59	19	5:53			
	11	6:00		25	4:36		11	5:01	22	5:55			
	14	5:56		28	4:34				25	5:58			

**JOHANNESBURG, SOUTH AFRICA**

Jan.	1	6:46	17	6:05	31	5:06	14	5:30	28	6:04			
	4	6:47	20	6:02	June	3	5:06	17	5:31	31	6:06		
	7	6:47	23	5:59		6	5:05	20	5:32	Nov.	3	6:08	
	10	6:48	26	5:55		9	5:05	23	5:34		6	6:10	
	13	6:48	29	5:52		12	5:05	26	5:35		9	6:12	
	16	6:47	Apr.	1	5:49	15	5:06	29	5:36		12	6:14	
	19	6:47		4	5:46	18	5:06	Sept.	1	5:37	15	6:16	
	22	6:46		7	5:43	21	5:07		4	5:39	18	6:19	
	25	6:45		10	5:40	24	5:07		7	5:40	21	6:21	
	28	6:44		13	5:37	27	5:08		10	5:41	24	6:23	
	31	6:43		16	5:34	30	5:09		13	5:42	27	6:25	
Feb.	3	6:42		19	5:31	July	3	5:10	16	5:43	30	6:28	
	6	6:40		22	5:28		6	5:11	19	5:45	Dec.	3	6:30
	9	6:38		25	5:26		9	5:12	22	5:46		6	6:32
	12	6:36		28	5:23		12	5:14	25	5:47		9	6:34
	15	6:34	May	1	5:21		15	5:15	28	5:48		12	6:36
	18	6:31		4	5:19		18	5:17	Oct.	1	5:50	15	6:38
	21	6:29		7	5:16		21	5:18		4	5:51	18	6:40
	24	6:26		10	5:15		24	5:19		7	5:53	21	6:41
	27	6:23		13	5:13		27	5:21		10	5:54	24	6:43
Mar.	2	6:21		16	5:11	Aug.	2	5:24	13	5:55	27	6:44	
	5	6:18		19	5:10		5	5:25	16	5:57	30	6:45	
	8	6:15		22	5:09		8	5:27	19	5:59			
	11	6:11		25	5:08		11	5:28	22	6:00			
	14	6:08		28	5:07				25	6:02			

**KIEV, U.S.S.R.**

Jan.	1	4:44	17	6:47	31	8:43	14	8:05	22	5:35			
	4	4:47	20	6:52	June	3	8:46	17	7:59	25	5:29		
	7	4:51	23	6:57		6	8:49	20	7:53	28	5:23		
	10	4:55	26	7:02		9	8:52	23	7:47	31	5:18		
	13	4:59	29	7:07		12	8:54	26	7:40	Nov.	3	5:12	
	16	5:03	Apr.	1	7:12	15	8:56	29	7:34		6	5:07	
	19	5:08		4	7:17	18	8:57	Sept.	1	7:28	9	5:02	
	22	5:13		7	7:21	21	8:58		4	7:21	12	4:58	
	25	5:18		10	7:26	24	8:59		7	7:14	15	4:54	
	28	5:23		13	7:31	27	8:59		10	7:08	18	4:50	
	31	5:28		16	7:36	30	8:58		13	7:01	21	4:46	
Feb.	3	5:34		19	7:41	July	3	8:57	16	6:54	24	4:43	
	6	5:39		22	7:46		6	8:56	19	6:47	27	4:40	
	9	5:44		25	7:51		9	8:54	22	6:40	30	4:38	
	12	5:50		28	7:56		12	8:52	25	6:33	Dec.	3	4:36
	15	5:55	May	1	8:00		15	8:49	28	6:27		6	4:35
	18	6:01		4	8:05		18	8:46	Oct.	1	6:20	9	4:34
	21	6:06		7	8:10		21	8:43		4	6:13	12	4:34
	24	6:11		10	8:15		24	8:39		7	6:07	15	4:34
	27	6:16		13	8:19		27	8:35		10	6:00	18	4:34
Mar.	2	6:22		16	8:24	Aug.	2	8:31	13	5:53	21	4:35	
	5	6:27		19	8:28		5	8:26	16	5:47	24	4:37	
	8	6:32		22	8:32		8	8:21	19	5:41	27	4:39	
	11	6:37		25	8:36		11	8:16			30	4:42	
	14	6:42		28	8:40								

**LENINGRAD, U.S.S.R.**

Jan.	1	3:45	17	6:41	31	9:44	14	8:39	28	4:57				
	4	3:49	20	6:53	June	3	9:50	17	8:30	31	4:49			
	7	3:54	23	7:00		6	9:54	20	8:22	Nov.	3	4:41		
	10	4:00	26	7:07		9	9:59	23	8:13		6	4:33		
	13	4:06	29	7:15		12	10:02	26	8:04		9	4:26		
	16	4:13	Apr.	1	7:22		15	10:05	29	7:55		12	4:19	
	19	4:20		4	7:29		18	10:08	Sept.	1	7:46		15	4:12
	22	4:27		7	7:37		21	10:08		4	7:32		18	4:06
	25	4:35		10	7:44		24	10:08		7	7:28		21	4:00
	28	4:42		13	7:51		27	10:08		10	7:19		24	3:55
	31	4:50		16	7:59		30	10:06		13	7:10		27	3:50
Feb.	3	4:58		19	8:06	July	3	10:04		16	7:01		30	3:45
	6	5:06		22	8:14		6	10:02		19	6:52	Dec.	3	3:41
	9	5:14		25	8:21		9	9:58		22	6:42		6	3:38
	12	5:22		28	8:25		12	9:54		25	6:33		9	3:36
	15	5:30	May	1	8:36		15	9:49		28	6:29		12	3:34
	18	5:37		4	8:43		18	9:44	Oct.	1	6:15		15	3:33
	21	5:45		7	8:51		21	9:38		4	6:06		18	3:33
	24	5:53		10	8:58		24	9:31		7	5:46		21	3:34
	27	6:01		13	9:05		27	9:26		10	5:43		24	3:36
Mar.	2	6:08		16	9:12	Aug.	30	9:18		13	5:39		27	3:38
	5	6:16		19	9:19		2	9:10		16	5:31		30	3:42
	8	6:23		22	9:26		5	9:03		19	5:22			
	11	6:31		25	9:32		8	8:55		22	5:13			
	14	6:38		28	9:39		11	8:47		25	5:05			

**LONDON, ENGLAND**

Jan.	1	3:43	17	5:49	31	7:48	14	7:08	28	4:24				
	4	3:47	20	5:54	June	3	7:51	17	7:02	31	4:18			
	7	3:50	23	5:59		6	7:54	20	6:56	Nov.	3	4:13		
	10	3:54	26	6:04		9	7:57	23	6:50		6	4:08		
	13	3:59	29	6:09		12	7:59	26	6:43		9	4:03		
	16	4:03	Apr.	1	6:14		15	8:01	29	6:37		12	3:58	
	19	4:08		4	6:19		18	8:02	Sept.	1	6:30		15	3:54
	22	4:13		7	6:24		21	8:03		4	6:24		18	3:50
	25	4:18		10	6:29		24	8:03		7	6:17		21	3:46
	28	4:23		13	6:34		27	8:03		10	6:10		24	3:43
	31	4:29		16	6:39		30	8:03		13	6:03		27	3:40
Feb.	3	4:34		19	6:44	July	3	8:02		16	5:56		30	3:38
	6	4:40		22	6:49		6	8:01		19	5:49	Dec.	3	3:36
	9	4:45		25	6:54		9	7:59		22	5:42		6	3:35
	12	4:51		28	6:59		12	7:57		25	5:35		9	3:34
	15	4:56	May	1	7:04		15	7:54		28	5:29		12	3:33
	18	5:01		4	7:09		18	7:51	Oct.	1	5:22		15	3:33
	21	5:07		7	7:14		21	7:47		4	5:15		18	3:34
	24	5:12		10	7:18		24	7:43		7	5:08		21	3:35
	27	5:18		13	7:23		27	7:39		10	5:01		24	3:37
Mar.	2	5:23		16	7:28	Aug.	30	7:35		13	4:55		27	3:39
	5	5:28		19	7:32		2	7:30		16	4:48		30	3:41
	8	5:33		22	7:36		5	7:25		19	4:42			
	11	5:39		25	7:40		8	7:20		22	4:36			
	14	5:44		28	7:44		11	7:14		25	4:30			

**MELBOURNE, AUSTRALIA**

Jan.	1	7:28	17	6:20	31	4:52	14	5:26	22	6:26				
	4	7:28	20	6:15	June	3	4:51	17	5:28	25	6:29			
	7	7:28	23	6:11		6	4:50	20	5:31	28	6:32			
	10	7:28	26	6:06		9	4:50	23	5:33	Nov.	31	6:35		
	13	7:27	29	6:02		12	4:50	26	5:36		3	6:39		
	16	7:26	Apr.	1	5:57		15	4:50	29	5:38		6	6:42	
	19	7:25		4	5:52		18	4:50	Sept.	1	5:41		9	6:45
	22	7:23		7	5:48		21	4:50		4	5:43		12	6:48
	25	7:22		10	5:44		24	4:51		7	5:46		15	6:52
	28	7:19		13	5:39		27	4:52		10	5:48		18	6:55
	31	7:17		16	5:35		30	4:53		13	5:51		21	6:58
Feb.	3	7:14		19	5:31	July	3	4:55		16	5:53		24	7:01
	6	7:12		22	5:27		6	4:56		19	5:56		27	7:05
	9	7:08		25	5:23		9	4:58		22	5:58		30	7:08
	12	7:05		28	5:20		12	5:00		25	6:00	Dec.	3	7:10
	15	7:02	May	1	5:16		15	5:02		28	6:04		6	7:13
	18	6:58		4	5:13		18	5:05	Oct.	1	6:06		9	7:16
	21	6:54		7	5:10		21	5:06		4	6:09		12	7:18
	24	6:50		10	5:07		24	5:08		7	6:12		15	7:20
	27	6:46		13	5:04		27	5:11		10	6:14		18	7:22
Mar.	2	6:42		16	5:01	Aug.	30	5:13		13	6:17		21	7:24
	5	6:38		19	4:59		2	5:16		16	6:20		24	7:26
	8	6:33		22	4:57		5	5:18		19	6:23		27	7:27
	11	6:29		25	4:55		8	5:21					30	7:28
	14	6:24		28	4:54		11	5:23						

## MEXICO CITY, MEXICO

Jan.	1	5:51	17	6:28	31	6:52	14	6:47	28	5:46				
	4	5:53	20	6:29	June	3	6:53	17	6:45	31	5:45			
	7	5:55	23	6:30		6	6:54	20	6:43	Nov.	3	5:43		
	10	5:57	26	6:30		9	6:54	23	6:41		6	5:42		
	13	5:58	29	6:31		12	6:57	26	6:39		9	5:41		
	16	6:00	Apr.	1	6:32		15	6:58	29	6:36		12	5:41	
	19	6:02		4	6:33		18	6:58	Sept.	1	6:33		15	5:39
	22	6:04		7	6:34		21	6:59		4	6:31		18	5:39
	25	6:06		10	6:34		24	7:00		7	6:29		21	5:38
	28	6:08		13	6:35		27	7:00		10	6:26		24	5:38
	31	6:10		16	6:36		30	7:01		13	6:24		27	5:38
Feb.	3	6:11		19	6:37	July	3	7:01		16	6:21		30	5:38
	6	6:13		22	6:38		6	7:01		19	6:18	Dec.	3	5:39
	9	6:15		25	6:39		9	7:01		22	6:15		6	5:39
	12	6:16		28	6:40		12	7:00		25	6:12		9	5:40
	15	6:18	May	1	6:41		15	7:00		28	6:10		12	5:41
	18	6:19		4	6:41		18	7:00	Oct.	1	6:06		15	5:42
	21	6:20		7	6:43		21	6:59		4	6:05		18	5:43
	24	6:22		10	6:44		24	6:58		7	6:02		21	5:45
	27	6:22		13	6:45		27	6:57		10	5:59		24	5:46
Mar.	2	6:24		16	6:47	Aug.	2	6:55		13	5:57		27	5:48
	5	6:24		19	6:47		5	6:53		16	5:55		30	5:50
	8	6:25		22	6:49		8	6:51		19	5:53			
	11	6:27		25	6:50		11	6:50		22	5:51			
	14	6:27		28	6:51					25	5:49			

## MOSCOW, U.S.S.R.

Jan.	1	3:48	17	6:23	31	8:49	14	7:58	22	5:01				
	4	3:57	20	6:29	June	3	8:53	17	7:51	25	4:54			
	7	4:01	23	6:35		6	8:57	20	7:44	28	4:47			
	10	4:06	26	6:42		9	9:00	23	7:37	31	4:40			
	13	4:11	29	6:48		12	9:03	26	7:29	Nov.	3	4:34		
	16	4:16	Apr.	1	6:55		15	9:05	29	7:21		6	4:28	
	19	4:22		4	7:00		18	9:06	Sept.	1	7:14		9	4:22
	22	4:28		7	7:06		21	9:07		4	7:06		12	4:16
	25	4:34		10	7:12		24	9:08		7	6:58		15	4:10
	28	4:40		13	7:18		27	9:08		10	6:50		18	4:05
	31	4:47		16	7:24	July	30	9:07		13	6:42		21	4:01
Feb.	3	4:53		19	7:30		3	9:06		16	6:34		24	3:57
	6	5:00		22	7:37		6	9:04		19	6:26		27	3:53
	9	5:06		25	7:43		9	9:01		22	6:18		30	3:50
	12	5:13		28	7:49		12	8:58		25	6:10	Dec.	3	3:47
	15	5:20	May	1	7:55		15	8:54		28	6:02		6	3:45
	18	5:26		4	8:01		18	8:50	Oct.	1	5:54		9	3:43
	21	5:33		7	8:07		21	8:46		4	5:47		12	3:42
	24	5:39		10	8:13		24	8:41		7	5:39		15	3:42
	27	5:45		13	8:18		27	8:36		10	5:31		18	3:43
Mar.	2	5:52		16	8:24	Aug.	30	8:30		13	5:23		21	3:44
	5	5:58		19	8:30		2	8:24		16	5:16		24	3:45
	8	6:05		22	8:35		5	8:18		19	5:08		27	3:47
	11	6:11		25	8:40		8	8:12					30	3:50
	14	6:17		28	8:45		11	8:02						

## PARIS, FRANCE

Jan.	1	4:47	17	6:40	31	8:26	14	7:52	28	5:21				
	4	4:50	20	6:45	June	3	8:29	17	7:46	31	5:16			
	7	4:53	23	6:49		6	8:32	20	7:41	Nov.	3	5:11		
	10	4:57	26	6:54		9	8:34	23	7:35		6	5:06		
	13	5:01	29	6:58		12	8:36	26	7:29		9	5:02		
	16	5:05	Apr.	1	7:03		15	8:38	29	7:23		12	4:58	
	19	5:09		4	7:07		18	8:39	Sept.	1	7:17		15	4:54
	22	5:14		7	7:12		21	8:40		4	7:11		18	4:50
	25	5:19		10	7:16		24	8:40		7	7:05		21	4:47
	28	5:23		13	7:21		27	8:40		10	6:58		24	4:45
	31	5:28		16	7:25		30	8:40		13	6:52		27	4:42
Feb.	3	5:33		19	7:29	July	3	8:39		16	6:46		30	4:40
	6	5:38		22	7:34		6	8:38		19	6:39	Dec.	3	4:39
	9	5:43		25	7:38		9	8:37		22	6:33		6	4:37
	12	5:48		28	7:43		12	8:35		25	6:26		9	4:37
	15	5:53	May	1	7:47		15	8:32		28	6:20		12	4:37
	18	5:58		4	7:51		18	8:30	Oct.	1	6:14		15	4:37
	21	6:03		7	7:56		21	8:27		4	6:08		18	4:38
	24	6:07		10	8:00		24	8:23		7	6:01		21	4:39
	27	6:12		13	8:04		27	8:20		10	5:55		24	4:40
Mar.	2	6:17		16	8:08	Aug.	30	8:16		13	5:49		27	4:42
	5	6:22		19	8:12		2	8:11		16	5:43		30	4:45
	8	6:26		22	8:16		5	8:07		19	5:37			
	11	6:31		25	8:20		8	8:02		22	5:32			
	14	6:36		28	8:23		11	7:57		25	5:26			

## RIO DE JANEIRO, BRAZIL

527

Jan.	1	6:26		17	5:52		31	5:00		14	5:20		28	5:47
	4	6:27		20	5:48	June	3	4:59		17	5:22		31	5:48
	7	6:27		23	5:46		6	4:59		20	5:23	Nov.	3	5:50
	10	6:28		26	5:43		9	4:59		23	5:24		6	5:52
	13	6:28		29	5:40		12	4:59		26	5:25		9	5:53
	16	6:28	Apr.	1	5:37		15	5:00	Sept.	29	5:26		12	5:56
	19	6:27		4	5:34		18	5:00		1	5:26		15	5:58
	22	6:27		7	5:32		21	5:01		4	5:27		18	6:00
	25	6:27		10	5:29		24	5:02		7	5:28		21	6:01
	28	6:26		13	5:26		27	5:02		10	5:29		24	6:04
	31	6:25		16	5:24		30	5:03		13	5:31		27	6:05
Feb.	3	6:23		19	5:21	July	3	5:04		16	5:31		30	6:08
	6	6:22		22	5:18		6	5:05		19	5:32	Dec.	3	6:10
	9	6:21		25	5:17		9	5:06		22	5:33		6	6:12
	12	6:19		28	5:14		12	5:07		25	5:33		9	6:14
	15	6:17	May	1	5:12		15	5:08	Oct.	28	5:35		12	6:16
	18	6:15		4	5:10		18	5:10		1	5:35		15	6:18
	21	6:13		7	5:08		21	5:11		4	5:37		18	6:19
	24	6:11		10	5:07		24	5:12		7	5:38		21	6:21
	27	6:07		13	5:05		27	5:14		10	5:39		24	6:22
Mar.	2	6:05		16	5:05	Aug.	2	5:17		13	5:40		27	6:24
	5	6:02		19	5:02		5	5:17		16	5:41		30	6:25
	8	6:00		22	5:02		8	5:17		19	5:43			
	11	5:57		25	5:01		11	5:19		22	5:44			
	14	5:55		28	5:01			5:20		25	5:46			

## ROME, ITALY

Jan.	1	4:31		17	6:00		31	7:19		14	6:55		28	4:53
	4	4:34		20	6:03	June	3	7:22		17	6:51		31	4:49
	7	4:37		23	6:07		6	7:24		20	6:46	Nov.	3	4:45
	10	4:40		26	6:10		9	7:26		23	6:42		6	4:41
	13	4:43		29	6:13		12	7:26		26	6:37		9	4:38
	16	4:47	Apr.	1	6:17		15	7:29	Sept.	29	6:32		12	4:35
	19	4:50		4	6:20		18	7:30		1	6:27		15	4:32
	22	4:54		7	6:23		21	7:31		4	6:22		18	4:30
	25	4:57		10	6:27		24	7:31		7	6:17		21	4:27
	28	5:01		13	6:30		27	7:31		10	6:12		24	4:25
	31	5:05		16	6:33		30	7:31		13	6:07		27	4:24
Feb.	3	5:09		19	6:37	July	3	7:31		16	6:01		30	4:23
	6	5:13		22	6:40		6	7:30		19	5:56	Dec.	3	4:22
	9	5:17		25	6:43		9	7:29		22	5:51		6	4:21
	12	5:20		28	6:46		12	7:28		25	5:46		9	4:21
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## SAO PAULO, BRAZIL

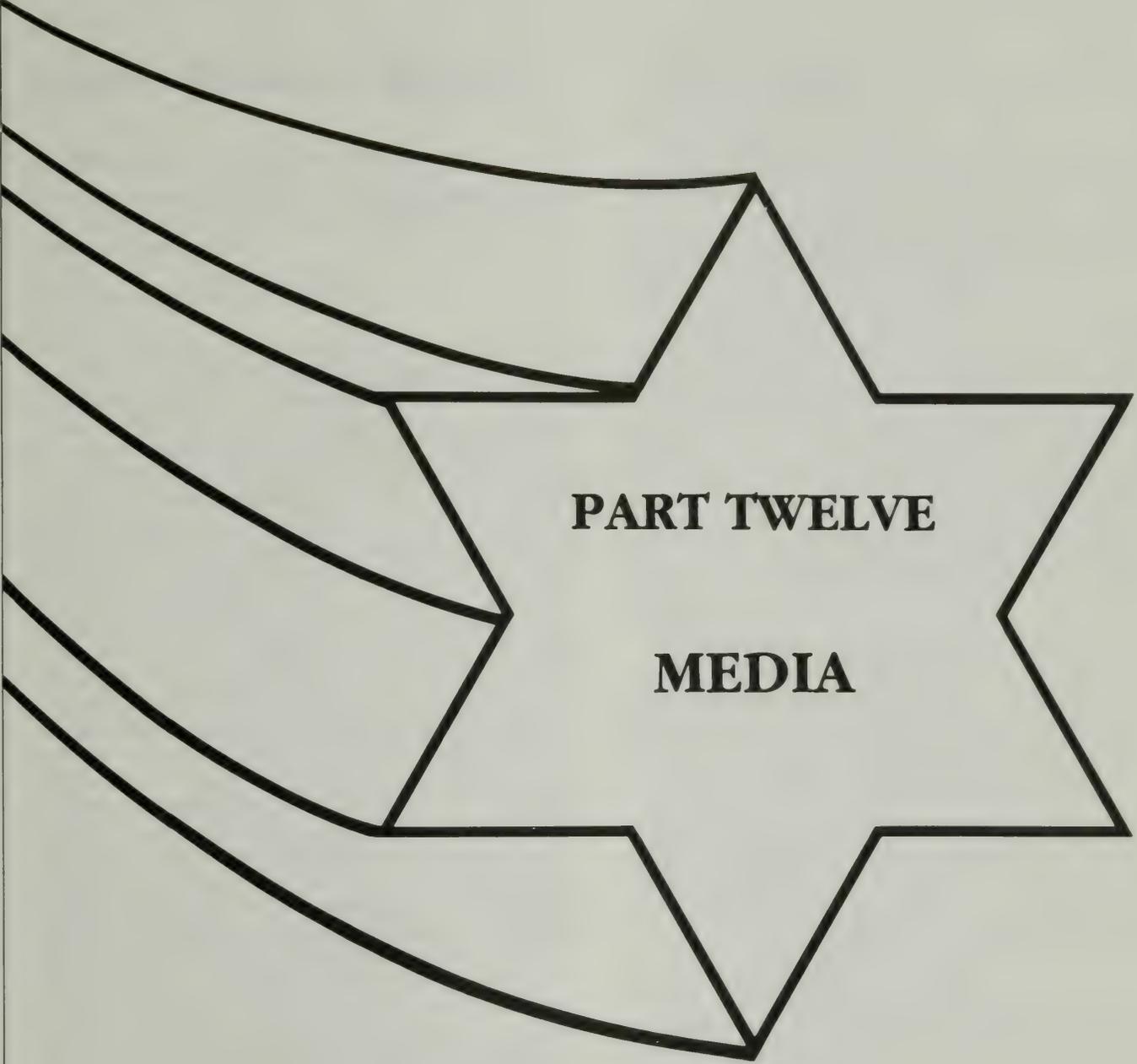
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## TOKYO, JAPAN

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**PART TWELVE**

**MEDIA**



## Jewish Books in Review

### Indifference in the Face of Disaster

*The Abandonment of the Jews: America and the Holocaust, 1941-1945.* By David S. Wyman. Pantheon, New York, 1984. 444 pages. \$19.95.

Reviewed by Monty Noam Penkower

In the last few years, a number of books have documented the many-faceted moral bankruptcy of the Christian West during Jewry's most anguished hour—the Holocaust. Aspects of the bystanders' conduct have been rewardingly explored by such specialists as Bernard Wasserstein, Walter Laqueur, and Martin Gilbert, with my own *The Jews Were Expendable* offering a first overview of free world diplomacy in the face of Germany's "Final Solution." Yet America's stance, analyzed much earlier in pioneering works by Arthur Morse, Henry Feingold, and Saul Friedman, had eluded comprehensive analysis. David Wyman, author of a formidable critique of U.S. foreign policy between 1938-1941 (*Paper Walls*, 1968) and the significant essay "Why Auschwitz Was Never Bombed" (*Commentary*, May 1978), now provides us with that study.

A publisher's hyperbole notwithstanding, dramatic revelations do not suffuse *The Abandonment of the Jews*. Those historians cited above and other scholars have unmasked the initial disbelief, then indifference, anti-Semitism, and political expediency which prevailed in the American State Department and British Foreign Office. Roosevelt's callousness; Allied aid to various nationalities under Nazi domination but not to the only people targeted for death in World War II; regrettable bickering among American Jewish organizations; heroic War Refugee Board activity—all have been well substantiated for the public record.

Wyman's valuable contribution lies in the amount of detail brought to the indictment of the United States within the covers of one book. Scrupulous research damns an entire society for not responding adequately to the ethical imperative of saving innocent human beings. With the exception of the Treasury Department under Henry Morgenthau, Jr., Washington officialdom in particular could have done far more in this regard, and without compromising the war effort. Novel here is Wyman's account of what visa and shipping possibilities did exist, even though a mere 21,000 refugees—10 per cent of the legal quotas—were admitted during the period in question.

Worthy of special note, too, is his sensitivity to anti-Semitic and nativist sentiment, reflected both nationwide and in the halls of Congress. The mass media and almost all of the Christian churches, never before examined as thor-

oughly as in this volume, maintained a near silence. So, too, did most American intellectuals, the political left, and the masses of organized labor.

Some gaps remain. Those interested in the individual activities of different Jewish organizations will have to look elsewhere. In addition, the very focus on American sources overlooks the fact, for example, that the ultimate saving of lives from the Balkans lay in the hands of a small Palestinian contingent—led by War Refugee Board delegate Ira Hirschmann—operating out of Istanbul.

As for American Jewry, the author credits its leaders with publicizing the catastrophe and pressing for government aid, yet he contends that their effectiveness was severely limited by disunity and the lack of sustained action. The Zionist establishment, striving at the August 1943 American Jewish Conference and beyond for a state in postwar Palestine, alienated other Jewish organizations committed to immediate rescue and abolishing Britain's restrictive White Paper quotas for Palestine. A tiny faction led by Hillel Kook (alias Peter Bergson), from Palestine, mustering grassroots support and helping to create the War Refugee Board, suggests what a major, united campaign could have accomplished.

Lamentable this strife unquestionably was, but it should not obscure the overriding fact that the world powers capable of checking the tempo of the Holocaust had other priorities during World War II. American Jewish organizations did offer the Allies concrete, varied programs of rescue and relief—to scant avail. A moderate Palestine resolution at the American Jewish Conference would not have evoked a more humanitarian response: London adhered to the White Paper throughout, with Washington nodding approval. Nor did a representation to the War Refugee Board from the conference and all other established Jewish organizations in August 1944 secure any substantial aid on behalf of Hungarian Jewry, the last surviving Jewish community in Europe.

Wyman conclusively demonstrates that Roosevelt, in whom Jews placed their greatest trust, failed to champion an active rescue program. The president's indifference surfaced in other instances not discussed here, such as a personal report in July 1943 from eyewitness Jan Karski about the gassing of Jews at Belzec, eliciting only sympathetic generalities at the same moment that FDR approved a confidential joint Anglo-American statement aiming to maintain White Paper policy until the war's end. American Jewish unity would not have altered this overall attitude.

The major Western powers had no intention of relinquishing any control over policy. As a consequence, they sealed the fate of European Jewry. After reading *The Abandonment of the Jews* and other such judicious studies, we can better appreciate the crime of complacency and the urgent mandate for its prevention.

## The Jewish Story—Shorter Version

*Heritage: Civilization and the Jews.* By Abba Eban. Summit Books/Simon and Schuster, New York. 1984. 354 pp. with many illustrations and index. \$32.95.

Reviewed by David M. Szonyi

A companion to the recently televised, nine-part PBS series of the same title, *Heritage: Civilization and the Jews* attempts to provide an overview of more than 4,000 years of Jewish history in less than 340 pages. It largely succeeds, in part because of its organizing principle: like Chaim Potok in *Wanderings*, Abba Eban focuses on cultural symbiosis—the interaction of Jewish with a politically, theologically or intellectually “dominant” culture—rather than on an internal communal/institutional history, a la Salo Baron. This approach allows him to paint the Jewish story against the backdrop of world history, where it belongs, and thus make it easier for the general reader to grasp.

Eban also has a gift for succinctly and clearly stating complex ideas. He notes, for example, that the prophetic vision of a coming messianic age contrasted sharply with the stoic belief in a past “golden age,” and that while Marcus Aurelius and other stoics were resigned to the idea of historical cyclicity, the prophets lay the foundation for the idea of progress by demanding human commitment to a better society in the here-and-now.

*Heritage: Civilization and the Jews* also relates the frequent convergence of Jewish and general history. Thus, the Magna Carta (1215), that landmark document of Western civil liberties, included a clause limiting the claims of Jewish moneylenders against the estates of landowners who had died in their debt.

Unlike many Israeli historians, Eban is careful not to provide short shrift to, or to stereotype, Diaspora history. To the contrary, he feels that “The Jews were exiled into survival . . . the diaspora became the essential precondition for the preservation of their creativity and identity.”

Eban’s telling of the Jews’ epic story is considerably enhanced by the book’s extensive and beautiful illustrations. Particularly striking are the reproductions of master works of Renaissance art based on biblical themes—paintings by Raphael of *Jacob’s Dream* and by Caravaggio of *The Sacrifice of Isaac*, as well as a Donatello sculpture of *Jeremiah the Prophet* are among the many included here—an illumination of Pompey entering the Holy of Holies (from Josephus) by Jean Fouquet, and a series of maps which are models of clarity and usefulness.

Curiously, *Heritage* falters most in dealing with the last century of Jewish history. Eban’s telling of the Russian Jewish story in effect ends, inexplicably, with 1917; there is no mention of the crushing of Hebrew and Yiddish culture during the 1920s and ’30s, of the “Black Years” (1948-1953), of the recrudescence of Jewish consciousness during the 1960s and ’70s, or of the exit of a quarter-million Jews and the plight of the “prisoners of conscience” since 1970.

Similarly, a chapter on American Jewry alludes, as usual, to Haym Salomon and such entrepreneurs as Levi Strauss and Julius Rosenwald (a co-founder of Sears, Roebuck),

but tells the reader next to nothing about the founding of the reform and conservative movements or the growth of the federation movement. Mordecai Kaplan, Abraham Joshua Heschel, and J.B. Soloveitchik are among the names that go unmentioned. This is taking the “symbiotic” approach to Jewish history too far.

Even the concluding chapter on “Israel and World Jewry” limits mention of Menachem Begin’s stunning 1977 electoral triumph, which ended thirty years of Labor rule, to a photo caption. In summing up the impressive achievements of the Jewish state during its first four decades, Eban also glosses over the tensions between the two “two Israels” (Ashkenazic/Sephardic and religious/secular).

Finally, *Heritage* contains a number of errors which, in a work of this importance, should have been caught. To cite three: Walter Rathenau, the German-Jewish foreign minister, was assassinated in 1922, not 1920; Tel Aviv unmistakably is Israel’s largest, not “second most populous city,” as a photo caption has it; the Falashas, the recently decimated black Jews of Ethiopia, number more like 20,000 than the 32,000 claimed by Eban.

Despite these flaws, the fluid writing and visual sumptuousness of *Heritage: Civilization and the Jews*—as well as its TV tie-in—guarantee it a large readership, though its format and price may also prompt many readers to relegate it to the coffee table. That would be a shame, for Abba Eban has written a good introduction to, if not a really comprehensive telling of, the Jewish saga. I hope it will serve as a spur to Jews everywhere to tackle more detailed academic or analytic works on their people’s sometimes colorful, often tragic, ever richly varied past.

*David Szonyi, Associate Director, The Radius Institute in New York, is contributing editor of the Baltimore Jewish Times and The Long Island Jewish World.*



*Abba Eban as Israeli Foreign Minister before the UN Security Council during the Six-Day War.*

## The Horrifying Record of a Futile Struggle for Survival

*The Chronicle Of The Lodz Ghetto, 1941-1944.* Edited by Lucjan Dobroszycki. Yale University Press, New Haven. 1984. 539 pp. \$35.00.

Reviewed by Sylvia Rothchild

The Department of Archives in the Lodz ghetto was founded by Mordecai Chaim Rumkowski, the controversial Eldest of the Jews, who carried out the orders of the Gestapo and controlled the lives of all the Jews in the ghetto as if he were some feudal prince in the middle ages. He was described in private diaries as "a well-mannered man, tidy, peaceful, religious, a traditional Jew" and at the same time, "sordid, ridiculous . . . insidious, treacherous and murderous." His decision to keep a daily record of the news of the ghetto was both pretentious and self-serving. It provided a vehicle for establishing his importance and infallibility. He was described only with the respect accorded a beloved leader. All protests, strikes and demonstrations were attributed in the *Chronicle* to "irresponsible individuals intent on disturbing the law and public order created by the ghetto authorities who watched over the peace, safety and food supplies of the ghetto dwellers."

Rumkowski deceived himself with reports from the orphanages, schools, hospitals, and old-age homes that provided an aura of normalcy and later with the workshops and factories that provided Jewish workers for the German war effort. In a sealed ghetto without radios, newspapers, or any communication with the world outside its barbed wire enclosures and guards, it was possible to lull the inhabitants with promises of survival he could not keep.

The Germans were stationed in the center of the ghetto. The proclamations relayed by Rumkowski were about their orders to salute all Germans, their exhortations to turn in radios, furs, boots and gold objects with penalties of death or "resettlement" for those who dared to refuse.

There were 200,000 Jews in the Lodz ghetto when it was sealed off by the Nazis in 1940—and 870 Jews left when the city was liberated in 1944. In spite of the cautious language of the archivists who avoided mentioning the Germans and had only praise for Rumkowski; in spite of all their efforts to deny the ultimate fate of the inhabitants of the ghetto, the six archivists who wrote the daily reports left a horrifying record of a futile struggle for survival. Though diaries and memoirs of men and women from Lodz have already offered their personal tales of anguish (several stories about life in Lodz were included in my anthology *Voices From The Holocaust*), there is much to be learned from these cool, censored daily reports.

The calm notices of the state of the weather, the births and deaths, the marriages, Bar Mitzvahs, graduations, and the announcements and reviews of concerts and entertainments are at first interspersed and later taken over by the reports of shootings, suicides, and the deportations to Auschwitz they called "resettlements." The information about medical care and services alternates with the reports of typhus epidemics and the problems of accumulated bodies that turned up faster than two hundred grave diggers could bury them. There are reports of mysterious

shipments of bedding, used clothes and prayer shawls that came to Lodz for sorting before being sent to an unknown destination. The chroniclers were bewildered by truckloads of sewing machines and household goods but unwilling or unable to think about where they might have come from. The contemporary reader is likely to be shaken by the human capacity for denial and the power of authorities to deceive by controlling communication and sealing off an area.

Lucjan Dobroszycki, the historian who edited the *Chronicles*, was born in Poland. He was incarcerated in the Lodz ghetto at the age of fourteen and deported to Auschwitz where his parents and two younger brothers perished. He was liberated by the Russian Army in 1945 and returned to Lodz to study history at the university. He later was appointed Associate Professor at the Institute of History at the Polish Academy of Sciences in Warsaw, where he received his Ph.D. His introduction and footnotes are an invaluable addition to this macabre chronicle. Photographs taken by the Archive and street maps add immediacy and credibility to events it might still be tempting to deny.

Readers who are new to the subject will find an astonishing view from the inside of a closed and doomed ghetto. Those who are familiar with the details will find it impossible to forget the day-by-day record, kept by writers who knew too little and wrote about even less than they knew.

*Sylvia Rothchild is the editor of Voices From The Holocaust (NAL) and book columnist for The Jewish Advocate, Boston, Massachusetts.*

## Life On The Western Frontier

*We Lived There Too.* Kenneth Libo and Irving Howe. St. Martin's/Marek, New York 1984. 344 pp.

*Mid-America's Promise.* Joseph P. Schultz, ed. The Jewish Community Foundation of Greater Kansas City and the American Jewish Historical Society. 1982. 405 pp.

*Pioneer Jews.* Harriet and Fred Rochlin. Houghton Mifflin Co. Boston. 1984. 244 pp.

Reviewed by Jeffrey S. Gurock

Having earned their "home and fortunes" as chroniclers of New York ghetto life and culture, Kenneth Libo and Irving Howe have now "turned (their) faces to the Great West" and in accord with Horace Greeley's century-old dictum have sought out new horizons for their considerable talents.

Their collection of documents, photographs, and ephemera offers a reminder to American historians, in an appropriate and non-triumphalist way, of the important role immigrants in general and Jews in particular played in the opening and development of the West. And it strongly argues to students of American Jewish history that the story of their people in this country extends beyond the borders of the Lower East Side and its sister ghettos of the East and Mid-West.



Sol (Eye) Berg Men's Store, El Paso, Texas, from *We Lived There Too*.

To be sure, Libo and Howe's correctives are not new; more than 40 years ago, Marcus Lee Hansen argued for the significance of the New American in the Manifest Destiny story. And for more than a generation, local Jewish Historical Societies from Kansas City to Colorado to California to Oregon have patiently collected the miscellanea that make up the texts of this book. Indeed, some of these

documents have been published elsewhere: Abraham Kohn's peddler lament is, for example, one of the most widely quoted passages in American Jewish memoir literature. Libo and Howe's contribution lies rather in their uncommon abilities to assimilate and to masterfully introduce documents usually of interest only to scholars to large and appreciative lay audiences.

As noted above, Libo and Howe could not have done their work without books like *Mid-America's Promise*, a compilation of essays and documents on Kansas City Jewish history. A work typical of many produced by local historical societies over the last 30 years, it provides scholars possessed of sensitivities to national trends in Jewish economic life, politics, demographics, and religion with important case studies from whence they ultimately draw wider conclusions.

Finally, it should be noted that the spade work of Western Jewish history continues to be undertaken by loving and devoted members of historical societies. Harriet and Fred Rochlin's richly illustrated and handsomely produced record of Jewish life in the Far West is a case in point. *Pioneer Jews* covers much new ground even as it retells the sagas of Jewish peddlers and entrepreneurs in 19th-century frontier society.

*Jeffrey S. Gurock is the author of When Harlem Was Jewish (Columbia University Press).*

### Major New Novels from Wiesel, Potok and Wouk

*The Fifth Son.* Elie Wiesel. Summit, New York. \$15.95.

*Davita's Harp.* Chaim Potok. Knopf, New York. \$16.95.

*Inside, Outside.* Herman Wouk. Little Brown, Boston. \$19.95.

Reviewed by Benjamin Nelson.

Here are three new novels by authors who share a commonality of Jewish outlook, tradition, and sensibility. Despite these similarities, however, each writer speaks with a distinct voice out of a personal vision.

A survivor of the Holocaust and its most eloquent poet, Elie Wiesel has turned repeatedly to the issues and questions raised by the most traumatic event of our century. In his works he has given voice to the unspeakable in his explorations of the phenomena of faith and skepticism, hope and despair, life and death, good and evil. In his latest novel, *The Fifth Son*, Wiesel presents a stunning and disturbing image of the isolation and possible redemption of a second-generation Holocaust victim, the son of a survivor whose journey toward retribution and self-recognition is the central action of the book.

The story, told in overlapping narratives by four figures—the youth, his father, and two of the father's friends (also survivors)—shuttles back and forth in time from contemporary New York to a Nazi-enslaved ghetto in Europe of the 1940s. The underlying plot involves the unnamed son's plan to accomplish what his father had botched after the war: the execution of the sadistic SS officer who had terrorized the ghetto and brutally mur-

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דער אַידישער פֿאַרמער  
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 174 Second Avenue, New York City, U. S. A.

From *We Lived There Too*.

dered the father's first son. For this young man, the execution will be both an act of retributive justice as well as a means of breaking through the barrier of incomprehensibility between his father and himself.

This is the stuff of powerful drama, and in terms of plot and structure, Wiesel handles it with consummate skill. The climax and resolution is perceptive and challenging. Nonetheless, something is missing in this complex morality tale: an emotional core to the characters who move through it.

Simcha, a friend of the youth's father, is described as "a merchant of shadows." The characters who people the novel are not only merchants of shadows; they are shadows themselves, abstractions, ghosts, haunted and haunting spectres out of the author's life and imagination. Their catastrophe is real enough, and certainly their creator's commitment to them and their anguish is unquestionable; but they lack physical and spatial dimension, and because they do, their drama lacks the emotional weight and power to move the heart as well as the mind. Consequently their story engages our thoughts but falls short of gripping us as deeply as it could and should.

For all its poetic beauty and moral seriousness, *The Fifth Son* is a curiously detached and isolate work, a dramatization of a thesis in which characters serve more as illustrations than human beings. The thesis is pertinent and profound, but the illustrations are still illustrations.

If Elie Wiesel's characters tend to shade toward the abstract, Chaim Potok's have often been mired in one-dimensionality. In *The Chosen*, the story was interesting enough to compensate for the lack of in-depth characterization, but in subsequent novels, in which the story became increasingly repetitive, the superficiality of the characters became increasingly obvious and, in the process, weakened the narrative. Potok was caught on a treadmill. With *Davita's Harp*, he has happily and successfully leaped off. Although the concerns in *Davita's Harp* are vintage Potok—the schism between tradition and modernism, faith and doubt, and the emotional and spiritual crises of a child moving toward adulthood—they are dramatized here with a skillful and imaginative quality that makes this his best book to date.

Ilana Davita Chandal is the daughter of a Christian father and Jewish mother who are both atheistic and suffused with a zealous commitment to Communist ideology and idealism so prevalent among the young intellectuals of the 1930s. The book dramatizes the young girl's loving but complex relationship with her parents, their struggles for survival and meaning, and her own process of maturation through pain, death, disillusionment and love.

Potok does not escape from some of the pitfalls of his previous works, and some of his characters, particularly Davita's father, never wholly break free from the bonds of stock characterization. However, in his portrayal of the girl and her mother Potok has created two of his finest characters. They are multi-faceted, believable, and deeply human. Their developments, which subtly parallel each other, are rendered with great insight and compassion.

The climactic, epiphanal moment in which Davita envisions the speech she would have given had not her yeshiva renege (because of her sex) on awarding her a prize for Talmudic studies, is not only a gem of creative imagina-

tion, but a beautiful and wondrous synthesis of the themes of the novel in a single, poetic act of faith, courage and hope. Like the harp of its title, this novel, despite some flaws, gives off a sweet, pure and gentle sound.

On the last page of Herman Wouk's *Inside, Outside*, the first-person narrator, Israel David Goodkind, sums up the book. "It is a kaddish for my father . . . but in counterpoint it is also a torch song of the thirties, a sentimental Big Band number." It is that indeed—and more. It is also a kaddish, riotously and poignantly ambivalent, for Goodkind's mother, a presence in his life and memory even more dominant than Goodkind's much gentler and self-effacing father. It is also a story about Goodkind himself and the Inside/Outside equilibrium of his life. Here is Goodkind the Insider, the product of Jewish tradition, life and observance, and Goodkind the Outsider, university wit, bon vivant, tax attorney, and presidential advisor, trying to maintain this equilibrium throughout his life in a series of sometimes hilarious, sometimes deeply moving events and situations.

*Inside, Outside* is far from being a perfect novel. Like many of Wouk's previous books, it bogs down into woe-fully cliched situations, its language often flattens out into banalities, and some of its characters, particularly the women, remain predictable stereotypes. Ironically, the daughter of Goodkind, his "shikse" first love, and to an extent his embarrassingly indomitable mother have been treated more brilliantly and incisively in the novels of Philip Roth, a writer whom Wouk skewers hilariously in the person of a neurotic self-hating American-Jewish author who is a friend of Goodkind.

What lifts *Inside, Outside* above second-rate Philip Roth? The answer is simple: first-rate Herman Wouk, namely, his gifts as a story teller, to which must be added here, a warmth and remarkable sense of humor that are wholly captivating. Characters and sequences frequently burst into joyous life. An incident involving the making of sauerkraut and another about the purchase of a ghastly purple suit for young Israel David are comic masterpieces. Wouk's long but absorbing dramatization of Goodkind's immigrant parents and grandparents adjusting to America, the youth's career at Columbia College, and his apprenticeship to a precariously successful and garishly flamboyant gag writer in the 30s are all permeated with a sense of time, place and feeling that is both accurate and enthralling.

A Big Band kaddish indeed. *Inside, Outside* may not be as profound a work as Goodkind (and Wouk) may wish. It coagulates into too much banality, stereotype, and platitude. But at its best—and this is often—it is suffused with warmth and sentiment and joy. Mr. Wouk conducts his torch song-folk dance with gusto and with deserved pride, and eventually he has us swaying and stomping to his music. Dance. Read. Enjoy.

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## Like Family

*Bums: An Oral History of the Brooklyn Dodgers.* Peter Golenbock. G.P. Putnam's Sons, New York. 464 pp. \$17.95

*Bums* is not a Jewish book. It is, however, the story of a ballclub that was idolized by most of Brooklyn's massive Jewish population during the 1940s and 1950s. The flight of the Dodgers from working-class Brooklyn to Los Angeles after the 1957 baseball season mirrored the flight of Brooklyn's Jewish population to the suburbs. Any study of the Brooklyn Dodgers' constituency would by necessity have to include a study of Jewish demographics. The Jews of New York were fiercely loyal to their Dodgers—particularly to *landsmen* Goody Rosen, Cal Abrams, long-time coach Jake Pitler and Sandy Koufax.

Exerpts from this oral history:

Larry King: "We were very Jewish, and we wanted Jewish ballplayers to do well. Before he died the comedian Godfrey Cambridge told me once, 'If the blacks could only learn Jewish public relations.' He said, 'I don't know if you have an international league of P.R., but when polio was cured, a guy called me and said, 'Did you hear what happened today?' I said, 'What?' He said, 'A Jewish doctor cured polio.' Not a doctor, a Jewish doctor. Sandy Koufax was a 'Jewish pitcher.'"

"We rooted for Ed Levy, who changed his name from some Polish name, and we rooted for Herschel Martin, who I thought was Jewish—he wasn't—but he had the name Herschel, so we rooted for him. Hank Greenberg was our hero. To this day any Jewish person will tell you that they never let Hank Greenberg hit a homer the last two weeks after he hit fifty-eight—he never got a pitch, they walked him every time—because he was Jewish. We were convinced of it. And of course we rooted for Al Rosen, and we loved Cal Abrams. Cal was a favorite. At first there was suspicion. Was he Jewish? Then we saw the picture. We saw the nose. He was Jewish. Cal had a lot of speed, and he was a good outfielder. But we uniformly despised him for the turn he took at third base in the final game against the Phillies in 1950. I loved Cal Abrams—until he got thrown out at home."

Back in the early 1940s, the Dodgers' Larry MacPhail had the notion that because of the 1,500,000 Jews living in Brooklyn, it would be good business for the Dodgers to have a Jewish presence. There should be someone to give the day off on the holy days of Rosh Hashanah and Yom Kippur during the pennant race. The Dodgers had had Goody Rosen, and after he left in 1946, Jake Pitler, the first base coach, became the Dodgers' Jewish presence. The Jewish fan didn't necessarily root for him, but Jake's being on the field would give him a sense of comfort.

Jack Newfield: "My mother would be so impressed when Jake Pitler would walk off the field in the seventh inning of a game when it got dark because it was Yom Kippur. She would say, 'That's a good Jewish man.'"

After MacPhail left the Dodgers for the Yankees, he went a little overboard, when failing to sign a real Jew, he made Ed Clarence Whitner change his name to Ed Levy to give the Wasp Yankees a Jewish player who was supposed to

compete with the greatest Jewish player to ever wear spikes, Hammerin' Hank Greenberg. Levy spent two seasons with the Yankees, 1942 and 1944, and then disappeared from the majors.

MacPhail was not the first to seek a Jewish Presence. Back in the 1920s, John McGraw of the Giants had coveted a Jewish ballplayer to help him attract the Jews who packed upper Manhattan and the South Bronx.

In 1923 a Giant scout brought to the Polo Grounds a youngster named Moses Solomon. Solomon had batted .421 and hit forty-nine home runs for Hutchinson, Kansas. Reporters immediately began calling Solomon the "Rabbi of Swat."

Solomon played exactly two games.

The other Jewish hope brought to McGraw was infielder Andy Cohen, who neither fielded nor batted well.

McGraw was in the habit after the game of going to the track with his friend, comedian Georgie Jessel. On one particular day, Cohen kicked two grounders, costing the Giants the game. At the track McGraw played a hot tip for the ninth race. His horse was ridden by a Jewish jockey. The horse lost in a photo finish.

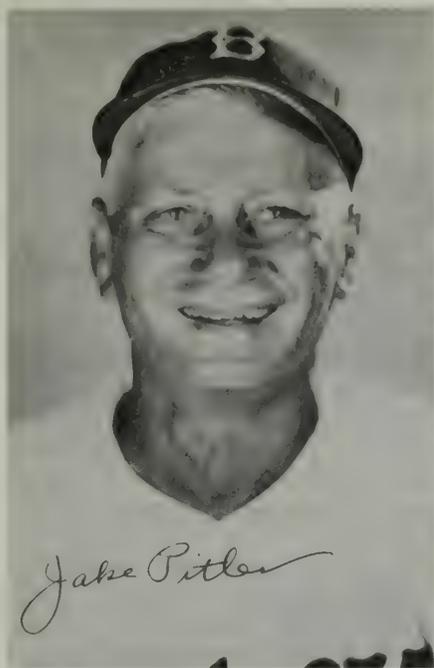
Back in the limo, McGraw and Jessel rode back to Manhattan in silence. As they drove over the Queensboro Bridge, McGraw suddenly turned to Jessel and said, "They can't ride either."

The Giants never did have much luck finding a good one. In fact, almost nobody did. Hank Greenberg and Sandy Koufax were the best of the very few Jewish ballplayers.

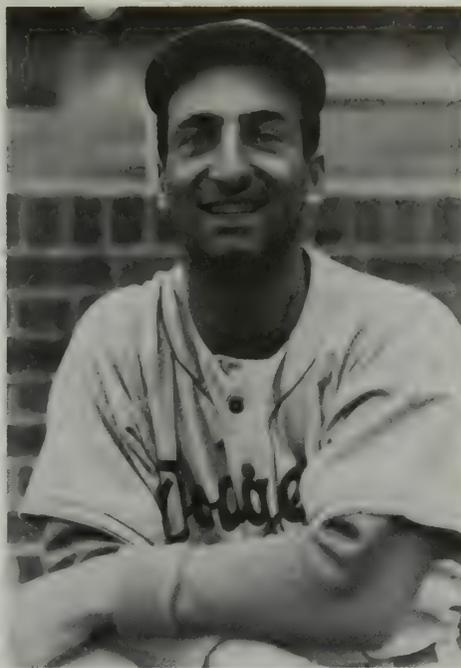
Irving Rudd: "Jews were city people. Where could you play? On the concrete pavement? Stickball was the Jewish sport. And if you were good enough, you would have to go out of your way to find a place to play and a team to play on. Most of the guys on the teams were *goyim*. And maybe a Jewish kid couldn't fit in so well. And if the field was in Canarsie, maybe it was, 'What's the Jew-boy from Brownsville doing coming here to play?' Unless he was especially good, like Sid Gordon, who became a Giant, but long after McGraw had passed away.

"The power base in Brooklyn were the Brooklyn Jews who were the elite box-seat holders. In a borough of 3,000,000 people, there had to be 1,500,000 Jews. The Jews who bought the box seats were the same guys who went crazy at basketball games at the Garden. You had Abe Stark, who owned a clothing store. He owned a box. He was not a freeloading guy, even though he had paid for the sign out in right field, 'Hit Sign, Win a Free Suit.' There was a guy named Sam Abrams, who was the bossman of Esquire shoe polish. There was Judge Samuel Liebowitz, a noted judge and jurist and prior to that a very famous lawyer. And I had a friendship going with a kid named Buddy Hackett. He couldn't afford to buy. I had to smuggle him in.

"The Dodgers were looking for box office magic. When I was a kid, Eddie Cantor, Benny Leonard, these were the saints, the deities. Eddie Cantor was like the Pope. And a Jewish ballplayer or athlete was looked up to. How many were there? Al Schacht, Moe Berg, Johnny Kling, whose real name was Kline, Hank Greenberg, Sid Gordon, Goody Rosen, Al Rosen, Jimmy Reese, an old coach for the Yankees—his real name is Hymie Soloman, a Jew. And



Jake Pitler



Cal Abrams



Sandy Koufax

every Jew knew his name was Hymie Soloman. One thing you couldn't do was pass. It took one to know one. So obviously a Jew as a box office attraction had to be tremendous.

"What puzzles me to this day about Cal Abrams is this: How could the Dodgers have not taken full advantage of him? He was a Jew, and he was from Brooklyn, for crying out loud. He wasn't a bad player. One year he was hitting .470 something, led the league in hitting in July. But then they stopped using him.

"There was something. I'll be very blunt about it. In the Dodger organization, the *goyim* did okay. Very true. They were tolerant, but it helped if you were Irish. As James Carter once said, 'Life isn't fair.' I was hired by the Dodgers at the time O'Malley took over, and in looking back in hindsight, I wonder if being Jewish didn't hurt me. I don't know. Did it hurt Cal? I wonder about that, too."

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"Casey Stengel once said that Sandy was probably the best pitcher who ever lived. He said, 'Forget the other fellow,' meaning Walter Johnson. 'You can forget Waddell. The Jewish kid is probably the best of all of them.'"

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Larry King: "What I remember most about Sandy, what the whole neighborhood knew, was that he was what we call a *beimisha* boy. He was a *mensch*. Unlike us, Sandy did not do crazy things. We'd sit in the PAL section in Ebbets Field and then sneak down into the box seats. Sandy, never.

"He was as close to being an Orthodox Jew as any of the neighborhood kids. Most of us observed the dietary laws, but Sandy wouldn't even drive a car on Saturday, and he always observed the High Holidays. To the end of his career, he wouldn't pitch on Yom Kippur.

"Once it was the day before Rosh Hashanah, and I was interviewing him, and this was right before the start of the World Series, and he said, 'Don't forget to remind everybody we taped this the day before.' He didn't want people to think that he would do an interview on Rosh Hashanah.

"We loved to tease Sandy even after he grew up. I remember it was spring training, and there was an annual Yankee-Dodger series just before the start of the season, and it was Passover, and we went to Ebbets Field, and we brought matzo sandwiches with chicken fat on it. Herbie Cohen and Hooha and I went down to the Dodger dugout, and we started calling, 'Sandy, hey, Sandy, we got matzo for you.' And Sandy's going, 'Go away. Go away.' And Russ Meyer, who was from Illinois, comes over and says to us, 'What's matzo?' So we gave him some matzo with chicken fat on it, and Meyer started giving some to one of the other Dodgers, and pretty soon all the Dodgers were eating matzo with chicken fat, and they're all saying, 'This is terrific.' Even Jackie Robinson. So the Dodgers are passing around the matzo, and Sandy is going, 'I don't know these guys.'

"Anyway, in the third inning, Meyer gives up eleven runs, I mean the Yankees bombed him, and Herbie Cohen, a Yankee fanatic, is going around saying, 'It was my plot. I planned it. I fed him matzo and chicken fat, and no man has ever pitched five innings with matzo and chicken fat in him.'"

## The Animal Kingdom

*A Jewish Bestiary: A Book of Fabulous Creatures Drawn from Hebraic Legend and Lore.* By Mark Podwal. Jewish Publication Society, Philadelphia. 1984. 52 pages. \$10.95

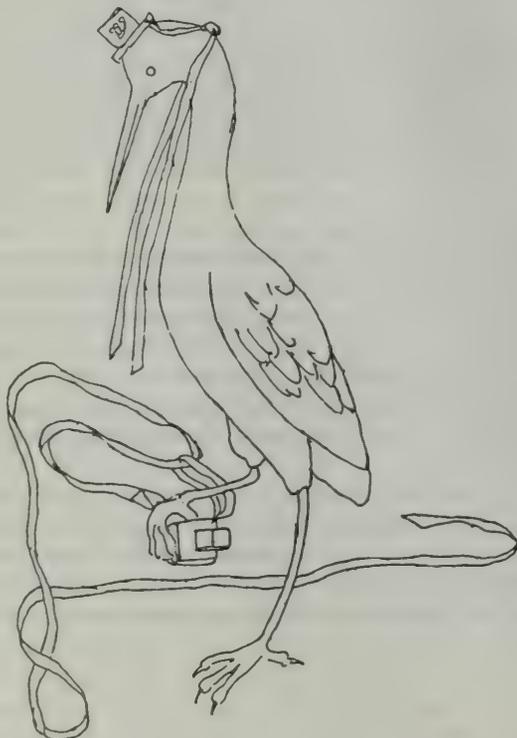
*Our Rabbis said: Even those things which you may regard as completely superfluous to the creation of the world, such as fleas, gnats, and flies, even they too are included in the creation of the world, and the Holy One, blessed be He, carries out His purpose through everything, even through a snake, a scorpion, a gnat, or a frog.*

Genesis Rabbah

The world of the animal kingdom has illumined the Jewish imagination throughout the centuries. Indeed, the earliest printed Jewish book, as far as is known, is a collection of illustrated medieval animal fables, *Mesbal HaKadmoni* ("The Ancient Parable"). *A Jewish Bestiary* is a fit heir to this tradition.

Mark Podwal, the creator of *A Book of Hebrew Letters*, once again reveals a vital stream in the Jewish imagination by depicting twenty-five creatures, both real and fanciful, from among those which can be found in the traditional Jewish sources—biblical, talmudic, midrashic, and kabbalistic: from the ant to the ziz. Once more, the author and artist combines traditional Jewish themes with his own distinctive line. A spider plays on King David's harp. The "pious" stork is shown donning phylacteries. The despised swine is represented merely by a shadow. Each drawing is accompanied by a facing text that enhances our understanding and appreciation.

The resulting juxtaposition of art with Jewish legend and lore is indicative of Podwal's profound sensibility. Here are the creatures that exert a special force on the Jewish fancy.



## The Siddur

*The Complete ArtScroll Siddur.* Nosson Scherman, ed. Mesorah Publications, Brooklyn. 991 pp. \$15.95.

This Hebrew-English *siddur* includes a new English translation, Torah readings, and services for weekdays, Sabbath and festivals.

The *siddur* is by far the most difficult and ambitious project ever undertaken by ArtScroll, and has taken production priority for the editorial and production staffs over the past two years.

Rabbis, synagogue and communal leaders from throughout the Jewish community were consulted at length. Numerous test editions were produced and circulated for comment and suggestions. Previous editions of the *siddur* were studied and analyzed for their faults and strengths. There were tremendous production challenges of typography and page design.

Many of the prayers had to be translated into English for the first time, since previous English translations of the *siddur* had only paraphrased them, or omitted them completely. Other sections were adapted from previous ArtScroll works on individual prayers or holidays.

The emphasis in the translation throughout is on the literal, overall meaning of the prayers. The comments on the bottom of each page are more concise than the usual ArtScroll treatment, and offer a more uniform point of view, concentrating on the inspirational content of the prayers. The overriding priority of the ArtScroll team was to produce, above all, a work that is convenient and practical for everyday use in the home and synagogue.

The finished pages are a historic Hebrew-English typographical achievement. Well-organized and comfortably readable, all instructions and Halakhic notes, in elaborate details, are inserted clearly into the text of the prayers, each at the exact point of application. Hazzan's notes are clear, but unobtrusive. All commentaries and their references in the text are readily available. Communal responses are translated in bold face. Special care is taken with the page breaks to maintain continuity, and all prayers are printed in order, even when repeated, eliminating the need to turn to other sections to find prayers. There are, in addition, numerous aesthetic touches in the typography and page design, to make the *ArtScroll Siddur* attractive as well as practical and complete.

## Trivia Judaica

*The Jewish Trivia and Information Book.* Ian Shapolsky. Steimatzky, New York. 400 pp. \$5.95 softcover, \$4.95 pocketsize.

*The Jewish Trivia & Information Book* contains 1400 questions and answers divided into seven categories: Current Events, Arts and Culture, People, Religion, History, Language and Geography.

A sampler:

1. What did the Jewish scientist Judah Cresques, otherwise known as the "Map Jew" of medieval Spain, hypothesize before all others?

2. What and where is "Birobidjan"?
3. On June 7, 1981, Israeli planes attacked and destroyed this objective deep within hostile Arab territory.
4. What was planned for Grand Island in upstate New York, in the early 20th century?
5. What was Israel's "Operation Redemption," on July 4th, 1976?
6. In Michelangelo's famous sculpture, what non-human characteristic does Moses possess?
7. This famous fictional Jewish character said: "I am a Jew. Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, sense, affections, passions . . . ?"
8. Jacob Cohen is the original name of this always depressed and harassed comedian . . . ?
9. What was the *Machal*, formed in 1948?
10. What was the main inspiration for the Jewish flag's design?
11. What was the first country that the ancient Jews were foreigners in?
12. In 1941, the "Palmach" organization was formed in Palestine, in anticipation of this contingency . . . ?
13. What famous French Jewish painter was born with the name Moshe Segal?

ANSWERS

1. That the earth was round (200 years before Copernicus).
2. An area in the Eastern U.S.S.R., on the border of China, that was at one time designated by the Soviets for "autonomous" Jewish settlement.
3. An Iraqi nuclear reactor.
4. This was considered as a potential homeland for the Jews (it would have been called Ararat).
5. The raid on Entebbe Airport to rescue the hostages taken prisoner by pro-Palestinian hijackers.
6. A horned forehead. (Michelangelo misunderstood the use of the word "keren" which means both "to shine" and "horn," in his instructions. Moses' forehead was intended to shine, not to be horned.)
7. Shylock, from Shakespeare's *The Merchant of Venice*.
8. Rodney Dangerfield.
9. It was an organization of volunteers from the Diaspora, that came to aid Israel during the War of Independence.
10. The Jewish prayer shawl.
11. Egypt.
12. The invasion of Palestine by the German army of Field Marshal Rommel.
13. Marc Chagall.

## The National Jewish Book Awards

### National Jewish Book Award—Biography

#### Dr. Moses Leo Gitelson Award

- 1984—DAN KURZMAN, for *Ben Gurion: Prophet of Fire*, Simon & Schuster.  
 1985—MAURICE FRIEDMAN, for *Martin Buber's Life and Work: The Later Years, 1945-1965*, E.P. Dutton, Inc.

### National Jewish Book Award—Children's Literature

#### Isaac Siegel Memorial Award

- 1952—SYDNEY TAYLOR, for *All-Of-A-Kind Family*, Wilcox and Follett.  
 1953—LILLIAN S. FREEHOF, for *Stories of King David*, Jewish Publication Society; and *Star Light Stories*, Bloch Publishing Co.  
 1954—DEBORAH PESSIN, for *The Jewish People: Book Three*, United Synagogue Commission on Jewish Education.  
 1955—NORA BENJAMIN KUBIE, for *King Solomon's Navy*, Harper and Brothers.  
 1956—SADIE ROSE WEILERSTEIN, for her cumulative contributions to Jewish juvenile literature.

#### Temple B'nai Jeshurun Award, Newark, N.J.

- 1957—ELMA E. LEVINGER, for her cumulative contributions to Jewish juvenile literature.

#### Pioneer Women's Hayim Greenberg Memorial Award

- 1958—NAOMI BEN ASHER and HAYIM LEAF, for *Jewish Junior Encyclopedia*, Shengold Publishers.

#### Isaac Siegel Memorial Award

- 1959—LLOYD ALEXANDER, for *Border Hawk: August Bondi*, Farrar, Straus and Cudahy; Jewish Publication Society  
 1960—SYLVIA ROTHCHILD, for *Keys to a Magic Door: Isaac Leib Peretz*, Farrar, Straus and Cudahy; Jewish Publication Society  
 1961—REGINA TOR, for *Discovering Israel*, Random House.  
 1962—SADIE ROSE WEILERSTEIN, for *Ten and a Kid*, Doubleday & Co.  
 1963—JOSEPHINE KAMM, for *Return to Freedom*, Abelard-Schuman.  
 1964—SULAMITH ISH-KISHOR, for *A Boy of Old Prague*, Pantheon Books.  
 1965—DOV PERETZ ELKINS and AZRIEL EISENBERG, for *Worlds Lost and Found*, Abelard-Schuman.  
 1966—BETTY SCHECHTER, for *The Dreyfus Affair*, Houghton-Mifflin.  
 1967—MEYER LEVIN, for *The Story of Israel*, G.P. Putnam's Sons.

#### Charles and Bertie G. Schwartz Juvenile Award

- 1970—CHARLIE MAY SIMON, for *Martin Buber: Wisdom in Our Time*, E.P. Dutton.  
 —GERALD GOTTLIEB, for *The Story of Masada by Yigael Yadin: Retold for Young Readers*, Random House.  
 1971—SONIA LEVITIN, for *Journey to America*, Atheneum.  
 1972—SULAMITH ISH-KISHOR, for *The Master of Miracle: A New Novel of the Golem*, Harper & Row.

- 1973—JOHANNA REISS, for *The Upstairs Room*, Thomas Y. Crowell.  
 1974—YURI SUHL, for *Uncle Misba's Partisans*, Four Winds Press.  
 1975—BEA STADTLER, for *The Holocaust: A History of Courage and Resistance*, Behrman House.  
 1976—SHIRLEY MILGRIM, for *Haym Salomon: Liberty's Son*, Jewish Publication Society.  
 1977—CHAYA BURSTEIN, for *Rifka Grows Up*, Bonim Books/Hebrew Publishing Co.  
 1978—MILTON MELTZER, for *Never to Forget: The Jews of the Holocaust*, Harper & Row.  
 1979—IRENE NARELL, for *Joshua: Fighter for Bar Kochba*, Akiba Press.  
 1980—ARNOST LUSTIG, for *Dita Saxova*, Harper & Row.

#### William (Zev) Frank Memorial Award

Presented by Ellen and David Scheinfeld

- 1981—LEONARD EVERETT FISHER, for *A Russian Farewell*, Four Winds Press.  
 1982—KATHRYN LASKY, for *The Night Journey*, Frederick Warne & Co. Inc.  
 1983—BARBARA COHEN, for *King of the Seventh Grade*, Lothrop, Lee & Shepard Books.  
 1984—CHAYA M. BURSTEIN, for *The Jewish Kids Catalog*, Jewish Publication Society.  
 1985—GARY PROVOST and GAIL LEVINE-FREIDUS, for *Good If It Goes*, Bradbury Press.

### National Jewish Book Award—Children's Picture Book

#### Marcia and Louis Posner Award

- 1983—BARBARA COHEN and MITCHELL J. DERANEY (illustrator), for *Yussel's Prayer: A Yom Kippur Story*, Lothrop, Lee & Shepard.  
 1985—AMY SCHWARTZ, for *Mrs. Moskowitz and the Sabbath Candlesticks*, Jewish Publication Society.

### National Jewish Book Award—Fiction

#### Harry and Ethel Daroff Award

- 1949—HOWARD FAST, for *My Glorious Brothers*, Little, Brown.  
 1950—JOHN HERSEY, for *The Wall*, Alfred A. Knopf.  
 1951—SOMA MORGENSTERN, for *The Testament of the Lost Son*, Jewish Publication Society.  
 1952—ZELDA POPKIN, for *Quiet Street*, J.B. Lippincott.  
 1953—MICHAEL BLANKFORT, for *The Juggler*, Little, Brown.  
 1954—CHARLES ANGOFF, for *In the Morning Light*, Beechurst Press.  
 1955—LOUIS ZARA, for *Blessed is the Land*, Crown Publishers.  
 1956—JO SINCLAIR, for *The Changelings*, McGraw-Hill.  
 1957—LEON FEUCHTWANGER, for *Raquel: The Jewess of Toledo*, Julian Messner.  
 1958—BERNARD MALAMUD, for *The Assistant*, Farrar, Straus & Cudahy.  
 1959—LEON URIS, for *Exodus*, Doubleday & Co.  
 1960—PHILIP ROTH, for *Goodbye, Columbus*, Houghton Mifflin Co.  
 1961—EDWARD L. WALLANT, for *The Human Season*, Harcourt, Brace & Co.  
 1962—SAMUEL YELLEN, for *Wedding Band*, Atheneum Publishers.  
 1963—ISAAC BASHEVIS SINGER, for *The Slave*, Farrar, Straus & Cudahy.  
 1964—JOANNE GREENBERG, for *The King's Persons*, Holt, Rinehart and Winston.

- 1965—ELIE WIESEL, for *The Town Beyond the Wall*, Atheneum.  
 1966—MEYER LEVIN, for *The Stronghold*, Simon and Schuster.  
 1967—CHAIM GRADE, for *The Well*, Jewish Publication Society of America.  
 1969—DR. CHARLES ANGOFF, for *Memory of Autumn*, Thomas Yoseloff.  
 1970—DR. LEO LITWAK, for *Waiting for the News*, Doubleday & Co.  
 1972—CYNTHIA OZICK, for *The Pagan Rabbi and Other Stories*, Alfred A. Knopf.

#### William and Janice Epstein Award

- 1973—ROBERT KOTLOWITZ, for *Somewhere Else*, Charterhouse.  
 1974—FRANCINE PROSE, for *Judah the Pious*, Atheneum.  
 1975—JEAN KARSAVINA, for *White Eagle, Dark Skies*, Charles Scribner's Sons.  
 1976—JOHANNA KAPLAN, for *Other People's Lives*, Alfred A. Knopf.  
 1977—CYNTHIA OZICK, for *Bloodshed and Three Novellas*, Alfred A. Knopf.  
 1978—CHAIM GRADE, for *The Yeshiva, Vols. I and II*, Bobbs-Merrill Co.  
 1979—GLORIA GOLDREICH, for *Leah's Journey*, Harcourt Brace Jovanovich.  
 1980—DANIEL FUCHS, for *Apathetic Bookie Joint*, Methuen, Inc.  
 1981—JOHANNA KAPLAN, for *O, My America!*, Harper & Row.  
 1982—MARK HELPRIN, for *Ellis Island and Other Stories*, Delacorte Press.  
 1983—ROBERT GREENFIELD, for *Temple*, Summit Books.  
 1984—ARTHUR A. COHEN, for *An Admirable Woman*, David R. Godine.  
 1985—FREDERICK BUSCH, for *Invisible Mending*, David R. Godine.

### National Jewish Book Award—Holocaust

#### Leon Jolson Award

- 1966—ZOSA SZAJKOWSKI, for *Analytical Franco-Jewish Gazetteer 1939-1945*.  
 1967—ABRAHAM KIN, MORDECAI KOSOVER and ISAIAH TRUNK, for their editorship of *Algemeyne Entsiklopedye: Yidn VII (General Encyclopedia: Jews VII)*, Dubnow Fund and Encyclopedia Committee.  
 1968—DR. JACOB ROBINSON, for *And The Crooked Shall be Made Straight: The Eichmann Trial, Jewish Catastrophe and Hannah Abrendt's Narrative*, Macmillan.  
 1969—DR. JUDAH PILON, for *The Jewish Catastrophe in Europe*, American Association for Jewish Education.  
 —NORA LEVIN, for *The Holocaust: The Destruction of European Jewry*, Thomas Y. Crowell.  
 1970—ZALMAN AYLBERCWEIG, for *Lexicon of the Yiddish Theater: Martyrs Volume*, Hebrew Actors Union of America.  
 1971—RABBI EPHRAIM OSHRY, for *Sheelot u-Teshuvot: Mi-Maamakim*.  
 1972—DR. HENRY L. FEINGOLD, for *The Politics of Rescue: The Roosevelt Administration and the Holocaust, 1938-1945*, Rutgers University Press.  
 1973—DR. AARON ZEITLIN, for *Veiterdike Lider Fun Hurban un Lider Fun Gloiben un Yanish Korshaks Letzte Gang (More Poems of the Holocaust and Poems of Faith and Yanish Kortshak's Last Walk)*, New York, Bergen-Belsen Memorial Press.  
 1975—DR. ISAIAH TRUNK, for *Judenrat: The Jewish Councils in Eastern Europe Under Nazi Occupation*, Macmillan Co.  
 1976—LEYZER RAN, for *Yerushalayim de Lite: Jerusalem of Lithuania*.  
 1977—RABBI EPHRAIM OSHRY, for *Sefer Sheelot u-Teshuvot Mi-Maamakim: Part 4: Book of Questions and Answers from the Depths*.  
 1978—TERRENCE DES PRES, for *The Survivor: An Anatomy of Life in the Death Camp*, Oxford University Press.  
 1979—MICHAEL SELZER, for *Deliverance Day: The Last Hours at Dachau*, J.B. Lippincott Company.  
 1980—BENJAMIN B. FERENCZ, for *Less Than Slaves: Jewish Forced Labor and the Quest for Compensation*, Harvard University Press.  
 1981—RANDOLPH L. BRAHAM, for *The Politics of Genocide—The Holocaust in Hungary, 2 Vols.*, Columbia University Press.  
 1982—MICHAEL MARRUS AND ROBERT O. PAXTON, for *Vichy France and the Jews*, Basic Books Inc.

- 1983—IRVING ABELLA and HAROLD TROPER, for *None is Too Many: Canada and the Jews of Europe 1933-1948*, Lester & Orpen Dennys, Publishers.  
 1984—MARGUERITE DORIAN, for *The Quality of Witness: A Rumanian Diary 1937-44*, Jewish Publication Society.  
 1985—DAVID S. WYMAN, for *The Abandonment of the Jews: America and the Holocaust 1941-1945*, Pantheon.

### National Jewish Book Award—Israel

#### Morris J. Kaplun Award

- 1974—ISAIAH FRIEDMAN, for *The Question of Palestine, 1914-1918: British-Jewish-Arab Relations*, Schocken Books.  
 1975—ARNOLD KRAMMER, for *The Forgotten Friendship: Israel and the Soviet Bloc, 1947-1953*, University of Illinois Press.  
 1976—MELVIN I. UROFSKY, for *American Zionism from Herzl to the Holocaust*, Doubleday & Co.  
 1977—HOWARD M. SACHAR, for *A History of Israel*, Alfred A. Knopf.  
 1978—HILLEL HALKIN, for *Letters to an American Jewish Friend*, Jewish Publication Society.  
 1979—RUTH GRUBER, for *Raquela: A Woman of Israel*, Coward, McCann & Geoghegan.  
 1980—EMANUEL LEVY, for *The Habima-Israel's National Theater 1917-1977: A Study of Cultural Nationalism*, Columbia University Press.  
 1981—No Award given.  
 1982—HOWARD M. SACHAR, for *Egypt and Israel*, Richard Marek Publishers.  
 1983—J. ROBERT MOSKIN, for *Among Lions: The Battle for Jerusalem June 5-7, 1967*, Arbor House Publishing Co.  
 1984—PETER GROSE, for *Israel in the Mind of America*, Alfred A. Knopf.  
 1985—JOAN PETERS, for *From Time Immemorial: The Origins of the Arab-Jewish Conflict Over Palestine*, Harper & Row.

### National Jewish Book Award—Jewish History

#### Bernard H. Marks Award

- 1973—ARTHUR J. ZUCKERMAN, for *A Jewish Princedom in Feudal France, 768-900*, Columbia University Press.  
 1974—BERNARD D. WEINRYB, for *The Jews of Poland: A Social and Economic History, 1100 to 1800*, Jewish Publication Society.  
 1975—SOLOMON ZEITLIN, for his cumulative contribution to Jewish history.  
 1976—RAPHAEL PATAI and JENNIFER PATAI WING, for *The Myth of the Jewish Race*, Charles Scribner's Sons.  
 1977—IRVING HOWE, for *World of Our Fathers*, Harcourt Brace Jovanovich.

#### Gerrard and Ella Berman Award

- 1978—CELIA S. HELLER, for *On the Edge of Destruction*, Columbia University Press.  
 1979—SALO W. BARON, for his cumulative contribution to Jewish historic research and thought. Columbia University Press and Jewish Publication Society.  
 1980—TODD M. ENDELMAN, for *The Jews of Georgian England, 1714-1830*, Jewish Publication Society.  
 1981—MARK R. COHEN, for *Jewish Self-Government in Medieval Egypt: The Origins of the Office of Head of the Jews, ca. 1065-1126*, Princeton University Press.  
 1982—PROF. DAVID RUDERMAN, for *The World of a Renaissance Jew*, Hebrew Union College.  
 1983—YOSEF HAYIM YERUSHALMI, for *Zakhor: Jewish History and Jewish Memory*, University of Washington Press.  
 1984—MICHAEL STANISLAWSKI, for *Tsar Nicholas I and the Jews: The Transformation of Jewish Society in Russia, 1825-1855*, Jewish Publication Society.  
 1985—NAOMI W. COHEN, for *Encounter with Emancipation: The German Jews in the United States, 1830-1914*, Jewish Publication Society.

## National Jewish Book Award— Jewish Thought

### Jewish Community Council of Washington, D.C. Award

1949—HARRY A. WOLFSON, for *Pbilo: Foundations of Religious Philosophy in Judaism, Christianity and Islam*, Harvard University Press.

### Isadore Hershfield Memorial Award for Non-Fiction

1950—GUIDO KISCH, for *The Jews in Medieval Germany: A Study of Their Legal and Social Status*.

### Frank and Ethel S. Cohen Non-Fiction Award

1963—MOSES RISCHIN, for *The Promised City: New York's Jews, 1870-1914*, Harvard University Press.

### Frank and Ethel S. Cohen Award For A Book On Jewish Thought

1964—BEN ZION BOKSER, for *Judaism: Profile of a Faith*, Burning Bush Press and Alfred A. Knopf.

1965—ISRAEL EFROS, for *Ancient Jewish Philosophy*, Wayne State University Press.

1966—DAVID POLISH, for *The Higher Freedom: A New Turning Point in Jewish History*, Quadrangle Press.

1967—NAHUM M. SARNA, for *Understanding Genesis: The Heritage of Biblical Israel*, Jewish Theological Seminary of America.

1968—DR. MICHAEL A. MEYER, for *Origins of the Modern Jews*, Wayne State University Press.

1969—DR. EMIL L. FACKENHEIM, for *Quest for Past and Future: Essays in Jewish Theology*, University of Indiana Press.

1970—DR. ABRAHAM JOSHUA HESCHEL, for *Israel: An Echo of Eternity*, Farrar, Straus & Giroux, and for his cumulative contributions to Jewish thought.

1971—DR. MORDECAI M. KAPLAN, for *The Religion of Ethical Nationhood: Judaism's Contribution to World Peace*, Macmillan, and for his cumulative contributions to Jewish thought.

1972—DR. ABRAHAM E. MILLGRAM, for *Jewish Worship*, Jewish Publication Society.

1973—SAMUEL SANDMEL, for *Two Living Traditions: Essays on Religion and The Bible*, Wayne State University Press; and

—ELIE WIESEL, for *Souls on Fire: Portraits and Legends of Hasidic Masters*, Random House.

1974—EUGENE BOROWITZ, for *The Masks Jews Wear: The Self-Deception of American Jewry*, Simon & Schuster.

1975—ELIEZER BERKOVITS, for *Major Themes in Modern Philosophies of Judaism*, Ktav Publishing.

1976—SOLOMON B. FREEHOF, for *Contemporary Reform Responsa*, Hebrew Union College Press.

1977—DAVID HARTMAN, for *Maimonides: Torah and Philosophic Quest*, Jewish Publication Society.

1978—RAPHAEL PATAL, for *The Jewish Mind*, Charles Scribner's Sons.

1979—ROBERT GORDIS, for *Love and Sex: A Modern Jewish Perspective*, Women's League for Conservative Judaism/Farrar, Straus & Giroux.

1980—DAVID BIALE, for *Gershom Scholem: Kabbalah and Counter-History*, Harvard University Press.

1981—ISADORE TWERSKY, for *Introduction to the Code of Maimonides (Mishneh Torah)*, Yale University Press.

1982—ROBERT ALTER, for *The Art of Biblical Narrative*, Basic Books Inc.

1983—BERNARD SEPTIMUS, for *Hispano-Jewish Culture in Transition: The Career and Controversies of Ramab*, Harvard University Press.

1984—STEVEN T. KATZ, for *Post Holocaust Dialogues: Critical Studies in Modern Jewish Thought*, New York University Press.

1985—JOSEPH B. SOLOVEITCHIK, for *Halakbic Man*, Jewish Publication Society.

## National Jewish Book Award—Poetry

### Florence Kovner Memorial Poetry Awards English Poetry

1951—JUDAH STAMPFER, for *Jerusalem Has Many Faces*, Farrar, Straus & Giroux.

1952—A.M. KLEIN, for cumulative contributions to English-Jewish poetry.

1953—ISIDORE GOLDSTICK, for translation of *Poems of Yeboash*.

1954—HARRY H. FEIN, for cumulative contributions to English-Jewish poetry.

### Harry and Florence Kovner Memorial Poetry Award

1959—GRACE GOLDIN, for *Come Under the Wings: A Midrash on Ruth*, Jewish Publication Society.

1960—AMY K. BLANK, for *The Spoken Choice*, Hebrew College Press.

1962—IRVING FELDMAN, for *Work and Days and Other Poems*, Little Brown & Co.

1963—CHARLES REZNIKOFF, for *By the Waters of Manhattan*, New Directions; San Francisco Review.

1966—RUTH FINER MINTZ, for *The Darkening Green*, Big Mountain Press.

1969—RUTH WHITMAN, for *The Marriage Wig and Other Poems*, Harcourt, Brace and World.

1971—RUTH FINER MINTZ, for *Traveler Through Time*, Jonathan David.

1974—HAROLD SCHIMMEL, for translation of Yehuda Amichai's *Songs of Jerusalem and Myself*, Harper & Row.

1977—MYRA SKIAREW, for *From the Backyard of the Diaspora*, Dryad Press.

## National Jewish Book Award— Hebrew Poetry

1951—AARON ZEITLIN, for *Sbirim u'Poemot* (Songs and Poems), Mossad Bialik.

1952—HILLEL BAVLI, for cumulative contributions to Hebrew poetry.

1953—A.S. SCHWARTZ, for cumulative contributions to Hebrew poetry.

1954—EPHRAIM E. LISITZKY, for *Be-Obalei Kusb* (In Negro Tents), Mossad Bialik.

1955—GABRIEL PREIL, for *Ner Mul Kochavim* (Candle Under the Stars) Mossad Bialik.

1956—HILLEL BAVLI, for *Aderet Ha-Shanim* (Mantle of Years), Mossad Bialik.

1957—MOSHE FEINSTEIN, for *Avraham Abulafia*, Mossad Bialik.

1958—AARON ZEITLIN, for *Bein ha-Esb veba-Esha* (Between the Man and The Woman), Yavneh.

1959—MOSHE BEN-MEIR, for *Tzil va-Tzel* (Sound and Shadow), Ogen Publishing House.

1960—EISIG SILBERSCHLAG, for *Kimron Yamai* (Arch of My Days), Kiryat Sefer.

1961—EPHRAIM E. LISITZKY, for *K'Mo Hayom Rad* (As the Day Wanes), Mahbarot Lesifrut.

1962—GABRIEL PREIL, for *Mapat Erev*, Dvir Publishing Co.

1964—ARNOLD BAND, for *Ha-Rei Boer ba-Esb* (The Mirror Burns in Fire), Jerusalem, Ogdan; New York, Ogen.

1966—SIMON HALKIN, for *Ma'avar Yabok* (Crossing the Yabok), Am Oved.

1967—LEONARD D. FRIEDLAND, for *Sbirim be-Sulam Miner* (Poems in a Minor Key), M. Newman.

1969—REUVEN BEN YOSEF, for *Derech Eretz* (Respect), Hakebutz Hameuchad Publishing House.

1972—DR. EISIG SILBERSCHLAG, for *Igotai El Dorot Aberim* (Letters to Other Generations), Kiryat Sefer.

1975—REUVEN BEN-YOSEF, for *Metim ve-Obavim* (The Dead and Lovers), Masada Publishing Co.

1978—T. CARMi, for *El Eretz Aberet* (To Another Land), Dvir Publishing Co.

## National Jewish Book Award— Yiddish Poetry

1951—BER LAPIN, for *Der Fuller Krug* (The Brimming Jug), Ykuf.

1952—MORDECAI JAFFE, for editing and translation of *Antologia fun Der Hebraishe Poesie* (Anthology of Hebrew Poetry), CYCO (2 volumes)

1953—MARK SCHWEID, for *Collected Poems*.

- 1954—ELIEZER GREENBERG, for *Banachtiger Dialog* (Night Dialogue), Gezelten.
- 1955—ALTER ESSELIN, for *Lider Fun a Midbarnik* (Poems of a Hermit), Culture Club of the Peretz Hirschbein Folk Theater.
- 1956—NAFTALI GROSS, for cumulative contributions to Yiddish poetry.
- 1957—JACOB GLATSTEIN, for *Fun Mein Gantzer Mei: 1919-1956* (Of All My Toil: Collected Poems: 1919-1956).
- 1958—I.J. SCHWARTZ, for his cumulative contributions to Yiddish poetry.
- 1959—BENJAMIN I. BIALOSTOTZKY, for *Lid Tzu Lid* (Poem to Poem), CYCO.
- 1960—EPHRAIM AUERBACH, for *Gildene Shekia* (Golden Sunset), Kium.
- 1961—JOSEPH RUBINSTEIN, for *Megilath Russland* (Scroll of Russia), CYCO.
- 1962—ISRAEL EMIOT, for *In Nigun Eingeberet* (In Melody Absorbed), Rochester Culture Council.
- 1963—CHAIM GRADE, for *Der Mentsh Fun Fier* (The Man of Fire), CYCO.
- 1964—AARON GLANZ-LEYELES, for *Amerike un Ich* (America and I), Der Kval.
- 1965—ALEPH KATZ, for *Di Emesse Hasunab* (Some Wedding), CYCO.
- 1966—KADIA MOLODOWSKY, for *Light fun Dorenboim* (Light from the Thornbush), Kium.
- 1967—JACOB GLATSTEIN, for *A Yid fun Lublin* (A Jew from Lublin), CYCO.
- 1968—AARON ZEITLIN, for *Liderfun Hurban un Lider fun Gloiben* (Poems of the Holocaust and Poems of Faith), World Federation of Bergen-Belsen.
- 1969—RACHEL H. KORN, for *Di Gnod fun Vort*, Hemenora Publishing House.
- 1970—ELIEZER GREENBERG, for *Eibiker Dorsht* (Eternal Thirst).
- 1973—MEIR STICKER, for *Yidishe Landschaft* (Jewish Landscape), Peretz Farlag.
- 1976—M. HUSID, for *A Shtot Trogt Main Kroin* (A Shadow Wears My Crown).
- 1979—MOISHE STEINGART, for *In Droisen fun der Velt* (Outside of the World), Shulsinger Brothers.

**JWB Jewish Book Council Award for Poetry**

- 1980—CHARLES REZNIKOFF, for the totality of his poetic achievement, (posthumously awarded).
- 1981—LOUIS SIMPSON, for *Caviare at the Funeral*, Franklin Watts, Inc.

**National Jewish Book Award—Scholarship****Sarah H. Kushner Memorial Award**

- 1983—JEREMY COHEN, for *The Friars and the Jews: The Evolution of Medieval Anti-Judaism*, Cornell University Press.
- 1984—S.D. GOITEN, for *A Mediterranean Society: The Jewish Community of the Arab World, As Portrayed in the Documents of the Cairo Geniza—Daily Life*, University of California Press.

- 1985—SEYMOUR FELDMAN, translator, for *The Wars of the Lord: Book One, Immortality of the Soul*, by Levi Ben Gershon (Gersonides), Jewish Publication Society.

**National Jewish Book Award—Translation of a Jewish Classic****Rabbi Jacob Freedman Award**

- 1975—MAX ARZT, BERNARD J. BAMBERGER, HARRY FREEDMAN, H.L. GINSBERG, SOLOMON GRAYZEL, and HARRY M. ORLINSKY, for *The Book of Isaiah*, Jewish Publication Society.
- 1976—WILLIAM G. BRAUDE and ISRAEL J. KAPSTEIN, for *Pesikta de-Rab Kahana: R. Kahana's Compilation of Discourses for Sabbaths and Festival Days*, Jewish Publication Society.
- 1977—ZVI L. LAMPEL, for *Maimonides' Introduction to the Talmud*, Judaica Press.
- 1979—WILLIAM M. BRINNER, for *Nissim Ben Jacob ibn Shahin's An Elegant Composition Concerning Relief After Adversity*, Yale University Press.

**National Jewish Book Award—Visual Arts****Leon L. Gildesgame Award**

- 1981—YESHIVA UNIVERSITY MUSEUM, for *Purim: The Face and the Mask*.
- 1982—JANET BLATTER and DR. SYBIL MILTON, for *Art of the Holocaust*, The Rutledge Press.
- 1983—ANDREW S. ACKERMAN and SUSAN L. BRAUNSTEIN, *Israel in Antiquity: From David to Herod*, The Jewish Museum.
- 1984—ROMAN VISHNIAC, for *A Vanished World*, Farrar, Straus & Giroux.
- 1985—EVELYN M. COHEN, *The Rothschild Mabzor: Florence, 1492*, The Library/The Jewish Theological Seminary of America.

**National Jewish Book Award—Yiddish Literature****The Workmen's Circle Award**

- 1980—PERETZ MIRANSKY, for *Tzewishn Shmeichl Un Trern* (Between Smiles and Tears).
- 1981—HYMAN BASS, for *Pathways in Yiddish Literature*, I.L. Peretz Publishing.
- 1982—JOSHUA A. FISHMAN, for *Never Say Die!*, Mouton Publishers.
- 1983—CHAIM SPILBERG and YAACOV ZIPPER, for *Kanader Yidisber Zamlbukh* (Canadian Jewish Anthology), National Committee for Yiddish at the Canadian Jewish Congress.
- 1984—CHAIM LEIB FOX, for *Tsu Di Himlen Arof* (To The Heavens Above), CYCO Publishing Company.
- 1985—SHEA TENENBAUM, for *Fun Ash Un Fayer Iz Dayn Kroyn* (From Ash and Fire Is Your Crown), CYCO Publishing Company.

## Hollywood's Image of the Jew

Lester Friedman

The American film industry entered the eighties with confidence. 1979 had been a record year for Hollywood profits, with overall film receipts hitting the eight billion dollar mark. Novelist and scriptwriter Budd Schulberg's April 27, 1980 article in *The New York Times* provides some glimpses into the filmmaking business at the start of the new decade. Schulberg found the studios "ready to call themselves major again," buoyed up by electronic marvels "that will revolutionize the very nature of entertainment in America." Even venerable old MGM, which had essentially stopped making movies in the seventies, was setting up a separate production company to signal its return to the world of motion pictures. "The year 1980," concludes Schulberg, "is a watershed [for the film industry] not unlike 1930 when talking pictures were coming in."

But Schulberg and the confident Hollywood moguls he interviewed never imagined that their fiercest competition would come not from each other, but rather from an entirely unsuspected source: Home Box Office (HBO). HBO began its corporate life as a subsidiary of Time, Inc., and its initial function was simply to put theatrical films on cable television. Within a short ten years, however, HBO emerged as the world's largest financial backer of motion pictures, spending over \$200 million a year to develop, purchase, and rent movies. In 1982 HBO invested in one-third of the major studio films in production, which translated into some seventy to one hundred pictures in various states of completion. In addition, HBO recently joined with CBS and Columbia Pictures to form Tri Star Productions, a company many insiders believe will soon become Hollywood's seventh major studio.

The secret of HBO's astonishingly successful assault on the movie industry was its awareness of America's changing film viewing habits. Traditionally, the twelve to twenty-four-year-old age group represents the largest theatergoing segment of society. Decreasing numbers in this age group have led to decreasing ticket sales at the box office. HBO predicted that older viewers would watch movies in the comfort of their own living rooms, even if they had to pay to do so. Along with its sister organization, Cinemax, HBO now services more than sixty percent of the country's movie-service subscribers, a figure which represents a built-in audience of over eighteen million people who pay from \$8 to \$12 monthly for a subscription. Such a broad base creates an excellent cash-flow income for HBO, which it in turn uses to invest in new productions of its own and to keep the river of Hollywood hits flowing into

its subscribers' homes. So, ironically, HBO could be both a blessing and a curse for the established studios: it puts money into studio coffers by renting films for cable distribution, but it also presents a challenge by producing its own films.

In the sixties, when Hollywood responded to the country's growing obsession with ethnicity, filmmakers presented Jews in a number of new roles. The movies of the seventies continued in this direction, expanding their range and exploring their characters more fully. If the first years of the eighties prove an accurate indicator of Hollywood trends, Jews will continue to figure even more prominently on celluloid. Many Jewish characters have already appeared, some in the most unlikely of places. In *Fort Apache, The Bronx* (1981), an Orthodox sergeant, Applebaum (Irving Metzman) lectures the multi-ethnic cops of the beleaguered 41st precinct, and in *Sbarkey's Machine* (1981), Burt Reynolds is aided by his Jewish boyhood friend, an electronics genius named Nosh (Richard Libertini). Arthur Rosenberg (Robert Balaban) assists Dr. Eddie Jessup (William Hurt) with his religious hallucinatory experiments during *Altered States* (1981). Seymour Goldfarb, Jr., playboy son of a wealthy girdle manufacturer and a competitor in *The Cannonball Run* (1981), pretends to be suave actor Roger Moore (who actually plays this role). Much to our surprise in *Rocky III* (1982), we discover that Mickey (Burgess Meredith), the Italian Stallion's long-time manager, is Jewish rather than Irish. A young American Jew (David Naughton) traveling in England gets bitten by a werewolf and turns into a savage beast in *An American Werewolf in London* (1981), and a young Jewish teacher from Toronto (Nick Mancuso)—whose father laments how he could never get him into a synagogue—gets sucked into a Moonie-like cult in *Ticket to Heaven* (1983). Mr. Blumenthal (Eli Wallach), the cynical and tightfisted bailbondsman in *The Hunter* (1980), provides bounty hunter Ralph Thorsen (Steve McQueen) with most of his assignments. *Ragtime* (1981) contains an interesting, if brief, portrait of a Jewish immigrant turned filmmaker (Mandy Patinkin), and *Reds* (1981) shows glimpses of the famous Jewish radical Emma Goldman (Maureen Stapleton). Jews even enter a new genre in the eighties, science-fiction films, though in comic rather than serious roles: the archetypal scientist from early serial days becomes a Jewish Dr. Hans Zarkov (Topol) in the campy, updated *Flash Gordon* (1980), a Jewish secretary is abducted by a lascivious robot in *Heavy Metal* (1981), and two segments of *The Twilight Zone, The Movie* (1983) deal with Jewish characters.

The Jewish characters in these films mentioned are mainly secondary figures, but the very fact that identified Jews function as commonplace inhabitants of the vastly different environments in these diverse pictures shows that much of the "exoticness" so evident in earlier movies

is no longer a necessary component of Jewish celluloid portraits in the eighties. American filmmakers apparently feel confident that their audience will not find it strange or disconcerting to discover Jews almost anywhere, from the Harvard of *Altered State* to the alien planets of *Heavy Metal* and *Flash Gordon*.

In the eighties Jews are not relegated to minor roles. Ralph Bakshi's *American Pop* (1981) follows the saga of a family of Russian immigrants in the United States. *It's My Turn* (1980) presents a female protagonist, Kathy Gunsinger (Jill Clayburgh), who tries to assert herself in her professional and personal life, while *Fame* (1980) concentrates on a Jewish girl, Doris Feinsecker (Maureen Teefy), who tries to make it in show business. *Eyewitness* (1981) reverses the typical Jewish male/Irish female romance by having a cultured, upper-class Jewish reporter (Sigourney Weaver) become involved with a blond, working-class Irishman (William Hurt). Neil Diamond remakes *The Jazz Singer* (1980), this time with a rock score, and Alan King plays an egotistical Jewish tycoon in *Just Tell Me What You Want* (1980). In *Private Benjamin* (1980), Goldie Hawn struggles with her parents and the United States Army; in *Ordinary People* (1980), Judd Hirsch ministers to an ailing WASP family; and in *S.O.B.* (1981), Robert Preston plays a hip Beverly Hills physician. *My Favorite Year* (1982), a loving recreation of television's early days, stars Mark Linn-Baker as Benjy Stone (nee Benjamin Steinberg), a fledgling writer for a Sid Caesar-like comic. Though Jewish humor permeates the picture, it becomes pivotal in the unforgettable scene where Benjy takes Alan Swann, a drunken swashbuckling actor, home to Brooklyn to meet his parents and is humiliated by his domineering Jewish mother (Lainie Kazan). A trio of talented Jewish filmmakers make new movies in the eighties: Woody Allen (*Stardust Memories*, 1980, *Zelig*, 1983 and *The Purple Rose of Cairo*, 1985), Paul Mazursky (*Willy and Phil*, 1980), and Mel Brooks (*History of the World, Part One*, 1981 and *To Be or Not To Be*, 1983).

Three important and controversial films of the early eighties are: *Yentl* (1983), *Sophie's Choice* (1983), and *The Chosen* (1982). In spite of its aesthetic failures, *Yentl* stands as the most lavish film ever to feature a Jewish/female protagonist. Its star/director, Barbra Streisand, fought to do the film since 1968, when she first fell in love with I.B. Singer's wry tale of a Polish rabbi's daughter who disguises herself as a man to study in a yeshiva. Once there, the girl falls in love with one of her fellow students (Mandy Patinkin), who is in turn betrothed to a Jewish girl (Amy Irving). What follows is a number of serio-comic situations through which the characters all learn something about themselves and the traditional values they hold so dear. Streisand's preparation for the film engendered a return to her own cultural roots, culminating with her endowing a medical chair in her father's name, underwriting a Jewish elementary school, and funding a Center for Jewish Cultural Arts at UCLA. Unfortunately, her on-screen efforts were far less satisfying, as the picture suffers from too many bland songs, too shallow character development, and too little dramatic pacing.

Streisand's film was clearly a critical failure, but it raised far less debate within the Jewish community than did director Alan Pakula's film version of William Styron's best-

selling novel, *Sophie's Choice*. Though more about the psychological trauma of a gentile Holocaust survivor than about the Holocaust itself, the film nonetheless drew fire from critics such as Alvin Rosenfeld who claimed it presented, "a generalized history of evil, for which no one in particular need be held accountable." More importantly, the film's major Jewish character, the demonic and insane Nathan (Kevin Kline), becomes one more brutal man who vents his rage on the long-suffering survivor, Sophie (Meryl Streep). He even succeeds where the Nazis have failed: he induces Sophie to her death. Nathan's deeply disturbed personality makes his brilliance and charm pall beside his vicious behavior and sadistic personal attacks on people who care about him.

*The Chosen* remains the most interesting picture of Jews to emerge from Hollywood, and the most "Jewish" commercial movie ever made. Director Jeremy Paul Kagan carefully delves into Jewish customs and traditions, as he skillfully recounts the deepening bond between two teenage boys (Robby Bensen/Barney Miller). Kagan refuses to apologize for the film's ethnicity, through which he develops the larger themes of youthful rebellion, painful adolescence, father/son conflicts, true friendship, and familial love. Together, the boys unite Jewish traditions of secular social activism and spiritual Torah scholarship. Each, for Kagan, enriches the other. In *The Chosen*, Judaism and Americanism are not mutually exclusive goals; in fact, one nurtures the other so that both grow and prosper. The characters in this film are American Jews seen equally as Jewish Americans.

Halfway through the eighties, therefore, we have seen many films that deal with Jewish problems, that contain Jewish characters, and that confront Jewish issues. Unfortunately, most lack the openness of the sixties films about Jews and the sophistication of the seventies movies. Instead, many directors and writers of the eighties fall back on outmoded stereotypes and simple solutions to difficult problems. As such, the movies of 1984 prove an equally uneven lot.

## Stereotypes on the Screen

Stereotypes are a problem both on and off the screen in the eighties. Harold E. Quinley and Charles Y. Glock's *Anti-Semitism in America* (1979) concludes that "anti-Semitism today largely involves the harboring of negative images about Jews." It also provides the generation of Jews about to enter the eighties with some disconcerting news: while very few non-Jews favored overt discrimination, a third of the Gentile Americans surveyed viewed Jews with suspicion and distrust, seeing them as "deceitful and dishonest in business, clannish in their behavior toward others, pushy and aggressive, vain and conceited, and controlling or having disproportionate influence over the media, motion picture, and banking industries." Another poll, conducted during the last month of 1980, showed that one third of those surveyed believed Jews were more loyal to Israel than to the United States. For the Jewish-American community, therefore, the new decade brought an increased awareness of their "otherness," and a series of shocking and disturbing incidents testified to a renewed spirit of anti-Semitism in American life. In 1980, the Anti-

Defamation League of the B'nai B'rith reported a three-fold increase in anti-Semitic "episodes" in just one year, including arson, firebombings, and death threats. The resurgence of the Ku Klux Klan and the American Nazi Party, both of which ran somewhat successful candidates for public office in the last election, contributed to Jewish fears.

At least three basic causes can be seen as contributing to these renewed incidents of anti-Semitism. First, the country's continuing economic problems have brought some latent race hatred out into the open. "Times of distress, social unrest, and economic depression," says Rev. Edward H. Flannery (author of *The Anguish of the Jews*), "are often preludes to outbreaks of anti-Semitism. In hard times people find it comforting to have a scapegoat, and they have always looked in the direction of the Jews." Second, media coverage, according to New York City police official Patrick J. Murphy, allows such anti-Semitic incidents to feed off each other: "the kids read about themselves . . . and any dope can see himself immortalized."

Finally, and most difficult to combat, is the dynamic power of right wing, so-called "Moral Majority" politics. In early February of 1981, Rev. Dan C. Fore, Moral Majority leader in New York City, stated: "Jews have a God-given ability to make money, almost a supernatural ability. . . . They control this city." When the head of the Southern Baptist convention declared, "God Almighty does not hear the prayers of a Jew," none of the assembled Protestant ministers rose to dispute his point.

Another development calculated to cause Jews alarm in the eighties is the growing economic and political power of Arab countries. Using the vast riches gained from selling their oil to an energy-hungry world, Arabs have bought into American life. Some have purchased farm land in Iowa; others have invested heavily in U.S. corporations. Col. Muammar Kaddafi, the oil-rich dictator of Libya, recently gave Georgetown University a large grant to establish a chair in Islamic Studies. A similar grant from Saudi Arabia was rejected by the University of Southern California because it stipulated control over distribution of the money was to be left in Saudi hands, effectively creating an autonomous entity within the college. The April/May issue of *The Link*, a magazine published by an organization called "Americans for Middle East Understanding," is entirely devoted to attacking the media's negative portraits of Arabs, particularly in conjunction with positive images of Israelis. Editor Jack G. Shaheen, an American of Arab heritage, claims that "the creation of the State of Israel brought about a new Arab image in both motion pictures and on television," and goes on to "consider the possibility that stereotyping of Arabs is the result of a continuing campaign by pressure groups to discredit Arabs, thus preventing the development of American-Arab relations." *The Link* makes some valuable points about the gross caricatures of Arab figures in the mass media, but Shaheen's covert message that Jews are responsible for this distortion, perhaps even in an organized way as the tools of Israel, is a flight of fancy that is itself a stereotypical attack on the Jews for controlling the American media.

*The Big Chill* (1983) demonstrates that negative Jewish stereotypes remain alive and well in the Hollywood consciousness. The film presents a reunion of sixties archetypes for the funeral of their former leader, a brilliant



Mary Kay Place and Jeff Goldblum in *The Big Chill*.

student who has committed suicide. Among them is Michael (Jeff Goldblum), once a radical journalist, then a ghetto schoolteacher, and now a writer for *People* magazine. The plot consists of a series of gatherings over the ensuing weekend, as the group relives old times, resets new priorities, and rearranges their relationships for middle age. Throughout this process, Michael—the Jewish intellectual who gave up serious writing for gossip reporting—fares the worst. For example, one old friend (Mary Kay Place) is a single lawyer so desperate for a child that she propositions all the men in the group—except Michael. Even when he volunteers to father her baby, she turns him down. In fact, everyone at one point or another makes love to someone else during the weekend to reaffirm their continued intimacy—except Michael. He sleeps in his childish airplane bed, an apt symbol of his emotional immaturity, bereft of both sexual passion and emotional fulfillment.

Another repugnant aspect of Michael's personality is his use of the funeral for business purposes. Obsessed with opening a chic New York City nightclub, Michael comes to the funeral looking to convince his now wealthy ex-roommates to back his dubious enterprise. Finally, in his most callous gesture, Michael even attempts to seduce his dead buddy's young girlfriend with a series of distasteful overtures. Though director/writer Lawrence Kasden gives Michael some of the movie's funniest lines, the audience quickly realizes that his cynical humor merely masks his basically superficial, and selfish, view of life. As a writer for *People* magazine, Michael sums up the existence of others in six short paragraphs, or as he puts it, in as much time as it takes for one toilet sitting. His artistic/radical writing aspirations have degenerated into excremental musings.

Though *The Big Chill* does not explore Michael's Jewishness or use it as an excuse for his obnoxious activities, he clearly remains the least likable character in the picture. At the conclusion of the film, when the other figures seem to have sorted out their lives at least a little bit, Michael remains essentially as shallow as when the weekend started. "I'm going to write a novel about this weekend," he proudly declares at their last meal together. "What were you going to write your last book about?" asks one of

his friends. "Last weekend," he replies, barely recognizing the sad irony of his response.

*Broadway Danny Rose* (1984), another in a series of black and white films by director/writer/star Woody Allen, depicts another Jewish loser, this time as a hapless theatrical agent. It should be no surprise to any Allen-watcher that his Danny Rose represents some of the worst talent ever assembled, including a one-legged tap dancer, a blind xylophone player, a one-armed juggler, and a stuttering ventriloquist. But for one flickering moment all his bad luck seems over. Danny's best act is Lou Canova (Nick Forte), a once-popular singer who appears ready to ride the crest of the nostalgia craze to renewed prominence. Rose has been supporting Nick for years. In essence, he has become his Jewish mother, soothing his ego, building his confidence, and even paying his debts. Of course, when Nick does finally start to become popular once again, when he actually lands some jobs at second rather than his normal fifth rate-clubs, he immediately drops Danny and signs with a more prestigious agent.

Throughout Allen's career, critics have compared him to the most illustrious cinema clown of all, Charlie Chaplin. Allen, like Chaplin, continually treads the thin line between sentimentality and sweetness. *Broadway Danny Rose* again displays Allen's deft mingling of laughter and trembling which, as novelist Saul Bellow tells us, so often distinguishes the very best Jewish writings. The film shows Allen as a modern day Menashe Skulnik, a classical schlemiel preyed upon by society's more pragmatic members. Through his unique blend of laughter and trembling, of horror and humor, Allen shows us the world from the bottom up.

Horror and humor inform director Francis Ford Coppola's extravagant (estimates of its cost run from forty-five to sixty million dollars) story of crime and music in the legendary Harlem of the twenties and thirties, *The Cotton Club* (1984). As such, the movie displays a virtual compen-



Richard Gere and James Remar in *The Cotton Club*.

dium of ethnic groups battling for supremacy over New York City's crime world. Jews, Irishmen, Blacks, and Italians vie for power in the city's grimy backstreets and bustling nightclubs. But even here, in a world of sudden violence and deadly mayhem, the Jew remains an outsider. The most vicious portrait in the picture is of Dutch Schultz (James Remar), whose real name was Arthur Flegenheimer. For example, the most brutal moment in a picture dripping with violence is when Dutch almost literally cuts out the heart of his major rival. The motivation for his brutality is when the man declares, "A Jew is nothing but a nigger turned inside out!"

Dutch's main hitman is Sol Weinstein, played by the leader of the Experimental Living Theater, Julian Beck. Characterized by one of the other figures as "the golem," Sol is a chilling portrait of violence depicted with frigid understatement. Both Dutch and Sol remain alienated outsiders even in this realm of archetypal outsiders. The suave and savvy Italians who finally take over the territory view Dutch's violent outbursts as brutal and animalistic. Even more importantly, the Jewish gangsters don't operate under the same code of honor as do their Italian counterparts; they are not to be trusted. They cannot be counted upon to behave as "gentlemen" or abide by the rules that make it possible for these warring factions to co-exist, no matter how uneasily.

Warring factions that refuse to co-exist in the Middle East are the subject of director George Roy Hill's controversial adaptation of novelist John le Carre's bestseller, *The Little Drummer Girl* (1984). This film, much like last year's *Sophie's Choice*, sparked a great deal of Jewish ire. The convoluted tale follows the adventures of Charlie (Diane Keaton), a gullible actress, as she alternately takes sides with Palestinian terrorists and Israeli assassins. Much of the time both Charlie and the viewer are unsure who is on what side, as Israeli agents masquerade as Arab agents and Arab radicals pretend to be peace-loving diplomats. This is the "theater of the real," one Israeli tells Charlie, though separating the real from the unreal becomes one of the most difficult tasks in the film.

Two things about *The Little Drummer Girl* angered the Jewish community. First, it objected to the Palestinian point of view being depicted with such simplistic sympathy. In fact, one of the picture's ironies is that a war-weary



Woody Allen and Nick Apollo Forte in *Broadway Danny Rose*.



Diane Keaton in *The Little Drummer Girl*.

Israeli agent (Yorgo Voyagis) presents this position so effectively. Once Charlie goes on her undercover mission to the Palestinian training camp, she constantly encounters "freedom fighters" who proclaim themselves to be anti-Zionist rather than anti-Semitic. The filmmakers seem to accept their distinction as being both sincere and correct. Second, Jewish Americans denounced the movie's portrait of ruthless Israeli agents. They were particularly offended by the characterization of Kurtz (Klaus Kinski), a manipulating, almost psychotic, espionage chieftain. In one of the most emotionally brutal brainwashing sequences ever filmed, Kurtz breaks down Charlie's psychological and emotional defenses, eventually convincing her to seduce and finally to set up the murder of an elusive Arab leader, Khalil (Sami Frey). Once she has played her part, however, Charlie is left to her own shaky devices, now unable to function in her theatrical world because of the role she has played so well in the real world of betrayal, terrorism, and brutality.

Another world of betrayal, terrorism, and brutality is that created by director Sergio Leone in *Once Upon a Time in America* (1984), a sprawling film which traces the lives of some Lower East Side Jews from 1923 through 1933, and finally to 1968. Central are the criminal careers of David "Noodles" Aaronson (Robert DeNiro), a composite character based on Jewish gangsters Bugsy Siegel and Meyer Lansky, and Maximillian Bercovitz (James Woods), the



Robert DeNiro and James Woods in *Once Upon a Time in America*.



New York's Lower East Side in *Once Upon a Time in America*.

brilliant and ruthless leader of "the Company." What is perhaps most frustrating about this film is Leone's failure to investigate his Jewish character in any depth. In fact, except for a couple of expressions, mannerisms, and moments, the characters seem to have no connection to any discernible form of Judaism either religiously or culturally. It's as if Leone realized that one too many gangster films had been made about Italians, so he arbitrarily decided to shift the ethnic terrain to Jews, a culture about which he knew little and communicated even less. In addition, the presence of Robert DeNiro, so well-known for his *Godfather II* role as the young mobster Don Corleone, simply adds to one's feeling that there are very Italian Jews. *Once Upon a Time in America* remains a sadly misguided effort from a talented director, a film with snatches of visual beauty that mask a basically superficial viewpoint.

A misguided effort from a talented director is also an apt description for *King David* (1985), Bruce Beresford's bewildering biblical potboiler. Actually, the first hour of the picture depicts a rather interesting portrait of King Saul (Edward Woodward), as his attitude toward David (Richard Gere) evolves from admiration to affection to jealousy to fear to madness. But, once David becomes King of Israel, the movie meanders aimlessly from one incident to the next with little dramatic tension, character development, or even plot coherence. For example, director Beresford (along with writers Andrew Birkin and James Costigan) present only superficial interactions between David and his second-born Absalom (Jean-Marc Barr), so when the King rolls in the dirt and cries aloud to mourn his son's death his grief becomes absurdly histrionic. Other characters, such as David's eldest son Amnon (James Coombes) and his daughter Tamar (Gina Bellman), appear so fleetingly as to be almost non-existent. Even the lovely Bathsheba (Alice Krige) has little to do except stand around,

look beautiful, and mumble some forgettable dialogue every so often. Never is the adultery between two of the Bible's lustiest sinners ever explored, analyzed, or even presented very erotically.

The saddest part of *King David* is that Beresford obviously strives to create a different kind of Biblical film, one unlike the silly costume epics so popular a generation ago. "I wanted to do the film in as realistic a way as possible," Beresford told an interviewer, and for a while it almost works. The world of King Saul is a brutal, primitive environment where religion and politics dominate daily life. When, for instance, the prophet Samuel (Denis Quilley) tells Saul to obliterate the Amalekite king, the infidel's head is immediately severed from his body. Later, Beresford shoots the famous battle between David and Goliath without special effects and in a very believable manner. Cinematographer Don McAlpine fills this section with dark and dismal scenes, and one can almost feel the oppressive atmosphere created by Saul's Lear-like descent into madness.

While Beresford captures the starkness of ancient Israel, as well as the political intrigue between Saul and David, he fails to incorporate a religious consciousness into the film. "This is not a film about religion," claims producer Martin Elfand. "It's about a large group of people trying to work things out and live their lives." Of course, Judaism was the center of their lives, so to ignore it is to misrepresent the very crux of their existence. Equally strange about Elfand's statement is the fact that the filmmakers employed two renowned religious experts as technical advisors. Dr. Jonathan Magonet, head of the Bible department at Leo Baeck College (London) worked with Gere, Woodward, and Krige, instructing them on the historical personages they portrayed in the movie. Rabbi Hillel Avidan was a constant observer of the actual filming, both in England and in Italy. At one point, he noted that a scroll used in one of the scenes was printed in the incorrect Hebrew script and spent several intensive days rewriting the artwork that would be seen on camera. Yet even with the expertise of Magonet and Avidan, *King David* remains devoid of a vibrant religious sensibility. The filmmakers may have captured the outer shell of Judaism, but they never present it as vital tradition which informs the characters and events in the picture.



The outnumbered Israelite troops face the might of the Philistines as they prepare to battle to the death in *King David*.



John Hurt in 1984.

Finally, we have the second screen version of George Orwell's classic dystopia, *1984* (1985). Director Michael Radford's picture remains quite faithful to Orwell's pessimistic vision. Featuring John Hurt as Winston Smith, Suzanna Hamilton as Julia, and Richard Burton (in his last role) as the nefarious O'Brien, the film's washed-out look becomes an appropriate visual equivalent for Orwell's bleak prediction of the future. Interestingly, the filmmakers chose not to update the technology Orwell imagined. No high-tech wizardry powers the Ministry of Truth, and Big Brother's propaganda spews out of black and white monitors. The result is to keep the film's focus on the people, not on the gadgets that dominate so many "science-fiction" features.

In his 1945 essay, "Notes on Nationalism," Orwell discusses the irrationality of anti-Semitism and points out that prejudice against Jews is only one form of a more widespread "disease . . . called nationalism." It should be no surprise, therefore, that when he wrote *1984* a few years later, he represented one extreme of Oceania's politics by a clearly Jewish name, Emmanuel Goldstein. Goldstein, like Big Brother, does not really exist, though he inspires much of the action in the novel. (Critics have assumed that Trotsky was Orwell's model for Goldstein, particularly since his book, *The Theory and Practice of Oligarchical Collectivism*, mimics Trotsky's style of using scientific references in non-scientific contexts.) The Party creates him as a focus for citizen aggression, and Orwell realizes that this is precisely the way various governments have used Jews for centuries. Goldstein is an archetypal Jewish scapegoat, a device to divert the masses from recognizing their true problems and demanding solutions from the people in power.

### The Decades in Perspective

Some screen Jews realize success, riches, and happiness without losing their souls. Other screen Jews have not been so fortunate. Movies have chronicled the story of America's Jews from their immigrant days to the present time, and the early silent features have exhorted Jews to trade in their tarnished, Old-World customs for shiny, new American values. According to these films, an immigrant

could make it in America—could partake of the American Dream—only by rejecting traditions, changing his name, and marrying the Gentile girl next door. Any hints of religious parochialism and duty were seen as outworn notions associated with foreign lands and bygone times; assimilation, not individuality, was the prevailing theme of silent pictures featuring Jews. Those who refused to adjust to American life became butts of humorous episodes, or hopeless reactionaries condemned to live as perennial outsiders. As Jakie Rabinowitz tells his father in *The Jazz Singer* (1927), “tradition is all right, but this is another day.” These early Hollywood products, therefore, document the immigrant’s experience in a new world and detail his headlong dash toward assimilation. They taught Jews what was expected of them in America, and made Americans more conscious of Jews.

The major lesson Jews learned in the silent pictures was that they should become more like their Christian neighbors, and in the films of the thirties Jews became almost indistinguishable from Gentiles. In fact, they nearly evaporated from American movie screens. Literary works containing Jews were made into movies that eliminated any ethnic references. Those few Jews who did appear became one-dimensional caricatures trapped in trite plots and plodding melodramas. From *Gunboat Ginsburg* (1930) to *The Life of Emile Zola* (1937), Jewish-American films of the thirties offer few insights into Jewish life and add little depth to Jewish characterizations. The decade’s two best Jewish-American films, *Street Scene* (1931) and *Counselor-at-Law* (1933), are simply one step above the rest of the period’s dismal pictures. As such, the thirties represent the lowest point in the history of the Jewish-American cinema.

The films of the forties, however, played an important role in the evolution of the Jewish-American cinema. Americans became more aware of Hollywood’s power to influence society during World War II, and consequently its images of minority group members were scrutinized with more care both by filmmakers and industry outsiders. In the grip of a wartime mentality, the film industry became even more dedicated to the concept of “the great melting pot,” seeing one of its primary duties to be the democratization of America. As such, Jews engage in more diverse dramatic situations during this decade, and they are even more assimilated than their celluloid predecessors. Many Jews function as part of wartime, multi-ethnic platoons dedicated to defending America from her enemies, i.e., *The Purple Heart* (1944). These fighting men are Americans first and Jews as an afterthought. Other films such as *Address Unknown* (1944) show Jews as the victims of Nazi oppression.

Once the war ended, the American cinema entered a relatively short phase when problem pictures dominated the screen, and Jews play major roles in many of these films. Two pictures, *Crossfire* (1947) and *Gentleman’s Agreement* (1947), confront the evils of anti-Semitism, showing that America is not immune from racism and bigotry. Despite all the films containing Jewish characters during this period, forties filmmakers almost totally ignored the two most crucial Jewish events of the decade: the Holocaust and Israel’s formation. The former was too painful to deal with so quickly, and the latter too controversial. Still, the forties represented a giant leap forward

from the thirties, and once again Jews became part of Hollywood’s cast of characters.

In the fifties, moviemakers added little new or interesting to the image of the Jews in the American cinema. Jews were relegated to smaller roles in fewer pictures than during the forties. Those who did surface were “safe” Jews whose ethnic blandness made them all but invisible. The Hollywood films of the decade, therefore, became a shield, not a mirror, for America’s Jews. Trapped by sagging profits, government attacks on their industry, and fierce competition from television, fifties filmmakers retreated to noncontroversial topics and simple answers. If a Jew appeared at all, he was beyond reproach and never associated with a political position. Recycled war films, bloated biblical epics, and syrupy biographies of well-known personalities dominated what was left of the Jewish-American cinema of the fifties.

A few films, however, managed to strike out in new directions. For example, *Home Before Dark* (1958) introduced the sensitive Jewish male who would become so prominent in the pictures of later decades. *The Juggler* (1953) approached Israel as a homeland for displaced Jews. *Marjorie Morningstar* (1958) introduced the so-called Jewish-American Princess, a popular character in future films. But for the most part, the films of this decade are a relatively undistinguished group. In terms of their character development and thematic focus, they constitute a static period in the evolution of the Jewish-American cinema.

Such was not the case in the sixties. Freed from a studio system that produced fairly predictable pictures, and imbued with a growing sense of ethnic consciousness, sixties moviemakers fashioned a number of intriguing films. Jewish characters appear in a variety of roles, from gangster to prostitute to vampire to cop. In addition, some very new types of contemporary Jews entered the American cinema. The soldiers of *Exodus* (1960) and *Cast A Giant Shadow* (1966) showed Jews as fighters instead of victims. The arrival of Barbra Streisand in *Funny Girl* (1967) signaled pride in being Jewish, as she celebrated her heritage rather than discarded it. *The Paunbroker* (1965) finally confronted the pain and the trauma of the Holocaust. At the end of the decade, *Goodbye, Columbus* (1969) raised the issue of what Jews have lost and what they have gained in their rapid rise from the urban ghettos to the country clubs of suburbia. Throughout the sixties, therefore, a great number of identifiable Jewish figures wrestled with difficult, and specifically Jewish, problems. The turbulent events of the decade forced the Jewish-American community to examine itself and its priorities, and many of the films of the sixties recorded that process with intelligence, candor, and compassion.

The films of the seventies continued this movement toward diversification begun in the sixties. Directors felt no compunction in placing Jewish characters just about anywhere, from Westerns to detective pictures to animated films. The wave of nostalgia that engulfed Hollywood during the seventies also swept through the Jewish-American cinema and resulted in sentimental movies like *Fiddler on the Roof* (1971) and *Hester Street* (1974). Some directors, however, refused to ignore the problems of the present: tension between Blacks and Jews, the plight of elderly

Jews, the search for identity, and the pain left over from the horrors of Nazi Germany. Most important for the evolutions of the Jewish-American cinema was the rise to prominence of two filmmakers, Woody Allen and Paul Mazursky, who infused their pictures with Jewish characters, a Jewish sensibility, and a unique perception of Jewish problems. In *Next Stop, Greenwich Village* (1976) and *Annie Hall* (1977), Mazursky and Allen raise the Jewish-American cinema to new heights of thematic sophistication and technical achievement.

To date, the films of the eighties have not matched the raw power of the sixties movies or the thematic sophistication of seventies pictures. The first years of the new decade, however, have been filled with films about Jews. Sadly, most of these Jewish characters have been negative, from the lost immigrants of *American Pop* (1981) to the immature professional of *It's My Turn* (1980), to the spoiled "JAP" of *Private Benjamin* (1980), to the tormented Nathan Landau of *Sophie's Choice* (1983). Most ominous of all is the picture of the suave but fanatical Israeli murderer in *Eyewitness* (1981), the first negative portrait of an Israeli in Hollywood history. The strongest positive images of Jews in the eighties have come in the form of the kindly psychiatrist of *Ordinary People* (1980), the Jewish cantor who becomes a rock star in *The Jazz Singer* (1980), the intrepid title character of *Yentl* (1983), and the struggling inhabitants of *The Chosen* (1983). All these figures strive for some meaningful union of the past and the present, the traditional and the new.

Throughout the history of Hollywood, therefore, celluloid Jews have been pilloried, chastised, praised, victimized, ridiculed, and admired. Hollywood filmmakers acknowledged their positive values, such as a dedication to a warm home life and a deep love of learning, as well as their more negative manifestations: the overbearing Jewish mother and the spoiled Jewish-American Princess. All became part of American culture, as easily recognizable as hot dogs and apple pie.

As they survived in the "real" world that at times threatened their very existence, so Jews have survived in the "reel" world of the cinema. The Jewish-American films discussed here have recorded the triumphs and the defeats of a people adjusting to an alien environment. They have measured what Jews were when they landed here, what they went through in the next eighty years, how they changed, and what they became. As such, these images frozen in time contribute to our concept of America as a nation of immigrants, of outsiders. They vividly depict the power of the American Dream to weave its spell over the hearts and minds of immigrants throughout the decades. Some found the Dream a shell of empty phrases and unfulfilled promises. Others found what they were looking for, captured it, and made it theirs. Like an endless Saturday matinee serial, the celluloid history of the American Jew always has one more chapter.

## A Chronological Listing of Jewish-American Films

Title	Year	Director	Distributor/ Production Company	Title	Year	Director	Distributor/ Production Company
<i>Features till 1919</i>				The Copper & the Crook	1910		Yankee
Absalom	1912		Pathe	Cupid at Cohen's	1916	A. McMackin	Beauty
Accused by Darkest Russia	1913		Liberty	Cupid Puts One Over on the Shadchen	1915		Vitagraph
The Airship, or One Hundred Years Hence	1908		Vitagraph	Daniel	1913		Vitagraph
Arabian Jewish Dance	1903		Edison	A Daughter of Israel	1914	V. D. Brooke	Vitagraph
Athaliah	1911		Pathe	David and Goliath	1908		Kalem
A Bad Day for Levinsky	1909		Precision	David's War with Absalom	1912		N.Y. Film Co.
Bar Kochba: The Hero of a Nation	1913		Fox	The Death of Saul	1912		Pathe
The Barrier of Faith	1915	V. Brooke	Vitagraph	Deborah or The Jewish Maiden's Wrong	1914		Thanouser
Becky Gets a Husband	1912		Lubin Films	The Deluge	1911		Vitagraph
The Bells	1913		Reliance	Disraeli	1917		Paul Cromelin
The Bells	1914		Sawyer's	The Embodied Thought	1916	E. Sloman	Lubin
Belshazar's Feast	1913		Gaumont	Escape From Siberia	1914		Great Players Feature Film Co.
Ben Hur	1907	F. O. Rose	Kalem	Esther	1914		Eclectic
Bizzy Izzy	1915		Gaumont	Esther and Mordecai	1910		Gaumont
The Black 107	1913	S. Golden	Ruby Features	The Fable of How Weisenstein Did Not Lose Out to Buttinsky	1916	R. F. Baker	Essanay
Bleeding Hearts or Jewish Freedom Under King Casimir of Poland	1913	S. Golden	Imperial	The Faith of Her Fathers	1914	E. Lewis	Reliance
Blood of the Poor	1912		Champion	Faith of Her Fathers	1915		Universal
The Blood Red Tape of Charity	1913	E. August	Powers	The Fall of Babylon	1919	D. W. Griffith	Wark
The Broker's Daughter	1910		Yankee	Father and Son or The Curse of the Golden Land	1913		Vitagraph
Business and Love	1914		Lubin	A Female Fagin	1913		Kalem
Business Is Business	1915		United Film Svc.	Fighting is No Business	1914		Universal
Cain and Abel	1910		Gaumont	The Firebug	1913		Keystone
Cast into the Flame	1910		Gaumont	A Flurry in Diamonds	1913		Essanay
A Child of the Ghetto	1910	D. W. Griffith	Biograph	For Sale, A Baby	1916	P. N. Vekroff	C. K. Harris
The Children of the Ghetto	1915	F. Powell	Fox	For the Love of Mike and Rosie	1916		Universal
Children of the Tenements	1913		Kalem	Foxy Izzy	1911		Lubin
A Citizen in the Making	1912		Selig Polyscope	The Fur Coat	1916		Vitagraph
Cohen and Murphy	1910		Powers	Gesture Fight in Hester Street	1903		Pathe
Cohen at Coney Island	1909		Vitagraph	Get Rich Quick Billington	1913		Pathe
Cohen Collects a Debt	1912	M. Sennett	Keystone	The Ghetto Seamstress	1910		Yankee
Cohen Saves the Flag	1913	F. Powell	Keystone	The Girl of the Ghetto	1910		Thanouser
Cohen's Advertising Scheme	1904		Edison	Guaranteed Rainproof	1914		Lubin
Cohen's Dream of Coney Island	1909		Vitagraph	Gwendolyn	1914		Biograph
Cohen's Fire Sale	1907		Edison	The Heart of a Jewess	1913		Universal
Cohen's Generosity	1910		Defender	Her Condoned Sin	1917	D. W. Griffith	Biograph
Cohen's Luck	1915	J. H. Collins	T. Edison	His First Long Trousers	1911		Selig Polyscope
Cohen's Outing	1913		Keystone	How Izzy Stuck to His Post	1914		Reliance

Title	Year	Director	Distributor/ Production Company	Title	Year	Director	Distributor/ Production Company
How Izzy Was Saved	1914		Reliance	The Lily of Poverty Flat	1915		
How Mosha Came Back	1912		Chrystal- Universal	The Little Jewess	1914		Kinetophoto
How the Jews Take Care of Their Poor	1913	S. Golden	Imperial	Little Old New York	1912		Champion
In the Czar's Name	1910		Yankee	Love in the Ghetto	1913	O. Eagle	Selig Polyscope
In the Days of King Solomon	1913		Feature Film Co.	Lucky Cohen	1914		Lubin
Intolerance	1916	D. W. Griffith	Wark	The Maccabees	1911		Pathe
Ireland and Israel	1912		Champion	The Man's A Man	1912		
Isabella of Aragon	1910		Itala	The Marriage of Esther	1910		Gaumont
Ivanhoe	1913	H. Brenon	Universal	The Melting Pot	1915	O. D. Bailey	Cort Film Corp.
Izzy and His Rival	1914		Reliance	The Merchant of Venice	1908		Vitagraph
Izzy and the Diamond	1914		Reliance	The Merchant of Venice	1912		Champion
Izzy's Night Out	1914		Reliance	The Merchant of Venice	1912		Thanhouser
Izzy the Detective	1914		Reliance	The Merchant of Venice	1914	P. Smalley	Universal
Jephtah's Daughter	1909		Vitagraph	Michael Strogoff	1914		Popular Plays & Players
Jephtah's Daughter	1913	J.F. McDonald	Warner's Features	Mike and Jake as Heroes	1913		Joker
Jerusalem in the Time of Christ	1908		Kalem	Mike and Jake as Pugilists	1913		Joker
The Jewess	1913		Nesster	Mike and Jake in Mexico	1913		Joker
A Jewish Dance at Jerusalem	1903		Edison	Mike and Jake in Society	1913		Universal
The Jewish Maiden's Wrong	1913			Mike and Jake in the Wild West	1913		Joker
The Jew's Christmas	1913	P. Smalley/L. Weber	Universal	The Miser's Heart	1911	D. W. Griffith	Biograph
The Jew's Gratitude	1910		Yankee Film Co.	The Missing Diamond	1914		Lubin
Joseph and His Brethren	1915		Dormet	The Money Lender	1914		Eclectic
Joseph and His Coat of Many Colors	1914		Sawyer	The Moneylender's Son	1910		Lux
Joseph in Egypt	1912		Cines	The Monster of Fate or The Golem	1917		Hawk Film Co.
Joseph in the Land of Egypt	1914		Thanhouser	Mr. Isaacs and the Sporting Mice	1909		Cricks & Martin
Joseph Sold by His Brethren	1910		Pathe	Murphy and the Mermaids	1914		Biograph
Joseph's Trials in Egypt	1914		Eclectic	The New Baby	1913		Keystone
The Judgment of Solomon	1909		Vitagraph	The New Fire Chief	1912		Universal
Judith and Holofernes	1910		Gaumont	Nihilist Vengeance	1913		Victor
Judith of Bethulia	1914	D. W. Griffith	Biograph	Oh, Sammy	1913		Biograph
The Kiss of Hate	1916	W. Nigh	Columbia	The Old Chess Players	1912		Lubin
L'Chayim (Good Luck)	1911		Pathe	The Old Cobbler	1914		Bison
Leah, the Forsaken	1908		Vitagraph	Old Isaacs the Pawnbroker	1908	W. McCotchen	Biograph
Leah, the Forsaken	1912	H. Brenon	Universal	The Old Peddler	1911		Universal
Legally Dead	1910		Powers	Old Women on the Streets of New York	1913		Kalem
Legend of the Erring Jew	1911		Eclair	Oliver Twist	1909		Vitagraph
Levi and Cohen, The Irish Comedians	1903		American Mutoscope	Oliver Twist	1910		Pathe
Levi and Family at Coney Island	1910		Atlas	Oliver Twist	1912		General
Levi and McGuiness Running for Office	1913		Imperial	Oliver Twist	1916		
Levi the Cop	1910		Atlas	The Pawnbroker's Daughter	1913		Kalem
Levinsky's Gold Mine	1914		Imperial	A Passover Miracle	1914		Kalem
Levinsky's Holiday	1913		Majestic	The Pawnshop	1910		Solaz
Levi's Dilemma	1910		Essanay	The Pawnshop	1916	C. Chaplin	Mutual
Levi's Luck	1914		Komic	The Peddler's Find	1912		Reliance
Levitsky Sees the Parade	1909		Independent	Pharaoh or Israel in Egypt	1910		Gaumont
Levy's Seven Daughters	1915	W. Van Nostrand	Vitagraph	The Question	1911		Power's Picture Plays
Life of Moses (5 parts)	1909-10	J. S. Blackton	Vitagraph	Rebecca the Jewess	1914		World's Leader Features
				Regeneration	1915	R. Walsh	Fox
				The Riot	1913		Keystone
				The Romance of the Jewess	1908	D. W. Griffith	Griffith

Title	Year	Director	Distributor/ Production Company	Title	Year	Director	Distributor/ Production Company
Russia, the Land of Oppression	1910		Defender	Cohen on the Telephone	1929	R. Bloss	Universal
Samson	1914		Universal	The Cohens and Kellys	1926	H. Pollard	Universal
Samson's Betrayal	1910		Gaumont	The Cohens and Kellys in Atlantic City	1929	W. J. Craft	Universal
Samuel of Posen	1910		Selig Polyscope	The Cohens and Kellys in Paris	1928	W. Beaudine	Universal
Sandy and Shorty Work Together	1913		Vitagraph	A Daughter of Israel	1929	E. Jose	Bell
Saul and David	1911		Gaumont	The Delicatessen Kid	1929	W. Fabian	Universal
Saul and David	1909		Vitagraph	Disraeli	1921	H. Kolker	Distinctive Artists
Shylock	1913		Eclipse	Disraeli	1929	A. Green	Warner Bros.
Solomon's Son	1912		Reliance	East Side Sadie	1929	H. Beaumont	Metro Pictures
The Son of the Shunammite	1911		Gaumont	Fanny Lear	1920		Delac, Vandal & Co.
The Song of Solomon	1914	E. Boulder	Edison	The Five Dollar Baby	1922	H. Beaumont	Metro
The Sorrows of Israel	1913	S. Golden	Imperial	Flying Romeo	1928	M. LeRoy	E. M. Asher
A Stage Door Flirtation	1914		Lubin	Fool's Highway	1924	I. Cummings	Universal
The Stone Heart	1915		Edison	For the Love of Mike	1927	F. Capra	First National
Such a Business	1914		Royal	Frisco Sally Levy	1927	W. Beaudine	MGM
Threads of Destiny	1914	J. W. Smiley	Lubin	George Washington Cohen	1928	G. Archinbaud	Tiffany-Stahl
Toplitsky and Co.	1913		Keystone	The Ghetto	1928	N. Laurog	Tiffany-Stahl
Tough Guy Levi	1912		Lubin	A Harp in Hock	1927	R. Hoffman	Pathe
Traffickers on Souls	1914		Universal	His People	1925	E. Sloman	Universal
Two Overcoats	1911		Vitagraph	Humoresque	1920	F. Borzage	Paramount
The Ungrateful Daughter-in-Law	1910		Yankee	Hungry Hearts	1922	E. M. Hopper	Goldwyn
Unto the Third Generation	1913	H. Salter	Universal	In Hollywood with Potash and Perlmutter	1924	A. Green	Goldwyn
Uriel Acosta	1914		Great Players	Izzy and Lizzy	1926		
Vengeance of the Oppressed	1916		Lubin	The Jazz Singer	1927	A. Crosland	Warner Brothers
The Vow	1910		Gaumont	Jewish Prudence	1927	H. Roach	Pathe
When Tony Pawned Louisa	1913		Lubin	Just Around the Corner	1921	M. Frances	Cosmopolitan
The Wife of Cain	1913	C. L. Gaskill	Charles Fuller	Kosher Kitty Kelly	1926	J. Horn	R-C Pictures
A Woodland Christmas in California	1912		Melies	Little Miss Smiles	1922	J. Ford	Fox Films Corp.
The Yellow Passport	1916		World Films	Little Old New York	1923	S. Olcott	
The Yellow Ticket	1918	W. Parke	Pathe	Love's Blindness	1926	J. Dillon	MGM
The Yiddisher Cowboy	1909		N.Y. Motion Picture Co.	The Magic Cup	1921	J. Robertson	Realart
			Bison	Mazel-Tov	1924		Listo-Picon
			American Bank	Millionaires	1926	H. Raymaker	Warner Brothers
The Yiddisher Cowboy	1911		Flor	My Man	1929	A. Mayo	Warner Brothers
<i>Features 1920-1929</i>				New York	1927	L. Reed	Famous Players Lasky
Abie's Imported Bride	1925	R. Calneck	Temple	Noah's Ark	1929	M. Curtiz	Warner Brothers
Abie's Irish Rose	1928	V. Fleming	Paramount	None So Blind	1923	B. King	Arrow
Adam and Eve	1920	R. Vignola	John Franklin Meyer	The Oath	1921	R. Walsh	Mayflower Photoplay
Auction of Souls	1922	O. Apfel	Associated First	Old Clothes	1925	E. Cline	MGM
The Auctioneer	1927		National	Oliver Twist	1922	F. Lloyd	Jackie Coogan Prod.
The Bells	1925	J. Young	Universal	Oliver Twist, Jr.	1921	W. Webb	Fox
Ben Hur	1927	F. Niblo	MGM	One of the Bravest	1925	F. O'Conner	Lumas
Blind Prejudice	1921	L. M. Allaire	Regal	Orphans of the Ghetto	1922		Arista Film Corp.
Breaking Home Ties	1922	F. Seltzer/G. Rolands	Manheimer	Partners Again	1926	H. King	U.A.
Broadway Broke	1923	J. S. Dawley	Murray Garsson	Pass the Gravy	1928	F. Guidol	MGM
Broken Hearts	1926	M. Schwartz	Jaffe Art Film Corp.	Pawn Ticket 210	1922	S. Dunlap	Fox
Cheated Love	1921	K. Baggot	Universal	Potash and Perlmutter	1923	C. Badger	Goldwyn
Children of Fate	1926		Ivan Abramson	Prejudice	1922	J. Belmont	Arista
Clancy's Kosher Wedding	1927	A. E. Gilstrom	R-C Pictures	Princess from Hoboken	1927		

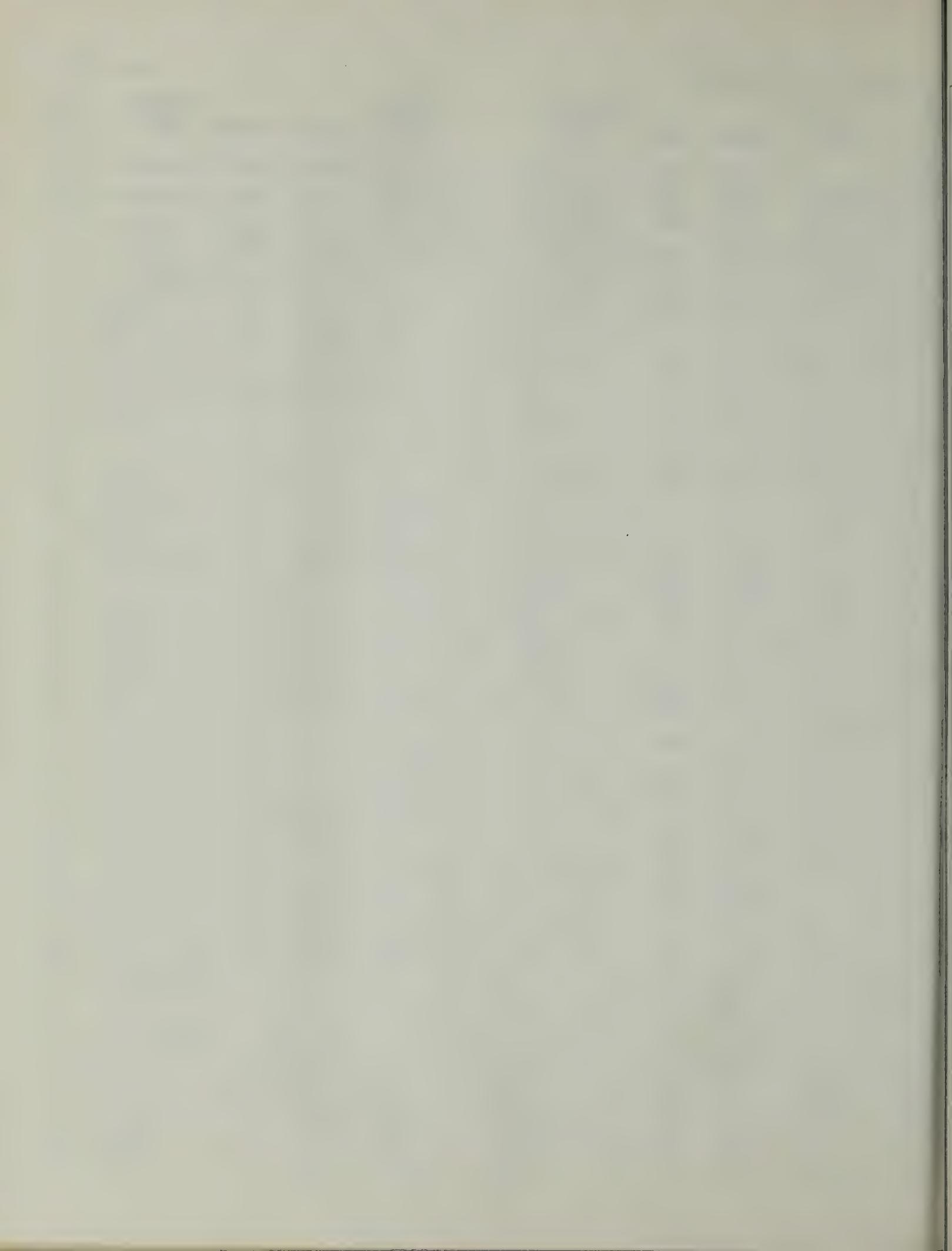
Title	Year	Director	Distributor/ Production Company	Title	Year	Director	Distributor/ Production Company
Private Izzy Murphy	1926	L. Bacon	Warner Brothers	The Kibitzer	1930	E. Sloman	Paramount Famous Players Lasky
The Queen of Sheba	1921	J. G. Edwards	Fox	Life of Emile Zola	1937	W. Dieterle	Warner Brothers
The Rag Man	1925	E. Kline	MGM	Light of Western Stars	1930	O. Brewer/E. Knopf	Paramount
Raggedy Rose	1926	H. Roach	Pathe	Manhattan Melodrama	1934	Van Dyke	MGM
The Rawhide Kid	1927		Universal	Manhattan Parade	1932	L. Bacon	Warner Brothers
Rose of the Tenements	1926	P. Rosen	R-C Pictures	Models and Wives	1931	C. Lamont	Universal
Sailor Izzy Murphy	1927	H. Lehrman	Warner Bros.	Night Class	1931	H. Fraser	RKO
Sally in Our Alley	1927	W. Lang	Columbia	No Greater Love	1932	L. Seiler	Columbia
Salome of the Tenements	1925	S. Olcott	Famous Players	Oliver Twist	1933	W. Cowen	Monogram
Second Hand Rose	1922	L. Ingraham	Universal	Power	1934	L. Mendez	Gaumont
Shamrock and the Rose	1927	J. Nelson	Chadwick Prod.	Professor Mamlock	1938	A. Minkin H. Rappaport	Brandon
The Shepherd King	1923	J. G. Edwards	Fox	Side Streets	1934	A. Green	First National
Surrender	1927	E. Sloman	Universal	The S.S. Malaria	1931	H. Bretherton	Paramount
Sweet Daddies	1926	A. Santell	First National	The Strange Case of Clara Deane	1932	L. Gasnier/M. Marcin	Paramount
A Tailor Made Man	1922	J. DeGrasse	Charles Ray	Street Scene	1931	K. Vidor	United Artists
Talk of Hollywood	1929	M. Sandrick	Sono Art World Wide Pictures	Subway Express	1931	F. Newmeyer	Columbia
Temperamental Tillie	1928		Warner Brothers	Svengali	1931	A. Mayo	Warner Brothers
The Ten Commandments	1923	C. DeMille	Paramount	Symphony of Six Million	1932	G. La Cava	RKO
The Way of a Man	1922	C. C. Calvert	Gaumont	Taxi	1932	R. DelRuth	Warner Brothers
We Americans	1928	E. Sloman	Universal	This Day and Age	1933	C. DeMille	Paramount
Welcome Stranger	1924	J. Young	Belasco	The Vice Squad	1931	J. Cromwell	Paramount
The Women He Loved	1927	E. Sloman	J. L. Frothingham	The Yellow Ticket	1931	R. Walsh	20th Century Fox
The Younger Generation	1928	F. Capra	Columbia				
<i>Features 1930-1939</i>				<i>Features 1940-1949</i>			
Around the Corner	1930	B. Glennon	Columbia	Abie's Irish Rose	1946	E. Sutherland	Bing Crosby
Be Yourself	1930	T. Freeland	United Artists	Action in the North Atlantic	1943	L. Bacon	Warner Brothers
The Big Butter and Yegg Man	1931	Henry Lehrman	Universal	Address Unknown	1944	W. C. Menzies	Columbia
The Bowery	1933	R. Walsh	20th Century- Fox	Air Force	1943	H. Hawks	Warner Brothers
Caught Cheating	1931	F. Strayer	Tiffany	Bataan	1943	T. Garnett	MGM
The Cohens and Kellys in Africa	1930	V. Moore	Universal	Big City	1948	N. Turog	MGM
The Cohens and Kellys in Hollywood	1932	J. F. Dillon	Universal	Body & Soul	1947	R. Rossen	Somerset
The Cohens and Kellys in Scotland	1930	W. J. Craft	Universal	Burning Cross	1947	W. Colmes	Screen Guild
The Cohens and Kellys in Trouble	1933	G. Stevens	Universal	Crossfire	1947	E. Dmytryk	RKO
Confessions of a Nazi Spy	1939	A. Litvak	First National Warner	The Dolly Sisters	1945	I. Cummings	20th Century Fox
Counsellor-at-Law	1933	W. Wyler	Universal	East Side, West Side	1949	M. LeRoy	MGM
The Dreyfus Case	1934	F. Kraemer and M. Rosmer	Columbia	Escape	1940	M. LeRoy	MGM
East of Fifth Avenue	1933	A. Rogell	Columbia	Gentleman's Agreement	1947	E. Kazan	20th Century Fox
Gunboat Ginsburg	1930	M. Sandrich	RCA Photophone	The Great Dictator	1940	C. Chaplin	Chaplin
The Heart of New York	1932	M. LeRoy	Warner Brothers	Hitler's Children	1942	E. Dmytryk	RKO
High Pressure	1932	M. LeRoy	Warner Brothers	The Hitler Gang	1944	J. Farrow	Paramount
Hitler's Reign of Terror	1934	M. Mindlin	Jewel Prod.	Humoresque	1947	J. Negulesco	Warner Brothers
House of Rothschild	1934	A. Werker	20th Century Fox	Jolson Sings Again	1949	H. Levin	Columbia
				The Jolson Story	1946	A. E. Green	Columbia
				Margin for Error	1943	O. Prenninger	20th Century Fox
				Men of Boys Town	1941	N. Turog	MGM
				The Mortal Storm	1940	F. Borzage	MGM

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Mr. Skeffington	1945	V. Sherman	Warner Brothers	Ivanhoe	1952	R. Thorpe	MGM
Night Train	1940	C. Reed	20th Century- Fox	The Jazz Singer	1953	M. Curtiz	Warner Brothers
None Shall Escape	1944	W. DeToth	Columbia	The Juggler	1953	E. Dmytryk	Columbia
Objective-Burma	1945	R. Walsh	Warner Brothers	The Last Angry Man	1959	D. Mann	Columbia
Oliver Twist	1948	D. Lean	Rank	The Last Ten Days	1956	G. B. Pabst	Columbia
Once Upon a Honeymoon	1942	L. McCarey	RKO	The Magnificent Yankee	1951	J. Sturges	MGM
Open Secret	1948	J. Reinhardt	Marathon Pictures	Marjorie Morningstar	1958	I. Rapper	Beechwald
Pride of the Marines	1945	D. Daves	Warner Brothers	Me and the Colonel	1958	P. Glenville	Court Goetz
The Purple Heart	1944	L. Milestone	20th Century- Fox	Middle of the Night	1959	D. Mann	Columbia
The Red Menace	1949	R. G. Springsteen	Republic	Molly	1951	Hart	Paramount
Rhapsody in Blue	1945	I. Rapper	Warner Brothers	The Naked and the Dead	1958	R. Walsh	RKO
Samson and Delilah	1949	C. DeMille	Paramount	Never Love a Stranger	1958	R. Stevens	Allied Artists
Sands of Iwo Jima	1949	A. Dwan	Republic	Not as a Stranger	1955	S. Kramer	United Artists
Sealed Verdict	1948	L. Allen	Paramount	The Prodigal	1955	R. Thorpe	MGM
The Search	1947	F. Zinneman	MGM	The Proud Rebel	1958	M. Curtiz	Buena Vista
The Seventh Cross	1944	F. Zinneman	MGM	Say One For Me	1958	F. Tashlin	20th Century- Fox
The Sword in the Desert	1949	G. Sherman	Universal	Singing in the Dark	1956	M. Nosseck	A.N.O.
Three Faces West	1940	B. Vorhaus	Republic	Solomon and Sheba	1959	K. Vidor	United Artists
Till the Clouds Roll By	1947	R. Whorf	MGM	Somebody Up There Likes Me	1956	R. Wise	MGM
To Be or Not To Be	1942	E. Lubitsch	United Artists	Stalag 17	1953	W. Wilder	Paramount
Tomorrow the World	1944	L. Fenton	Lester Cowan	The Sun Also Rises	1957	H. King	20th Century- Fox
Winged Victory	1944	G. Cukor	20th Century- Fox	The Sword in the Desert	1952	G. Sherman	Universal
<i>Features 1950-1959</i>				The Ten Commandments	1956	C. DeMille	Paramount
Attack	1956	R. Aldrich	United Artists	Three Brave Men	1957	P. Dunne	20th Century- Fox
Battle Hymn	1957	D. Sirk	Universal	Titanic	1953	G. Negulesco	20th Century- Fox
The Benny Goodman Story	1956	V. Davies	Universal	The Young Lions	1958	E. Dmytryk	20th Century- Fox
The Big Knife	1955	R. Aldrich	United Artists	<i>Features 1960-1969</i>			
A Bucket of Blood	1959	R. Corman	American International Pictures	Act One	1963	D. Scharj	Warner Brothers
Caine Mutiny	1954	E. Dmytryk	Columbia	The Bible . . . In the Beginning	1966	J. Huston	20th Century- Fox
Compulsion	1959	R. Fleischer	Zanuck	Bye Bye Braverman	1968	S. Lumet	Warner Brothers
David and Bathsheba	1951	H. King	20th Century- Fox	Captain Newman, M.D.	1963	D. Miller	Universal
The Deep Sea	1958	R. Mate	Jaguar	Cast a Giant Shadow	1966	M. Shavelson	Mirish-Llenroc- Batjac
Detective Story	1951	W. Wyler	Paramount	Come Blow Your Horn	1963	B. Yorkin	Paramount
Diary of Anne Frank	1959	G. Stevens	20th Century- Fox	Dark at the Top of the Stairs	1960	D. Mann	Warner Brothers
The Eddie Cantor Story	1953	A. Green	Warner Brothers	The Detective	1968	Gordon Douglas	20th Century- Fox
Espresso Bongo	1959	V. Guest	Conquest	Enter Laughing	1967	C. Reiner	Acre-Sajo Prod.
Garment Jungle	1957	V. Sherman	Columbia	Esther and the King	1960	R. Walsh	20th Century- Fox
Good Morning, Miss Dove	1955	H. Koster	20th Century Fox	Exodus	1960	O. Preminger	Otto Preminger
Home Before Dark	1958	M. LeRoy	Warner Brothers	The Fearless Vampire Killers	1967	R. Polanski	MGM
I Accuse	1958	J. Ferrar	MGM	The Fixer	1968	J. Franken- heimer	MGM
I Can Get It For You Wholesale or Only the Best	1951	M. Gordon	20th Century- Fox	The Fortune Cookie	1966	W. Wilder	United Artists
It's a Big Country	1951	D. Scharj	MGM	Freud	1962	J. Huston	Universal
				Funny Girl	1968	W. Wyler	Columbia
				Goldstein	1965	P. Kaufman/ B. Monaster	Montrose

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Goodbye, Columbus	1969	L. Peerce	Willow Tree Prod.	Black Sunday	1977	J. Franken heimer	Paramount
Hello, Dolly!	1969	G. Kelly	20th Century- Fox	Blazing Saddles	1974	M. Brooks	Warner Bros.
The Hoodlum Priest	1961	I. Kershner	Murr Woods	Bloodline	1979	T. Young	Paramount
A House Is Not a Home	1964	R. Rouse	Embassy	Blume in Love	1973	P. Mazursky	Warner Bros.
I Love You, Alice B. Toklas!	1968	H. Averback	Warner Brothers	Boardwalk	1979	S. Verona	Atlantic Releasing Co.
John Goldfarb, Please Come Home	1964	J. L. Thompson	20th Century- Fox	The Boys from Brazil	1979	F. Schaffner	20th Century- Fox
Judgment at Nuremberg	1961	S. Kramer	Roxlam	Cabaret	1972	R. Fosse	Allied Artists
Judith	1965	D. Mann	Paramount	California Suite	1978	H. Ross	Columbia
King of the Roaring Twenties: The Story of Arnold Rothstein	1961	J. Newman	Allied Artists	Children of Rage	1975	A. Seidelman	Emessee
Lisa	1962	P. Dunne	20th Century- Fox	The Devil and Sam Silverstein	1975		
The Little Shop of Horrors	1960	R. Corman	Film Group	The Diary of a Mad Housewife	1970	F. Perry	Universal
Luv	1967	C. Donner	Columbia	The Duchess and The Dirtwater Fox	1976	M. Frank	20th Century- Fox
A Majority of One	1961	M. LeRoy	Warner Brothers	The Eagle Has Landed	1977	J. Sturges	Columbia
Me, Natalie	1969	F. Loe	National General Pictures	Everything You Always Wanted to Know About Sex But Were Afraid to Ask	1972	W. Allen	United Artists
Night of the Generals	1967	A. Litvak	Columbia	Fiddler on the Roof	1971	N. Jewison	United Artists
The Night They Raided Minsky's	1968	W. Freidkin	Norman Lear	For Pete's Sake	1974	P. Yates	Columbia
No Way to Treat a Lady Oliver!	1968	J. Smight	Paramount	The Frisco Kid	1979	R. Aldrich	Warner Bros.
Operation Eichmann	1961	C. Reed	Columbia	Fritz The Cat	1972	R. Bakshi	Cinematation Industries
The Out-of-Towners	1969	R. G. Springsteen	Allied Artists	The Front	1976	M. Ritt	Columbia
The Pawnbroker	1965	A. Hiller	Paramount	Funny Lady	1975	H. Ross	Columbia
The Producers	1968	S. Lumet	Eli Landau	The Gambler	1974	K. Reisz	Paramount
The Saboteur: Code Name Mori	1965	M. Brooks	Embassy Pictures	The Godfather, Pt. II	1974	F. F. Coppola	Paramount
Ship of Fools	1965	B. Wicki	20th Century- Fox	Godspell	1973	D. Green	Columbia
The Spy Who Came In From the Cold	1965	S. Kramer	Columbia	Going in Style	1979	M. Brest	Warner Bros.
The Story of Ruth	1960	Martin Ritt	Paramount	The Great Gatsby	1974	J. Clayton	Paramount
Thoroughly Modern Millie	1967	H. Kostler	Fox	Harry and Tonto	1974	P. Mazursky	20th Century Fox
Tobruk	1966	G. R. Hill	Universal	The Heartbreak Kid	1972	E. May	20th Century- Fox
Ulysses	1967	A. Hiller	Universal	Hearts of the West	1975	H. Zieff	United Artists
Walk in the Shadow	1962	J. Strick	Continental	Hester Street	1975	J. M. Silver	Midwest Film
		B. Dearden	Allied Film Makers	Hit	1973	S. Furie	Paramount
				House Calls	1978	Howard Zeiff	Universal
				I Never Sang for My Father	1970	G. Cates	Columbia
				I Will . . . I Will . . . For Now	1975	N. Panama	20th Century Fox
				The In-Laws	1979	A. Hiller	Warner Bros.
				Interiors	1978	W. Allen	United Artists
				The Jerusalem File	1971	J. Flynn	MGM
				Jesus Christ Superstar	1973	N. Jewison	Universal
				Julia	1977	F. Zinneman	20th Century Fox
<i>Features 1970-1979</i>				Kelly's Heroes	1970	B. Hutton	MGM
Alex in Wonderland	1970	P. Mazursky	MGM	Kotch	1971	J. Lemmon	Cinerama
The All American Boy	1973	C. Eastman	Warner Bros.	The Last Embrace	1979	J. Demme	United Artists
All the President's Men	1976	A. Pakula	Warner Bros.	Lenny	1974	R. Fosse	United Artists
Americathon	1979	N. Israel	United Artists	Lepke	1975	M. Golan	Warner Bros.
The Angel Levine	1970	J. Kadar	United Artists	Lies My Father Told Me	1975	J. Kadar	Columbia
Annie Hall	1977	W. Allen	United Artists	Little Murders	1971	A. Arkin	20th Century- Fox
The Apprenticeship of Duddy Kravitz	1974	T. Kotcheff	Paramount	The Long Goodbye	1973	R. Altman	United Artists
The Assassination of Trotsky	1973	J. Losey	Cinerama	Love and Death	1975	W. Allen	United Artists
Bananas	1971	W. Allen	United Artists				
The Big Fix	1978	J. P. Kagan	Universal				

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Love at First Bite	1979	S. Dragoti	American International	Bad Boys	1983	R. Rosenthal	EMI/ Universal
Made for Each Other	1971	R. Bean	20th Century- Fox	The Big Chill	1983	L. Kasdan	Columbia
The Main Event	1979	H. Zieff	Warner Bros.	Broadway Danny Rose	1984	Woody Allen	United Artists
Making It	1971	A. Jacobs	20th Century- Fox	The Cannonball Run	1981	H. Needham	20th Century- Fox
The Man in the Glass Booth	1975	A. Hiller	American Film Theater	Chariots of Fire	1982	H. Hudson	Warner Bros./ Ladd Co.
Manhattan	1979	W. Allen	United Artists	The Chosen	1982	J. Kagan	20th Century- Fox
Marathon Man	1976	J. Schlesinger	Paramount	The Cotton Club	1984	F.F. Coppola	Orion
Meatballs	1979	I. Reitman	Paramount	Daniel	1984	S. Lumet	20th Century- Fox
Mikey and Nicky	1976	E. May	Paramount	Diner	1982	B. Levinson	MGM
Minnie and Moskowitz	1971	J. Cassavetes	Universal	Endless Love	1981	F. Zeffereilli	Universal
A New Leaf	1970	E. May	Paramount	Eyewitness	1981	P. Yates	20th Century- Fox
Next Stop, Greenwich Village	1976	P. Mazursky	20th Century- Fox	Fame	1980	A. Parker	MGM
Norma Rae	1979	M. Ritt	20th Century- Fox	Flash Gordon	1980	M. Hodges	Universal
The Owl and the Pussycat	1970	H. Ross	Columbia	Fort Apache, The Bronx	1981	D. Petrie	20th Century- Fox
Play It Again Sam	1972	H. Ross	Paramount	Four Friends	1981	A. Penn	Filmways Pictures
Play It As It Lays	1972	F. Perry	Universal	Frances	1982	G. Clifford	EMI
Plaza Suite	1970	A. Hiller	Paramount	Garbo Talks	1984	S. Lumet	
Portnoy's Complaint	1972	E. Lehman	Warner Bros.	Gilda Live	1980	M. Nichols	Warner Bros.
The Poseidon Adventure	1972	R. Neame	20th Century- Fox	Heavy Metal	1981	G. Potterton	Columbia
Prisoner of Second Avenue	1975	M. Frank	Warner Bros.	History of the World, Part I	1981	M. Brooks	20th Century- Fox
Romance of a Horsethief	1971	A. Polonsky	Allied Artists	The Hotel New Hampshire	1984	T. Richardson	Orion
Running	1979	S. H. Stern	Universal	The Hunter	1980	B. Kulik	Paramount
The Salzburg Connection	1972	L. Katzin	Fox	It's My Turn	1980	C. Weill	Columbia
Save the Tiger	1973	J. Avildsen	Paramount	The Jazz Singer	1981	R. Fleischer	Associated Film Development
Shampoo	1975	H. Ashby	Universal	Just Tell Me What You Want	1980	S. Lumet	Warner Bros.
Sheila Levine is Alive and Well	1975	S. Furie	Paramount	King David	1985	B. Beresford	Paramount
Sleeper	1973	W. Allen	United Artists	The King of Comedy	1983	M. Scorsese	20th Century- Fox
Some of My Best Friends Are	1971	M. Nelson	American International	The Little Drummer Girl	1984	G.R. Hill	Warner Bros.
A Star is Born	1976	F. Pierson	Warner Bros.	Lovesick	1983	M. Brickman	Warner Bros.
Such Good Friends	1971	O. Preminger	Paramount	Mommie Dearest	1981	Frank Perry	Paramount
The Sunshine Boys	1975	H. Ross	MGM	Moscow on the Hudson	1984	P. Mazursky	Columbia
An Unmarried Woman	1978	P. Mazursky	20th Century- Fox	My Favorite Year	1982	R. Benjamin	MGM
Voyage of the Damned	1979	S. Rosenberg	Auco Embassy	1984	1985	M. Radford	
Voices	1979	R. Markowitz	MGM	Once Upon a Time in America	1984	S. Leone	Ladd Co.
The Way We Were	1973	S. Pollack	Columbia	Ordinary People	1980	R. Redford	Paramount
Where's Poppa?	1970	C. Reiner	United Artists	Popeye	1980	R. Altman	Paramount
Who Is Harry Kellerman and Why Is He Saying Those Terrible Things About Me?	1971	U. Grosbard	National Gen. Pictures	Porky's	1982	Bob Clark	20th Century- Fox
				Porky's II	1984	Bob Clark	20th Century- Fox
<i>Features 1980 to Present</i>				Prince of The City	1981	S. Lumet	Warner Bros.
Altered States	1981	K. Russell	Warner Bros.	Private Benjamin	1980	H. Zieff	Warner Bros.
The Amateur	1982	C. Jarrott	20th Century- Fox	Ragtime	1981	M. Forman	Paramount
American Pop	1981	R. Bakshi	Columbia	Reds	1981	W. Beatty	Paramount
An American Werewolf in London	1981	J. Landis	Universal	Rocky III	1982	S. Stallone	United Artists
Baby, It's You	1983	J. Sayles	Paramount	Sharkey's Machine	1981	B. Reynolds	Orion
				Simon	1980	M. Brickman	Orion
				A Small Circle of Friends	1980	R. Cohen	United Artists
				S.O.B.	1981	B. Edwards	Paramount

<b>Title</b>	<b>Year</b>	<b>Director</b>	<b>Distributor/ Production Company</b>	<b>Title</b>	<b>Year</b>	<b>Director</b>	<b>Distributor/ Production Company</b>
So Fine	1982	A. Bergman	Warner Bros.	The Twilight Zone, The Movie (Pt. 1)	1983	J. Landis	Warner Bros.
Sophie's Choice	1983	A. Pakula	Universal	The Twilight Zone, The Movie (Pt. 2)	1983	S. Spielberg	Warner Bros.
Stardust Memories	1980	W. Allen	United Artists	Wholly Moses	1980	G. Weiss	Columbia
Tell Me A Riddle	1980	L. Grant	Filmways Pictures	Willy and Phil	1980	P. Mazursky	20th Century Fox
Those Lips, Those Eyes	1980	M. Pressman	United Artists	Yentl	1983	B. Streisand	MGM
Ticket to Heaven	1982	R. L. Thomas	United Artist Classics	Zelig	1983	W. Allen	Warner Bros.
To Be or Not To Be	1983	A. Johnson	BrooksFilm				





**PART THIRTEEN**

**SPORTS**



ESTABLISHED 1841  
S. H. H. H.

## The Jewish Sports Hall of Fame

The Jewish Sports Hall of Fame was founded in 1979 to recognize Jewish men and women who achieve distinction in sports.

The Hall of Fame is located at the Wingate Institute for Physical Education and Sport, in Netanya, Israel. To be eligible, a candidate must have retired from sports.

Harold Abrahams, <i>Great Britain</i> —Track & Field . . . . .	1981	Benny Leonard, <i>USA</i> —Boxing . . . . .	1979
Dr. Joseph Alexander, <i>USA</i> —Football . . . . .	1984	Battling Levinsky, <i>USA</i> —Boxing . . . . .	1982
Mel Allen, <i>USA</i> —Sportscaster . . . . .	1980	Ted "Kid" Lewis, <i>Great Britain</i> —Boxing . . . . .	1982
Abe Attell, <i>USA</i> —Boxing . . . . .	1982	Alexandre Lippmann, <i>France</i> —Fencing . . . . .	1983
Red Auerbach, <i>USA</i> —Basketball . . . . .	1979	Harry Litwack, <i>USA</i> —Basketball . . . . .	1980
Victor Barna, <i>Hungary/Great Britain</i> —Table Tennis . . . . .	1981	Sid Luckman, <i>USA</i> —Football . . . . .	1979
Isaac Berger, <i>USA</i> —Weightlifting . . . . .	1980	Gyula Mandy, <i>Hungary</i> —Soccer . . . . .	1982
Samuel Berger, <i>USA</i> —Boxing . . . . .	1984	Hugo Meisl, <i>Austria</i> —Soccer . . . . .	1981
Richard Bergmann, <i>Austria</i> —Table Tennis . . . . .	1982	Faina Melnik, <i>USSR</i> —Track & Field . . . . .	1983
Gyorgy Brody, <i>Hungary</i> —Water Polo . . . . .	1982	Daniel Mendoza, <i>Great Britain</i> —Boxing . . . . .	1981
Angela Buxton, <i>Great Britain</i> —Tennis . . . . .	1981	Mark Midler, <i>USSR</i> —Fencing . . . . .	1982
Zephania Carmel/Lydia Lazarov, <i>Israel</i> —Yachting . . . . .	1982	Walter Miller, <i>USA</i> —Horse Racing . . . . .	1982
Lillian Copeland, <i>USA</i> —Track & Field . . . . .	1980	Ron Mix, <i>USA</i> —Football . . . . .	1980
Barney Dreyfuss, <i>USA</i> —Baseball . . . . .	1980	Sir Ivor Goldsmid Montagu, <i>England</i> —Table Tennis . . . . .	1983
Charlotte Epstein, <i>USA</i> —Swimming . . . . .	1982	Lady Swathling, Gladys Goldsmid Montagu, <i>England</i> —Table Tennis . . . . .	1984
Jackie Fields, <i>USA</i> —Boxing . . . . .	1979	Samuel Mosberg, <i>USA</i> —Boxing . . . . .	1984
Alfred Flatow, <i>Germany</i> —Gymnastics . . . . .	1981	Lon Myers, <i>USA</i> —Track & Field . . . . .	1980
Benny Friedman, <i>USA</i> —Football . . . . .	1979	Paul Neumann, <i>Austria</i> —Swimming . . . . .	1983
Jeno Fuchs, <i>Hungary</i> —Fencing . . . . .	1982	Zvi Nishri, <i>Israel</i> —Physical Education . . . . .	1981
Marshall Goldberg, <i>USA</i> —Football . . . . .	1980	Grigori Novak, <i>USSR</i> —Weightlifting . . . . .	1984
Alexander Gomelsky, <i>USSR</i> —Basketball . . . . .	1981	Attila Petschauer, <i>Hungary</i> —Fencing . . . . .	1984
Eddie Gottlieb, <i>USA</i> —Basketball . . . . .	1980	Lipman Pike, <i>USA</i> —Baseball . . . . .	1984
Hank Greenberg, <i>USA</i> —Baseball . . . . .	1979	Myer Prinstein, <i>USA</i> —Track & Field . . . . .	1982
George Gulak, <i>USA</i> —Gymnastics . . . . .	1983	AJ Rosen, <i>USA</i> —Baseball . . . . .	1980
Boris Gurevich, <i>USSR</i> —Wrestling . . . . .	1982	Maxie Rosenbloom, <i>USA</i> —Boxing . . . . .	1983
Bela Guttmann, <i>Hungary</i> —Soccer . . . . .	1981	Fanny Rosenfeld, <i>Canada</i> —Track & Field . . . . .	1981
Sir Ludwig Guttmann, <i>Germany/</i> <i>Great Britain</i> —Sports Medicine . . . . .	1981	Barney Ross, <i>USA</i> —Boxing . . . . .	1979
Alfred Hajos-Guttmann, <i>Hungary</i> —Swimming . . . . .	1981	Angelica Adelstein-Rozeanu, <i>Romania/Israel</i> —Table Tennis . . . . .	1981
Hakoah-Vienna, <i>Austria</i> —Soccer . . . . .	1982	Louis Rubenstein, <i>Canada</i> —Ice Skating . . . . .	1981
Nat Holman, <i>USA</i> —Basketball . . . . .	1979	Abe Saperstein, <i>USA</i> —Basketball . . . . .	1979
Hirsch Jacobs, <i>USA</i> —Horse Racing . . . . .	1979	Dick Savitt, <i>USA</i> —Tennis . . . . .	1979
Jim Jacobs, <i>USA</i> —Handball . . . . .	1979	Dolph Schayes, <i>USA</i> —Basketball . . . . .	1979
Irving Jaffe, <i>USA</i> —Ice Skating . . . . .	1979	Jody Scheckter, <i>South Africa</i> —Auto Racing . . . . .	1982
Alan Jay, <i>Great Britain</i> —Fencing . . . . .	1984	Frank Spellman, <i>USA</i> —Weightlifting . . . . .	1982
Elias Katz, <i>Finland</i> —Track & Field . . . . .	1981	Mark Spitz, <i>USA</i> —Swimming . . . . .	1979
Agnes Keleti, <i>Hungary</i> —Gymnastics . . . . .	1981	Eva Szekely, <i>Hungary</i> —Swimming . . . . .	1981
Irena Kirszenstein, <i>Poland</i> —Track & Field . . . . .	1981	Richard Weisz, <i>Hungary</i> —Wrestling . . . . .	1982
Abel Kiviat, <i>USA</i> —Track & Field . . . . .	1983	Sylvia Wene Martin, <i>USA</i> —Bowling . . . . .	1979
Sandy Koufax, <i>USA</i> —Baseball . . . . .	1979	Henry Wittenberg, <i>USA</i> —Wrestling . . . . .	1979
Lily Kronberger, <i>Hungary</i> —Figure Skating . . . . .	1982	Max Zaslowsky, <i>USA</i> —Basketball . . . . .	1982

## Jewish Olympic Medalists

*George Eisen*

### 1896 (ATHENS)

#### Gold

Alfred Hajos-Guttman, Hungary, 100-meter freestyle swimming  
 Alfred Hajos-Guttman, Hungary, 1,500-meter freestyle swimming  
 Paul Neumann, Austria, 400-meter freestyle swimming  
 Alfred Flatow, Germany, gymnastics, parallel bars  
 Alfred Flatow, Germany, gymnastics, team parallel bars  
 Alfred Flatow, Germany, gymnastics, team horizontal bar  
 Gustav Felix Flatow, Germany, gymnastics, team parallel bars  
 Gustav Felix Flatow, Germany, gymnastics, team horizontal bar

#### Silver

Alfred Flatow, Germany, gymnastics, horizontal bar

#### Bronze

Otto Herschmann, Austria, 100-meter freestyle swimming

### 1900 (PARIS)

#### Gold

Myer Prinstein, USA, athletics, triple jump

#### Silver

Myer Prinstein, USA, athletics, long jump  
 Otto Wahle, Austria, 1000-meter freestyle swimming  
 Otto Wahle, Austria, 200-meter swimming obstacle race  
 Henri Cohen, Belgium, water polo  
 Jean Bloch, France, soccer

#### Bronze

Siegfried Flesch, Austria, fencing, individual saber

### 1904 (ST. LOUIS)

#### Gold

Myer Prinstein, USA, athletics, long jump  
 Myer Prinstein, USA, athletics, triple jump  
 Samuel Berger, USA, heavyweight boxing

#### Silver

Albert Lehman, USA, lacrosse  
 Philip Hess, USA, lacrosse  
 Daniel Frank, USA, athletics, long jump

#### Bronze

Otto Wahle, Austria, 400-meter freestyle swimming

### 1906 (ATHENS/unofficial)

#### Gold

Myer Prinstein, USA, athletics, long jump  
 Otto Scheff, Austria, 400-meter freestyle swimming  
 Henrik Hajos-Guttman, Hungary, 800-meter freestyle swimming relay

#### Silver

Edgar Seligman, Great Britain, fencing, team epee

#### Bronze

Hugo Friend, USA, athletics, long jump  
 Otto Scheff, Austria, 1,500-meter freestyle swimming

### 1908 (LONDON)

#### Gold

Richard Weisz, Hungary, Greco-Roman heavyweight wrestling  
 Jean Stern, France, fencing, team epee  
 Alexandre Lippmann, France, fencing, team epee  
 Dr. Jenő Fuchs, Hungary, fencing, individual saber  
 Dr. Jenő Fuchs, Hungary, fencing, team saber  
 Lajos Werkner, Hungary, fencing, team saber  
 Dr. Oszkar Gerde, Hungary, fencing, team saber

#### Silver

Edwin "Barney" Solomon, Great Britain (Ireland), rugby  
 Bethel "Bert" Solomon, Great Britain (Ireland), rugby  
 Harry Simon, USA, free rifle  
 Edgar Seligman, Great Britain, fencing, team epee  
 Alexandre Lippmann, France, fencing, individual epee

#### Bronze

Odon Bodor, Hungary, athletics, 1,600-meter relay  
 Charles "Clair" Jacobs, USA, athletics, pole vault  
 Otto Scheff, Austria, 400-meter freestyle swimming

### 1912 (STOCKHOLM)

#### Gold

Jacques Ochs, Belgium, fencing, team epee  
 Gaston Salmon, Belgium, fencing, team epee  
 Dr. Jenő Fuchs, Hungary, fencing, team saber  
 Dr. Oszkar Gerde, Hungary, fencing, team saber  
 Lajos Werkner, Hungary, fencing, team saber  
 Dr. Jenő Fuchs, Hungary, fencing, individual saber

#### Silver

Alvah T. Meyer, USA, athletics, 100-meter dash  
 Abel Kiviat, USA, athletics, 1,500-meter run  
 Imre Gellert, Hungary, gymnastics, team combined exercises  
 Ivan Osier, Denmark, fencing, individual epee  
 Edgar Seligman, Great Britain, fencing, team epee  
 Dr. Otto Herschmann, Austria, fencing, team saber  
 Samu Fodi, Hungary, team gymnastics  
 József Szalai, Hungary, team gymnastics

### 1920 (ANTWERP)

#### Gold

Samuel Mosberg, USA, lightweight boxing  
 Albert Schneider, Canada (USA citizen), welterweight boxing  
 Morris Fisher, USA, free rifle  
 Morris Fisher, USA, 300-meter team shooting  
 Morris Fisher, USA, prone team shooting

#### Silver

Gerard Blitz, Belgium, water polo  
 Maurice Blitz, Belgium, water polo  
 Samuel Gerson, USA, freestyle featherweight wrestling  
 Alexandre Lippmann, France, fencing, individual epee

#### Bronze

Gerard Blitz, Belgium, 100-meter backstroke swimming  
 Frederick Meyer, USA, freestyle heavyweight wrestling  
 Montgomery "Moe" Herscovitch, Canada, middleweight boxing  
 Alexandre Lippmann, France, fencing, team epee

**1924 (Chamonix/PARIS)****Gold**

Elias Katz, Finland, athletics, 3,000-meter steeplechase  
 Harold Abrahams, Great Britain, athletics, 100-meter dash  
 Louis Clarke, USA, athletics, 400-meter relay  
 Elias Katz, Finland, athletics, 3,000-meter team cross-country  
 John "Jackie" Fields, USA, featherweight boxing  
 Alexandre Lippmann, France, fencing, team epee  
 Morris Fisher, USA, free-rifle  
 Morris Fisher, USA, 300-meter team shooting

**Silver**

Harold Abrahams, Great Britain, athletics, 400-meter relay  
 Maurice Blitz, Belgium, water polo  
 Gerard Blitz, Belgium, water polo  
 Janos Garay, Hungary, fencing, team saber  
 Elias Katz, Finland, individual steeplechase

**Bronze**

Baron Umberto Luigi de Morpurgo, Italy, tennis singles  
 Janos Garay, Hungary, fencing, individual saber  
 Sidney Jelinek, USA, rowing, coxed-fours

**1928 (St. Moritz/AMSTERDAM)****Gold**

Fanny Rosenfeld, Canada, athletics, 400-meter relay  
 Dr. Sandor Gombos, Hungary, fencing, team saber  
 Attila Petschauer, Hungary, fencing, team saber  
 Janos Garay, Hungary, fencing, team saber

**Silver**

Fanny Rosenfeld, Canada, athletics, 100-meter dash  
 Lillian Copeland, USA, athletics, discus throw  
 Istvan Barta, Hungary, water polo  
 Attila Petschauer, Hungary, fencing, individual saber

**Bronze**

Ellis Smouha, Great Britain, athletics, 400-meter relay  
 Harry Isaacs, South Africa, bantamweight boxing  
 Harold Devine, USA, featherweight boxing  
 Samuel Rabin, Great Britain, freestyle middleweight wrestling

**1932 (Lake Placid/LOS ANGELES)****Gold**

Lillian Copeland, USA, athletics, discus throw  
 Irving Jaffee, USA, 5,000-meter speed skating  
 Irving Jaffee, USA, 10,000-meter speed skating  
 George Gulack, USA, gymnastics, rings  
 Gyorgy Brody, Hungary, water polo  
 Istvan Barta, Hungary, water polo  
 Miklos Sarkany, Hungary, water polo  
 Endre Kabos, Hungary, fencing, team saber  
 Attila Petschauer, Hungary, fencing, team saber

**Silver**

Karoly Karpati, Hungary, freestyle lightweight wrestling  
 Abraham Kurland, Denmark, Greco-Roman lightweight wrestling  
 Peter Jaffe, Great Britain, Star-class yachting  
 Phillip Erenberg, USA, gymnastics, club swinging

**Bronze**

Albert Schwartz, USA, 100-meter freestyle swimming  
 Nickolaus Herschl, Austria, freestyle heavyweight wrestling  
 Nickolaus Herschl, Austria, Greco-Roman heavyweight wrestling  
 Nathan Bor, USA, lightweight boxing  
 Endre Kabos, Hungary, fencing, individual saber  
 Rudolf Ball, Germany, ice hockey

**1936 (Garmisch-Partenkirchen/BERLIN)****Gold**

Samuel Balter, USA, basketball  
 Gyorgy Brody, Hungary, water polo  
 Miklos Sarkany, Hungary, water polo  
 Karoly Karpati, Hungary, lightweight freestyle wrestling  
 Endre Kabos, Hungary, fencing, individual saber  
 Endre Kabos, Hungary, fencing, team saber

**Silver**

Irving Marezky, Canada, basketball

**Bronze**

Gerard Blitz, Belgium, water polo  
 Rudi Ball, Germany, ice hockey  
 Laszlo Szollas, Hungary, pair figure skating  
 Emilia Rotter, Hungary, pair figure skating

**1948 (St. Moritz/LONDON)****Gold**

Frank Spellman, USA, middleweight weightlifting  
 Henry Wittenberg, USA, freestyle light-heavyweight wrestling

**Silver**

Steve Seymour, USA, athletics, javelin throw

**Bronze**

James Fuchs, USA, athletics, shot put

**1952 (Oslo/HELSINKI)****Gold**

Eva Szekely, Hungary, 200-meter breaststroke swimming  
 Robert Antal, Hungary, water polo  
 Boris Gurevitsch, USSR, Greco-Roman flyweight wrestling  
 Claude Netter, France, fencing, team foil  
 Mikhail Perelman, USSR, gymnastics, team combined exercises  
 Agnes Keleti, Hungary, gymnastics, floor exercises  
 Sandor Geller, Hungary, soccer  
 Valeria Gyenge, Hungary, 400-meter freestyle swimming

**Silver**

Aleksandr Moiseyev, USSR, basketball  
 Grigoriy Novak, USSR, middle-heavyweight weightlifting  
 Henry Wittenberg, USA, light-heavyweight freestyle wrestling  
 Agnes Keleti, Hungary, gymnastics, team combined exercises

**Bronze**

James Fuchs, USA, athletics, shot put  
 Lev Vainshtein, USSR, free rifle  
 Agnes Keleti, Hungary, gymnastics, team exercise with portable apparatus  
 Agnes Keleti, Hungary, gymnastics, asymmetrical bars

**1956 (Cortina d'Ampezzo/MELBOURNE)****Gold**

Leon Rotman, Rumania, canoe, 1,000-meter Canadian singles  
 Leon Rotman, Rumania, canoe, 10,000-meter Canadian singles  
 Isaac Berger, USA, featherweight weightlifting  
 Agnes Keleti, Hungary, gymnastics, asymmetrical bars  
 Agnes Keleti, Hungary, gymnastics, floor exercises  
 Agnes Keleti, Hungary, gymnastics, balance beam  
 Agnes Keleti, Hungary, gymnastics, team exercise with portable apparatus  
 Aliz Kertesz, Hungary, gymnastics, team exercise with portable apparatus  
 Boris Rasinsky, USSR, soccer

**Silver**

Eva Szekely, Hungary, 200-meter breaststroke swimming  
 Claude Netter, France, fencing, team foil  
 Agnes Keleti, Hungary, gymnastics; individual combined exercises  
 Agnes Keleti, Hungary, gymnastics, team combined exercises  
 Aliz Kertesz, Hungary, gymnastics, team combined exercises  
 Rafael Gratsch, USSR, 500-meter speed skating

**Bronze**

Imre Farkas, Hungary, canoe, 10,000-meter Canadian pairs  
 Boris Goikhman, USSR, water polo  
 Yves Dreyfus, France, fencing, team epee  
 Armand Mouyal, France, fencing, team epee  
 Yakov Rylsky, USSR, fencing, team saber  
 David Tyschler, USSR, fencing, team saber

**1960 (Squaw Valley/ROME)****Gold**

Mark Midler, USSR, fencing, team foil

**Silver**

Boris Goikhman, USSR, water polo  
 Isaac Berger, USA, featherweight weightlifting  
 Allan Jay, Great Britain, fencing, individual epee  
 Allan Jay, Great Britain, fencing, team epee  
 Guy Nosbaum, France, rowing, coxed-fours  
 Jean Klein, France, rowing, coxed-fours  
 Vladimir Portnoi, USSR, gymnastics, team combined exercises

**Bronze**

Leon Rotman, Rumania, canoe, 1,000-meter Canadian singles  
 Imre Farkas, Hungary, canoe, 1,000-meter Canadian pairs  
 Klara Fried-Banfalvi, Hungary, kayak, 500-meter pairs  
 Moyses Blas, Brazil, basketball  
 David Segal, Great Britain, athletics, 400-meter relay  
 Albert Axelrod, USA, fencing, individual foil  
 Robert Halperin, USA, Star-class yachting  
 Vladimir Portnoi, USSR, gymnastics, long horse vault  
 Rafael Gratsch, USSR, 500-meter speed skating

**1964 (Innsbruck/TOKYO)****Gold**

Lawrence Brown, USA, basketball  
 Gerald Ashworth, USA, athletics, 400-meter relay  
 Irena Kirszenstein, Poland, athletics, 400-meter relay  
 Mark Midler, USSR, fencing, team foil  
 Yakov Rylsky, USSR, fencing, team saber  
 Tamas Gabor, Hungary, team epee

**Silver**

Irena Kirszenstein, Poland, athletics, 200-meter dash  
 Irena Kirszenstein, Poland, athletics, long jump  
 Marilyn Ramenofsky, USA, 400-meter freestyle swimming  
 Nelly Abramova, USSR, volleyball  
 Isaac Berger, USA, featherweight weightlifting

**Bronze**

Yves Dreyfus, France, fencing, team epee  
 James Bregman, USA, middleweight judo

**1968 (Grenoble/MEXICO CITY)****Gold**

Irena Szewinska-Kirszenstein, Poland, athletics, 200-meter dash  
 Mark Spitz, USA, 400-meter freestyle swimming relay  
 Mark Spitz, USA, 800-meter freestyle swimming relay  
 Boris Gurevitch, USSR, freestyle middleweight wrestling

**Silver**

Mark Spitz, USA, 100-meter butterfly swimming  
 Semyon Belits-Geiman, USSR, 400-meter freestyle swimming relay  
 Alain Calmat, France, figure skating

**Bronze**

Irena Szewinska-Kirszenstein, Poland, athletics, 100-meter dash  
 Mark Spitz, USA, 100-meter freestyle swimming  
 Semyon Belits-Geiman, USSR, 800-meter freestyle swimming relay

**1972 (Sapporo/MUNICH)****Gold**

Mark Spitz, USA, 100-meter freestyle swimming  
 Mark Spitz, USA, 200-meter freestyle swimming  
 Mark Spitz, USA, 100-meter butterfly swimming  
 Mark Spitz, USA, 200-meter butterfly swimming  
 Mark Spitz, USA, 400-meter freestyle swimming relay  
 Mark Spitz, USA, 400-meter medley swimming relay  
 Mark Spitz, USA, 800-meter freestyle swimming relay  
 Faina Melnik, USSR, athletics, discus throw  
 Sandor Erdoes, Hungary, fencing team epee

**Silver**

Andrea Gyarmati, Hungary, 100-meter backstroke swimming  
 Neal Shapiro, USA, equestrian team jumping

**Bronze**

Irena Szewinska, Poland, athletics, 200-meter dash  
 Andrea Gyarmati, Hungary, 100-meter butterfly swimming  
 Peter Asch, USA, water polo  
 Neal Shapiro, USA, equestrian individual jumping  
 Don Cohan, USA, Dragon-class yachting  
 Barry Weitzenberg, USA, water polo

**1976 (Innsbruck/MONTREAL)****Gold**

Ernest Grunfeld, USA, basketball  
 Irena Szewinska, Poland, athletics, 400-meter run

**Silver**

Nancy Lieberman, USA, basketball  
 Natalia Kushnir, USSR, volleyball

**Bronze**

Wendy Weinberg, USA, 800-meter freestyle swimming  
 Victor Zilbermann, Rumania, welterweight boxing  
 Edith Master, USA, equestrian team dressage

**1980 (Lake Placid/MOSCOW)****Gold**

Shamir Sabyrov, USSR, boxing  
 Svetlana Krachevskaja, USSR, track and field  
 John Harmanberg, Sweden, fencing

**Silver**

Vladimir Myshkin, USSR, ice hockey

**1984 (Sarajevo/LOS ANGELES)****Gold**

Mitch Gaylord, USA, team gymnastics

**Silver**

Mitch Gaylord, USA, vaulting  
 Bob Berland, USA, middleweight judo

**Bronze**

Mitch Gaylord, USA, rings  
 Mitch Gaylord, USA, parallel bars

## Jews in Major League Baseball

### PLAYER REGISTER

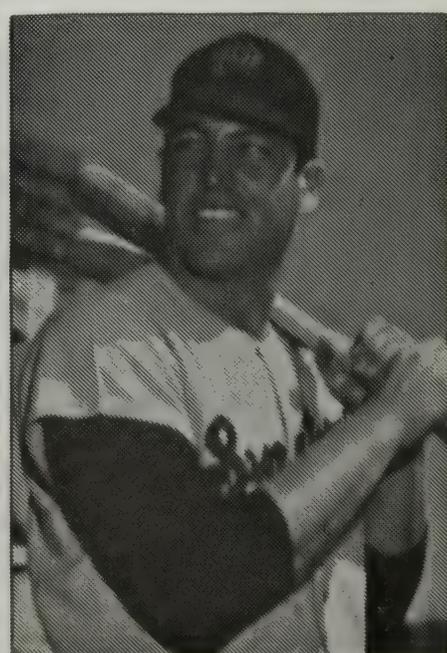
	Position	Years	Teams	Games	HR	RBI	BA
CAL ABRAMS / <i>Calvin Ross Abrams</i> (1924- )	OF	1949-56	BKN, CIN, PIT, BAL, CHI (A)	567	32	138	.269
MORRIE ADERHOLT / <i>Morris Woodrow Aderholt</i> (1915-1955)	OF, 2B	1939-41, 44-45	WASH, BKN, BOS (N)	106	3	32	.267
MORRIE ARNOVICH / <i>Morris Arnovich</i> (1910-1959)	OF	1936-41, 46	PHI (N)	590	22	261	.287
JAKE ATZ / <i>Jacob Henry Zimmerman</i> (1879-1945)	2B, SS	1902, 07-09	WASH, CHI (A)	208	0	49	.219
RICK AUERBACH / <i>Frederick Steven Auerbach</i> (1950- )	SS, 2B, 3B	1971-81	MIL, LA(N), CIN, SEA	624	9	86	.220
STEVE BEHEL / <i>Stephen Arnold Douglas Bebel</i>	OF	1884, 86	MIL (U), NY (AA)	68	0	?	.210
JOE BENNETT / <i>Joseph Rosenblum Bennett</i> (1900- )	3B	1923	PHI (N)	1	0	0	—
MOE BERG / <i>Morris Berg</i> (1902-1972)	C, SS	1923, 26-39	BKN, CHI (A), CLE, WASH, CLE, BOS (A)	662	6	206	.243
BOB BERMAN / <i>Robert Leon Berman</i> (1899- )	C	1918	WASH	2	0	0	—
CY BLOCK / <i>Seymour Block</i> (1919- )	3B, 2B	1942, 45-46	CHI (N)	17	0	5	.302
RON BLOMBERG / <i>Ronald Mark Blomberg</i> (1948- )	1B, OF, DH	1969, 71-76, 78	NY (A), CHI (A)	461	52	224	.293
SAMMY BOHNE / <i>Sammy Arthur Cohen</i> (1896-1977)	2B, SS, 3B	1916, 21-26	STL (N), CIN, BKN	663	16	228	.261
LOU BROWER / <i>Louis Lester Brower</i> (1900- )	SS	1931	DET	21	0	6	.161
HARRY CHOZEN / <i>Harry Kenneth Chozen</i> (1915- )	C	1937	CIN	1	0	0	.250
ALTA COHEN / <i>Albert Cohen</i> (1908- )	OF	1931-33	BKN, PHI (N)	29	0	2	.194
ANDY COHEN / <i>Andrew Howard Cohen</i> (1904- )	2B	1926, 28-29	NY (N)	262	14	114	.281
PHIL COONEY / <i>Phillip Cohn</i> (1886-?)	3B	1905	NY (A)	1	0	0	.000
HARRY DANNING / <i>(Harry the Horse)</i> (1911- )	C	1933-42	NY (N)	890	57	397	.285
IKE DANNING (1905- )	C	1928	STL (A)	2	0	1	.500



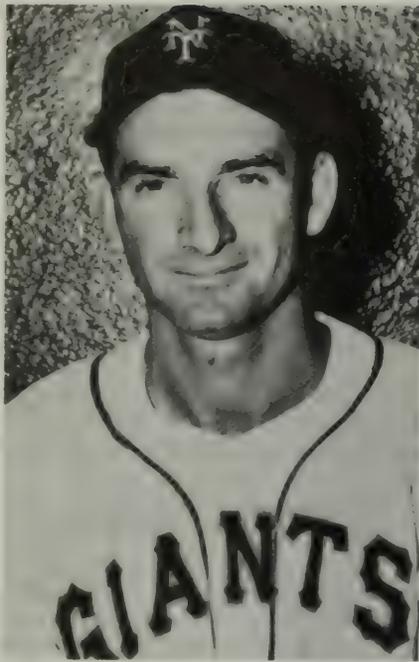
Moe Berg



Ron Blomberg



Mike Epstein



Sidney Gordon



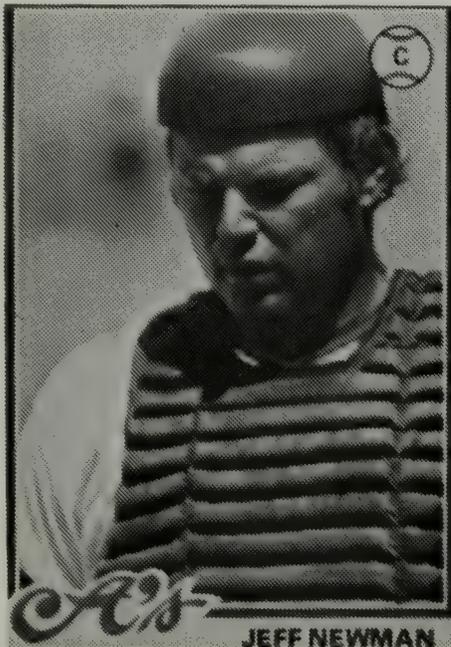
Hank Greenberg



Benny Kauff

	Position	Years	Teams	Games	HR	RBI	BA
MIKE EPSTEIN / <i>Michael Peter Epstein</i> (1943- )	1B	1966-74	BAL, WASH, OAK, TEX, CAL	907	130	380	.244
REUBEN EWING / <i>Reuben Cohen</i> (1899-1970)	SS	1921	STL (N)	3	0	0	.000
AL FEDEROFF / <i>Alfred Federoff</i> (1924- )	2B	1951-52	DET	76	0	14	.238
EDDIE FEINBERG / <i>Edward (Itzy) Feinberg</i> (1918- )	SS, 2B, OF	1938-39	PHI (N)	16	0	0	.184
MURRAY FRANKLIN (1914-1978)	SS, 2B	1941-42	DET	61	2	16	.262
MILT GALATZER / <i>Milton Galatzer</i> (1907-1976)	OF	1933-36, 39	CLE, CIN	251	1	57	.268
JOE GINSBERG / <i>Myron Nathan Ginsberg</i> (1926- )	C	1948, 50-54, 56-62	DET, CLE, KC, BAL, CHI (A), BOS (A), NY (N)	695	20	182	.241
JONAH GOLDMAN / <i>Jonah John Goldman</i> (1906-1980)	SS, 3B	1928, 30-31	CLE	148	1	49	.224
LONNIE GOLDSTEIN / <i>Leslie Elmer Goldstein</i> (1918- )	1B	1943, 46	CIN	11	0	0	.100
JAKE GOODMAN / <i>Jacob Goodman</i> (1853-1890)	1B	1878, 82	MIL (N), PIT (AA)	70	1	27	.256
SID GORDON / <i>Sidney Gordon</i> (1917-1975)	OF, 3B	1941-43, 46-55	NY (N), BOS (N), MIL (N), PIT (N), NY (N)	1475	202	805	.283
HERB GORMAN / <i>Herbert Allen Gorman</i> (1924-1953)	—	1952	STL (N)	1	0	0	.000
HANK GREENBERG / <i>Henry Benjamin Greenberg</i> (1911- )	1B, OF	1930, 33-41, 45-47	DET, PIT	1394	331	1276	.313
STEVE HERTZ / <i>Stephen Allan Hertz</i> (1945- )	3B	1964	HOU	5	0	0	.000
IZZY HOFFMAN / <i>Harry C. Hoffman</i> (1875-1942)	OF	1904, 07	WASH, BOS (N)	29	0	4	.233
MERWIN JACOBSON (1894-1978)	OF	1915-16, 26-27	NY (N), CHI (N), BKN	133	0	24	.230
BENNY KAUFF / <i>Benjamin Michael Kauff</i> (1890-1961)	OF	1912, 14-20	NY (A), IND (F), BKN (F), NY (N)	859	49	454	.311
JOHNNY KLING / <i>John Gradwobl Kling</i> (1875-1947)	C	1900-08, 10-13	CHI (N), BOS (N), CIN	1260	20	513	.271
JIM LEVEY / <i>James Julius Levey</i> (1906-1970)	SS	1930-33	STL (A)	440	11	140	.230
LOU LIMMER / <i>Louis Limmer</i> (1925- )	1B	1951, 54	PHI (A)	209	19	62	.202
ELLIOTT MADDOX (1948- )	OF, 3B	1970-80	DET, WASH, TEX, NY (A), BAL, NY (N)	1029	18	234	.261
SAM MAYER / <i>Samuel Frankel Erskine</i> (1893-1962)	OF	1915	WASH	11	1	4	.241
LEVI MEYERLE / <i>Levi Samuel Meyerle</i> (1849-1921)	IF	1876-77, 84	PHI (N), CIN, PHI (U)	85	0	49	.329
NORM MILLER / <i>Norman Calvin Miller</i> (1946- )	OF	1965-74	HOU, ATL	540	24	159	.238
BUDDY MYER / <i>Charles Solomon Myer</i> (1904-1974)	2B, SS, 3B	1925-41	WASH, BOS (A), WASH	1923	38	850	.303
BILLY NASH / <i>William Mitchell Nash</i> (1865-1929)	3B	1884-98	RICH (AA), BOS (N), BOS (P), BOS (N), PHI (N)	1549	61	977	.275

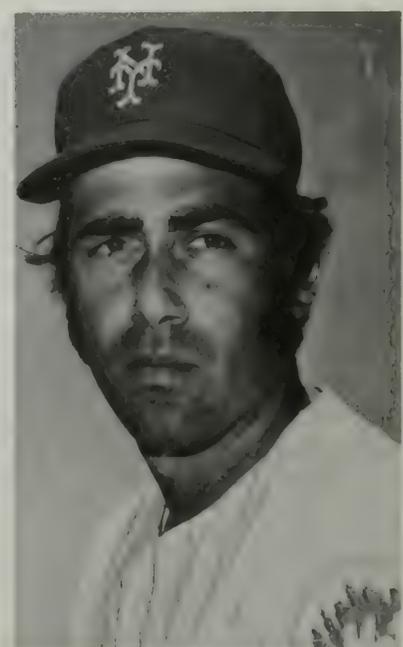
	Position	Years	Teams	Games	HR	RBI	BA
JEFF NEWMAN / <i>Jeffrey Lynn Newman</i> (1948- ) (record through 1984)	C, 1B	1976-	OAK, BOS (A)	735	63	233	.224
JAY PIKE	OF	1877	HART (N)	1	0	0	.250
LIP PIKE / <i>Lipman Emanuel Pike</i> (1845-1893) Generally acknowledged to be the first paid professional baseball player, 1866.	OF, 2B	1876-78, 81, 87	STL (N), CIN, PRO (N), WOR (N), NY (AA)	163	5	88	.304
JAKE PITLER / <i>Jacob Albert Pitler</i> (1894-1968)	2B	1917-18	PIT	111	0	23	.232
JIMMY REESE / <i>James Hymie Solomon</i> (1904- )	2B	1930-32	NY (A), STL (N)	232	8	70	.278
AL RICHTER / <i>Allen Gordon Richter</i> (1927- )	SS	1951, 53	BOS (A)	6	0	0	.091
CHIEF ROSEMAN / <i>James J. Roseman</i> (1856-?)	OF	1882-87, 90	TROY (N), NY (AA), PHI (AA), NY (AA), BKN (AA), STL (AA), LOU (AA)	681	15	43	.263
AL ROSEN / <i>Albert Leonard Rosen</i> (1924- )	3B, 1B	1947-56	CLE	1044	192	717	.285
GOODY ROSEN / <i>Goodwin George Rosen</i> (1912- )	OF	1937-39, 44-46	BKN, NY (N)	551	22	197	.291
HARRY ROSENBERG (1909- )	OF	1930	NY (N)	9	0	0	.000
LOU ROSENBERG / <i>Louis C. Rosenberg</i> (1903- )	2B	1923	CHI (A)	3	0	0	.250
MAX ROSENFELD (1902-1969)	OF	1931-33	BKN	42	2	7	.298
SI ROSENTHAL (1903-1969)	OF	1925-26	BOS (A)	123	4	42	.266
MICKEY RUTNER / <i>Milton Rutner</i> (1920- )	3B	1947	PHI (A)	12	1	4	.250
IKE SAMUELS / <i>Samuel Earl Samuels</i> (1876-?)	3B	1895	STL (N)	24	0	5	.230
HEINIE SCHEER / <i>Henry William Scheer</i> (1900-1976)	2B, 3B	1922-23	PHI (A)	120	6	33	.212
RICHIE SCHEINBLUM / <i>Richard Alan Scheinblum</i> (1942- )	OF	1965, 67-69, 71-74	CLE, WASH, KC, CIN, CAL, KC, STL (N)	462	13	127	.263
MIKE SCHEMER / <i>Michael Schemer</i> (1917- )	1B	1945-46	NY (N)	32	1	10	.330
ART SHAMSKY / <i>Arthur Lewis Shamsky</i> (1941- )	OF, 1B	1965-72	CIN, NY (N), CHI (N), OAK	665	68	233	.253
DICK SHARON / <i>Richard Louis Sharon</i> (1950- )	OF	1973-75	DET, SD	242	13	46	.218
NORM SHERRY / <i>Norman Burt Sherry</i> (1931- )	C	1959-63	LA (N), NY (N)	194	18	69	.215
AL SILVERA / <i>Aaron Albert Silvera</i> (1935- )	OF	1955-56	CIN	14	0	2	.143
MIKE SIMON / <i>Michael Edward Simon</i> (1883-1963)	C	1909-15	PIT, STL (F), BKN (F)	378	1	90	.225
FRED SINGTON / <i>Frederick William Sington</i> (1910- )	OF	1934-39	WASH, BKN	181	7	85	.271
BROADWAY ALECK SMITH / <i>Alexander Benjamin Smith</i> (1871-1919)	C, OF	1897-1904, 06	BKN, BAL (N), BKN, NY (N), BAL (A), BOS (A), CHI (N), NY (N)	290	1	130	.263
MOE SOLOMON / <i>Moses H. Solomon</i> (1900-1966)	OF	1923	NY (N)	2	0	1	.375
CHICK STARR / <i>William Starr</i> (1911- )	C	1935-36	WASH	13	0	1	.208



Jeff Newman (Topps, 1978)



Al Rosen.



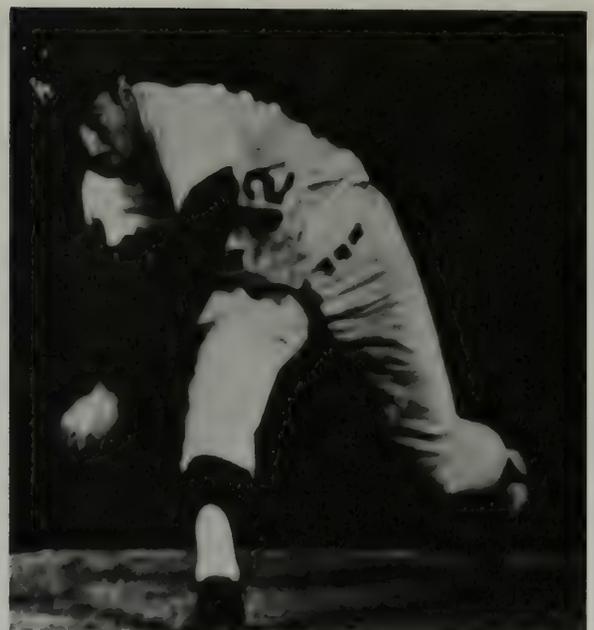
Art Shamsky



George Stone



Ken Holtzman



Sandy Koufax

	Position	Years	Teams	Games	HR	RBI	BA
DAN STEARNS / <i>William Eckford Stearns</i> (1861-1944).....	1B	1880-85, 89	BUF (N), DET (N), CIN (AA), BAL (AA), BUF (N), KC (AA)	509	7	109	.242
BEN STEINER / <i>Benjamin Saunders Steiner</i> (1921- ) .....	2B	1945-47	BOS (A), DET	82	3	20	.256
GEORGE STONE (1876-1945) .....	OF	1903, 05-10	BOS (A), STL (A)	848	23	268	.301
JOE STRAUSS / <i>Joseph Strauss</i> (?-?) .....	OF	1884-86	KC (U), LOU (AA), BKN (AA)	101	1	?	.216
DON TAUSSIG / <i>Donald Franklin Taussig</i> (1932- ) .....	OF	1958, 61-62	SF, STL (N), HOU	153	4	30	.262
EDDIE TURCHIN / <i>Edward Laurence Turchin</i> (1917- ) ..	3B, SS	1943	CLE	11	0	1	.231
PHIL WEINTRAUB / <i>Pbilip (Mickey) Weintraub</i> (1907- ) ..	1B, OF	1933-35, 37-38, 44-45	NY (N), CIN, NY (N), PHI (N), NY (N)	444	32	207	.295

**PITCHER REGISTER**

	Years	Teams	Games	W	L	Pct.	ERA
LLOYD ALLEN / <i>Lloyd Cecil Allen</i> (1950- ) .....	1969-75	CAL, TEX, CHI (A)	159	8	25	.242	4.70
ROSS BAUMGARTEN (1955- ) .....	1978-82	CHI (A), PIT	90	22	36	.379	3.99
BO BELINSKY / <i>Robert Belinsky</i> (1936- ) .....	1962-67, 69-70	LA (A), PHI (N), HOU, PIT, CIN	146	28	51	.354	4.10
CONRAD CARDINAL / <i>Conrad Seth Cardinal</i> (1942- ) .....	1963	HOU	6	0	1	.000	6.08
HY COHEN / <i>Hyman Coben</i> (1931- ) .....	1955	CHI (N)	7	0	0	—	7.94
SID COHEN / <i>Sydney Harry Coben</i> (1908- ) .....	1934, 36-37	WASH	55	3	7	.300	4.54
DICK CONGER / <i>Richard Conger</i> (1921-1970) .....	1940-43	DET, PIT, PHI (N)	19	3	7	.300	5.14
MOE DRABOWSKY / <i>Myron Walter Drabowsky</i> (193 <sup>s</sup> .....)	1956-72	CHI (N), MIL, CIN, KC, BAL, KC, BAL, STL, CHI (A)	589	88	105	.456	3.71
HARRY EISENSTAT (1915- ) .....	1935-42	BKN, DET, CLE	165	25	27	.481	3.84
HARRY FELDMAN (1919-1962) .....	1941-46	NY (N)	143	35	35	.500	3.80
JULIE FREEMAN / <i>Julius B. Freeman</i> (1869?) .....	1888	STL (AA)	1	0	1	.000	4.26
IZZY GOLDSTEIN / <i>Isadore Goldstein</i> (1908- ) .....	1932	DET	16	3	2	.600	4.47
KEN HOLTZMAN / <i>Kenneth Dale Holtzman</i> (1945- ) .....	1965-79	CHI (N), OAK, BAL, NY (A), CHI (N)	451	174	150	.537	3.49
HAM IBURG / <i>Herman Edward Iburg</i> (1878-1945) .....	1902	PHI (N)	30	11	18	.379	3.89
HARRY KANE / <i>Harry Coben "Klondike"</i> (1883-1932) .....	1902-03, 05-06	STL (A), DET, PHI (N)	15	2	7	.222	4.81
HERB KARPEL / <i>Herbert Karpel "Lefty"</i> (1917- ) .....	1946	NY (A)	2	0	0	—	10.80
BOB KATZ / <i>Robert Clyde Katz</i> (1911-1962) .....	1944	CIN	6	0	1	.000	3.93

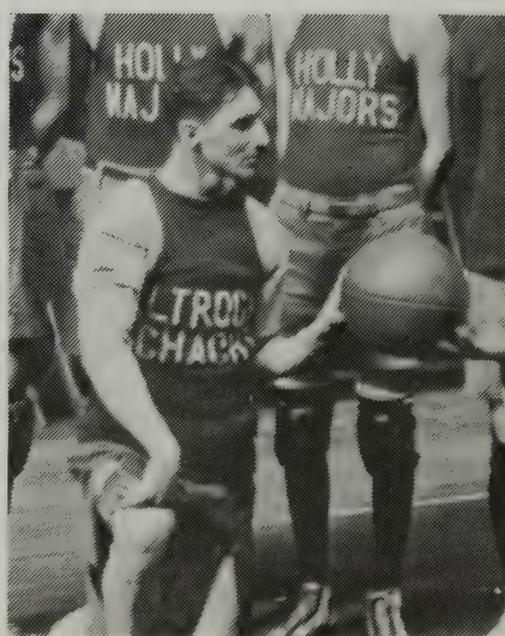
	Years	Teams	Games	W	L	Pct.	ERA
BILL KLING / <i>William Kling</i> (1867-1934) .....	1891-92, 95	PHI (N), BAL (N), LOU	15	4	4	.500	5.17
ALAN KOCH / <i>Alan Goodman Koch</i> (1938- ) .....	1963-64	DET, WASH	42	4	11	.267	5.41
HOWIE KOPLITZ / <i>Howard Dean Koplitz</i> (1938- ) .....	1961-62, 64-66	DET, WASH	54	9	7	.563	4.21
SANDY KOUFAX / <i>Sanford (Braun) Koufax</i> (1935- ) ...	1955-1966	BKN, LA (N)	397	165	87	.655	2.76
Hall of Fame, 1971							
BARRY LATMAN / <i>Arnold Barry Latman</i> (1936- ) .....	1957-67	CHI (A), CLE, LA (A), CAL, HOU	344	59	68	.465	3.91
DUKE MARKELL / <i>Harry Duquesne Makowsky</i> (1923-1984)	1951	STL (A)	5	1	1	.500	6.33
ED MAYER / <i>Edwin David Mayer</i> (1931- ) .....	1957-58	CHI (N)	22	2	2	.500	4.31
ERSKINE MAYER / <i>James Erskine</i> (1891-1957) .....	1912-19	PHI (N), PIT, CHI (A)	245	91	70	.565	2.96
SAM MAYER / <i>Samuel Frankel Erskine</i> (1893-1962) .....	1915	WASH	1	0	0	—	0.00
SAM NAHEM / <i>Samuel Ralph Nabem</i> (1915- ) .....	1938, 41-42, 48	BKN, STL (N), PHI (N)	90	10	8	.556	4.69
BARNEY PELTY (1880-1939) .....	1903-12	STL (A), WASH	266	91	117	.438	2.62
STEVE RATZER / <i>Stephen Wayne Ratzler</i> (1953- ) .....	1980-81	MON	13	1	1	.500	7.29
ED REULBACH / <i>Edward Marvin Reulbach</i> (1882-1961) ...	1905-17	CHI (N), BKN, NWK (F), BOS (N)	399	185	104	.640	2.28
DAVE ROBERTS / <i>David Arthur Roberts</i> (1944- ) .....	1969-81	SD, HOU, DET, CHI (N), SF, PIT, SEA, NY (N)	445	103	125	.452	3.78
SAUL ROGOVIN / <i>Saul Walter Rogovin</i> (1922- ) .....	1949-57	DET, CHI (A), BAL, PHI (N)	150	48	48	.500	4.06
CHIEF ROSEMAN / <i>James J. Roseman</i> (1856-?) .....	1885-87	NY (AA), BKN (AA)	4	0	1	.000	7.88
MARV ROTBLATT / <i>Marvin Joseph Rotblatt</i> (1927- ) .....	1948, 50-51	CHI (A)	35	4	3	.571	4.82
LARRY ROTHSCHILD / <i>Lawrence Lee Rothschild</i> (1954- ) ..	1981-82	DET	7	0	0	—	5.19
MOE SAVRANSKY / <i>Morris Savransky</i> (1929- ) .....	1954	CIN	16	0	2	.000	4.88
AL SCHACHT / <i>Alexander Schacht</i> (1892-1984) .....	1919-21	WASH	53	14	10	.583	4.48
SID SCHACHT / <i>Sidney Schacht</i> (1918- ) .....	1950-51	STL (A), BOS (N)	19	0	2	.000	14.34
LARRY SHERRY / <i>Lawrence Sherry</i> (1935- ) .....	1958-1968	LA (N), DET, HOU, CAL	416	53	44	.546	3.67
HARRY SHUMAN (1916- ) .....	1942-44	PIT, PHI (N)	30	0	0	—	4.44
STEVE STONE / <i>Steven Michael Stone</i> (1947- ) .....	1971-81	SF, CHI (A), CHI (N), CHI (A), BAL	320	107	93	.535	3.97
BUD SWARTZ / <i>Sherwin Merle Swartz</i> (1929- ) .....	1947	STL (A)	5	0	0	—	6.75
ED WINEAPPLE / <i>Edward Wineapple "Lefty"</i> (1906- ) ...	1929	WASH	1	0	0	—	4.50
RALPH WINEGARNER (1909- ) .....	1932, 34-36, 49	CLE, STL (A)	70	8	6	.571	5.33
MELLIE WOLFGANG / <i>Meldon John Wolfgang</i> (1890-1947)	1914-18	CHI (A)	77	14	14	.500	2.18
LARRY YELLEN / <i>Lawrence Alan Yellen</i> (1943- ) .....	1963-64	HOU	14	0	0	—	6.23



Erskine Mayer



Ed Reulbach



Al Schacht

**MANAGERS**

Team/League	Years	Games	W	L	Pct.	Standing
ANDY COHEN / <i>Andrew Howard Cohen</i> . . . Philadelphia (N) (1904- )	1960	1	1	0	1.000	8
BENJAMIN J. FINE . . . . . St. Louis (N)	1885					last
JUDGE FUCHS / <i>Emil Edwin Fuchs</i> . . . . . Boston (N) (1878-1961)	1929	154	56	98	.364	8
LOUIE HEILBRONER (1861-1933) . . . . . St. Louis (N)	1900	38	17	20	.459	5
JOHNNY KLING / <i>John Gradwohl Kling</i> . . . Boston (N) (1875-1947)	1912	153	52	101	.340	8
JAKE MORSE (1860-1937) . . . . . Boston (U)	1884	75	46	28	.622	5
BILLY NASH / <i>William Mitchell Nash</i> . . . . . Philadelphia (N) (1865-1929)	1896	131	62	68	.477	8
LEFTY PHILLIPS / <i>Harold Ross Phillips</i> . . . . . California (A) (1919-1972)	1969	124	60	63	.488	6
	1970	162	86	76	.531	3
	1971	<u>162</u>	<u>76</u>	<u>86</u>	<u>.469</u>	4
		448	222	225	.497	
LIP PIKE / <i>Lipman Emanuel Pike</i> . . . . . Cincinnati (N) (1845-1893)	1877	14	3	11	.214	6
CHIEF ROSEMAN / <i>James J. Roseman</i> . . . . . St. Louis (AA) (1856- ? )	1890	51	32	19	.627	4
NORM SHERRY / <i>Norman Burt Sherry</i> . . . . . California (A) (1931- )	1976	66	37	29	.561	4
	1977	<u>81</u>	<u>39</u>	<u>42</u>	<u>.481</u>	5
		147	76	71	.517	

## Jews in Basketball

*Haskell Cohen*

### ALL-AMERICA JEWISH COLLEGE BASKETBALL PLAYERS

Year	Player	College	Year	Player	College
1908	Ira Streusand	CCNY	1936	William Fleishman	Western Reserve
1909	Samuel Melitzer	Columbia	1937	Jules Bender	LIU
1916-17	Cyril Haas	Princeton	1937	Marvin Colen	Loyola (Ill.)
1918-19	Leon (Bob) Marcus	Syracuse	1938	Meyer (Mike) Bloom	Temple
1920-21	Maclyn (Mac) Baker	NYU	1938	Bernard Fliegel	CCNY
1922	Louis Farer	CCNY	1938-39	Irving Torgoff	LIU
1923	Samuel Pite	Yale	1939	Bernard Opper	Kentucky
1925-26	Emanuel (Menchy) Goldblatt	Pennsylvania	1939	Robert Lewis	NYU
1925	Pincus (Pinky) Match	CCNY	1939	John Bromberg	LIU
1926	Carl Loeb	Princeton	1939	Daniel Kaplowitz	LIU
1926	William (Red) Laub	Columbia	1939	Jack (Dutch) Garfinkel	St. John's (NY)
1929	Edward Wineapple	Providence	1940	Louis Possner	De Paul
1930	Max (Mac) Kinsbrunner	St. John's (NY)	1941	Oscar (Ossie) Schectman	LIU
1930, 32	Louis Bender	Columbia	1941	Moe Becker	Duquesne
1931	Max (Mack) Posnack	St. John's (NY)	1942	William (Red) Holzman	CCNY
1931	Louis Hayman	Syracuse	1943, 46	Harry Boykoff	St. John's (NY)
1932	Moe Spahn	CCNY	1943	Jerry Fleishman	NYU
1933	Jerry Nemer	Southern California	1944-45	Hyman (Hy) Gotkin	St. John's (NY)
1933	Nathan Lazar	St. John's (NY)	1946-47	Sid Tanenbaum	NYU
1934	Moe Goldman	CCNY	1946	Jackie Goldsmith	LIU
1936	Herbert Bonn	Duquesne	1948	Don Forman	NYU
1936	Milton Schulman	NYU	1948	Adolph Schayes	NYU
1936	Ben Kramer	LIU	1950	Irwin Dambrot	CCNY



*Red Auerbach*



*Max Friedman*



*Eddie Gottlieb*



Art Heyman



Nat Holman



Maurice Podoloff

Year	Player	College	Year	Player	College
1953	Irving Bemoras	Illinois	1963-64	Barry Kramer	NYU
1955-57	Leonard Rosenbluth	North Carolina	1964	Robert (Rick) Kaminsky	Yale
1957	Larry Friend	California	1965	Talbot (Tal) Brody	Illinois
1958-59	Alan Seiden	St. John's (NY)	1966	Dave Newmark	Columbia
1959	Don Goldstein	Louisville	1968-69	Neal Walk	Florida
1960-61	Jeff Cohen	William & Mary	1976-77	Ernest (Ernie) Grunfeld	Tennessee
1961	Howard Carl	De Paul	1978-80	Nancy Lieberman	Old Dominion
1961-63	Art Heyman	Duke	1981	Danny Schayes	Syracuse

### JEWES IN PROFESSIONAL BASKETBALL

Player	Teams	Player	Teams
RED AUERBACH (1917- )	Boston Celtics (headcoach, gm)	LEO FISCHER (1897-1970)	President, National Basketball League
HERSHEL BALTIMORE	St. Louis Bombers	JEROME FLEISHMAN (1922- )	Philadelphia Warriors
DAVID "PRETZEL" BANKS (1901-1952)	Original Celtics	DONALD J. FORMAN (1926- )	Minneapolis Lakers
MOE BECKER (1917- )	Baltimore, Pittsburgh, Boston, Detroit, etc.	PHIL FOX	NBA referee
IRV BEMORAS	Milwaukee Hawks	NAT FRANKEL	Pittsburgh Ironmen
JULES BENDER (1914- )	Baltimore, etc.	MAX "MARTY" FRIEDMAN (1889-?)	New York Whirlwinds
LOUIS BENDER (1910- )		LAWRENCE FRIEND (1935- )	New York Knicks
BEN BERGER	Minneapolis Lakers (president)	JACK GARFINKEL (1920- )	Rochester Royals, Boston Celtics
MARK BINSTEIN	coach	EMANUEL GOLDBLATT (1904- )	
MIKE BLOOM	Baltimore Bullets	BEN GOLDFADEN	Washington Capitols
NELSON BOBB	Philadelphia Warriors	MOE GOLDMAN (1913- )	Philadelphia Sphas
HARRY BOYKOFF (1922- )	Boston Celtics, etc.	EDWARD B. GOTTLIEB (1898-1979)	Founder, NBA
TALBERT "TAL" BRODY (1943- )	Baltimore (draft only)		Philadelphia Warriors (owner and headcoach)
LARRY BROWN (1940- )	New Orleans, Oakland, Washington, Virginia, Denver, Carolina, Denver, New Jersey (as headcoach)	LEO GOTTLIEB	New York Knicks
PHIL BROWNSTEIN	Chicago Stags (coach)	NORMAN GREKIN (1930- )	Philadelphia Warriors
NORMAN DRUCKER	NBA referee	ERNIE GRUNFELD (1955- )	Milwaukee, Kansas City, New York
LOU EISENSTEIN	NBA referee	LES HARRISON	Rochester Royals (coach)
PHIL FARBMAN	Philadelphia Warriors	ARNOLD HEFT	NBA referee; part owner
GEORGE FEIGENBAUM (1929- )	Baltimore, Milwaukee	SONNY HERTZBERG (1922- )	Baltimore Bullets
			New York, Washington, Boston

Player	Teams	Player	Teams
ARTHUR HEYMAN (1941- )	New York, San Francisco, New Jersey, Pittsburgh, Minnesota, Miami	MAURICE PODOLOFF (1890- )	NBA Commissioner
MEL HIRSCH (1921- )	Boston Celtics	IRWIN RAIKEN	New York Knicks
NAT HOLMAN (1896- )	New York Whirlwinds, Original Celtics	ALEXANDER ROSENBERG	Philadelphia Warriors
RED HOLZMAN (1920- )	Rochester Royals, Milwaukee, St. Louis, New York (headcoach)	LEONARD ROSENBLUTH (1933- )	Philadelphia Warriors
RALPH KAPLOWITZ (1920- )	Philadelphia, New York	HENRY ROSENSTEIN	New York Knicks
BEN KERNER (1917- )	owner, St. Louis Hawks	IRVING ROTHENBERG	Cleveland Rebels, Baltimore Bullets, Chicago Stags
HERMAN KLOTZ (1921- )	Baltimore Bullets	MARVIN ROTTNER	NBA referee
BARRY KRAMER (1942- )	New York (NBA & ABA), San Francisco	MENDY RUDOLPH (1928-1979)	creator and coach, Harlem Globetrotters
BENJAMIN KRAMER (1913- )	various teams; Baltimore (headcoach)	ABE SAPERSTEIN (1901-1966)	Syracuse Nationals
JOEL KRAMER (1955- )	Phoenix Suns	MARVIN SCHATZMAN	Syracuse, Philadelphia; Philadelphia, Buffalo (headcoach)
HERB KRAUTBLATT	Baltimore Bullets	ADOLPH SCHAYES (1928- )	Utah, Denver
RUDY LARUSSO (1937- )	Minneapolis, Los Angeles Lakers	DAN SCHAYES (1959- )	New York Knicks
HENRY LEFKOWITZ	Cleveland Rebels	OSSIE SCHECTMAN	New York Whirlwinds
BARRY LEIBOWITZ	New Jersey, Pittsburgh	BARNEY SEDRAN (1891-1969)	Boston Celtics
HARRY LITWACK (1907- )	Philadelphia (coach)	ARTHUR SPECTOR (1920- )	
LIONEL MALAMED (1924- )	Indianapolis Jets	LOUIS L. SUGARMAN (1890-1951)	New York, Baltimore
JULIE MEYER	NBA referee	SIDNEY H. TANENBAUM (1925- )	
NATHAN MILITZOK	New York Knicks	DAVID TOBEY (1898- )	
BORIS NACHAMKIN	Rochester Royals	IRVING TORGOFF	Washington Capitols, Baltimore, Philadelphia
DAVE NEWMARK (1946- )	Atlanta Hawks	NEAL WALK (1948- )	Phoenix, New York
BERNARD OPPER (1918- )	Detroit, etc.	RON WATTS	Boston Celtics
		GEORGE WOLFE (1905-1970)	Philadelphia Sphas
		MAX ZASLOFSKY (1925- )	Chicago, New York, Baltimore, Milwaukee, Ft. Wayne



Abe Saperstein



Dolph Schayes



Barney Sedran

## Jews in Football

*Haskell Cohen*

### ALL-AMERICA JEWISH COLLEGE FOOTBALL PLAYERS

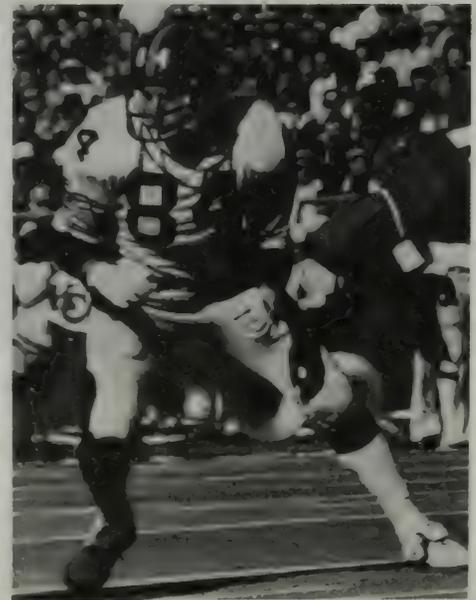
Year	Player	College	Year	Player	College
1891-93	Phil King—Quarterback	Princeton	1932-33	Aaron Rosenberg—Guard	USC
1903-4	Sig Harris—Quarterback	Minnesota	1934	Isadore Weinstock—Fullback	Pittsburgh
1905-6	Israel Levene—End	Pennsylvania	1934	Dave Smukler—Fullback	Temple
1909-10	Joe Magidsohn—Halfback	Michigan	1937-38	Marshall Goldberg—Halfback, Fullback	Pittsburgh
1911-12	Arthur Bluethenthal—Center	Princeton	1937	Leroy Monsky—Guard	Alabama
1911	Leonard Frank—Tackle	Minnesota	1937-38	Sid Luckman—Halfback	Columbia
1911	Harry Kallet—End	Syracuse	1938	Sid Roth—Guard	Cornell
1918-20	Joe Alexander—Guard, Center	Syracuse	1943	Mervin Pregulman—Tackle, Guard	Michigan
1918	Victor Frank—Guard	Pennsylvania	1943	William Stein—Quarterback	Georgia Tech
1920	Arnold Horween—Fullback	Harvard	1944	Maurice Furchgott—Guard	Georgia Tech
1922	Max Kadesky—End	Iowa	1946	Hyman Harris—End	Oregon
1924	George Abramson—Guard	Minnesota	1947	Dan Dworsky—Center, Linebacker	Michigan
1925-26	Benny Friedman—Quarterback	Michigan	1950	Bernard Lemonick—Guard	Pennsylvania
1925	Milton Levy—Guard	Tulane	1952	Myron Berliner—End	UCLA
1927	Ray Baer—Guard	Michigan	1958	Alan Goldstein—End	No. Carolina
1927-29	Benny Lom—Halfback	California	1959	Ron Mix—Tackle	USC
1929	Louis Gordon—Tackle	Illinois	1967	Richard Stotter—Guard	Houston
1929	Louis Gordon—Lineman	Illinois	1967-68	Bob Stein—Defensive End	Minnesota
1929-30	Fred Sington—Tackle	Alabama	1971	Gary Wichard—Quarterback	C.W. Post
1930	Gabe Bromberg—Guard	Dartmouth	1973	Randy Grossman—Tight End	Temple
1931	John Grossman—Backfield	Rutgers	1978	Dave Jacobs—Placekicker	Syracuse
1932	Harry Newman—Quarterback	Michigan	1984	John Frank—Tight End	Ohio
1932	Franklin Meadow—End	Brown			



*Benny Friedman*



*Aaron Rosenberg*



*Randy Grossman*



Al Davis



Sid Gillman



Marshall Goldberg

**JEWES IN PROFESSIONAL FOOTBALL**

	Position	Teams		Position	Teams
GEORGE ABRAMSON (1903- )	guard	Green Bay Packers	BENJAMIN F. LINDHEIMER (1890- 1960)	commissioner	All-America Conference 1946-47
JOSEPH A. ALEXANDER (1898-1975)	lineman, guard	New York Giants	SAMUEL J. LIPP (1889-1958)	referee	NFL
LYLE ALZADO (1949- )	headcoach	New York Giants	SIDNEY LUCKMAN (1916- )	quarterback	Chicago Bears
JOHN BARSHA (1900- )	end	Denver Broncos	JOSEPH MAGIDSOHN (1888-?)	referee	NFL
MORRIS BODENGER (1909- )	guard	Detroit Lions	RONALD J. MIX (1938- )	offensive lineman	San Diego Chargers
NORMAN CAHN (1892-1965)	referee	NFL	SAUL MIELZINER (1905- )		
AL DAVIS (1929- )	coach, gm	Oakland, L.A. Raiders	ARTHUR B. MODEL (1925- )	owner	Cleveland Browns
SAM FOX (1924- )	commissioner	AFL, 1966	ED NEWMAN (1953- )	president	NFL 1967-70
BENNY FRIEDMAN (1905-1982)	end	New York Giants	HARRY NEWMAN (1909- )	guard	Miami Dolphins
	quarterback	Cleveland Bulldogs, Detroit Wolverines, New York Giants, Brooklyn Dodgers	RED PEARLMAN (1898- )	quarterback	New York Giants
	headcoach	Brooklyn Dodgers	MERVIN PREGULMAN (1922- )	lineman, guard	Green Bay Packers, Detroit Lions, Canton Bulldogs
SIDNEY GILLMAN (1911- )	headcoach	LA. Rams, San Diego Chargers, Houston Oilers	HERBERT RICH (1928- )		
MARSHALL GOLDBERG (1917- )	running back	Chicago Cardinals	DONALD ROGERS (1936- )	center	San Diego Chargers
CHARLES R. "BUCKETS" GOLDENBERG (1911- )	lineman	Green Bay Packers	CARROLL ROSENBLUM (1908-1978)	owner	Baltimore Colts, Los Angeles Rams
LOUIS J. GORDON (1908- )	tackle	Green Bay Packers, Chicago Cardinals, Brooklyn Dodgers, Chicago Bears	LEONARD SACHS (1897-1942)	guard	Green Bay Packers, Chicago Cardinals
JEROME GREEN (1936- )	end	Boston Patriots	JACK SACK (1902- )	halfback	Philadelphia Eagles
RANDY GROSSMAN (1952- )	tight end	Pittsburgh Steelers	HERMAN "BIFF" SCHNEIDMAN (1913- )	quarterback	New York Giants
PHILIP J. "MOTSY" HANDLER (1908-1968)	lineman	Chicago Cardinals	ALEXANDER "ALLIE" SHERMAN (1923- )	headcoach	Philadelphia Eagles, Detroit Lions, Boston Yankees
	coach	Chicago Cardinals, Chicago Bears	DAVID SMUKLER (1914- )	fullback	
ARNOLD HORWEEN (1898- )	back	Chicago Cardinals	MICHAEL SOMMER (1936- )		
RALPH HORWEEN (1896- )	headcoach	Chicago Cardinals	SAMUEL STEIN (1906-1966)	referee	NFL
EDWIN B. "KING KONG" KAHN (1911-1945)	running back	Chicago Cardinals	WILLIAM STEIN (1924- )	running back	Phildelphia, Syracuse, Canton
MIKE KATZ (1939- )	guard	Boston Patriots, Wash. Redskins	PAUL "TWISTER" STEINBERG (1880-?)	executive	Baltimore Colts
IRVING KUPCINET (1912- )	back	New York Jets	ABRAHAM B. WATNER (1891-1961)	referee	NFL
MARVIN D. LEVY (1928- )	headcoach	Philadelphia Eagles	SAMUEL A. WEISS (1902- )	tackle	S.F. 49ers, Phila. Eagles, Cleveland Browns, N.Y. Titans, Buffalo Bills
		Kansas City Chiefs	SIDNEY YOUNGELMAN (1933- )		

## Jews in Boxing

### Irving Rudd

RAY ARCEL (1899- )  
 BOB ARUM (1931- )  
 ABRAHAM ATTELL/*Albert Knoebr* (1884-1969)  
 MONTE ATTELL/*M. Knoebr* (1885-1960)  
 JACOB "SOLDIER" BARTFIELD (1892-1970)  
 BENNY BASS (1904-1975)  
 JOE BENJAMIN (1899- )  
 JACKIE BERG/*Judah Bergman* (1909- )  
 SAMUEL BERGER (1884-1925)  
 JACK BERNSTEIN/*John Dodick* (1899-1945)  
 JOE BERNSTEIN (1877-1931)  
 HARRY BLITMAN (1908- )  
 PHIL BLOOM (1894- )  
 NATHAN BOR (1913-1972)  
 NEWSBOY BROWN/*David Montrose* (1904- )  
 MUSHY CALLAHAN/*Vicente M. Scheer* (1905- )  
 JOE CHOYNSKI (1869-1943)  
 GILBERT COHEN  
 ROBERT COHEN (1930- )  
 LEACH CROSS/*Louis C. Wallach* (1886-1957)  
 HARRY DEVINE (1909- )  
 SAMUEL "DUTCH SAM" ELIAS (1776-1816)  
 JACKIE FIELDS/*Jacob Finkelstein* (1908- )  
 NAT FLEISCHER (1887-1972)  
 CHARLEY GOLDMAN (1887-1968)  
 ABE GOLDSTEIN (1900- )  
 RUBY GOLDSTEIN (1907-1984)  
 ALPHONSE HALIMI (1932- )

trainer of 20 world champions  
 promoter  
 Featherweight, World Champion, 1901-12  
 Bantamweight, U.S. Champion, 1909-10  
 Middleweight  
 Featherweight, World Champion, 1927-28; Junior Lightweight, World Champion, 1929-31  
 Lightweight  
 Junior Welterweight, World Champion, 1930-31  
 Olympic Heavyweight, Gold Medal 1904 (U.S.)  
 Junior Lightweight, World Champion, 1923

Bantamweight  
 Lightweight  
 Olympic Lightweight, Bronze Medal 1932 (U.S.)  
 Bantamweight, Flyweight  
 Junior Welterweight, World Champion, 1926-30  
 Heavyweight  
 Light-Middleweight, European Champion, 1978  
 Bantamweight, World Champion, 1954-56  
 Lightweight  
 Olympic Featherweight, Bronze Medal 1928 (U.S.)  
 English champion; credited with invention of the uppercut  
 Olympic Featherweight, Gold Medal 1924 (U.S.)  
 Welterweight, World Champion, 1929-30, 32-33  
 Boxing historian; Founder and Editor of *Ring* magazine; initiated boxing's rating system  
 Flyweight; Bantamweight  
 Bantamweight, World Champion, 1924  
 Lightweight, later a championship referee  
 Bantamweight, World Champion, 1957-59



Abe Attell



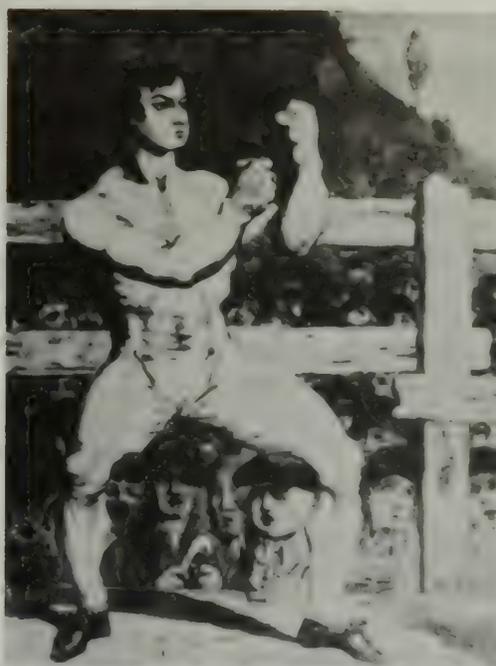
Jackie Fields



Nat Fleischer



Benny Leonard



Daniel Mendoza



Maxie Rosenbloom

HARRY HARRIS (1880-1959)  
 SIG HART (1872-1963)  
 MONTGOMERY HERSCOVITZ  
 ABE "THE NEWSBOY" HOLLANDERSKY (1888- )  
 HARRY ISAACS  
 WILLIE JACKSON/*Oscar Tobler* (1897-1961)  
 JOE JACOBS (1896-1940)  
 MIKE JACOBS (1880-1953)  
 BEN JEBY/*Morris B. Jebaltowsky* (1907- )  
 LOUIS "KID" KAPLAN (1902-1970)  
 DANNY KRAMER (1900- )  
 SOLLY KRIEGER (1909-?)  
 BENNY LEONARD/*Benjamin Leiner* (1896-1947)  
 BATTLING LEVINSKY/*Barney Lebowitz* (1891-1949)  
 HARRY LEWIS (1886-1956)  
 TED LEWIS/*Gersbon Mendeloff* (1894-1970)  
 AL McCOY/*Al Rudolph* (1894- )  
 HARRY MARKSON  
 DANIEL MENDOZA (1764-1836)  
 RAY MILLER (1908- )  
 SAMUEL MOSBERG (1896-1967)  
 HENRY NISSEN (1948- )  
 BOB OLIN/*Robert Olinsky* (1908-1956)  
 YOUNG PEREZ/*Victor Perez* (1911-1942)  
 CHARLEY PHIL ROSENBERG/*Charles Green* (1902-1976)  
 DAVE ROSENBERG (1901- )  
 "SLAPSIE" MAXIE ROSENBLOOM (1904-1976)  
 JOHNNY ROSNER (1895- )  
 BARNEY ROSS/*Barnet Rasofsky* (1909-1967)  
  
 MIKE ROSSMAN (1947- )  
 CORPORAL IZZY SCHWARTZ (1902- )  
 AL SINGER (1907-1961)  
 JACK SOLOMONS (1900- )  
 LEW TENDLER (1898-?)  
 SID TERRIS (1904-?)  
 MATT WELLS (1886-1953)  
  
 CHARLEY WHITE/*Charles Anshowitz* (1891- )  
 YOUNG OTTO/*Otto Suskind* (1886-1967)  
 YOUNG MONTREAL/*Morris Billinghoff* (1898- )

Bantamweight, World Champion, 1901-02  
 Bantamweight, later a leading manager  
 Olympic Middleweight, Gold Medal 1920 (Canada)  
  
 Olympic Bantamweight, Bronze Medal 1928 (S. Africa)  
 Lightweight  
 manager of Max Schmeling, others  
 promoter  
 Middleweight, World Champion, 1932-33  
 Featherweight, World Champion, 1925-27  
 Featherweight  
 Middleweight, World Champion, 1938-39  
 Lightweight, World Champion, 1917-25  
 Light-Heavyweight, World Champion, 1916-20  
 Welterweight  
 Welterweight, World Champion, 1915, 1917-19  
 Middleweight, World Champion, 1914-17  
 promoter  
 Heavyweight, World Champion (unofficial), 1792-95  
 Lightweight; Welterweight  
 Olympic Lightweight, Gold Medal 1920 (U.S.)  
 Flyweight, British Commonwealth Champion, 1971-74  
 Light-Heavyweight, World Champion, 1934-35  
 Flyweight, World Champion, 1931-32  
 Bantamweight, World Champion, 1925-27  
 Welterweight, National AAU Champion, 1919  
 Light-Heavyweight, World Champion, 1930-34  
 Flyweight  
 Lightweight, World Champion, 1933-35; Junior Welterweight, World Champion, 1933-35;  
 Welterweight, World Champion, 1934-38  
 Light Heavyweight, World Champion, 1978-79  
 Flyweight, World Champion, 1927-29  
 Lightweight, World Champion, 1930  
 British promoter  
 Lightweight, welterweight  
 Lightweight  
 Lightweight and Welterweight Champion of Great Britain;  
 Welterweight Champion of the British Empire  
  
 Lightweight  
 Lightweight  
 Flyweight



**Ivan L. Tillem, Esq.** was formerly associate general counsel of COLPA, the National Jewish Commission on Law and Public Affairs. An alumnus of Yeshiva University, ITRI and Sh'or Yeshuv Institute, he has written extensively on Jewish themes. A native of Far Rockaway, he practices law in New York and Boston.

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### American Zionist Federation.

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### Central Bureau of Statistics, State of Israel.

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**The Simon Wiesenthal Center.**

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**Nelly Toll** was still a young child when the Nazis invaded her native city of Lw'ow, Poland. She is a painter and author of numerous articles and art reviews, and teaches art and lectures on art history.

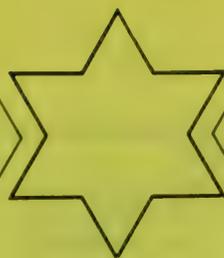
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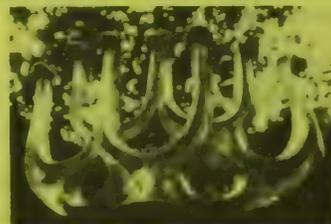
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COHEN'S BAKERY 955 WASHINGTON AVENUE	MIAMI BEACH FL	33139	(305) 538-6142
FRIEDMAN'S BAKERY 685 WASHINGTON AVENUE	MIAMI BEACH FL	33139	(305) 531-6173
PARAMOUNT BAKERY 1407 WASHINGTON AVENUE	MIAMI BEACH FL	33139	(305) 534-2683
BEN ZION BAKERY 1360 N.E. 163 STREET	N. MIAMI BEACH FL	33162	(305) 947-4092
GORDON'S OF NEW YORK 761 NORTH MIAMI BEACH BLVD.	N. MIAMI BEACH FL	33162	(305) 652-9176
PARAMOUNT BAKERY 757 NORTH MIAMI BEACH BLVD	N. MIAMI BEACH FL	33162	(305) 652-9176
GOLDBERG & SON 4383 ROSWELL ROAD N.E.	ATLANTA GA	30329	(404) 256-3751
SUNSHINE BAKERY 1209 BROAD STREET	AUGUSTA GA	30900	(404) 724-2302
DUNKIN' DONUTS (DAIRY/CRC) 3132 WEST DEVON	CHICAGO IL	60659	(312) 262-4560
GITEL'S BAKERY 2745 W. DEVON AVENUE	CHICAGO IL	60659	(312) 262-3701
KAREN'S PASTR SHOP 3113 N. BROADWAY	CHICAGO IL	60657	(312) 525-5700
TEL AVIV KOSHER BAKERY 2944 WEST DEVON	CHICAGO IL	60645	(312) 764-8877
DUNKIN' DONUTS (DAIRY/CRC) 3300 WEST DEMPSTER	SKOKIE IL	60076	(312) 673-7099
KING DAVID'S KOSHER BAKERY 3309 WEST DEMPSTER	SKOKIE IL	60076	(312) 677-4355

SABEL KOSHER BAKE SHOP	4518 FT. HAMILTON PARKWAY	BROOKLYN NY	11219	(718) 633-2600
SCHICK'S BAKERY	4710 16TH AVENUE	BROOKLYN NY	11204	(718) 436-8020
SHMURAH MATZOH BAKERY	1285 36TH STREET	BROOKLYN NY	11218	(718) 438-9764
SHOMER SHABBOS BAKE SHOP	425 KINGSTON AVENUE	BROOKLYN NY	11225	(718) 493-2627
SPITZER'S KOSHER BAKERY	657 BEDFORD AVENUE	BROOKLYN NY	11211	(718) 875-0668
STRAUSS KOSHER BAKERY	5209 13TH AVENUE	BROOKLYN NY	11219	(718) 851-7728
SZABO KOSHER BAKERY	702 AVENUE U	BROOKLYN NY	11223	(718) 376-8003
WEISS BAKERY	5011 13TH AVENUE	BROOKLYN NY	11219	(718) 436-3864
WEISS HEIMISHE BAKERY	123 LEE AVENUE	BROOKLYN NY	11211	(718) 387-7708
WERZBERGER KOSHER BAKERY & CANDY SHOP	5502 13TH AVENUE	BROOKLYN NY	11219	(718) 435-2490
WILLIAMSBURG KOSHER BAKE SHOP	159 LEE AVENUE	BROOKLYN NY	11211	(718) 387-7411
SCHROEDER'S COSMOPOLITAN BAKERY	2971 DELAWARE	BUFFALO NY	14217	(716) 874-2253
G & I KOSHER BAKERY	536 CENTRAL AVENUE	CEDARHURST NY	11516	(516) 374-2525
BROADWAY BAGELS	1627 DUTCH BROADWAY	ELMONT NY	11003	(516) 825-9696
G & I KOSHER BAKERY	72-22 MAIN STREET	FLUSHING NY	11367	(718) 544-8736
G & I KOSHER BAKERY	69-72 MAIN STREET	FLUSHING NY	11367	(718) 261-1155
KOSHER BAKERY	69-30 JEWEL AVENUE	FLUSHING NY	11367	(718) 544-0225
MENORAH BAKERY	189-09 UNION TURNPIKE	FLUSHING NY	11368	(718) 591-3510
STAR OF DAVID BAGELS	67-11 MAIN STREET	FLUSHING NY	11367	(718) 520-8892
ABRAHAM'S KOSHER CAKELAND	64-17 108TH STREET	FOREST HILLS NY	11375	(718) 897-7744
BAGEL HUT	485 MIDDLE NECK ROAD	GREAT NECK NY	11023	(516) 482-8939
G&G KOSHER BAKE SHOP	81-72 LEFFERTS BLVD	KEW GARDENS NY	11415	(718) 441-3417
G&I KOSHER BAKERIES	141-11 70TH ROAD	KEW GARDENS NY	11367	(718) 544-9433
ZOMICK'S Z	392 CENTRAL AVENUE	LAWRENCE NY	11559	(516) 569-5520
EUROPEAN HOMEMADE FOODS	82 ROUTE 59	MONSEY NY	10952	(914) 356-9555
MONSEY KOSHER BAKE SHOP	51 MAIN STREET	MONSEY NY	10952	(914) 352-6435
SCHLESINGER'S BAKERY	18 MAIN STREET	MONSEY NY	10952	(914) 352-4171
BIALYSTOKER KUCHEN BAKERY	367 GRAND STREET	NEW YORK NY	10002	(212) 674-9747
EICHLER BAKERY	181 E. BROADWAY	NEW YORK NY	10002	(212) 228-1110
GERTEL'S BAKE SHOP	53 HESTER STREET	NEW YORK NY	10002	(212) 982-3250
GRUENEBAUM BAKERIES	2173 BROADWAY	NEW YORK NY	10024	(212) 595-9251
GRUENEBAUM BAKERIES	725 W. 181ST STREET	NEW YORK NY	10033	(212) 781-8813
GRUENEBAUM'S BAKERY	4484 BROADWAY	NEW YORK NY	10040	(212) 567-9794
H & H BAGELS	2239 BROADWAY	NEW YORK NY	10024	(212) 799-9680
ISRAEL BAGELS EAST BROADWAY KOSHER BAKERY	181 EAST BROADWAY	NEW YORK NY	10002	(212) 228-1110
JERUSALEM II	1375 BROADWAY	NEW YORK NY	10018	(212) 398-1475
MOISHE'S BAKERY	181 EAST HOUSTON STREET	NEW YORK NY	10002	(212) 475-9624
MOISHE'S SECOND AVENUE HOME MADE KOSHER BAKE SHOP	115 SECOND AVENUE	NEW YORK NY	10003	(212) 505-8555
ROYALE PASTRY SHOP	237 WEST 72ND STREET	NEW YORK NY	10023	(212) 874-5642
TASTY PASTRY	4175 BROADWAY	NEW YORK NY	10033	(212) 568-6800
YONAH SCHIMMEL KNISHERY	137 EAST HOUSTON	NEW YORK NY	10002	(212) 477-2858
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DANKER'S QUALITY BAKERY	687 JOSEPH AVENUE	ROCHESTER NY	14614	(716) 544-2100
ISRAEL BAKERY	1248 CLINTON AVENUE NORTH	ROCHESTER NY	14612	(716) 342-6060
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NOVELTY KOSHER PASTRY SHOP, INC.	10 HOFFMAN STREET	SPRING VALLEY NY	10977	(914) 356-0428
FAMOUS KOSHER BAKERY	2208 VICTORY BOULEVARD	STATEN ISLAND NY	10314	(718) 494-1411
KOLMAN'S KOSHER BAKERY	460 BRADLEY AVENUE	STATEN ISLAND NY	10314	(718) 698-6425
BAGEL POLE, INC.	1075 OLD COUNTRY ROAD	WESTBURY NY	11590	(516) 334-9466
WOODBOURNE BAKE MASTERS	MAIN STREET	WOODBOURNE NY	12788	(914) 434-6310
LAX & MANDEL KOSHER BAKERY	2070 SOUTH TAYLOR ROAD	CLEVELAND OH	44118	(216) 932-6445
UNGAR'S BAKERY & FOOD SHOP	1831 S. TAYLOR ROAD	CLEVELAND OH	44118	(216) 321-7176
ANITA BENGIO PATISSIERE	870 STEEPROCK DRIVE	TORONTO ON	(416) 638-3051	
CARMEL BAKERY	3856 BATHURST STREET	TORONTO ON	(416) 633-5315	
HERMES	2885 BATHURST STREET	TORONTO ON	(416) 787-1234	
HERMES	3543 BATHURST STREET	TORONTO ON	(416) 787-1775	
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OLDE FASHIONED BAGEL FACTORY	3385 BATHURST STREET	TORONTO ON	(416) 781-4476	
RICHMAN'S BAKERY	4119 BATHURST STREET	TORONTO ON	(416) 636-9710	
SILVERMAN'S	2839 BATHURST STREET	TORONTO ON	(416) 787-6791	
CAKEMASTERS	6404 STENTON AVENUE	PHILADELPHIA PA	19138	(215) 464-6676
CAKEMASTERS	9373 KREWSTOWN ROAD	PHILADELPHIA PA	19115	(215) 248-0178
GOLD MEDAL BAKING COMPANY	1101 N. 40TH STREET	PHILADELPHIA PA	19104	(215) 627-5288
GREENBERG'S BAKERY	7594 HAVERFORD AVENUE	PHILADELPHIA PA	19151	(215) 878-1127
ROSEN'S FAMOUS BAKERY	775 HUNTINGDON PIKE	ROCKLEDGE PA	19111	(215) 379-4911
EUROPEAN BAKERIES	206 ST. VIAEUR WEST	MONTREAL QU	(514) 276-2105	
EUROPEAN BAKERIES	1587 VAN HORNE	MONTREAL QU	(514) 272-3003	
EUROPEAN BAKERIES	222 LAURIER WEST	MONTREAL QU	(514) 277-5893	
EUROPEAN BAKERIES	4595 CHRISTOPHER COLUMBUS	MONTREAL QU	(514) 527-1249	
HOME-MADE KOSHER BAKERY	5438 VICTORIA AVENUE	MONTREAL QU	(514) 737-1751	
HOME-MADE KOSHER BAKERY	1085 BERNARD WEST	MONTREAL QU	(514) 342-1991	
HOME-MADE KOSHER BAKERY	1465 VAN HORNE	MONTREAL QU	(514) 279-2827	
HOME-MADE KOSHER BAKERY	6685 VICTORIA AVENUE	MONTREAL QU	(514) 733-4141	
HOME-MADE KOSHER BAKERY	925 BEAUMONT	MONTREAL QU	(514) 270-1366	
KOSHER QUALITY BAKERY	5855 VICTORIA AVENUE	MONTREAL QU	(514) 279-1366	
KORB BAKING COMPANY	508 ARMISTICE BOULEVARD	PAWTUCKET RI	02880	(401) 726-8983
KORB BAKING COMPANY	540 PAWTUCKET AVENUE	PAWTUCKET RI	02900	(401) 421-9273
GUTTIN'S BAKERY	1095 BROAD STREET	PROVIDENCE RI	02906	(401) 781-8929
KORB BAKING COMPANY	1617 WARWICK AVENUE	WARWICK RI	02886	(401) 737-9625
BRENNER BAKERY	1200 E. BELLEVUE-REDMOND ROAD	BELLEVUE WA	98110	(206) 454-0600

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PARAMOUNT BAKERY	1407 WASHINGTON AVENUE	MIAMI BEACH FL	33139 (305) 534-2683
CRESCENT BAKING CORP.	427 IOWA STREET	DAVENPORT IA	52801 (319) 322-3539
PITA BAKING CO.	6540 W. DIVERSEY AVENUE	CHICAGO IL	60635 (312) 635-0556
RUBSCHLAGER BAKING CORPORATION	3220 WEST GRAND AVENUE	CHICAGO IL	60651 (312) 826-1245
INTERNATIONAL BAKERS SERVICES, INC.	3839 PROGRESS DRIVE	SOUTH BEND IN	46628
H & S BAKERY	603 SOUTH BOND	BALTIMORE MD	21231 (301) 276-7254
DEER PARK BAKING CO. P.O. BOX 500, S. EGG HARBOR	HAMMONTOWN NJ	08007	(609) 561-2900
CHRISTINA'S STRUDEL, INC.	322 COMMERCIAL AVENUE	PALISADES PARK NJ	07650 (201) 461-4064
ENTENMANN'S BAKERY INC.	1724 FIFTH AVENUE	BAY SHORE NY	11706 (212) 273-6000
STELLO D'ORO BISCUIT COMPANY	184 WEST 237TH STREET	BRONX NY	10463 (212) 549-3700
BLUE BAKING COMPANY	1003 METROPOLITAN AVENUE	BROOKLYN NY	11232 (718) 782-4245
DAMASCUS BAKERY INC. - MIDDLE EASTERN BREADS & PASTRIES	56 GOLD STREET	BROOKLYN NY	11201 (718) 855-1457
EAST COAST PITA BAKERS	243 26TH STREET	BROOKLYN NY	11232 (718) 499-1818
J.M.P. BAKERY COMPANY, INC.	508 JUNIUS	BROOKLYN NY	11212 (718) 272-5400
JASON DAIRY PRODUCTS COMPANY	9204 DITMAS AVENUE	BROOKLYN NY	11220 (718) 498-1881
KOSHER BAKERS INC.	814 BERGEN STREET	BROOKLYN NY	11238 (718) 857-6464
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REISMAN BROTHERS BAKERY INC.	110 AVENUE O	BROOKLYN NY	11204 (718) 331-2012
SAM'S FAMOUS KOSHER KNISHES	504 BRIGHTON BEACH AVENUE	BROOKLYN NY	11235 (718) 646-5450
NATIONAL BAGEL CO., INC.	3100 N. TRIPHAMMER	LANSING MI	48982 (807) 533-4265
FINK BAKING CORPORATION	5-35 54TH AVENUE	LONG ISLAND CITY NY	11106 (718) 392-8300
THE CAKE STYLISTS, INC.	56-64 58TH PLACE	MASPETH NY	11378 (718) 894-3494
BELLACICCO & SONS INC.	217-44 98TH AVENUE	QUEENS VILLAGE NY	11429 (718) 479-5100
RESTIVO BROTHERS BAKERIES	1633 CENTRE STREET	RIDGEWOOD NY	11385 (718) 456-0454
PHILADELPHIA BAKING CO. P.O. BOX 6914	PHILADELPHIA PA	19115	(215) 464-4242

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JEWISH CONCILIATION BOARD 163 SOUTH FAIRFAX AVENUE	LOS ANGELES CA	90036	(213) 938-6271
<b>BETH DIN, JEWISH COURT &amp; ARBITRATION COMMITTEE</b>			
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BET DIN C/O RABBI DAVID LEHRFIELD 1400 LENOX AVENUE	MIAMI BEACH FL	33139	(305) 672-0894
BET DIN 5718 N. DRAKE AVENUE	CHICAGO IL	60659	(312) 588-4252
BET DIN ZEDEK 2735 WEST DEVON	CHICAGO IL	60659	(312) 764-0259
SYNAGOGUE COUNCIL OF MASSACHUSETTS 177 TREMONT STREET	BOSTON MA	02115	(617) 426-1832
JEWISH BOARD OF ARBITRATION 319 WEST MONUMENT	BALTIMORE MD	21201	(301) 752-2630
SUPREME RABBINIC COURT OF AMERICA 1401 ARCOLA AVENUE	SILVER SPRING MD	20902	(301) 649-2799
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ROYAL CROWN COLA 2550 GOLF ROAD, SUITE 500	ROLLING MEADOWS IL	60008	(800) 323-0338
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KUPATH CHOLIM 372 KINGSTON AVENUE	BROOKLYN NY	11213	(718) 604-0900
KUPATH CHOLIM 1277 55TH STREET	BROOKLYN NY	11210	(718) 438-2367
UNITED BIKUR CHOLIM OF WILLIAMSBURG 260 BROADWAY	BROOKLYN NY	11211	(718) 387-4517
UNITED BIKUR CHOLIM OF WILLIAMSBURG 260 BROADWAY	BROOKLYN NY	11211	(718) 387-4517
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<b>UNIVERSITY OF ARKANSAS-B'NAI B'RITH HILLEL COUNSELORSHIP</b>			
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<b>UNIV. OF BRIT. COL.-VANCOUVER B'NAI B'RITH HILLEL FOUNDATION</b>			
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<b>CALIFORNIA STATE UNIV./CHICO-JEWISH STUDENT UNION</b>			
BMU CHICO STATE	CHICO CA	95929	(916) 895-6774
<b>CLAREMONT COLLEGES-HILLEL AT THE CLAREMONT COLLEGES</b>			
MCALISTER, 919 N. COLUMBIA	CLAREMONT CA	91711	(714) 621-8000
<b>UNIV. OF CALIFORNIA-DAVIS-B'NAI B'RITH HILLEL COUNSELORSHIP</b>			
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URC, 770 CAMINO PESCADERO	GOLETA CA	93017	(805) 968-1555
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PASADENA CITY COLLEGE-HILLEL EXTENSION 1570 E. COLORADO ..... PASADENA CA 91106 (818) 578-7391	COLLEGE OF BOCA RATON-HILLEL: JSU 10371 FAIRWAY ROAD ..... PEMBROKE PINES FL 33026 (305) 432-6281
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SAN DIEGO STATE UNIVERSITY-JEWISH CAMPUS CENTERS 5742 MONTEZUMA ROAD ..... SAN DIEGO CA 92115 (619) 583-6080	ECKERD COLLEGE-HILLEL JEWISH STUDENT UNION ECKERD COLLEGE-BOX J ..... ST. PETERSBURG FL 33733 (813) 867-1166
UNIV. OF CALIFORNIA-SAN DIEGO-JEWISH CAMPUS CENTERS OFFICE OF RELIGIOUS AFFAIRS, UCSD ..... SAN DIEGO CA 92037 (619) 452-2521	FLORIDA STATE UNIVERSITY-B'NAI B'RITH HILLEL FOUNDATION 843 W. PENSACOLA STREET ..... TALLAHASSEE FL 32304 (904) 222-5454
SAN FRANCISCO STATE UNIV.-B'NAI B'RITH HILLEL FOUNDATION 33 BANBURY DRIVE ..... SAN FRANCISCO CA 94132 (415) 333-4922	UNIVERSITY OF SOUTH FLORIDA-B'NAI B'RITH HILLEL FOUNDATION 5014 PATRICIA COURT, #172 ..... TAMPA FL 33617 (813) 988-7076
SAN JOSE STATE UNIV.-B'NAI B'RITH HILLEL COUNSELORSHIP 300 S. 10TH STREET ..... SAN JOSE CA 95112 (408) 267-2770	UNIVERSITY OF TAMPA-JEWISH STUDENT ACTIVITIES ORGANIZATION P.O. BOX 2599 ..... TAMPA FL 33606 (813) 253-3117
UNIVERSITY OF SANTA CLARA-HILLEL EXTENSION 300 S. 10TH STREET ..... SAN JOSE CA 95112 (408) 267-2770	ROLLINS COLLEGE-JEWISH STUDENT LEAGUE PO BOX 2666 ROLLINS COLLEGE ..... WINTER PARK FL 32789 (305) 646-2000
UNIV. OF CALIFORNIA-SANTA CRUZ-JEWISH STUDENT COALITION TEMPLE BETH-EL, 920 BAY STREET ..... SANTA CRUZ CA 95060 (408) 423-3012	UNIVERSITY OF GEORGIA-B'NAI B'RITH HILLEL FOUNDATION 1155 S. MILLEDGE AVENUE ..... ATHENS GA 30605 (404) 543-6393
STANFORD UNIVERSITY-B'NAI B'RITH HILLEL FOUNDATION OLD UNION CLUBHOUSE, BOX 3034 ..... STANFORD CA 94305 (415) 497-1602	EMORY UNIVERSITY-B'NAI B'RITH HILLEL FOUNDATION DRAWER A. EMORY UNIVERSITY ..... ATLANTA GA 30329 (404) 329-6490
CALIFORNIA STATE UNIV./FULLERTON-JEWISH STUDENT PROGRAM 13411 CROMWELL DRIVE ..... TUSTIN CA 92680 (714) 838-2825	GEORGIA STATE UNIVERSITY-B'NAI B'RITH HILLEL EXTENSION DRAWER A. EMORY UNIVERSITY ..... ATLANTA GA 30329 (404) 329-6490
UNIV. OF CALIFORNIA-IRVINE-JEWISH STUDENT PROGRAM 13411 CROMWELL DRIVE ..... TUSTIN CA 92680 (714) 838-2825	GEORGIA TECHNICAL INSTITUTE-B'NAI B'RITH HILLEL EXTENSION DRAWER A. EMORY UNIVERSITY ..... ATLANTA GA 30329 (404) 329-6490
LOS ANGELES VALLEY COLLEGE-B'NAI B'RITH HILLEL FOUNDATION 13162 BURBANK BLVD ..... VAN NUYS CA 91401 (818) 994-7443	OGLETHORPE UNIVERSITY-B'NAI B'RITH HILLEL EXTENSION DRAWER A. EMORY UNIVERSITY ..... ATLANTA GA 30329 (404) 329-6490
WHITTIER COLLEGE-HILLEL EXTENSION 13500 PHILADELPHIA STREET ..... WHITTIER CA 90608 (213) 693-0771	IOWA STATE UNIVERSITY-B'NAI B'RITH HILLEL COUNSELORSHIP C/O DEPT. OF ZOOLOGY-234 SCI 2 ..... AMES IA 50011 (515) 294-1309
UNIV. OF COLORADO-B'NAI B'RITH HILLEL FOUNDATION 2795 COLORADO AVENUE ..... BOULDER CO 80302 (303) 442-6571	DRAKE UNIVERSITY-B'NAI B'RITH HILLEL COUNSELORSHIP 3303 UNIVERSITY ..... DES MOINES IA 50311 (515) 274-5769
UNIV. OF DENVER-B'NAI B'RITH HILLEL COUNSELORSHIP CENTER FOR JUDAIC STUDIES-UNIVERSITY PARK ..... DENVER CO 80208 (303) 753-2255	GRINNELL COLLEGE-ASSOCIATED JEWISH STUDENTS STEINER HALL #20 ..... GRINNELL IA 50112 (515) 236-2864
COLORADO STATE UNIV.-B'NAI B'RITH HILLEL COUNSELORSHIP ..... FORT COLLINS CO 80523 (303) 394-2001	UNIVERSITY OF IOWA-B'NAI B'RITH HILLEL FOUNDATION 122 E. MARKET STREET ..... IOWA CITY IA 52240 (319) 338-0778
UNIV. OF NORTH COLORADO-B'NAI B'RITH HILLEL COUNSELORSHIP STUDENT CENTER ..... GREELEY CO 80639 (303) 394-2001	SOUTHERN ILLINOIS UNIVERSITY-B'NAI B'RITH HILLEL FOUNDATION 913 SOUTH ILLINOIS ..... CARBONDALE IL 62901 (618) 457-7279
UNIV. OF BRIDGEPORT-B'NAI B'RITH HILLEL COUNSELORSHIP 174 UNIVERSITY AVENUE ..... BRIDGEPORT CT 06601 (203) 576-4532	UNIV. OF ILLINOIS AT CHAMPAIGN-B'NAI B'RITH HILLEL FOUND. 503 E. JOHN STREET ..... CHAMPAIGN IL 61820 (217) 344-1328
TRINITY COLLEGE-B'NAI B'RITH HILLEL COUNSELORSHIP 30 CRESCENT STREET ..... HARTFORD CT 06106 (213) 527-3151	CHICAGO/ILLINOIS-B'NAI B'RITH HILLEL FOUNDATIONS, JEWISH FD. ONE SOUTH FRANKLIN ST., COLLEGE AGE YOUTH SERVICES OF IL ..... CHICAGO IL 60606 (312) 346-6700
UNIVERSITY OF HARTFORD-JEWISH STUDENT UNION BOX 3027 TRINITY COLLEGE ..... HARTFORD CT 06106 (213) 527-3151	LOYOLA UNIVERSITY-LOYOLA JEWISH STUDENT ORGANIZATION ASSISI CENTER, 1132 W. LOYOLA ..... CHICAGO IL 60626 (312) 274-3000
WESLEYAN UNIVERSITY-HAVURAH C/O DEPARTMENT OF RELIGION ..... MIDDLETOWN CT 06457 (203) 347-9411	UNIV. OF ILLINOIS AT CHICAGO-B'NAI B'RITH HILLEL FOUNDATION 516 CCC UNIV. OF ILLINOIS CIRCLE CAMPUS ..... CHICAGO IL 60680 (312) 996-3385
CENTRAL CONNECTICUT STATE COLLEGE-JEWISH STUDENT GROUP 1615 STANLEY STREET ..... NEW BRITAIN CT 06053 (203) 223-6935	UNIVERSITY OF CHICAGO-B'NAI B'RITH HILLEL FOUNDATION 5715 S. WOODLAWN AVENUE ..... CHICAGO IL 60637 (312) 752-1127
YALE UNIVERSITY-B'NAI B'RITH HILLEL FOUNDATION 1904A YALE STATION ..... NEW HAVEN CT 06520 (203) 432-4174	NORTHERN ILLINOIS UNIVERSITY-B'NAI B'RITH HILLEL FOUNDATION JCC 820 RUSSELL ROAD ..... DEKALB IL 60115 (815) 758-4582
CONNECTICUT COLLEGE-CONNECTICUT COLLEGE CHAVURAH C/O JEWISH FEDERATION, 302 STATE STREET ..... NEW LONDON CT 06320 (203) 442-8062	OAKTON COMMUNITY COLLEGE-GESHER 1600 EAST GOLF ROAD ..... DES PLAINES IL 60016 (312) 635-1600
U.S. COAST GUARD ACADEMY-CONNECTICUT COLLEGE CHAVURAH C/O JEWISH FEDERATION, 302 STATE STREET ..... NEW LONDON CT 06320 (203) 442-8062	NORTHEASTERN ILLINOIS UNIVERSITY - HILLEL 1935 SHERMAN AVENUE ..... EVANSTON IL 60201 (312) 328-0650
UNIV. OF CONNECTICUT-B'NAI B'RITH HILLEL FOUNDATION N. EAGLEVILLE ROAD ..... STORRS CT 06268 (203) 429-9007	NORTHWESTERN UNIVERSITY-B'NAI B'RITH HILLEL FOUNDATION 1935 SHERMAN AVENUE ..... EVANSTON IL 60201 (312) 328-0650
AMERICAN UNIVERSITY-B'NAI B'RITH HILLEL FOUNDATION KAY SPIRITUAL LIFE CENTER/AU ..... WASHINGTON DC 20016 (202) 686-2390	WESTERN ILLINOIS UNIVERSITY-HILLEL DEPARTMENT OF LEARNING RESOURCES ..... MACOMB IL 61455 (309) 298-1645
ANTIOCH LAW SCHOOL-JEWISH COMMUNITY CAUCUS 2633 16TH STREET N.W. BOX 159 ..... WASHINGTON DC 20009 (202) 667-2125	ILLINOIS STATE UNIVERSITY-B'NAI B'RITH HILLEL COUNSELORSHIP 225 N. UNIVERSITY STREET ..... NORMAL IL 61761
CATHOLIC UNIVERSITY-HILLEL COMMUNITY CAMPUS MINISTRY ..... WASHINGTON DC 20064 (202) 269-6528	BRADLEY UNIVERSITY-B'NAI B'RITH HILLEL COUNSELORSHIP HILLEL HOUSE 1410 W. FREDONIA ..... PEORIA IL 61606 (309) 676-7611
GALLAUDET COLLEGE-B'NAI B'RITH HILLEL COUNSELORSHIP CAMPUS MINISTRIES/GALLAUDET ..... WASHINGTON DC 20002 (202) 651-5347	INDIANA UNIVERSITY-B'NAI B'RITH HILLEL FOUNDATION 730 EAST 3RD STREET ..... BLOOMINGTON IN 47401 (812) 336-3824
GEORGE WASHINGTON UNIV.-B'NAI B'RITH HILLEL FOUNDATION 2129 F STREET N.W. .... WASHINGTON DC 20037 (202) 338-4747	
GEORGETOWN UNIVERSITY-HILLEL-JSA CAMPUS MINISTRIES-ONE HEALY ..... WASHINGTON DC 20057 (202) 625-2694	

PURDUE UNIVERSITY-B'NAI B'RITH HILLEL FOUNDATION 912 W. STATE STREET	WEST LAFAYETTE IN 47906	(317) 743-1293
UNIVERSITY OF KANSAS-B'NAI B'RITH HILLEL COUNSELORSHIP B-117 KANSAS UNION	LAWRENCE KS 665045	(913) 864-3948
KANSAS STATE UNIVERSITY-B'NAI B'RITH HILLEL COUNSELORSHIP 1509 WREATH AVENUE	MANHATTAN KS 66502	(913) 539-9292
UNIVERSITY OF LOUISVILLE-B'NAI B'RITH HILLEL COUNSELORSHIP ECUMENICAL CENTER	LOUISVILLE KY 40292	(502) 588-6598
LOUISIANA STATE UNIVERSITY-B'NAI B'RITH HILLEL COUNSELORSHIP PO BOX 116420A	BATON ROUGE LA 70803	(504) 383-9082
LOYOLA UNIVERSITY-B'NAI B'RITH HILLEL EXTENSION 912 BROADWAY	NEW ORLEANS LA 70118	(504) 866-7060
TULANE-NEWCOMB UNIVERSITIES-B'NAI B'RITH HILLEL FOUNDATION 912 BROADWAY	NEW ORLEANS LA 70118	(504) 866-7060
UNIVERSITY OF NEW ORLEANS-B'NAI B'RITH HILLEL EXTENSION 912 BROADWAY	NEW ORLEANS LA 70118	(504) 866-7060
LOUISIANA TECHNICAL UNIVERSITY-JEWISH STUDENT ORGANIZATION C/O DEPT. OF PHYSICS-LTU	RUSTON LA 71272	(318) 257-4670
AMHERST COLLEGE-B'NAI B'RITH HILLEL COUNSELORSHIP 108 CHAPIN HALL	AMHERST MA 01002	(413) 542-2181
UNIVERSITY OF MASSACHUSETTS-B'NAI B'RITH HILLEL FOUNDATION 302 STUDENT UNION	AMHERST MA 01003	(413) 545-2526
BOSTON UNIVERSITY-B'NAI B'RITH HILLEL FOUNDATION 233 BAY STATE ROAD	BOSTON MA 02215	(617) 266-3880
BOSTON-B'NAI B'RITH HILLEL COUNCIL OF METROPOLITAN BOSTON 233 BAY STATE ROAD	BOSTON MA 02215	(617) 266-3882
EMERSON COLLEGE-HILLEL EXTENSION 130 BEACON STREET	BOSTON MA 02216	(617) 266-3882
MASSACHUSETTS COLLEGE OF PHARMACY-HILLEL EXTENSION 111 LONGWOOD AVENUE	BOSTON MA 02146	(617) 732-2855
NEW ENGLAND CONSERVATORY OF MUSIC-HILLEL EXTENSION 290 HUNTINGTON AVENUE	BOSTON MA 02115	(617) 262-1120
NORTHEASTERN UNIVERSITY-B'NAI B'RITH HILLEL FOUNDATION 456 PARKER STREET	BOSTON MA 02115	(617) 437-3937
SIMMONS COLLEGE-HILLEL EXTENSION 300 FENWAY	BOSTON MA 02115	(617) 738-2000
SUFFOLK UNIVERSITY-HILLEL EXTENSION 41 TEMPLE STREET	BOSTON MA 02116	(617) 266-3882
UNIVERSITY OF MASS./BOSTON HARBOR-HILLEL EXTENSION UNIV. OF MASSACHUSETTS, HARBOR CAMPUS	BOSTON MA 02116	(617) 287-1900
WHELOCK COLLEGE-B'NAI B'RITH HILLEL EXTENSION 200 THE RIVERWAY	BOSTON MA 02215	(617) 734-5200
HARVARD UNIV./RADCLIFFE COLLEGE-B'NAI B'RITH HILLEL FOUND. 74 MT. AUBURN STREET	CAMBRIDGE MA 02138	(617) 495-4696
LESLEY COLLEGE-HILLEL EXTENSION 29 EVERETT STREET	CAMBRIDGE MA 02238	(617) 868-9600
MASS. INSTITUTE OF TECHNOLOGY-B'NAI B'RITH HILLEL FOUNDATION 312 MEMORIAL DRIVE	CAMBRIDGE MA 02139	(617) 253-2982
TUFTS UNIVERSITY-B'NAI B'RITH HILLEL FOUNDATION CURTIS HALL, 474 BOSTON AVENUE	MEDFORD MA 02155	(617) 381-3242
BOSTON COLLEGE-HILLEL EXTENSION BOSTON COLLEGE CAMPUS	NEWTON MA 02467	(617) 969-0100
SMITH COLLEGE-B'NAI B'RITH HILLEL FOUNDATION HELEN HILLS CHAPEL	NORTHAMPTON MA 01063	(413) 584-2700
MOUNT HOLYOKE COLLEGE-JEWISH STUDENT UNION ELIOT HOUSE-MHC	SOUTH HADLEY MA 01075	(413) 538-2054
BENTLEY COLLEGE-B'NAI B'RITH HILLEL EXTENSION STUDENT CENTER	WALTHAM MA 02254	(617) 891-2194
BRANDEIS UNIVERSITY-B'NAI B'RITH HILLEL FOUNDATION 133 US DAN STUDENT CENTER	WALTHAM MA 02254	(617) 647-2177
BABSON COLLEGE-HILLEL EXTENSION BABSON PARK	WELLESLEY MA 02157	(617) 235-1200
MASSACHUSETTS BAY COMMUNITY COLLEGE-HILLEL EXTENSION ROUTE 9	WELLESLEY MA 02157	(617) 237-1100
WELLESLEY COLLEGE-B'NAI B'RITH HILLEL COUNSELORSHIP WESTFIELD STATE COLLEGE-JEWISH STUDENT ORGANIZATION	WELLESLEY MA 02181	(617) 235-0320
C/O DEPT. OF HISTORY, WSC	WESTFIELD MA 01086	(413) 568-3311
WILLIAMS COLLEGE-JEWISH ASSOCIATION S.U. BOX 3195	WILLIAMSTOWN MA 01267	(413) 568-3311
CLARK UNIVERSITY-JEWISH STUDENT COALITION BOX A-84, CLARK UNIVERSITY	WORCESTER MA 01610	(617) 793-7296
UNIVERSITY OF MANITOBA - JEWISH STUDENT ASSOCIATION ROOM 149, UNIVERSITY CENTER	WINNIPEG MB R3T 2N2	(204) 474-9325
UNIVERSITY OF WINNIPEG - JEWISH STUDENT ASSOCIATION 515 PORTAGE AVENUE	WINNIPEG MB	(204) 786-7811
U.S. NAVAL ACADEMY-L'CHAIM, 25TH COMPANY CHAPLAIN'S CENTER, MITSCHER	ANNAPOLIS MD 21402	(301) 267-2703
JOHNS HOPKINS UNIVERSITY-JEWISH STUDENT ASSOCIATION CHARLES STREET	BALTIMORE MD 21218	(301) 338-7973
LOYOLA COLLEGE-JEWISH STUDENT ASSOCIATION CHARLES STREET	BALTIMORE MD 21218	(301) 542-4900
UNIV. OF MARYLAND AT BALTIMORE-JEWISH STUDENT ASSOCIATION C/O 5700 PARK HEIGHTS AVENUE	BALTIMORE MD 21215	(301) 542-4900
UNIV. OF MARYLAND/BALTIMORE COUNTY-JEWISH STUDENTS ASSC. 801 WILKEN AVENUE	BALTIMORE MD 21228	(301) 455-2496
CATONSVILLE COMMUNITY COLLEGE-JEWISH STUDENT ASSOCIATION	CATONSVILLE MD 21228	(301) 455-4506
UNIV. OF MARYLAND/COLLEGE PARK-B'NAI B'RITH HILLEL FOUND. 7612 MOWATT LANE, BOX 187	COLLEGE PARK MD 20740	(301) 422-6200
MONTGOMERY COLLEGE-HILLEL	ROCKVILLE MD 20850	(301) 279-5247
GOUCHER COLLEGE-JEWISH STUDENT ASSOCIATION DULANEY VALLEY ROAD	TOWSON MD 21204	(301) 337-6000
TOWSON STATE UNIVERSITY-JEWISH STUDENT ASSOCIATION PO BOX 1953	TOWSON MD 21204	(301) 321-2270
WESTERN MARYLAND COLLEGE-JEWISH STUDENT UNION WESTMINISTER	MD 21157	(301) 848-7000
BATES COLLEGE-B'NAI B'RITH HILLEL COUNSELORSHIP TEMPLE SHALOM 74 BRADMAN PO259	AUBURN ME 04210	(207) 786-4201
BOWDOIN COLLEGE-BOWDOIN JEWISH ORGANIZATION	BRUNSWICK ME 04011	(207) 725-8731
UNIVERSITY OF MAINE-B'NAI B'RITH HILLEL COUNSELORSHIP MEMORIAL UNION, UNIVERSITY OF MAINE	ORONO ME 04473	(207) 866-2456
COLBY COLLEGE-B'NAI B'RITH HILLEL COUNSELORSHIP	WATERVILLE ME 04901	(207) 873-1131
UNIVERSITY OF MICHIGAN-B'NAI B'RITH HILLEL FOUNDATION 1429 HILL STREET	ANN ARBOR MI 48104	(313) 663-3336
WAYNE STATE UNIVERSITY-B'NAI B'RITH HILLEL FOUNDATION 667 STUDENT CENTER	DETROIT MI 48202	(313) 577-3459
MICHIGAN STATE UNIVERSITY-B'NAI B'RITH HILLEL FOUNDATION 402 LINDEN STREET	EAST LANSING MI 48823	(517) 332-1916
WESTERN MICHIGAN UNIVERSITY-HILLEL DEPT. OF SOCIOLOGY-WESTERN MICHIGAN UNIVERSITY	KALAMAZOO MI 49008	(616) 383-1734
OAKLAND UNIVERSITY-JEWISH STUDENTS ORGANIZATION OFFICE 34 OAKLAND CENTER	ROCHESTER MI 48032	(313) 377-2020
UNIVERSITY OF MINNESOTA-B'NAI B'RITH HILLEL FOUNDATION 1521 UNIVERSITY AVENUE, S.E.	MINNEAPOLIS MN 55414	(612) 332-4691
CARLETON COLLEGE-JEWISH STUDENT CENTER JSC 100 NORTH UNION STREET	NORTHFIELD MN 55057	(507) 663-4589
MACALESTER COLLEGE-MACALESTER HEBREW HOUSE GRAND & MACALESTER AVENUES	ST. PAUL MN 55105	(612) 696-6464
UNIV. OF MISSOURI/ST. LOUIS-B'NAI B'RITH HILLEL EXTENSION C/O DEPT. OF PHYSICS	CLAYTON MO 63105	(314) 726-6177
WASHINGTON UNIVERSITY-B'NAI B'RITH HILLEL FOUNDATION 6300 FORSYTH BOULEVARD	CLAYTON MO 63105	(314) 726-6177
STEPHENS COLLEGE-B'NAI B'RITH HILLEL EXTENSION BOX 2032	COLUMBIA MO 65215	(314) 442-2211
UNIV. OF MISSOURI/COLUMBIA-B'NAI B'RITH HILLEL FOUNDATION 1107 UNIVERSITY AVENUE	COLUMBIA MO 65201	(314) 443-7460
ST. LOUIS UNIVERSITY-JEWISH STUDENTS ORGANIZATION BUSCH CENTER, ROOM 310	ST. LOUIS MO 63103	(314) 658-2425
WEBSTER COLLEGE-B'NAI B'RITH HILLEL EXTENSION 470 EAST LOCKWOOD AVENUE, C/O RELIGIOUS DEPARTMENT	ST. LOUIS MO 63119	(314) 968-7047
UNIVERSITY OF MISSISSIPPI-B'NAI B'RITH HILLEL COUNSELORSHIP GUILFORD COLLEGE-B'NAI B'RITH HILLEL COUNSELORSHIP	UNIVERSITY MS 38677	(601) 232-7271
210 WEST CAMERON AVENUE	CHAPEL HILL NC 27514	(919) 942-4057
UNIV. OF NORTH CAROLINA/CHAPEL HILL-B'NAI B'RITH HILL FOUND. 210 W. CAMERON AVENUE	CHAPEL HILL NC 27514	(919) 942-4054
UNIV. OF NORTH CAROLINA/CHARLOTTE-B'NAI B'RITH HILLEL COUN. 210 W. CAMERON AVENUE	CHAPEL HILL NC 27514	(919) 942-4057
DUKE UNIVERSITY-B'NAI B'RITH HILLEL FOUNDATION DUKE CHAPEL	DURHAM NC 27706	(919) 684-5955
UNIV. OF NORTH CAROLINA/GREENSBORO-B'NAI B'RITH HILLEL COUN. 4102 REDWINE DRIVE	GREENSBORO NC 27410	(919) 942-4057
EAST CAROLINA UNIVERSITY-B'NAI B'RITH HILLEL COUNSELORSHIP DEPT. OF FOREIGN LANGUAGES	GREENVILLE NC 27834	(919) 757-6232
NORTH CAROLINA STATE U./RALEIGH-B'NAI B'RITH HILLEL FOUND. C/O KATZ, 2617 AVENT FERRY ROAD	RALEIGH NC 27606	(919) 942-4057
CREIGHTON UNIVERSITY-JEWISH STUDENT ORGANIZATION 333 S. 132 STREET	OMAHA NE 68154	(402) 334-8200
UNIVERSITY OF NEBRASKA-B'NAI B'RITH HILLEL COUNSELORSHIP 333 S. 132ND STREET	OMAHA NE 68154	(402) 334-8200
UNIVERSITY OF NEW HAMPSHIRE-HILLEL/JEWISH STUDENT ORG. MEMORIAL UNION, UNH	DURHAM NH 03824	(603) 862-1524
DARTMOUTH COLLEGE-B'NAI B'RITH HILLEL FOUNDATION COLLEGE HALL	HANOVER NH 03755	(603) 646-3441
RUTGERS UNIVERSITY-B'NAI B'RITH HILLEL FOUNDATION CLIFTON AVENUE & RYDERS LANE	NEW BRUNSWICK NJ 08901	(201) 545-2407
PRINCETON UNIVERSITY-B'NAI B'RITH HILLEL FOUNDATION MURRAY-DODGE HALL	PRINCETON NJ 08544	(609) 452-3635
RIDER COLLEGE-B'NAI B'RITH HILLEL COUNSELORSHIP 499 GREENWOOD AVENUE	TRENTON NJ 08609	(609) 695-3479
TRENTON STATE COLLEGE-B'NAI B'RITH HILLEL COUNSELORSHIP 499 GREENWOOD AVENUE	TRENTON NJ 08609	(609) 695-3479
KEAN COLLEGE OF NEW JERSEY-JEWISH STUDENT UNION GREEN LANE	UNION NJ 07083	(201) 351-5060
UNIVERSITY OF NEVADA-B'NAI B'RITH HILLEL COUNSELORSHIP 4765 BRUSSELS AVENUE, CRL	LAS VEGAS NV 89109	(702) 736-0887
SUNY AT ALBANY-JEWISH STUDENTS COALITION-HILLEL PO BOX 22249, 1400 WASHINGTON AVENUE	ALBANY NY 12222	(518) 459-8000
ALFRED UNIVERSITY-B'NAI B'RITH HILLEL COUNSELORSHIP BOX 1217	ALFRED NY 14802	(607) 871-2215
SUNY AT BINGHAMTON-JEWISH STUDENT UNION	BINGHAMTON NY 13901	(607) 798-4980
SUNY COLLEGE AT BROCKPORT-B'NAI B'RITH HILLEL EXTENSION HAVURAH-HILLEL, SEYMOUR UNION	BROCKPORT NY 14420	(716) 637-2310
SARAH LAWRENCE COLLEGE-JEWISH STUDENT UNION/JACY CUNY/BROOKLYN COLLEGE-B'NAI B'RITH HILLEL FOUNDATION	BRONXVILLE NY 10770	(914) 337-0700
2901 CAMPUS	BROOKLYN NY 11210	(718) 859-1151
SUNY COLLEGE AT BUFFALO-B'NAI B'RITH HILLEL COUNSELORSHIP B6 CASSITY HALL SUBC	BUFFALO NY 14222	(716) 835-3832
SUNY AT BUFFALO-B'NAI B'RITH HILLEL OF BUFFALO 40 CAPEN BOULEVARD	BUFFALO NY 14214	(716) 835-3832
SAINT LAWRENCE UNIVERSITY-JEWISH STUDENTS ORGANIZATION CHAPLAIN'S OFFICE	CANTON NY 13617	
SUNY AT CORTLAND-JEWISH STUDENT SOCIETY C/O DEPARTMENT OF HISTORY	CORTLAND NY 13045	
CUNY/QUEENS COLLEGE-B'NAI B'RITH HILLEL FOUNDATION PO BOX 446	FLUSHING NY 11367	(718) 793-2222
CUNY/QUEENS COLLEGE-B'NAI B'RITH HILLEL FOUNDATION PO BOX 446	FLUSHING NY 11367	(718) 793-2222
ADELPHI UNIVERSITY-B'NAI B'RITH HILLEL FOUNDATION RELIGIOUS CENTER-EARLE HALL	GARDEN CITY NY 11530	(516) 294-8700
HOBARD & WILLIAM SMITH COLLEGES - ATID - JEWISH STUDENTS ORG CHAPLAIN'S OFFICE	GENEVA NY 14620	(212) 789-5500
HOBART & WILLIAM SMITH COLLEGES-ATID-JEWISH STUDENTS ORG. CHAPLAIN'S OFFICE	GENEVA NY 14620	(315) 789-5500
COLGATE UNIVERSITY-B'NAI B'RITH HILLEL COUNSELORSHIP COLGATE JEWISH UNION	HAMILTON NY 13346	(315) 824-1000

<b>HOFSTRA UNIVERSITY-B'NAI B'RITH HILLEL FOUNDATION</b> CHAPLAIN'S OFFICE, HOFSTRA UNIVERSITY	HEMPSTEAD NY 11550	(516) 560-6922	<b>CEDAR CREST COLLEGE-B'NAI B'RITH HILLEL COUNSELORSHIP</b>	ALLENTOWN PA 18104	
<b>CORNELL UNIVERSITY-B'NAI B'RITH HILLEL FOUNDATION</b> G-34 ANABEL TAYLOR HALL	ITHACA NY 14853	(607) 256-4227	<b>MUHLBERG COLLEGE-B'NAI B'RITH HILLEL COUNSELORSHIP</b>	ALLENTOWN PA 18104	
<b>ITHACA COLLEGE-B'NAI B'RITH HILLEL COUNSELORSHIP</b> MULLER CHAPEL, ITHACA COLLEGE	ITHACA NY 14850	(607) 274-3323	<b>LEHIGH UNIVERSITY-B'NAI B'RITH HILLEL COUNSELORSHIP</b> 346 MAGINNIS 9, LEHIGH	BETHLEHEM PA 18105	(215) 861-3368
<b>SUNY AT NEW PALTZ-J.S.O. HILLEL</b> S. U. B. BUILDING 427	NEW PALTZ NY 12561		<b>MORAVIAN COLLEGE-B'NAI B'RITH HILLEL COUNSELORSHIP</b> DEPARTMENT OF ENGLISH, MORAVIAN	BETHLEHEM PA 18018	(215) 861-1391
<b>C.W. POST CENTER OF LONG ISLAND UNIVERSITY-JACY</b> 130 E. 59TH STREET	NEW YORK NY 10022	(212) 688-0808	<b>DICKINSON COLLEGE-B'NAI B'RITH HILLEL COUNSELORSHIP</b> BOX 135	CARLISLE PA 17013	(717) 245-1482
<b>CUNY/BARUCH COLLEGE-HILLEL JEWISH STUDENT COUNCIL</b> 17 LEXINGTON AVENUE	NEW YORK NY 10010		<b>WIDENER COLLEGE - HILLEL CLUB</b> P. O. BOX 1184 - WIDENER UNIVERSITY	CHESTER PA 19013	(215) 449-4375
<b>CUNY/CITY COLLEGE-B'NAI B'RITH HILLEL FOUNDATION</b> 475 W. 140TH STREET	NEW YORK NY 10031	(212) 234-7317	<b>URSINUS COLLEGE - ORGANIZATION OF JEWISH STUDENTS</b>	COLLEGEVILLE PA 19326	(215) 489-4111
<b>CUNY/HUNTER COLLEGE-B'NAI B'RITH HILLEL FOUNDATION</b> 695 PARK AVENUE	NEW YORK NY 10021	(212) 734-2600	<b>LAFAYETTE COLLEGE-B'NAI B'RITH HILLEL COUNSELORSHIP</b> 329 MCCARTNEY	EASTON PA 18042	(215) 250-5174
<b>COLUMBIA UNIVERSITY/BARNARD COLLEGE-COUNCIL FOR JEWISH ORGS.</b> 105 EARL HALL, COLUMBIA UNIVERSITY	NEW YORK NY 10027	(212) 280-5111	<b>BRYN MAWR COLLEGE-BRYN MAWR HAVERFORD HILLEL</b> YARNALL HOUSE, ROOM 113	HAVERFORD PA 19041	(215) 849-5584
<b>NEW YORK CITY-JEWISH ASSOCIATION FOR COLLEGE YOUTH</b> 130 EAST 59TH STREET	NEW YORK NY 10022	(212) 688-0808	<b>HAVERFORD COLLEGE - BRYN MAWR-HAVERFORD HILLEL</b> YARNALL HOUSE, ROOM 13	HAVERFORD PA 19041	(215) 849-5584
<b>NEW YORK INSTITUTE OF TECHNOLOGY-JACY</b> 130 E. 59TH STREET	NEW YORK NY 10022	(212) 688-0808	<b>BEAVER COLLEGE-HILLEL EXTENSION</b> 1096 SPARROW ROAD	JENKINTOWN PA 19046	(215) 886-1297
<b>NEW YORK UNIVERSITY-JEWISH CULTURAL FOUNDATION, JACY</b> 715 LOEB CENTER-566 LA GUARDIA	NEW YORK NY 10012	(212) 598-3584	<b>KUTZTOWN STATE COLLEGE-B'NAI B'RITH HILLEL COUNSELORSHIP</b>	KUTZTOWN PA 19530	(215) 683-4000
<b>PACE UNIVERSITY/DOWNTOWN-JEWISH STUDENT ASSOCIATION/JACY</b> 1 PACE PLAZA	NEW YORK NY 10038	(212) 285-3590	<b>FRANKLIN &amp; MARSHALL COLL.-B'NAI B'RITH HILLEL COUNSELORSHIP</b> P. O. BOX 3003	LANCASTER PA 17604	(717) 291-4060
<b>SUNY AT OSWEGO-B'NAI B'RITH HILLEL COUNSELORSHIP</b> HEWITT UNION	OSWEGO NY 13126		<b>BUCKNELL UNIVERSITY-B'NAI B'RITH HILLEL COUNSELORSHIP</b> MARTIN HOUSE, 532 ST. GEORGE	LEWISBURG PA 17837	(717) 286-1127
<b>PACE UNIVERSITY - WESTCHESTER, JEWISH STUDENT ASSOC. - JACY</b> CAMPUS CENTER	PLEASANTVILLE NY 10570	(914) 769-3200	<b>ALLEGHENY COLLEGE-B'NAI B'RITH HILLEL COUNSELORSHIP</b> BOX 14, ALLEGHENY COLLEGE	MEADVILLE PA 16335	(814) 724-2368
<b>VASSAR COLLEGE-JEWISH STUDENT UNION</b> BOX 180, VASSAR	POUGHKEEPSIE NY 12601	(914) 452-7000	<b>COMM. COLLEGE OF PHILADELPHIA-HILLEL JEWISH STUDENT UNION</b> 6344 N. 8TH STREET, #206	PHILADELPHIA PA 19126	(215) 549-8432
<b>SUNY COLLEGE AT PURCHASE-RUACH/JACY</b> SUNY-PURCHASE	PURCHASE NY 10577	(914) 253-9114	<b>DREXEL UNIVERSITY-DREXEL HILLEL</b> 224 CREESE ACTIVITY CENTER	PHILADELPHIA PA 19104	(215) 895-2531
<b>ROCHESTER INST. OF TECH./NTID-B'NAI B'RITH HILLEL EXTENSION</b> 1 LOMB MEMORIAL DRIVE, CHAPLAIN'S OFFICE	ROCHESTER NY 14623	(716) 475-2135	<b>LA SALLE COLLEGE-HILLEL EXTENSION, CAMPUS MINISTRY CENTER</b> 6809 EMLEN	PHILADELPHIA PA 19119	(215) 848-2115
<b>UNIVERSITY OF ROCHESTER-B'NAI B'RITH HILLEL FOUNDATION</b> INTERFAITH CHAPEL, WILSON BOULEVARD	ROCHESTER NY 14627	(716) 275-4323	<b>PENNSYLVANIA STATE UNIV.-OGONTZ - HILLEL EXTENSION</b> 7000 LINCOLN DRIVE	PHILADELPHIA PA 19119	(215) 242-2913
<b>SKIDMORE COLLEGE-JEWISH STUDENT UNION</b>	SARATOGA SPRINGS NY 12866	(518) 584-5000	<b>PHILADELPHIA COLL. OF PHARM. &amp; SCIENCE-HILLEL EXTENSION</b> MCNEILL BLDG. 43 & KINGSESSING, C/O ZANGER	PHILADELPHIA PA 19104	(215) 898-8265
<b>UNION COLLEGE-B'NAI B'RITH HILLEL COUNSELORSHIP</b> DEPARTMENT OF HISTORY	SCHEMECTADY NY 12308	(518) 370-6075	<b>PHILADELPHIA COLL. OF TEXTILES &amp; SCIENCE-HILLEL EXTENSION</b> HENRY AVENUE & SCHOOLHOUSE LANE	PHILADELPHIA PA 19115	(215) 676-6897
<b>SUNY AT STONY BROOK-B'NAI B'RITH HILLEL FOUNDATION</b> HUMANITIES 165	STONY BROOK NY 11794	(516) 246-6842	<b>PHILADELPHIA-JEWISH CAMPUS ACTIVITIES BOARD</b> 202 SOUTH 36TH STREET	PHILADELPHIA PA 19104	(215) 898-8265
<b>SYRACUSE UNIVERSITY-B'NAI B'RITH HILLEL FOUNDATION</b> HENDRICKS MEMORIAL CHAPEL	SYRACUSE NY 13210	(315) 423-2904	<b>SWARTHMORE COLLEGE - HILLEL EXTENSION</b> C/O 259 W. JOHNSON STREET	PHILADELPHIA PA 19119	(215) 848-7310
<b>RENSSELAER POLYTECH. INST.-B'NAI B'RITH HILLEL COUNSELORSHIP</b> RPI STUDENT UNION, CHAPLAIN'S OFFICE	TROY NY 12181	(518) 270-6517	<b>TEMPLE UNIV.-MAIN &amp; AMBLER CAMPUS-B'NAI B'RITH HILLEL FOUND.</b> 2014 N. BROAD STREET	PHILADELPHIA PA 19121	(215) 769-1174
<b>RUSSELL SAGE COLLEGE-B'NAI B'RITH HILLEL COUNSELORSHIP</b> STUDENT UNION, RPI	TROY NY 12181	(518) 270-6517	<b>UNIVERSITY OF PENNSYLVANIA-B'NAI B'RITH HILLEL FOUNDATION</b> 202 SOUTH 36TH STREET	PHILADELPHIA PA 19104	(215) 898-7391
<b>OHIO UNIVERSITY-B'NAI B'RITH HILLEL FOUNDATION</b> 21 MILL STREET	ATHENS OH 45701	(614) 592-1173	<b>CARNEGIE MELLON UNIVERSITY-B'NAI B'RITH HILLEL FOUNDATION</b> 315 SOUTH BELLEFIELD AVENUE	PITTSBURGH PA 15213	(412) 621-8875
<b>BOWLING GREEN STATE UNIVERSITY-JEWISH STUDENT GROUP</b> DEPT. OF HISTORY	BOWLING GREEN OH 43403	(419) 372-2940	<b>CHATHAM COLLEGE-B'NAI B'RITH HILLEL EXTENSION</b> 315 SOUTH BELLEFIELD AVENUE	PITTSBURGH PA 15213	(412) 621-8875
<b>UNIVERSITY OF CINCINNATI-B'NAI B'RITH HILLEL FOUNDATION</b> 2615 CLIFTON AVENUE	CINCINNATI OH 45220	(513) 221-6728	<b>DUQUESNE UNIVERSITY-B'NAI B'RITH HILLEL FOUNDATION</b> 315 SOUTH BELLEFIELD AVENUE	PITTSBURGH PA 15213	(412) 621-8875
<b>BALDWIN WALLACE UNIVERSITY-B'NAI B'RITH HILLEL EXTENSION</b> 11291 EUCLID AVENUE	CLEVELAND OH 44106	(216) 231-0040	<b>POINT PARK COLLEGE-B'NAI B'RITH HILLEL EXTENSION</b> 315 SOUTH BELLEFIELD AVENUE	PITTSBURGH PA 15213	(412) 621-8875
<b>CASE WESTERN RESERVE UNIVERSITY-B'NAI B'RITH HILLEL FOUND.</b> 11291 EUCLID AVENUE	CLEVELAND OH 44106	(216) 231-0040	<b>UNIVERSITY OF PITTSBURGH-B'NAI B'RITH HILLEL FOUNDATION</b> 315 SOUTH BELLEFIELD AVENUE	PITTSBURGH PA 15213	(412) 621-8875
<b>CLEVELAND STATE UNIVERSITY-B'NAI B'RITH HILLEL EXTENSION</b> 11291 EUCLID AVENUE	CLEVELAND OH 44106	(216) 231-0040	<b>ALBRIGHT COLLEGE-B'NAI B'RITH HILLEL COUNSELORSHIP</b> P. O. BOX 516	READING PA 19603	(215) 921-8619
<b>CUYAHOGA COMMUNITY COLLEGE-B'NAI B'RITH HILLEL EXTENSION</b> 11291 EUCLID AVENUE	CLEVELAND OH 44106	(216) 231-0040	<b>PENNSYLVANIA STATE UNIV.-B'NAI B'RITH HILLEL FOUNDATION</b> 224 LOCUST LANE	STATE COLLEGE PA 16801	(814) 237-2408
<b>HIRAM COLLEGE-B'NAI B'RITH HILLEL EXTENSION</b> 11291 EUCLID AVENUE	CLEVELAND OH 44106	(216) 231-0040	<b>WASHINGTON &amp; JEFFERSON COLLEGE - HILLEL SOCIETY</b>	WASHINGTON PA 15301	(412) 222-4400
<b>JOHN CARROLL UNIVERSITY-B'NAI B'RITH HILLEL EXTENSION</b> 11291 EUCLID AVENUE	CLEVELAND OH 44106	(216) 231-0040	<b>CONCORDIA UNIV.-SIR GEORGE &amp; LOYOLA-B'NAI B'RITH HILLEL EXT.</b> 2070 MCKAY STREET NORTH EN 401	MONTREAL QU H3A 1R8	(514) 845-9171
<b>NORTHEASTERN OHIO-B'NAI B'RITH HILLEL FOUNDATIONS OF NE OHIO</b> 11291 EUCLID AVENUE	CLEVELAND OH 44106	(216) 231-0040	<b>DAWSON CEGEP - B'NAI B'RITH HILLEL EXTENSION</b> 3460 STANLEY STREET	MONTREAL QU H3A 1R8	(514) 845-9171
<b>OHIO STATE UNIVERSITY-B'NAI B'RITH HILLEL FOUNDATION</b> 46 EAST 16TH AVENUE	COLUMBUS OH 43201	(614) 294-4797	<b>MARIANOPOLIS CEGEP - MCGILL HILLEL</b> 3460 STANLEY STREET	MONTREAL QU H3A 1R8	(514) 845-9171
<b>OHIO WESLEYAN UNIVERSITY-JEWISH STUDENT GROUP, OWU</b> CHAPLAIN'S OFFICE	DELAWARE OH 43015	(614) 369-4431	<b>MCGILL UNIVERSITY - B'NAI B'RITH HILLEL FOUNDATION</b> 3460 STANLEY STREET	MONTREAL QU H3A 1R8	(514) 845-9171
<b>DENISON UNIVERSITY-DENISON JEWISH COMMUNITY</b>	GRANVILLE OH 43023	(614) 587-0810	<b>MONTREAL-B'NAI B'RITH HILLEL FOUNDATIONS OF MONTREAL, INC.</b> 3460 STANLEY STREET	MONTREAL QU H3A 1R8	(514) 845-9171
<b>KENT STATE UNIVERSITY-B'NAI B'RITH HILLEL FOUNDATION</b> 202 NORTH LINCOLN	KENT OH 44240	(216) 678-0397	<b>UNIVERSITY OF MONTREAL - CENTRE HILLEL</b> 5186 COTE DES NEIGES SUITE 2	MONTREAL QU H3A 1K8	(514) 738-2655
<b>OVERLIN COLLEGE, B'NAI B'RITH HILLEL FOUNDATION, WILDER HALL</b>	OVERLIN OH 44074	(216) 775-8128	<b>UNIVERSITY OF QUEBEC/CEGEP ST. LAURENT - CENTRE HILLEL</b> 5186 COTE DES NEIGES SUITE 2	MONTREAL QU H3A 1K8	(514) 738-2655
<b>MIAMI UNIVERSITY-B'NAI B'RITH HILLEL COUNSELORSHIP</b> 11-15 E. WALNUT STREET, BERMAN CENTER	OXFORD OH 45056	(513) 523-5190	<b>VANIER CEGEP (ST. CROIX &amp; SNOWDON)-B'NAI B'RITH HILLEL EXT.</b> 5160 DECAIRE BLVD.	MONTREAL QU	(514) 845-9171
<b>UNIVERSITY OF TOLEDO-B'NAI B'RITH HILLEL COUNSELORSHIP</b> 3436 GODDARD ROAD	TOLEDO OH 43606	(419) 472-7238	<b>UNIVERSITY OF RHODE ISLAND-B'NAI B'RITH HILLEL FOUNDATION</b> 34 LOWER COLLEGE ROAD	KINGSTON RI 02881	(401) 792-2740
<b>COLLEGE OF WOOSTER-JEWISH STUDENTS ASSOCIATION</b> COLLEGE OF WOOSTER	WOOSTER OH 44691	(216) 263-2000	<b>BROWN UNIVERSITY - B'NAI B'RITH HILLEL FOUNDATION</b> 80 BROWN STREET	PROVIDENCE RI 02906	(401) 863-2805
<b>UNIVERSITY OF OKLAHOMA-B'NAI B'RITH HILLEL FOUNDATION</b> 494 ELM AVENUE	NORMAN OK 73069	(405) 321-3703	<b>RHODE ISLAND SCHOOL OF DESIGN-B'NAI B'RITH HILLEL EXTENSION</b> 80 BROWN STREET	PROVIDENCE RI 02906	(401) 863-2805
<b>YORK UNIVERSITY - JEWISH STUDENT FEDERATION</b> CS1408 ROSS, 4700 KEALE STREET	DOWNSVIEW ON M6C 1S3	(416) 667-3647	<b>BRYANT COLLEGE - JEWISH STUDENTS ORGANIZATION</b> BRYANT COLLEGE	SMITHFIELD RI 02917	(401) 231-1200
<b>CARLETON UNIVERSITY - JEWISH STUDENT UNION</b> 151 CHAPEL	OTTAWA ON K1N 7Y2	(613) 232-7306	<b>THE CITADEL-MILITARY COLL. OF SC-B'NAI B'RITH HILLEL COUNSL.</b> 182 RUTLEDGE AVENUE	CHARLESTON SC 29403	(803) 722-7261
<b>UNIVERSITY OF OTTAWA - JEWISH STUDENTS UNION-HILLEL</b> 151 CHAPEL STREET	OTTAWA ON K1N 7Y2	(613) 232-7306	<b>CLEMSON UNIVERSITY - HILLEL-BRANDEIS STUDENT ORGANIZATION</b>	CLEMSON SC 29631	
<b>UNIVERSITY OF TORONTO - B'NAI B'RITH HILLEL FOUNDATION</b> 604 SPADINA AVENUE	TORONTO ON M5S 2H4	(416) 923-9861	<b>CLEMSON UNIVERSITY</b>	CLEMSON SC 29631	
<b>OREGON STATE UNIVERSITY-B'NAI B'RITH HILLEL COUNSELORSHIP</b> DEPARTMENT OF HISTORY, OSU	CORVALLIS OR 97331	(506) 754-3421	<b>UNIV. OF SOUTH CAROLINA-B'NAI B'RITH HILLEL COUNSELORSHIP</b> USC BOX 80128	COLUMBIA SC 29208	(803) 799-9132
<b>UNIVERSITY OF OREGON-B'NAI B'RITH HILLEL COUNSELORSHIP</b> 1414 KONIONIA CENTER	EUGENE OR 97401	(503) 484-1707	<b>UNIV. OF TENN.-KNOXVILLE-B'NAI B'RITH HILLEL COUNSELORSHIP</b> BOX 16204	KNOXVILLE TN 37996	(615) 974-5048
			<b>MEMPHIS STATE UNIVERSITY - JEWISH STUDENT UNION</b> 3603 MYNDERS	MEMPHIS TN 38111	(901) 452-2453

<b>SOUTHERN COLLEGE OF OPTOMETRY-JEWISH STUDENT UNION</b> 3603 MYNDERS	MEMPHIS TN 38111	(901) 452-2453
<b>SOUTHWESTERN UNIVERSITY - JEWISH STUDENT UNION</b> 3603 MYNDERS	MEMPHIS TN 38111	(901) 452-2453
<b>UNIV. OF TENN.-MEMPHIS - JEWISH STUDENT UNION</b> 3603 MYNDERS	MEMPHIS TN 38111	(901) 452-2453
<b>GEORGE PEABODY COLLEGE FOR TEACHERS-JEWISH STUDENT UNION</b> BOX 6311-STA B	NASHVILLE TN 37235	(615) 322-2457
<b>VANDERBILT UNIVERSITY-JEWISH STUDENT UNION</b> BOX 6311, STA B	NASHVILLE TN 37235	(615) 322-2457
<b>UNIV. OF TEXAS AT ARLINGTON - JEWISH STUDENT ORGANIZATION</b> C/O UNIV. OF TEXAS BOX 19348, #160	ARLINGTON TX 76019	(817) 275-3913
<b>UNIV. OF TEXAS - AUSTIN - B'NAI B'RITH HILLEL FOUNDATION</b> 2105 SAN ANTONIO, P.O. BOX H	AUSTIN TX 78712	(512) 476-0125
<b>TEXAS A &amp; M UNIVERSITY-B'NAI B'RITH HILLEL FOUNDATION</b> 800 JERSEY	COLLEGE STATION TX 77840	(713) 696-7313
<b>RICE UNIVERSITY - B'NAI B'RITH HILLEL EXTENSION</b> RELIGION CENTER, U. OF HOUSTON	HOUSTON TX 77004	(713) 749-2271
<b>TEXAS MEDICAL CENTER (BAYLOR &amp; U.T.) - HILLEL EXTENSION</b> RELIGION CENTER, U. OF HOUSTON	HOUSTON TX 77004	(713) 749-2271
<b>UNIVERSITY OF HOUSTON-B'NAI B'RITH HILLEL FOUNDATION</b> RELIGION CENTER	HOUSTON TX 77004	(713) 749-2271
<b>TEXAS TECH. UNIVERSITY-B'NAI B'RITH HILLEL COUNSELORSHIP</b> MATHEMATICS DEPARTMENT TEXAS TECH	LUBBOCK TX 79409	(806) 742-2566
<b>UNIVERSITY OF UTAH - B'NAI B'RITH HILLEL COUNSELORSHIP</b> C/O FREEDMAN, MIDEAST CENTER	SALT LAKE CITY UT 84112	(801) 581-7843
<b>NORTHERN VIRGINIA COMMUNITY COLLEGE-JEWISH STUDENT CLUB</b>	ANNANDALE VA 22003	
<b>VA. POLYTECHNIC INST. &amp; STATE U.-B'NAI B'RITH HILLEL COUNSL.</b> PHYSICS DEPARTMENT, VPI & SU	BLACKSBURG VA 24061	(703) 961-6525
<b>UNIVERSITY OF VIRGINIA-B'NAI B'RITH HILLEL FOUNDATION</b> 1824 UNIVERSITY CIRCLE	CHARLOTTESVILLE VA 22903	(804) 295-4963
<b>GEORGE MASON UNIVERSITY - JEWISH STUDENT GROUP</b>	FAIRFAX VA 22030	
<b>MARY WASHINGTON COLLEGE-B'NAI B'RITH HILLEL COUNSELORSHIP</b> COMBS HALL	FREDERICKSBURG VA 22401	(703) 899-4731
<b>JAMES MADISON UNIVERSITY-B'NAI B'RITH HILLEL COUNSELORSHIP</b> DEPARTMENT OF ECONOMICS, JMU	HARRISONBURG VA 22801	(703) 433-6451
<b>FERRUM COLLEGE - HILLEL</b> C/O OHEV ZION 801 PARKVIEW	MARTINSVILLE VA 24112	(703) 632-2828
<b>OLD DOMINION UNIVERSITY-B'NAI B'RITH HILLEL COUNSELORSHIP</b> DEPARTMENT OF SOCIOLOGY, ODU	NORFOLK VA 23508	(804) 440-3800
<b>UNIVERSITY OF RICHMOND-B'NAI B'RITH HILLEL COUNSELORSHIP</b> 1103 WEST FRANKLIN STREET	RICHMOND VA 23220	(804) 353-6477
<b>VIRGINIA COMMONWEALTH UNIV.-B'NAI B'RITH HILLEL FOUNDATION</b> 1103 WEST FRANKLIN STREET	RICHMOND VA 23220	(804) 353-6477
<b>COLLEGE OF WILLIAM &amp; MARY-B'NAI B'RITH HILLEL COUNSELORSHIP</b> DEPARTMENT OF ENGLISH, CWM	WILLIAMSBURG VA 23185	(804) 229-8795
<b>UNIVERSITY OF VERMONT-B'NAI B'RITH HILLEL COUNSELORSHIP</b> 8127 LIVING/LEARNING CENTER	BURLINGTON VT 05405	(802) 656-3488
<b>MIDDLEBURY COLLEGE - B'NAI B'RITH HILLEL COUNSELORSHIP</b> BOX 2242 MIDDLEBURY COLLEGE	MIDDLEBURY VT 05753	(802) 388-3711
<b>WASHINGTON STATE UNIV.-B'NAI B'RITH HILLEL COUNSELORSHIP</b> J.S.O. COMPTON UNION BUILDING	PULLMAN WA 99164	
<b>UNIVERSITY OF WASHINGTON-B'NAI B'RITH HILLEL FOUNDATION</b> 4745 17TH AVENUE	SEATTLE WA 98105	(206) 522-1060
<b>UNIVERSITY OF PUGET SOUND - JEWISH STUDENT ASSOCIATION</b> C/O TEMPLE BETHEL 5975 S 12 STREET	TACOMA WA 98465	(206) 564-7101
<b>INTERNATIONAL ASSOCIATION OF HILLEL DIRECTORS</b> 611 LANGDON STREET	MADISON WI 53703	(608) 256-8361
<b>UNIVERSITY OF WISCONSIN - B'NAI B'RITH HILLEL FOUNDATION</b> 611 LANGDON STREET	MADISON WI 53703	(608) 256-8361
<b>U. OF WISC.-MILWAUKEE/MARQUETTE-B'NAI B'RITH HILLEL FOUND.</b> 3035 N. STOWELL AVENUE	MILWAUKEE WI 53211	(414) 961-2010
<b>WEST VIRGINIA UNIVERSITY - B'NAI B'RITH HILLEL FOUNDATION</b> 1420 UNIVERSITY AVENUE	MORGANTOWN WV 26505	(304) 296-2660

**BOARDS OF JEWISH EDUCATION**

<b>JEWISH EDUCATION COUNCIL</b> 3310 N. TENTH AVENUE	PHOENIX AZ 85013	(602) 279-7005
<b>JEWISH EDUCATION SERVICE OF ORANGE COUNTY</b> 12181 BUARO	GARDEN GROVE CA 92640	(714) 537-2424
<b>BUREAU OF JEWISH EDUCATION</b> 6505 WILSHIRE BOULEVARD SUITE 710	LOS ANGELES CA 90048	(213) 852-1234
<b>AGENCY FOR JEWISH EDUCATION</b> 3245 SHEFFIELD AVENUE	OAKLAND CA 94602	(415) 533-7032
<b>BUREAU OF JEWISH EDUCATION</b> 2351 WYDA WAY	SACRAMENTO CA 95825	(916) 485-4151
<b>SAN DIEGO BUREAU OF JEWISH EDUCATION</b> 5511 EL CAJON BLVD	SAN DIEGO CA 92115	(619) 583-8532
<b>BUREAU OF JEWISH ED. OF SAN FRANCISCO, MARIN CTY &amp; PENINSULA</b> 639 14 AVENUE	SAN FRANCISCO CA 94118	(415) 751-6983
<b>CENTRAL AGENCY FOR JEWISH EDUCATION</b> 300 SOUTH DAHLIA STREET (#207)	DENVER CO 80222	(303) 321-3191
<b>DEPT. OF JEWISH ED. OF THE NEW HAVEN JEWISH FEDERATION</b> 1162 CHAPEL STREET	NEW HAVEN CT 06511	(203) 562-3163
<b>COMMITTEE ON JEWISH ED. OF GREATER HARTFORD JEWISH EDUCATION</b> 333 BLOOMFIELD AVENUE	WEST HARTFORD CT 06117	(203) 232-4483
<b>CENTRAL AGENCY FOR JEWISH EDUCATION</b> 4200 BISCAVNE BOULEVARD	MIAMI FL 33137	(305) 576-4030
<b>JEWISH FEDERATION OF PALM BEACH COUNTY</b> 501 SOUTH FLAGLER DRIVE (SUITE 305)	WEST PALM BEACH FL 33401	(305) 832-2120
<b>ATLANTA BUREAU OF JEWISH EDUCATION</b> 1745 PEACHTREE ROAD, NORTH EAST	ATLANTA GA 30309	(404) 873-1248
<b>BUREAU OF JEWISH LIVING</b> 924 POLK BOULEVARD	DES MOINES IA 50312	(515) 277-5566
<b>ASSOCIATED TALMUD TORAH OF CHICAGO</b> 2828 WEST PRATT BOULEVARD	CHICAGO IL 60645	(312) 973-2828
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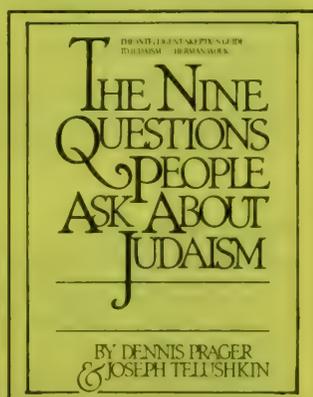
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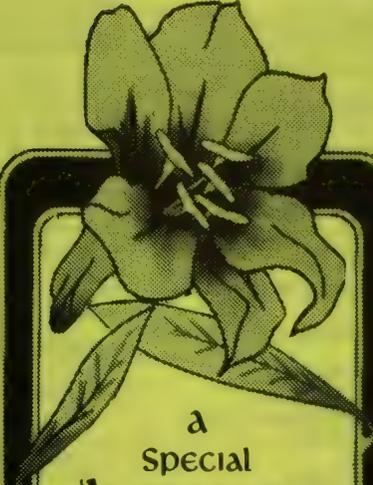
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REEVA KIMBLE 2352 VAN NESS	EUGENE OR	97439	(503) 345-8129
EMES EDITIONS 2001 LEWICK STREET	PHILADELPHIA PA	19149	(215) 268-8787
MARCIA KAUNTER 50 SARGENT AVENUE	PROVIDENCE RI	02906	(401) 331-0219

**CAMPS**

<b>AMERICAN JEWISH SOCIETY FOR SERVICE</b>			
15 EAST 26TH STREET ROOM 1304	NEW YORK NY	10010	(212) 683-6178
<b>ASSOCIATION OF JEWISH SPONSORED CAMPS, INC.</b>			
130 EAST 59TH STREET	NEW YORK NY	10022	(212) 751-0477
CAMP INFORMATION AGENCY 500 FIFTH AVENUE	NEW YORK NY	10017	(212) 944-6200
CAMP INFORMATION ASSOCIATION 1 ROCKEFELLER PLAZA	NEW YORK NY	10020	(212) 757-444C
<b>DIVISION OF COMMUNITY SERVICES, YESHIVA UNIVERSITY</b>			
185TH STREET AND AMSTERDAM AVENUE	NEW YORK NY	10033	(212) 960-540C
<b>UNION OF AMERICAN HEBREW CONGREGATIONS 838 FIFTH AVENUE</b>	NEW YORK NY	10021	(212) 249-010C



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<b>CAMP CHARLES PERLSTEIN C/O TEMPLE BETH ISRAEL</b>			
3310 N. 10TH AVENUE	PHOENIX AZ	85013	(602) 264-4428
<b>CAMP TEVA C/O PHOENIX JEWISH COMMUNITY CENTER</b>			
1718 W. MARYLAND	PHOENIX AZ	85015	(602) 249-1832
<b>CAMP HATIKVAH C/O ZIONIST ORGANIZATION OF CANADA</b>			
950 WEST 41ST STREET	VANCOUVER BC		(604) 266-9111
<b>CAMP MIRIAM C/O ICHUD HABONIM</b> 950 WEST 41ST STREET	VANCOUVER BC		
<b>CAMP ALONIM, BRANDEIS-BARDIN INSTITUTE</b>			
1101 PEPPERTREE LANE	BRANDEIS CA	93064	(213) 348-7201
<b>CAMP YOUNG JUDAEA C/O NORTHERN CALIFORNIA HADASSAH</b>			
264 ARLINGTON AVENUE	KENSINGTON CA	94707	
<b>CAMP KOMAROFF</b> 3801 EAST WILLOW AVENUE	LONG BEACH CA	90815	(213) 424-8159
<b>CAMP KOMAROFF C/O LONG BEACH JEWISH COMMUNITY CENTER</b>			
3801 E. WILLOW	LONG BEACH CA	90815	(213) 426-7601
<b>CAMP GILBOA, HABONIM</b> 8339 WEST THIRD STREET	LOS ANGELES CA	90046	(213) 655-1858
<b>CAMP HESS KRAMER, C/O WILSHIRE BOULEVARD TEMPLE</b>			
3663 WILSHIRE BOULEVARD	LOS ANGELES CA	90010	(213) 388-2401
<b>CAMP JCA - HIGH SIERRAS</b> 8455 BEVERLY BOULEVARD	LOS ANGELES CA	90048	
<b>CAMP JCA - MALIBU</b> 8455 BEVERLY BOULEVARD	LOS ANGELES CA	90048	
<b>CAMP JCA OF JEWISH CENTER ASSOCIATION</b>			
6505 WILSHIRE BLVD #209	LOS ANGELES CA	90048	(213) 653-4260
<b>CAMP MAOZ</b> 10400 WILSHIRE BOULEVARD	LOS ANGELES CA	90024	(213) 474-1518
<b>CAMP MAX STRAUS C/O JEWISH BIG BROTHERS ASSOCIATION</b>			
6505 WILSHIRE BOULEVARD	LOS ANGELES CA	90048	(213) 852-1234
<b>CAMP MOSHAVA, B'NEI AKIVA</b> 7269 BEVERLY BOULEVARD	LOS ANGELES CA	90036	(213) 934-1854
<b>CAMP NCSSY C/O NATIONAL CONFERENCE OF SYNAGOGUE YOUTH</b>			
7269 BEVERLY BOULEVARD	LOS ANGELES CA	90048	(213) 938-6576
<b>CAMP RAMAH IN CALIFORNIA</b> 15600 MULHOLLAND DRIVE	LOS ANGELES CA	90077	(213) 879-4114
<b>CAMP SHOMRIA, HASHOMER HATZAIR</b>			
1070 SOUTH CRESCENT HEIGHTS BOULEVARD	LOS ANGELES CA	90036	(213) 655-7881
<b>CAMP USY, UNITED SYNAGOGUE YOUTH</b>			
15600 MULHOLLAND DRIVE	LOS ANGELES CA	90077	(213) 879-4114

<b>CAMP YOUNG JUDEA C/O HADASSAH ZIONIST YOUTH COMMISSION</b>									
6505 WILSHIRE BOULEVARD	LOS ANGELES CA	90048	(213) 653-4771						
<b>CAMP YOUNG JUDEA, HASHACHAR</b>	6505 WILSHIRE BOULEVARD	LOS ANGELES CA	90048	(213) 653-4771					
<b>CHABAD SUMMER YESHIVA</b>	7215 WARING AVENUE	LOS ANGELES CA	90036	(213) 937-3763					
<b>GINDLING HILLTOP CAMP, C/O WILSHIRE BOULEVARD TEMPLE</b>									
3663 WILSHIRE BOULEVARD	LOS ANGELES CA	90010	(213) 388-2401						
<b>HABONIM - CAMP GILBOA</b>	8339 WEST 3RD STREET	LOS ANGELES CA	90048	(213) 655-1868					
<b>YOUNG JUDEA-CAMP JUDEA</b>	6505 WILSHIRE BLVD., #201	LOS ANGELES CA	90048	(213) 653-4771					
<b>CAMP ARAZIM</b>	1419 BROADWAY, SUITE 612	OAKLAND CA	94612	(415) 839-6044					
<b>CAMP YOUNG JUDEA</b>	1419 BROADWAY, SUITE 308	OAKLAND CA	94612	(415) 832-8448					
<b>CAMP RAMAH IN CALIFORNIA</b>	385 FAIRVIEW ROAD	OJAI CA	93023	(805) 646-4301					
<b>CAMP ARAZIM C/O UNITED SYNAGOGUE OF AMERICA</b>									
PO BOX 9154	SACRAMENTO CA	95816							
<b>CAMP ARAZIM</b>	944 MARKET STREET, SUITE 604	SAN FRANCISCO CA	94102	(415) 397-1730					
<b>CAMP TAWONGA</b>	3195 CALIFORNIA STREET	SAN FRANCISCO CA	94115	(415) 929-1986					
<b>CAMP TAWONGA C/O UNITED JEWISH COMMUNITY CENTERS-BAY AREA</b>									
3200 CALIFORNIA STREET	SAN FRANCISCO CA	94118	(415) 346-6040						
<b>UAHC SWIG CAMP INST. C/O UNION OF AMERICAN HEBREW CONGS.</b>									
703 MARKET STREET	SAN FRANCISCO CA	94103	(415) 392-7080						
<b>CAMP SHALOM</b>	2300 CANOAS GARDEN ROAD	SAN JOSE CA	95125	(408) 266-6317					
<b>UAHC SWIG CAMP INSTITUTE</b>	24500 BIG BASIN WAY	SARATOGA CA	95070	(415) 392-7800					
<b>J BAR DOUBLE C RANCH C/O JEWISH COMMUNITY CENTER</b>									
PO BOX 6196, CHERRY CREEK STATION	DENVER CO	80206	(303) 399-2660						
<b>RANCH CAMP, THE P. O. BOX 6196</b>	DENVER CO	80206	(303) 399-2660						
<b>CAMP HADAR</b>	435 BROOKLAWN AVENUE	FAIRFIELD CT	06432	(203) 333-0343					
<b>INT'L TORAH CAMPS-RABBI GERALD BRIEGER AT TEMPLE EMANUEL</b>									
150 DERBY AVENUE	ORANGE CT	06477							
<b>B'NAI B'RITH BEBER CAMP (NAT'L OFFICE)</b>									
1640 RHODE ISLAND AVENUE N.W.	WASHINGTON DC	20036	(202) 857-6600						
<b>B'NAI B'RITH PERLMAN CAMP</b>	1640 RHODE ISLAND N.W.	WASHINGTON DC	20036	(202) 857-6600					
<b>CAMP TEL SHALOM C/O ADAS ISRAEL CONGREGATION</b>									
2850 QUEBEC STREET N.W.	WASHINGTON DC	20008	(202) 362-4433						
<b>CAMP COLEMAN, C/O UNION OF AMERICAN HEBREW CONGREGATIONS</b>									
3785 NW 82 AVENUE	MIAMI FL	33131	(305) 592-4792						
<b>UAHC COLEMAN CAMP INSTITUTE</b>	119 E. FLAGLER STREET	MIAMI FL	33131	(305) 379-4553					
<b>GAN ISRAEL DAY CAMP</b>	1140 ALTON ROAD	MIAMI BEACH FL	33139	(305) 673-5664					
<b>SAVAGE'S MT. LAKE (NORTH CAROLINA)</b>									
PO BOX 4450, NORMANDY DRIVE	MIAMI BEACH FL	33141	(305) 866-3045						
<b>CAMP BARNEY MEDINTZ C/O JEWISH COMMUNITY CENTER</b>									
1745 PEACHTREE STREET, N.E.	ATLANTA GA	30309	(404) 875-7881						
<b>CAMP JUDEA</b>	1655 PEACHTREE STREET N.W. ROOM 405	ATLANTA GA	30309	(404) 876-1526					
<b>UAHC COLEMAN CAMP INSTITUTE</b>	ROUTE #3	CLEVELAND GA	30528	(404) 865-3521					
<b>B'NAI B'RITH BEBER CAMP</b>	8 SOUTH MICHIGAN, SUITE 2301	CHICAGO IL	60603	(312) 782-4766					
<b>CAMP CHI</b>	1 SOUTH FRANKLIN	CHICAGO IL	60606	(312) 346-6700					
<b>CAMP MOSHAVA C/O BNEI AKIVA</b>	6500 N. CALIFORNIA AVENUE	CHICAGO IL	60645	(312) 338-2871					
<b>CAMP RAMAH (WISCONSIN)</b>	59 EAST VAN BUREN	CHICAGO IL	60605	(312) 939-2393					
<b>HARAND CAMP</b>	708 CHURCH STREET	CHICAGO IL	60605	(312) 864-1500					
<b>HENRY HORNER, CAMP</b>	30 W. WASHINGTON STREET	CHICAGO IL	60602	(312) 726-8891					
<b>RAMAH, CAMP</b>	72ND E. 11TH STREET	CHICAGO IL	60605	(312) 939-2393					
<b>UAHC OLIN-SANG-RUBY CAMP C/O UNION OF AMERICAN HEBREW CONG.</b>									
100 WEST MONROE STREET	CHICAGO IL	60603	(312) 782-1477						
<b>YEHUDAH, CAMP</b>	6328 NORTH CALIFORNIA	CHICAGO IL	60659	(312) 973-3232					
<b>CAMP GAN ISRAEL</b>	2014 ORRINGTON	EVANSTON IL	60201	(312) 869-8060					
<b>CAMP MENORAH</b>	8 BLACKHAWK HILLS DRIVE	ROCK ISLAND IL	61201	(309) 786-1866					
<b>HABONIM LABOR ZIONIST YOUTH</b>									
HABONIM CAMP TAVOR, 3740 DEMPSTER	SKOKIE IL	60076	(312) 676-9790						
<b>CAMP YAHUDA, CAMP</b>	4155 W. MAIN STREET	SKOKIE IL	60076	(312) 676-9790					
<b>UAHC MYRON S. GOLDMAN CAMP INSTITUTE</b>	9349 MOORE ROAD	ZIONSVILLE IN	46077	(317) 873-3361					
<b>KAMP ISRAEL</b>	10910 NALL	OVERLAND PARK KS	66204						
<b>CAMP BEN F. WASHER C/O JEWISH COMMUNITY CENTER</b>									
3600 DUTCHMANS LANE	LOUISVILLE KY	40205	(502) 459-0660						
<b>GROSSMAN CAMP C/O ASSOC. JEWISH COMMUNITY CENTERS</b>									
72 FRANKLIN STREET	BOSTON MA	02110	(617) 329-9300						
<b>CAMP RAMAH IN NEW ENGLAND</b>	1330 BEACON STREET	BROOKLINE MA	02146	(617) 232-7400					
<b>CAMP YAVNEH C/O HEBREW COLLEGE</b>	43 HAWES STREET	BROOKLINE MA	02146	(617) 232-8710					
<b>INT'L TORAH CAMPS-RABBI DOV TAYLOR AT TEMPLE OHABEI SHALOM</b>									
1187 BEACON STREET	BROOKLINE MA	02147	(617) 277-6610						
<b>PIRCHAI DAY CAMP/BAIS SARAH DAY CAMP</b>									
C/O NEW ENGLAND CHASSIDIC CENTER, 1710 BEACON STREET	BROOKLINE MA	02146							
<b>YAVNEH, CAMP C/O HEBREW COLLEGE</b>	43 HAWES STREET	BROOKLINE MA	01907	(617) 232-8710					
<b>CAMP BAUERCREST</b>	10 PERKINS ROAD	CHELSEA MA	02150						
<b>UAHC EISNER CAMP INSTITUTE</b>	BROOKSIDE ROAD	GREAT BARRINGTON MA	01230	(413) 528-1652					
<b>CAMP AVODA</b>	11 ESSEX STREET	LYNNFIELD MA	01940						
<b>CAMP SHALOM</b>	LAKE GARFIELD	MONTEREY MA	01245						
<b>CAMP JOSEPH C/O JEWISH COMMUNITY CENTER CAMPS</b>									
50 HUNT STREET	WATERTOWN MA	02172	(617) 924-2030						
<b>CAMP NADMI C/O JEWISH COMMUNITY CENTER CAMPS</b>									
50 HUNT STREET	WATERTOWN MA	02172	(617) 924-2030						
<b>CAMP YOUNG JUDEA</b>	81 KINGSBURY STREET	WELLESLEY MA	02181						
<b>JEWISH COMMUNITY CENTER DAY CAMP</b>	MANNING HOLD STREET	WORCESTER MA	01602	(617) 756-7109					
<b>B'NAI B'RITH CAMPS</b>	370 HARGRAVE STREET	WINNIPEG MB		(204) 947-0601					
<b>CAMP AIRY C/O STRAUS FOUNDATION</b>	5750 PARK HEIGHTS AVENUE	BALTIMORE MD	21215	(301) 466-9010					
<b>CAMP LOUISE C/O STRAUS FOUNDATION</b>									
5750 PARK HEIGHTS AVENUE	BALTIMORE MD	21215	(301) 466-9010						
<b>CAMP TAMARACK C/O FRESH AIR SOCIETY</b>									
6600 WEST MAPLE ROAD	WEST BLOOMFIELD MI	48033	(313) 661-0600						
<b>CAMP TAVOR C/O HABONIM CAMP TAVOR</b>	2005 MERRIL #5	YPSILANTI MI	48197						
<b>CAMP TIKVAH C/O JEWISH COMMUNITY CENTER OF GREATER MINN.</b>									
4330 CEDAR LAKE ROAD SOUTH	MINNEAPOLIS MN	55416	(612) 377-8330						
<b>CAMP HERZL</b>	790 S. CLEVELAND #202	ST. PAUL MN	55116	(612) 827-2108					
<b>GAN ISRAEL DAY CAMP</b>	15 MONTCALM COURT	ST. PAUL MN	55116	(612) 698-3858					
<b>HERZL CAMP</b>	1698 GRAND AVENUE	ST. PAUL MN	55116	(612) 698-3895					
<b>JEWISH COMMUNITY CENTER DAY CAMPS</b>	1375 ST. PAUL AVENUE	ST. PAUL MN	55116	(612) 698-0751					
<b>BARNEY GOODMAN CAMP - JCC</b>	8201 HOLMES ROAD	KANSAS CITY MO	64131	(816) 361-5200					
<b>CAMP SABRA C/O JEWISH COMMUNITY CENTERS ASSOCIATION</b>									
2 MILLSTONE CAMPUS DRIVE	ST. LOUIS MO	63146	(314) 432-5700						
<b>UAHC JACOBS CAMP INSTITUTE</b>	BOX C	UTICA MS	39175	(601) 885-6042					
<b>BLUE STAR CAMPS</b>	KANUGA ROAD, PO BOX 1029	HENDERSONVILLE NC	28739	(919) 692-3591					
<b>CAMP ESTHER F. NEWMAN C/O JEWISH FEDERATION OF OMAHA</b>									
333 SOUTH 132ND STREET	OMAHA NE	68154	(402) 334-8200						
<b>CAMP PEMBROKE C/O COHEN FOUNDATION CAMPS</b>									
66 PROSPECT STREET	MANCHESTER NH	03104	(603) 627-1100						
<b>CAMP TEL NOAR C/O COHEN FOUNDATION CAMPS</b>									
66 PROSPECT STREET	MANCHESTER NH	03104	(603) 627-1100						
<b>CAMP TEVYA C/O COHEN FOUNDATION CAMPS</b>									
66 PROSPECT STREET	MANCHESTER NH	03104	(603) 627-1100						
<b>YM/YMHA OF PASSAIC</b>	SCOLES AVENUE	CLIFTON NJ		(201) 779-2980					
<b>NEW JERSEY YMHA/YMHA CAMPS C/O NEW JERSEY FEDERATION OF YS</b>									
21 PLYMOUTH STREET	FAIRFIELD NJ	07006	(201) 575-3333						
<b>YAC DAY CAMP</b>	WEST ST. GEORGES AVENUE AND ORCHARD TERRACE	LINDEN NJ	07036	(201) 486-2866					
<b>CAMP-BY-THE-SEA OF THE JEWISH COMM. CENTER OF ATLANTIC CTY.</b>									
501 N. JEROME AVENUE	MARGATE NJ	08402	(609) 822-1167						
<b>CAMP KADIMAH C/O CANADIAN YOUNG JUDEA</b>									
1551 SOUTH PARK STREET	HALIFAX NS								
<b>LOUEMMA - R.D.2-SUSSEX, N.J.(55 MILES FROM NYC)</b>	41-25 BELL BLVD	BAYSIDE NY	11361	(718) 631-3747					
<b>BRONX HOUSE-EMANUEL-COPAKE, N.Y. (110 MILES FROM NYC)</b>									
990 PELHAM PARKWAY SOUTH	BRONX NY	10461	(212) 828-8952						
<b>BEER MORDECHAI SCHOOL &amp; DAY CAMP</b>	1670 OCEAN AVENUE	BROOKLYN NY	11230	(718) 377-1838					
<b>BROAD CHANNEL DAY CAMP, YESHIVA OF FLATBUSH</b>									
919 EAST 10TH STREET	BROOKLYN NY	11230	(718) 377-4466						
<b>CAMP EMUNAH TINY TOTS C/O LUBAVITCH</b>	824 EASTERN PKWY	BROOKLYN NY	11213	(718) 735-0200					
<b>CAMP GAN ISRAEL</b>	770 EASTERN PARKWAY	BROOKLYN NY	11213	(718) 756-8007					
<b>CAMP GILA</b>	1533 48TH STREET	BROOKLYN NY	11219						
<b>CAMP HASC C/O HEBREW ACADEMY FOR SPECIAL CHILDREN</b>									
1311 55TH STREET	BROOKLYN NY	11219							
<b>CAMP HADAR HATORAH</b>	1138 43RD STREET	BROOKLYN NY	11219						
<b>CAMP HUNTINGTON</b>	1017 EAST 80TH STREET	BROOKLYN NY	11236						
<b>CAMP MOGEN AVRAHAM C/O YM/YMHA</b>	575 BEDFORD AVENUE	BROOKLYN NY	11211						
<b>CAMP NAARIM</b>	1726 45TH STREET	BROOKLYN NY	11204						
<b>CAMP NISSIAH C/O YM/YMHA OF WILLIAMSBURG</b>									
575 BEDFORD AVENUE	BROOKLYN NY	11211							
<b>CAMP RALEIGH</b>	1245 OCEAN AVENUE	BROOKLYN NY	11230						
<b>CAMP SDEI CHEMED INTERNATIONAL</b>	1618 43RD STREET	BROOKLYN NY	11204	(718) 633-1909					

CEJWIN - PORT JERVIS, N.Y. (80 MILES) 15 E. 26TH STREET	NEW YORK NY	10010	(212) 696-1024
CHAVATZELETH - WOODBOURNE, N.Y. (100 MILES) 142 BROOME STREET	NEW YORK NY	10002	(212) 473-4500
EISNER CAMP INSTITUTE - GREAT BARRINGTON, MASS. (120 MILES) 838 FIFTH AVENUE	NEW YORK NY	10021	(212) 249-0100
KINDER RING - HOPEWELL JUNCTION, N.Y. (70 MILES) 45 E. 33RD STREET	NEW YORK NY	10016	(212) 889-8800
KINDERLAND - TOLLAND, MASS. (130 MILES) 1 UNION SQUARE WEST	NEW YORK NY	10003	(212) 255-6283
LEAH - BEAR MOUNTAIN, N.Y. (45 MILES) 197 EAST BROADWAY	NEW YORK NY	10002	(212) 475-6061
MASSAD HEBREW CAMPS 426 WEST 58TH STREET	NEW YORK NY	10019	
MOGEN AVRAHAM CHAIM HELLER - SWAN LAKE, N.Y. (100 MILES) 114 FIFTH AVENUE	NEW YORK NY	10011	(212) 691-5548
MOGEN AVRAHAM-STERBERG-SPATT, INC. 114 FIFTH AVENUE	NEW YORK NY	10011	(212) 691-5548
MORASHA, CAMP 2540 AMSTERDAM AVENUE	NEW YORK NY	10033	
MOSHAVA - INDIAN ORCHARD, PA. (110 MILES) 25 W. 26TH STREET	NEW YORK NY	10010	(212) 683-4484
MOSHAVA OF BNAI AKIVA OF NORTH AMERICA, CAMP 25 W. 26TH STREET	NEW YORK NY	10010	(212) 683-4484
NAALEH - ELIZAVILLE, N.Y. (95 MILES) 27 W. 20TH STREET	NEW YORK NY	10011	(212) 255-1796
NATIONAL JEWISH WELFARE BOARD, DIRECTOR CAMPING SERVICES 15 EAST 26TH STREET	NEW YORK NY	10010	(212) 532-4949
NATIONAL RAMAH 3080 BROADWAY	NEW YORK NY	10027	(212) 749-8000
POYNTELLE-RAY HILL & LEWIS VILL. TEEN CAMP-POYNTELLE, PA.(135) 253 W. 72ND STREET	NEW YORK NY	10023	(212) 787-7974
RAMAH IN THE BERKSHIRES, INC.-WINGDALE, N.Y. (80 MILES) 3080 BROADWAY	NEW YORK NY	10027	(212) 749-0754
RAMAH, CAMP BROADWAY & 122ND STREET	NEW YORK NY	10027	(212) 749-8000
RECEIVE-A-GUEST OF LONDON - DEPT T 200 PINEHURST AVENUE	NEW YORK NY	10033	(212) 568-0270
SENECA LAKE, CAMP 510 EAST 86TH STREET	NEW YORK NY	10028	(212) 794-0105
SHOMRIA - LIBERTY, N.Y. (90 MILES) 150 FIFTH AVENUE (SUITE 709)	NEW YORK NY	10011	(212) 929-4955
STERNBERG-NARROWSBURG, N.Y. (100 MILES) 114 FIFTH AVENUE	NEW YORK NY	10011	(212) 691-5548
SUNRISE LAKE CAMP 225 PARK AVENUE SOUTH	NEW YORK NY	10003	
SURPRISE LAKE CAMP - COLD SPRING, N.Y. (60 MILES) 80 FIFTH AVENUE	NEW YORK NY	10011	(212) 924-3131
SUSSEX LAKE CAMP - R.D.#5, SUSSEX, N.J. (55 MILES) 1140 BROADWAY	NEW YORK NY	10001	(212) 883-8528
TEL YEHUDAH - BARRYVILLE, N.Y. (100 MILES) 50 W. 58TH STREET	NEW YORK NY	10019	(212) 355-7900
TEL YEHUDAH, CAMP 817 BROADWAY	NEW YORK NY	10003	(212) 260-4700
THE AMERICAN JEWISH SOCIETY FOR SERVICE 15 EAST 26TH STREET, ROOM 1302	NEW YORK NY	10010	(212) 683-6178
TORAH VAAVODAH INSTITUTE C/O BNEI AKIVA 25 WEST 26TH STREET	NEW YORK NY	10010	
UAHC EISNER CAMP INSTITUTE 838 FIFTH AVENUE	NEW YORK NY	10021	(212) 249-0100
UAHC HENRY S. JACOBS CAMP INST. C/O UNION OF AMER HEB CONG. 838 FIFTH AVENUE	NEW YORK NY	10021	(212) 249-0100
UAHC KUTZ CAMP INSTITUTE 838 FIFTH AVENUE	NEW YORK NY	10021	(212) 249-0100
UNION CAMP INSTITUTE C/O UNION OF AMERICAN HEBREW CONGS. 838 FIFTH AVENUE	NEW YORK NY	10021	(212) 249-0100
WEL-MET CAMPS-BARRYVILLE BRANCH C/O CHILD STUDY ASSOC. OF AMERICA, 50 MADISON AVENUE	NEW YORK NY	10010	
WEL-MET CAMPS-NARROWSBURG BRANCH C/O CHILD STUDY ASSOC. OF AMERICA, 50 MADISON AVENUE	NEW YORK NY	10010	
WEL-MET CAMPS-SILVER LAKE BRANCH C/O CHILD STUDY ASSOC. OF AMERICA, 50 MADISON AVENUE	NEW YORK NY	10010	
YOUNG JUDEA-SPROUT LAKE - VERBANK, N.Y. (75 MILES) 50 W. 58TH STREET	NEW YORK NY	10019	(212) 355-7900
CAMP EAGLE COVE 164 LONGACRE ROAD	ROCHESTER NY	14621	(716) 544-0600
CAMP MODIN FOR BOYS/GIRLS (CANAAH, ME) 791-T CENTRAL AVENUE	SCARSDALE NY	10583	(914) 472-7713
CAMP TA-GO-LA 1 DOVER LANE	SYOSSET NY	11791	(516) 921-5644
UAHC KUTZ CAMP INSTITUTE BOWEN ROAD	WARWICK NY	10990	(914) 986-1174
CAMP LAKELAND C/O JEWISH CENTER OF GREATER BUFFALO 2600 N. FOREST ROAD	WEST AMHERST NY	14228	(716) 688-4033
CAMP BETH JACOB	WOODBORNE NY	12788	(914) 434-4440
LAVI, CAMP 301 JORDAN AVENUE	WOODMERE NY	11598	(718) 327-6565
MORRIS, CAMP	WOODRIDGE NY	12789	(914) 434-7480
CAMP LIVINGSTON C/O JEWISH COMMUNITY CENTER 1580 SUMMIT ROAD	CINCINNATI OH	45237	(513) 761-7500
JEWISH COMMUNITY CENTER 3505 MAYFIELD ROAD	CLEVELAND OH	44118	(216) 382-4000
YOUNG ISRAEL - B'NEI AKIVA 14141 CEDAR ROAD	CLEVELAND OH	44121	(216) 382-5740
CAMP WISE C/O JEWISH COMMUNITY CENTER 3505 MAYFIELD ROAD	CLEVELAND HEIGHTS OH	44118	(216) 382-4000
JEWISH CENTER 125 COLLEGE AVENUE	COLUMBUS OH	43209	(614) 231-2731
YOUNG ISRAEL MOSHEVET STONE 14141 CEDAR ROAD	SOUTH EUCLID OH	44121	(216) 382-5740
CAMP REENA 100 ELDER STREET	DOWNSVIEW ON		
CAMP KADIMA 57 DELAWARE AVENUE	HAMILTON ON		
CAMP B'NAI B'RITH OF OTTAWA 34 ELM BANK CRESCENT	OTTAWA ON	(613) 825-3067	
CAMP BILUIM C/O CANADIAN YOUNG JUDEA 788 MARLEE AVENUE	TORONTO ON	(416) 787-5350	
CAMP MACHAR C/O YOUNG JUDEA AND ZIONIST ORG. OF CANADA 788 MARLEE AVENUE	TORONTO ON	(416) 787-5350	
CAMP MASSAD 4140 BATHURST STREET	TORONTO ON		
CAMP MOSHAVA C/O BNEI AKIVA 86 VAUGHAN ROAD	TORONTO ON	(416) 630-7578	
CAMP RAMAH IN CANADA C/O JEWISH THEOLOGICAL SOCIETY 3101 BATHURST STREET	TORONTO ON	(416) 789-2193	
CAMP SHALOM C/O CANADIAN YOUNG JUDEA 788 MARLEE AVENUE	TORONTO ON	(416) 787-5350	
CAMP SOLELIM C/O CANADIAN YOUNG JUDEA 788 MARLEE AVENUE	TORONTO ON	(416) 787-5350	
CAMPS NORTHLAND, BNAI BRITH C/O JEWISH CAMP COUNCIL OF TOR. 750 SPADINA AVENUE	TORONTO ON	(416) 924-6211	
GOOD FELLOWSHIP C/O JEWISH CAMP COUNCIL OF TORONTO 750 SPADINA AVENUE	TORONTO ON	(416) 924-6211	
CAMP KVUTZA GALIL C/O MID-STATES HABONIM PO BOX 64	MERION PA	19056	
ASSOCIATED CAMPING SERVICES 401 S. BROAD STREET	PHILADELPHIA PA	19147	(215) 546-6600
CAMP JOSEPH & BETTY HARLAM C/O UNION OF AMER. HEB. CONGS. 117 S. 17TH STREET	PHILADELPHIA PA	19103	(215) 563-8183

CAMP RAMAH IN THE POCONOS 1701 WALNUT STREET	PHILADELPHIA PA	19103	(717) 798-2504
CAMP SAGINAW PENN SQUARE BUILDING, 1317 FILBERT STREET	PHILADELPHIA PA	19107	(215) 649-7822
JYC CAMPS C/O JEWISH YS & CENTERS 401 S. BROAD STREET	PHILADELPHIA PA	19147	(215) 545-4400
PINEMERE CAMP OF THE MIDDLE ATLANTIC REGION OF J.W.B. 438 W. TABOR ROAD (WINTER ADDRESS)	PHILADELPHIA PA	19120	(215) 924-0402
S.G.F. VACATION CAMP C/O FEDERATION OF JEWISH AGENCIES 1511 WALNUT STREET	PHILADELPHIA PA	19102	(215) 893-5600
CAMP EMMA KAUFMANN C/O JEWISH COMMUNITY CENTER 315 S. BELLEFIELD AVENUE	PITTSBURGH PA	15213	(412) 621-6500
B'NAI B'RITH PERLMAN CAMP	STARLIGHT PA		
PINEMERE CAMP OF THE MIDDLE ATLANTIC REGION OF J.W.B. R.D.#3	STROUDSBURG PA		
JYC CAMPS ARTHUR & REETA	ZIEGLERVILLE PA	19492	(215) 545-4400
B'NAI B'RITH, CAMP 5151 COTE ST. CATHERINE ROAD	MONTREAL QU	H3W 1M6	(514) 735-3669
CAMP SHOMRAI C/O HASHOMER HATZAIR YOUTH ORGANIZATION 4970 MONPETIT #18	MONTREAL QU		
CAMP WOODEN ACRES C/O JEWISH COMMUNITY CAMPS 5170 COTE STE. CATHERINE ROAD #203	MONTREAL QU		(514) 739-2301
JEWISH LAURENTIAN FRESH AIR CAMP, C/O GOLDEN AGE ASSOCIATION 5700 WESTBURY	MONTREAL QU		(514) 739-4731
Y COUNTRY CAMP C/O YM/YWHA OF MONTREAL 5500 WESTBURY AVENUE	MONTREAL QU		(514) 737-6551
CAMP SHALOM C/O TEMPLE OHAVE SHALOM 305 HIGH STREET	PAWTUCKET RI	02864	
CAMP JORI C/O JEWISH FAMILY & CHILDREN'S SERVICE 229 WAYLAND AVENUE	PROVIDENCE RI	02906	(401) 783-7000
UAHC GREENE FAMILY CAMP	BRUCEVILLE TX	76630	(817) 859-5411
BEN G. BARNETT CAMP YOUNG JUDEA 10921 CHIMNEY ROCK	HOUSTON TX	77035	
KLEIN CAMP 1010 NORTH BAYSHORE DRIVE	LAPORTE TX	77571	
CAMP BENBOW C/O SEATTLE JEWISH COMMUNITY CENTER 3801 E. MERCER WAY, PO BOX 779	MERCER ISLAND WA	98040	(206) 232-7115
GAN ISRAEL CAMP 4541 19TH AVENUE N.E.	SEATTLE WA	98118	
CAMP INTERLAKEN C/O JEWISH COMMUNITY CENTER 1400 NORTH PROSPECT AVENUE	MILWAUKEE WI	53202	(414) 276-0716
B'NAI B'RITH BEBER CAMP	MUKWONAGO WI		
UAHC OLIN-SANG-RUBY CAMP INSTITUTE 600 LAC LA BELLE DRIVE	OCONOMOWOC WI	53066	(414) 567-6277

**CAMPS - HANDICAPPED**

MAX STRAUS C/O JEWISH BIG BROTHERS ASSOCIATION 6505 WILSHIRE BOULEVARD	LOS ANGELES CA	90048	(213) 852-1234
CAMP HENRY HORNER C/O YOUNG MEN'S JEWISH COUNCIL 30 WEST WASHINGTON STREET	CHICAGO IL	60602	(312) 276-8891
CAMP RAMAH IN WISCONSIN 59 EAST VAN BUREN	CHICAGO IL	60605	(312) 939-7400
CAMP RAMAH IN NEW ENGLAND 233 HARVARD	BROOKLINE MA	02146	(617) 232-7400
CAMP TAMARACK C/O FRESH AIR SOCIETY 6600 WEST MAPLE ROAD	WEST BLOOMFIELD MI	48033	(313) 627-2821
NEW JERSEY YM-YWHA CAMPS (ROUND LAKE CAMP, LAKE COMO, PA.) 21 PLYMOUTH STREET	FAIRFIELD NJ	07006	(201) 575-3333
HEBREW ACADEMY FOR SPECIAL CHILDREN-PARKSVILLE NY (110 MI.) 1311 55TH STREET	BROOKLYN NY	11219	(718) 851-6100
CUMMINGS CAMPGROUNDS - BREWSTER, N.Y. (65 MILES) 197 EAST BROADWAY	NEW YORK NY	10002	(212) 475-6061
OAKHURST - OAKHURST, N.J. (61 MILES) 853 BROADWAY	NEW YORK NY	10003	(212) 533-4020
RAINBOW - CROTON-ON-HUDSON, N.Y. (40 MILES) 33 W. 60TH STREET	NEW YORK NY	10023	(212) 586-2900
RAMAPO ANCHORAGE - RHINEBECK, N.Y. (95 MILES)	RHINEBECK NY	12572	(914) 876-4273
CAMP EMMA KAUFMANN C/O JEWISH COMMUNITY CENTER 315 SOUTH BELLEFIELD AVENUE	PITTSBURGH PA	15213	(412) 521-8010

**CAMPS - ISRAEL**

SUMMER INST. IN ISRAEL FOR PROBLEM ADOLESCENTS & COLLEGE ST. 71-11 112TH STREET	FOREST HILLS NY	11375	(718) 268-6060
AMERICAN ZIONIST YOUTH FOUNDATION 515 PARK AVENUE	NEW YORK NY	10022	(212) 751-6070
CAMP NCSY 45 W. 36TH STREET	NEW YORK NY	10018	(212) 563-4000
KIBBUTZ ALIYA DESK BOX 30 27 W 20 STREET	NEW YORK NY	10011	(212) 255-1338

**CAMPS - SENIOR CITIZENS**

BRONX HOUSE-EMANUEL - COPAKE, N.Y. (110 MILES) 990 PELHAM PARKWAY SOUTH	BRONX NY	10461	(212) 828-8952
BORO PARK Y - OLDER ADULT DAY CAMP 4912 14TH AVENUE	BROOKLYN NY	11219	(718) 438-5921
ELLA FOHS - NEW MILFORD, CONN. 257 BEACH 17TH STREET	FAR ROCKAWAY NY	11691	(718) 327-5500
BLOCK & HEXTER VACATION CENTER - POYNTELLE, PA. (160 MILES) 130 E. 59TH STREET	NEW YORK NY	10022	(212) 751-8580
ISABELLA FREEDMAN - FALLS VILLAGE, CONN. 80 FIFTH AVENUE	NEW YORK NY	10011	(212) 242-5586
KINDER RING - HOPEWELL JUNCTION, N.Y. (70 MILES) 45 E. 33RD STREET	NEW YORK NY	10016	(212) 889-6800
SALOMON VACATION CENTER - BREWSTER, N.Y. (65 MILES) 197 EAST BROADWAY	NEW YORK NY	10002	(212) 475-6061

**CAMPS - TOURS**

USY ON WHEELS 72 EAST 11TH STREET	CHICAGO IL	60605	(312) 939-2353
92ND STREET Y BICYCLE TOURS YM/YWHA 92ND STREET & LEXINGTON AVENUE	NEW YORK NY	10028	(212) 427-6000
NAOM 25 W. 26TH STREET	NEW YORK NY	10010	(212) 684-6091
USY ON WHEELS 155 FIFTH AVENUE	NEW YORK NY	10010	(212) 533-7800

**CANDY**

BEN MYERSON CANDY CO. 928 TOWNE AVENUE	LOS ANGELES CA	90021	(213) 623-6266
BLUM'S 635 MARKET STREET	SAN FRANCISCO CA	94105	(415) 777-9251
BARTON'S KOSHER CANDIES 2816 WEST DEVON AVENUE	CHICAGO IL	60645	(312) 274-1273
KOSHER CHOCOLATE FACTORY 1827 WILLOW ROAD	NORTHFIELD IL	60093	(312) 441-7110
BOGDON CANDY CO. 3034 HOLMES STREET	KANSAS CITY MO	64109	(816) 561-4402
BIERMANN MARZIPAN CO. 5418 TONNELLE AVENUE	NORTH BERGEN NJ	07047	(201) 863-2928
BARRY CHOCOLATE, INC. 1500 SUCKLE HIGHWAY	PENNSAUKEN NJ	08110	(609) 665-4940
BANNER CANDY CORP. 700 LIBERTY AVENUE	BROOKLYN NY	11208	(718) 647-4747
BLOOM PACKING CO. 4222 10TH AVENUE	BROOKLYN NY	11219	(718) 853-6050
CANDY MAN (KOSHER CANDY, DRIED FRUITS, NUTS, ETC.) 4702 13TH AVENUE	BROOKLYN NY	11219	(718) 438-5419
JOYYA CORP. 53 VARIK AVENUE	BROOKLYN NY	11212	(718) 497-0170
LIEBER CHOCOLATE COMPANY 100 19TH STREET	BROOKLYN NY	11232	(718) 499-0888
MADANIM CHOCOLATE 513 FLUSHING AVENUE	BROOKLYN NY	11205	(718) 855-7876
PASKESZ CANDY CO. 125 51ST STREET	BROOKLYN NY	11232	(718) 439-6222
PASKESZ KOSHER CANDIES 5315 13TH AVENUE	BROOKLYN NY	11219	(718) 851-4657
SHUPFA 585 MANHATTAN AVENUE	BROOKLYN NY	11222	(718) 383-5760
CROWN KOSHER CANDIES 10 RASON ROAD	CEDARHURST NY	11516	(516) 239-0800
ASTOR CHOCOLATE CORP. 48-25 METROPOLITAN AVENUE	GLENDALE NY	11385	(718) 386-7400
BARRICINI CANDIES 22-19 41ST AVENUE	LONG ISLAND CITY NY	11101	(718) 429-8335
GOLDENBERG CANDY CO. 161 W. WYOMING AVENUE	PHILADELPHIA PA	19140	(215) 455-7505
AMBROSIA CHOCOLATE CO. 1133 N. 5TH STREET	MILWAUKEE WI	53203	(414) 271-2089

**CANDY - ISRAELI**

R.L. ALBERT & SON, INC., ALTRAY COMPANY 19 WEST ELM STREET	GREENWICH CT	06830	(203) 622-8655
SOUTHEAST FOODS 1801 N.W. FIRST AVENUE	MIAMI FL	33136	(305) 573-7313
HAMAKOR JUDAICA, INC. 6112 N. LINCOLN AVENUE	CHICAGO IL	60659	(312) 463-6186
KOSHER PRODUCTS OF LOUISVILLE 3723 STANTON BLVD.	LOUISVILLE KY	40220	(502) 452-6519
EXPO-EL, INC. 3000 TOWN CENTER	SOUTHFIELD MI	48075	(313) 358-1560
THE KELLER FOOD CO. 2917 BROOKLYN AVENUE, P.O. BOX 4824	KANSAS CITY MO	64109	(816) 921-3500
I. ROKEACH & SONS, INC. 560 SYLVAN AVENUE	ENGLEWOOD CLIFFS NJ	07832	(201) 568-7550
I. ROKEACH & SONS, INC. WATER & CHESTNUT STREETS	FARMINGDALE NJ	07727	(201) 938-6131
GOODISCO INC. 1045 PENN AVENUE	LINDEN NJ	07036	(201) 925-7400
SPITZER DISTRIBUTOR CO., INC. 320 MANIDA STREET	BRONX NY	10474	(212) 378-1470
ATALANTA CORPORATION 17 VARICK STREET	NEW YORK NY	10013	(212) 431-9000
ISRAEL ASSORTED CONFECTIONS, INC. 212 FIFTH AVENUE	NEW YORK NY	10010	(212) 686-7005
MIDLAND MARINE FOODS, INC. 4540 COMMERCE AVENUE	CLEVELAND OH	44103	(216) 391-1005
REISER KOSHER WINE CO. 4834 NORTH BROAD STREET	PHILADELPHIA PA	19141	(215) 329-3350

**CANTORIAL INSTITUTIONS & SCHOOLS**

<b>JEWISH THEOLOGICAL SEMINARY CANTORIAL INSTITUTE</b>			
3080 BROADWAY	NEW YORK NY	10027	(212) 678-8000
SCHOOL OF SACRED MUSIC, HUC-JIR 1 W. 4TH STREET	NEW YORK NY	10012	(212) 873-0388
YESHIVA UNIVERSITY CANTORIAL INSTITUTE 500 W. 185TH STREET	NEW YORK NY	10033	(212) 960-5400

**CANTORIAL ORGANIZATIONS**

AMERICAN CONFERENCE OF CANTORS, THE 838 FIFTH AVENUE	NEW YORK NY	10021	(212) 249-0100
CANTORS ASSEMBLY-JEWISH THEOLOGICAL SEMINARY OF AMERICA 150 FIFTH AVENUE	NEW YORK NY	10011	(212) 691-8020
JEWISH MINISTERS CANTORS ASSOCIATION OF AMERICA, INC. 3 W. 16TH STREET	NEW YORK NY	10011	(212) 675-6601

**CATERERS & CATERING HALLS**

FEIG'S KOSHER FOODS 5071 E. 5TH STREET	TUCSON AZ	85711	(602) 325-2255
<b>HARTFORD KOSHER CATERERS</b>			
HARTFORD HILTON-FORD & PEARL STREETS	HARTFORD CT	06103	(203) 527-7770
GUTKIN CATERERS 363 WHALLEY AVENUE	NEW HAVEN CT	06511	(203) 562-6184
MAT APPETIZERS & DELICATESSEN 1150 WHALLEY AVENUE	NEW HAVEN CT	06515	(203) 389-5603
MR. OMELETTE 5020 LAGUNA ROAD	COLLEGE PARK MD	20740	(202) 441-2695
<b>GAMIEL BROTHERS DELICATESSEN &amp; RESTAURANT</b>			
13 E. 7TH STREET	WILMINGTON DE	19801	(302) 655-2748
MAZEL KOSHER CATERING 107 S. 20TH AVENUE	HOLLYWOOD FL	33020	(305) 922-6666
MASTER HOST DINNER SERVICE 3095 N.W. 40TH STREET	MIAMI FL	33142	(305) 635-5201
EMBASSY KOSHER STEAK HOUSE 1417 WASHINGTON AVENUE	MIAMI BEACH FL	33139	(305) 538-7550
MADAN KOSHER CATERING AT FORTE TOWERS 1000 WEST AVENUE	MIAMI BEACH FL	33139	(305) 944-6644
<b>ROYAL HUNGARIAN KOSHER RESTAURANT &amp; CATERERS</b>			
SASSOON HOTEL	MIAMI BEACH FL	33139	(305) 538-5401
KOSHER TREATS 1678 N.E. 164TH STREET	NORTH MIAMI BEACH FL	33162	(305) 947-1800
DANZIGER 2932 WEST GREENLEAF	CHICAGO IL	60645	(312) 743-4325
KOSHER KARRY 2828 WEST DEVON	CHICAGO IL	60659	(312) 973-4355
POLSKI KOSHER CATERING	CHICAGO IL		(312) 539-2288
TURNER KOSHER CATERERS 7771 S. EXCHANGE AVENUE	CHICAGO IL	60649	(312) 721-8017
GOLDMAN-SEGAL KOSHER CATERERS 3411 WEST CHURCH	SKOKIE IL	60078	(312) 338-4060
KOSHER GOURMET 3552 DEMPSTER	SKOKIE IL	60077	(312) 679-0432
MAYER STIEBEL CATERERS 9599 SKOKIE BLVD	SKOKIE IL	60078	(312) 679-7000
SIMCHAS SIMCHAS 3552 W. DEMPSTER	SKOKIE IL	60077	(312) 679-0432
CHATEAU GAROD 1581 BEACON STREET	BROOKLINE MA	02146	(617) 232-8444
MYER'S KOSHER KITCHEN 168 SHIRLEY AVENUE	REVERE MA	02151	(617) 289-2063
GREEN MANOR 80 MASSAHOAG AVENUE	SHARON MA	02067	(617) 784-6000
GOLDMAN'S FANCY KOSHER BAKERY 6848 REISTERSTOWN ROAD	BALTIMORE MD	21202	(301) 358-9625
MARION'S CUSTOM CATERING 2702 NAVARE DRIVE	CHEVY CHASE MD	(301) 587-5820	
KNISH SHOP 508 REISTERSTOWN ROAD	PIKESVILLE MD	(301) 484-5850	
SCHLEIDER CATERERS 1335 ROCKVILLE PIKE	ROCKVILLE MD	20852	(301) 881-3787

**CORNED BEEF STATION**

OCEAN PLAZA MALL, OCEAN HWY & 94TH STREET	SILVER SPRING MD	(301) 723-3222	
HALLMARK KOSHER CATERERS	SILVER SPRING MD	(301) 622-2239	
SHABAT, CATERING BY	SILVER SPRING MD	(301) 621-5577	
KOHN SIMON KOSHER MEAT MARKET 10424 OLD OLIVE STREET ROAD	ST. LOUIS MO	64131 (314) 569-0727	
SOL & ELY'S KOSHER MEAT MARKET 8627 OLIVE STREET ROAD	ST. LOUIS MO	64132 (314) 993-9977	
KEN'S DELICATESSEN STATE HIGHWAY 34	ABERDEEN TOWNSHIP NJ	(201) 583-1111	
GOODWILL PANTRY CATERING 815 BROADWAY	BAYONNE NJ	07002 (201) 339-2392	
KOSHER KITCHEN 5901 BROADWAY	BAYONNE NJ	07002 (201) 437-1594	
FOSTER VILLAGE KOSHER CATERING 469 SOUTH WASHINGTON	BERGENFIELD NJ	07621 (201) 384-7100	
MERION CATERERS U.S. HIGHWAY 130 & WYNNWOOD DRIVE	CINNAMINSON NJ	08077 (609) 829-2111	
VICTOR MAYER & SONS 100 HEPBURN ROAD	CLIFTON NJ	07012 (201) 471-5096	
VILLAGE KOSHER CATERERS 389 PIAGET AVENUE	CLIFTON NJ	07011 (201) 772-5387	
MIN GOLDBLATT & SONS 211 ELIZABETH AVENUE	EAST LINDEN NJ	07052 (201) 925-3889	
KOSHER DISH 437 PENNINGTON STREET	ELIZABETH NJ	07202 (201) 527-1818	
KOSHER PARADISE 155 ELMORA AVENUE	ELIZABETH NJ	07202 (201) 354-0448	
NOSHER'S HEAVEN (DAIRY & VEGETARIAN) 437 PENNINGTON STREET	ELIZABETH NJ	07202 (201) 527-1818	
SUPERIOR DELI & APPETIZER COMPANY 150 ELMORE AVENUE	ELIZABETH NJ	07202 (201) 352-0355	
ENGLEWOOD KOSHER DELI 95 WEST PALISADE AVENUE	ENGLEWOOD NJ	07631 (201) 567-0732	
PETAK BROS. KOSHER DELICATESSEN 19-03 FAIR LAWN AVENUE	FAIR LAWN NJ	07410 (201) 797-5010	
SQUIRE KOSHER RESTAURANT & DELI 209 MAIN STREET	FT. LEE NJ	07024 (201) 461-7410	
ZELLY'S 1347 16TH STREET	FT. LEE NJ	07024 (201) 224-4848	
SHERATON HEIGHTS 650 HARRIS AVENUE	HASBROUCK HEIGHTS NJ	07654 (201) 288-6100	
FOX LIEBERMAN HOTEL 814 MADISON AVENUE	LAKEWOOD NJ	08701 (201) 367-9199	
DELI KING 628 ST. GEORGES AVENUE	LINDEN NJ	07036 (201) 925-3909	
EPPESS ESSEN OF LIVINGSTON 105 MT PLEASANT AVENUE	LIVINGSTON NJ	07039 (201) 994-1120	
KEN'S DELICATESSEN STATE HIGHWAY 34	MATAWAN NJ	07747 (201) 583-1111	
GOVERNOR MORRIS INN, THE 2 WHIPPANY ROAD	MORRISTOWN NJ	07960 (201) 539-7300	
MIDDLEBROOK KOSHER DELICATESSEN 594 STATE HIGHWAY 35	OAKHURST NJ	07755 (201) 493-8300	
PATERSON CATERERS 12 MORTON STREET	PATERSON NJ	07651 (201) 279-1941	
<b>LARRY'S KOSHER DELI RESTAURANT APPETIZERS &amp; CATERERS</b>			
1353 SOUTH AVENUE	PLAINFIELD NJ	07062 (201) 755-8013	
SHORT HILLS CATERERS 610 MORRIS TURNPIKE	SHORT HILLS NJ	07078 (201) 379-6950	
TOMS RIVER KOSHER CATERERS 1065 MULBERRY PLACE	TOMS RIVER NJ	08753 (201) 349-7914	
QUALITY DELI & APPETIZERS 638 OCEAN AVENUE	WEST END NJ	07740 (201) 222-9753	
GOLDMAN CATERERS 350 PLEASANT VALLEY WAY	WEST ORANGE NJ	07052 (201) 731-4408	
WEST MONT COUNTRY CLUB RIFLE CAMP ROAD	WEST PATERSON NJ	07424 (201) 256-2700	
FOREMOST KOSHER CATERERS 58 JEFFERSON AVENUE	WESTWOOD NJ	07090 (201) 664-2465	
<b>TABATCHNIK OF WESTWOOD KOSHER DELICATESSEN &amp; APPETIZERS</b>			
226 FAIRVIEW AVENUE	WESTWOOD NJ	07090 (201) 666-1051	
BIRCHWOOD MANOR 111 NORTH JEFFERSON ROAD	WHIPPANY NJ	07981 (201) 887-1414	
GOLDENBERG CATERERS, INC.	NY	(516) 239-5652	
D & D CATERERS 8 MAGNOLIA TERRACE	ALBANY NY	12205 (516) 462-2510	
KAYE'S CATERERS 22 WILLOW STREET	ALBANY NY	12206 (516) 538-5275	
PHIL BROADWAY KOSHER DELI & RESTAURANT 30-05 BROADWAY	ASTORIA NY	(718) 728-4253	
SANDS AT ATLANTIC BEACH 1395 BEACH BLVD	ATLANTIC BEACH NY	11509 (516) 239-0660	
SCHARF CATERERS, INC. 1395 BEECH BLVD	ATLANTIC BEACH NY	11509 (516) 239-0900	
<b>BEN'S KOSHER GOURMET RESTAURANTS &amp; CATERERS</b>			
933 ATLANTIC AVENUE	BALDWIN NY	11510 (516) 868-2072	
BAYSIDE JEWISH CENTER 203-05 32ND AVENUE	BAYSIDE NY	11361 (718) 352-7900	
<b>LEDERMAN CATERERS LIMITED, BAYSIDE JEWISH CENTER</b>			
203-05 32ND AVENUE	BAYSIDE NY	11363 (718) 461-6998	
PRESTIGE CATERERS 61-35 220TH STREET	BAYSIDE NY	11364 (718) 631-4217	
<b>SHORE TERRACE CATERERS, BAY TERRACE JEWISH CENTER</b>			
209TH STREET & CROSS ISLAND PARKWAY	BAYSIDE NY	11364 (718) 224-5577	
<b>BELLE HARBOR JEWISH CENTER</b>			
134-01 ROCKAWAY BEACH BLVD	BELLE HARBOR NY	11694 (718) 474-3300	
<b>LEVINE'S WASHINGTON HOTEL</b>			
BEACH 125TH STREET & ROCKAWAY BEACH BLVD	BELLE HARBOR NY	11694 (718) 634-4244	
ZORN'S POULTRY FARMS 4321 HEMPSTEAD TURNPIKE	BETHPAGE NY	11714 (516) 731-5500	
KAL-TUV CATERERS 3483 JEROME AVENUE	BRONX NY	10467 (212) 881-5770	
CINGSBRIDGE KOSHER KITCHEN 58 WEST KINGSBRIDGE ROAD	BRONX NY	10468 (212) 584-5688	
KOL-TUV CATERERS 3483 JEROME AVENUE	BRONX NY	10467 (212) 881-5770	
LOESER'S KOSHER DELICATESSEN & CATERER 214 WEST 231ST STREET	BRONX NY	10463 (212) 548-9735	
MARINA DEL REY 2894 SCHURZ AVENUE	BRONX NY	10465 (212) 931-6500	
MEAL MART 798 LYDIG AVENUE	BRONX NY	10462 (212) 931-2900	
MOTHER'S GRAND KOSHER DELICATESSEN 2458 GRAND CONCOURSE	BRONX NY		
<b>PALACE KOSHER RESTAURANT &amp; DELICATESSEN</b>			
122 EAST 188TH STREET	BRONX NY	10458 (212) 933-0043	
RIVERDALE CATERERS 27-40 JOHNSON AVENUE	BRONX NY	10463 (212) 543-6750	
S & O KOSHER DELICATESSEN 1596 WESTCHESTER AVENUE	BRONX NY	10472 (212) 842-2214	
SAMUEL ADLER & SONS 54 WEST KINGSBRIDGE ROAD	BRONX NY	10463 (212) 367-3888	
SCHWELLER'S KOSHER CATERERS 3411 JEROME AVENUE	BRONX NY	10467 (212) 655-8649	
SIMON'S KOSHER TAKE HOME FOODS 3532 JOHNSON AVENUE	BRONX NY	10463 (212) 796-7530	
ZION KOSHER DELICATESSEN & RESTAURANT 750 LYDIG AVENUE	BRONX NY	10462 (212) 597-6360	
ACH TOV KOSHER DAIRY RESTAURANT 5001-13TH AVENUE	BROOKLYN NY	11219 (718) 438-8494	
ADELMAN'S 4514-13TH AVENUE	BROOKLYN NY	11219 (718) 853-5680	
AIH EZER CONGREGATION 1885 OCEAN PARKWAY	BROOKLYN NY	11223 (718) 376-4088	
APERION MANOR 815 KINGS HIGHWAY	BROOKLYN NY	11223 (718) 339-4466	
ARMON TERRACE CATERERS 5120 NEW UTRECHT AVENUE	BROOKLYN NY	11219 (718) 438-5700	
AVENUE O JEWISH CENTER CATERERS 54 AVENUE O	BROOKLYN NY	11204 (718) 232-3443	
AVON CATERERS 17 EASTERN PARKWAY	BROOKLYN NY	11238 (718) 836-6868	
BAIS ROCHEL HALL 125 HEYWARD STREET	BROOKLYN NY	11206 (718) 387-9022	
<b>BANQUETS BY LOCKER</b>			
C/O YOUNG ISRAEL OF AVENUE K, 2818 AVENUE K	BROOKLYN NY	11229 (718) 258-7088	
<b>BANQUETS BY LOCKER</b>			
C/O AVENUE O JEWISH CENTER, 54 AVENUE O	BROOKLYN NY	(718) 232-3443	
CAN TAAM 4813-13TH AVENUE	BROOKLYN NY	11219 (718) 436-0400	
CAROUSEL SMOKED FISH COMPANY 1504 ALBANY AVENUE	BROOKLYN NY	11210 (718) 434-0700	
CHAP-A-NOSH 1426 ELM AVENUE	BROOKLYN NY	11230 (718) 627-0072	

CHEESE N THINGS 1117 AVENUE J	BROOKLYN NY 11230	(718) 377-4911	YUN KEE RESTAURANT & CATERERS 1416 ELM AVENUE	BROOKLYN NY 11230	(718) 627-0072
CHEF'S DELIGHT 4704-18TH AVENUE	BROOKLYN NY		ROSENTHAL CATERERS 283 TACOMA AVENUE	BUFFALO NY	(716) 876-8888
CONTINENTAL GLATT KOSHER CATERERS 75 RUTLEDGE STREET	BROOKLYN NY 11211	(718) 875-0400	PRESTIGE CATERERS 555 VANDERBILT PARKWAY	DIX HILLS NY 11746	(516) 499-4515
CONTINENTAL HOUSE OF GOURMET FOODS			BRODIE'S KOSHER DELICATESSEN 1518 FRONT	EAST MEADOW NY 11545	(516) 483-5382
2123 NOSTRAND AVENUE	BROOKLYN NY 11210	(718) 859-9090	DELRAY CATERERS 354 LARKFIELD ROAD	EAST NORTHPORT NY 11731	(516) 266-9801
COTILLION TERRACE 7307 18TH AVENUE	BROOKLYN NY 11204	(718) 436-2112	KOTIMSKY & TUCHMAN 295 MAIN STREET	EAST ROCKAWAY NY 11518	(516) 599-1330
COUSINS KOSHER DELICATESSEN 5014 AVENUE D	BROOKLYN NY 11203	(718) 629-0830	BAYSWATER JEWISH CENTER CATERERS 23-55 HEALY AVENUE	FAR ROCKAWAY NY 11691	(718) 471-5252
CROWN GLATT KOSHER CATERERS & RESTAURANT			CONGREGATION KNESETH ISRAEL 728 EMPIRE AVENUE	FAR ROCKAWAY NY 11691	(718) 327-7545
4909-13TH AVENUE	BROOKLYN NY 11219	(718) 853-9000	KARMEL'S TAKE HOME FOODS INC. 19-03 CORNAGA AVENUE	FAR ROCKAWAY NY 11691	(718) 327-7317
DEAUVILLE CATERERS 3939 SHORE PARKWAY	BROOKLYN NY 11235	(718) 743-2700	CONTINENTAL HOSTS LTD. FLUSHING MEADOW PARK	FLUSHING NY 11368	(718) 592-5000
DEE & JAY KOSHER CATERERS 1902 UTICA AVENUE	BROOKLYN NY 11234	(718) 968-8908	ELECTRIC INDUSTRY, THE 158-11 JEWEL AVENUE	FLUSHING NY 11365	(718) 591-2000
ELM CATERERS 1213 ELM AVENUE	BROOKLYN NY 11230	(718) 851-5444	LINDEN HILL KOSHER DELICATESSEN & CATERERS		
EMBASSY TERRACE 401 AVENUE U	BROOKLYN NY 11223	(718) 449-4040	29-20 UNION STREET	FLUSHING NY 11355	(718) 762-1515
EMPRESS KOSHER DELICATESSEN 2210 86TH STREET	BROOKLYN NY 11214	(718) 266-7679	MAUZONE TAKE HOME FOOD 69-60 MAIN STREET	FLUSHING NY 11367	(718) 261-7729
FLATBUSH KOSHER TAKE HOME FOODS			MEAL MART 72-10 MAIN STREET	FLUSHING NY 11367	(718) 261-3300
1383 CONEY ISLAND AVENUE	BROOKLYN NY 11230	(718) 252-8888	MEHL CATERERS, TERRACE ON THE PARK FLUSHING MEADOW PARK	FLUSHING NY 11368	(718) 592-7373
GEORGE & SID KOSHER DELICATESSEN 2175 RALPH AVENUE	BROOKLYN NY 11234	(718) 968-1622	STAR CATERERS INC. 41-23 MURRAY AVENUE	FLUSHING NY 11355	(718) 886-2800
GERSON CATERERS 1387 EAST 96TH STREET	BROOKLYN NY 11236	(718) 251-1060	TERRACE ON THE PARK FLUSHING MEADOW PARK	FLUSHING NY 11368	(718) 592-5000
GLUCK'S TAKE HOME FOODS 2271-65TH STREET	BROOKLYN NY 11204	(718) 232-1444	KNISH NOSH CATERERS 101-02 QUEENS BLVD	FOREST HILLS NY 11374	(718) 897-5554
GOLDEN CATERERS 1416 AVENUE J	BROOKLYN NY 11230	(718) 338-9865	KOTIMSKY & TUCHMAN 106-06 QUEENS BLVD	FOREST HILLS NY 11375	(718) 939-9000
GRABSTEIN BROS. 1845 ROCKAWAY PARKWAY	BROOKLYN NY 11236	(718) 251-2280	PATRICIAN CATERERS 106-06 QUEENS BLVD	FOREST HILLS NY 11375	(718) 939-9000
GUTTMAN'S CATERING 5602-11TH AVENUE	BROOKLYN NY 11219	(718) 851-7179	SHARMEH CATERERS 71-00 YELLOWSTONE BLVD	FOREST HILLS NY 11375	(718) 793-1130
GUTTMAN'S GLATT KOSHER TAKE HOME & CATERING			YOUNG ISRAEL OF FOREST HILLS 71-00 YELLOWSTONE BLVD	FOREST HILLS NY 11375	(718) 268-7100
5120-13TH AVENUE	BROOKLYN NY 11219	(718) 436-4830	ROSEBROOKE KOSHER CATERERS 366 DOGWOOD AVENUE	FRANKLIN SQUARE NY 10010	(516) 483-3361
IRWIN JAY'S DELICATESSEN 1121 AVENUE J	BROOKLYN NY 11230	(718) 258-9363	PARKSIDE CATERERS, FOREST PARK JEWISH CENTER		
JAFFA RESTAURANT 4210-18TH AVENUE	BROOKLYN NY 11218	(718) 435-9661	90-45 MYRTLE AVENUE	GLENDALE NY 11385	(718) 849-8817
JOE'S KOSHER DELICATESSEN CATERING 545 KINGS HIGHWAY	BROOKLYN NY 11223	(718) 336-4040	ALLISON KOSHER CATERERS GREAT NECK ROAD	GREAT NECK NY	(516) 466-5263
KENERETH GLATT KOSHER CATERERS 1920 AVENUE U	BROOKLYN NY 11229	(718) 743-2473	JEM CATERERS OF NASSAU, INC. 26 OLD MILL ROAD	GREAT NECK NY 11023	(212) 895-7165
KINGS BAY STRICTLY KOSHER CATERERS 3692 NOSTRAND AVENUE	BROOKLYN NY 11211	(718) 891-7178	LEONARD'S OF GREAT NECK 555 NORTHERN BLVD	GREAT NECK NY 11021	(516) 487-7900
KINGSWAY JEWISH CENTER 2902 KINGS HIGHWAY	BROOKLYN NY 11229	(718) 338-5000	MENORAH RESTAURANT 75 NORTH STATION PLAZA	GREAT NECK NY 11021	(516) 466-8181
KOEGEL & JACOBS KOSHER CATERERS 4305-15TH AVENUE	BROOKLYN NY 11219	(718) 871-4727	PRUZANSKY FAMILY CATERERS-LEONARD'S OF GREAT NECK		
KOSHER DELIGHT 1223 AVENUE I	BROOKLYN NY 11230	(718) 377-6873	555 NORTHERN BLVD	GREAT NECK NY 11021	(516) 851-5272
KOSHER DELIGHT 13TH AVENUE, CORNER OF 46TH STREET	BROOKLYN NY 11219	(718) 435-8500	TEMPLE ISRAEL OF GREAT NECK 108 OLD MILL ROAD	GREAT NECK NY	(516) 487-2230
KOTIMSKY & TUCHMAN 111 WEST END AVENUE	BROOKLYN NY 11235	(718) 939-9000	BEN'S KOSHER GOURMET RESTAURANTS & CATERERS		
LA MER 1060 OCEAN PARKWAY	BROOKLYN NY 11230	(718) 252-9700	140 WHEATLEY PLAZA	GREENVALE NY 11548	(516) 621-3340
LA PERVILLE CATERERS 1815-65TH AVENUE	BROOKLYN NY 11204	(718) 236-4600	EPSTEIN'S KOSHER DELICATESSEN & RESTAURANT		
LANDAU'S DELICATESSEN 65 LEE AVENUE	BROOKLYN NY 11211	(718) 782-3700	387 CENTRAL AVENUE	HARTSDALE NY 10712	(914) 428-5320
LE GOURMET 1210 KINGS HIGHWAY	BROOKLYN NY 11213	(718) 778-3999	MONTI'S TOWN & COUNTRY 301 JERUSALEM AVENUE	HEMPSTEAD NY	(516) 483-3352
LE PALAIS ISRAELI-GREEK RESTAURANT 923 KINGS HIGHWAY	BROOKLYN NY 11223	(718) 336-2500	VICTOR MAYER & SON CATERERS 1255 HEWLETT PLAZA	HEWLETT NY 11557	(516) 374-6300
LEVENSTEIN & SARNOFF, KINGSWAY JEWISH CENTER			WOODRO KOSHER DELICATESSEN & RESTAURANT		
2902 KINGS HIGHWAY	BROOKLYN NY 11229	(718) 338-5000	1342 PENINSULA BLVD	HEWLETT NY 11557	(516) 791-4033
LOWINGER & JACOB CATERERS 1982 53RD STREET	BROOKLYN NY 11204	(718) 258-1175	FELDFOLD KOSHER CATERING 428 SOUTH OYSTER BAY ROAD	HICKSVILLE NY 11801	(516) 681-7766
MANN NATT HOLLYWOOD CATERERS 3311 AVENUE S	BROOKLYN NY 11234	(718) 375-8433	HUNTINGTON TOWN HOUSE		
MARARD CATERERS 1387 EAST 96TH STREET	BROOKLYN NY	(718) 251-1060	124 EAST JERICO TURNPIKE	HUNTINGTON STATION NY 11743	(516) 427-8485
MATAMIM GLATT KOSHER CATERERS 5815-20TH AVENUE	BROOKLYN NY 11204	(718) 232-3701	HUNTINGTON TOWN HOUSE		
MAZEL TOV CATERERS 114 WEBSTER AVENUE	BROOKLYN NY 11230	(718) 871-1607	124 EAST JERICO TURNPIKE	HUNTINGTON STATION NY 11743	(516) 895-5855
MEAL MART 1412 AVENUE J	BROOKLYN NY 11230	(718) 338-8100	GATE OF LIONS 4435 AUSTIN BLVD	ISLAND PARK NY 11558	(516) 431-2222
MEAL MART 1920 AVENUE M	BROOKLYN NY 11230	(718) 998-0800	A & B CATERING 182-69 WEXFORD TERRACE	JAMAICA NY 11423	(718) 658-8900
MEAL MART 5417 NEW UTRICHT AVENUE	BROOKLYN NY 11219	(718) 851-8800	BORENSTEIN CATERERS 179-29 150TH ROAD	JAMAICA NY 11434	(718) 656-3600
MEAL MART 510 BRIGHTON BEACH AVENUE	BROOKLYN NY 11235	(718) 769-6800	FOUNTAINBLEU CATERERS JERICO TURNPIKE	JERICO NY 11753	(516) 333-8585
MEAL MART 4722-16TH AVENUE	BROOKLYN NY 11219	(718) 871-5335	HOST KOSHER CATERERS 287 NORTH BROADWAY	JERICO NY 11753	(516) 433-5223
MEAL MART 54 LEE AVENUE	BROOKLYN NY 11211	(718) 387-8900	COLONIAL CATERERS ROUTE 209	KERTHONKSON NY 12446	(914) 647-7575
MEAL MART 4410 FT. HAMILTON PARKWAY	BROOKLYN NY 11219	(718) 387-1445	TAIN LEE CHOW 72-24 MAIN STREET	KEW GARDENS HILLS NY 11367	(718) 228-0960
MEAL MART 4621-13TH AVENUE	BROOKLYN NY 11219	(718) 854-7800	BETH SHALOM OF LAWRENCE BROADWAY & WASHINGTON AVENUE	LAWRENCE NY 11559	(516) 569-1880
MEAL MART 54 LEE AVENUE	BROOKLYN NY 11211	(718) 387-1445	LEVENSTEIN & SARNOFF CATERERS 390 BROADWAY	LAWRENCE NY 11559	(516) 569-1880
MEAL MART 502 FLUSHING AVENUE	BROOKLYN NY 11205	(718) 855-9600	TEMPLE TORAH CATERERS 54-27 LITTLE NECK PARKWAY	LITTLE NECK NY 11362	(718) 423-2100
MEAL MART 206 DIVISION AVENUE	BROOKLYN NY 11211	(718) 963-3450	JACKSON HOTEL 10 WEST BROADWAY	LONG BEACH NY 11561	(516) 431-3700
MENASHE HIRSCH CATERERS 222 OCEAN PARKWAY	BROOKLYN NY		MICHELE CATERERS PARK AVENUE AT ROOSEVELT BLVD	LONG BEACH NY 11561	(516) 334-7681
MENDELES & ABRAHAM 942 MCDONALD AVENUE	BROOKLYN NY 11218	(718) 436-1702	TEMPLE ISRAEL OF LONG BEACH RIVERSIDE BLVD	LONG BEACH NY 11561	(516) 432-1410
MENORAH BALLROOM 5000 14TH AVENUE	BROOKLYN NY 11219	(718) 438-6490	KOSHER CATALOGUE, INC. 2107 BORDEN AVENUE	LONG ISLAND CITY NY 11101	(718) 784-6150
MENROSE CATERERS 1114-52ND STREET	BROOKLYN NY 11219	(718) 438-5977			(800) 5KO-SHER
MERMELSTEIN CATERERS 351 KINGSTON AVENUE	BROOKLYN NY 11213	(718) 778-3100	BETH DAVID OF LYNBROOK 185 DENTON AVENUE	LYNBROOK NY 11563	(516) 887-9595
MOISHE'S TAKE HOME FOODS 1706 EAST 16TH STREET	BROOKLYN NY 11229	(718) 627-9438	JERRAND CATERERS 153 BROADWAY	LYNBROOK NY 11563	(516) 887-1533
NEGVEV HOME MADE FOODS INC. 1211 AVENUE J	BROOKLYN NY 11230	(718) 258-8440	LEVENSTEIN & SARNOFF CATERERS 185 DENTON AVENUE	LYNBROOK NY 11563	(516) 887-9595
NEWMAN & LEVENTHAL KOSHER CATERERS 1625 OCEAN AVENUE	BROOKLYN NY 11230	(718) 338-3800	MALVERNE KOSHER CATERERS 370 HEMPSTEAD AVENUE	MALVERNE NY 11565	(516) 599-1070
OCEAN BREEZE HOTEL 3811 SURF AVENUE	BROOKLYN NY 11224	(718) 372-9813	NEWMAN & LEVENTHAL CATERERS 333 SEARINGTON ROAD	MANHASSET NY 11030	(516) 621-8049
OCEAN PARKWAY JEWISH CENTER 550 OCEAN PARKWAY	BROOKLYN NY 11218	(718) 436-4900	MILJAY KOSHER CATERERS 1282 HICKSVILLE ROAD	MASSAPEQUA NY 11758	(516) 541-0402
PALACE KOSHER CATERERS 1906 AVENUE M	BROOKLYN NY 11230	(718) 339-2650	BAI YAAKOV OF SPRING VALLEY 11 SMOLLEY DRIVE	MONSEY NY 10952	(914) 356-3113
PALACE, THE 4910-13TH AVENUE	BROOKLYN NY 11219		BETH ROCHEL SADDLE RIVER ROAD	MONSEY NY 10952	(914) 356-7985
PARADISE GLATT KOSHER CATERERS 1426 ELM AVENUE	BROOKLYN NY 11230	(718) 627-0072	EUROPEAN HOMEMADE FOODS, INC. 82 ROUTE 59	MONSEY NY 10952	(914) 356-9555
PARKSIDE GARDEN CATERERS 83 DIVISION AVENUE	BROOKLYN NY 11211	(718) 388-4204	LANDAU CATERERS 9 JEFFREY PLACE	MONSEY NY 10952	(914) 425-2837
ROYALE, THE 770 MCDONALD AVENUE	BROOKLYN NY 11218	(718) 435-1047	MEAL MART 41 C MAIN STREET	MONSEY NY 10952	(914) 352-9008
RUTHIE'S RESTAURANT 1427 CONEY ISLAND AVENUE	BROOKLYN NY 11230	(718) 252-5308	RAM CATERERS, INC. 208 ROBERT PITT DRIVE	MONSEY NY 10952	(914) 352-0733
SANTALDO KOSHER CATERING 1118 AVENUE J	BROOKLYN NY 11230	(718) 377-9695	YESHIVA OF SPRING VALLEY ROUTE 306 & MAPLE AVENUE	MONSEY NY 10952	(914) 352-1247
R & D MAYER CATERERS INC. 2030 OCEAN PARKWAY	BROOKLYN NY 11223	(718) 376-1300	DORNSTEIN'S BIG THREE CATERERS		
SAMMY'S BAGEL NOSH 533 KINGS HIGHWAY	BROOKLYN NY 11223	(718) 266-5920	C/O TEMPLE EMANUEL 3315 HILLSIDE AVENUE	NEW HYDE PARK NY 11040	(516) 747-8484
SARNOFF CATERERS 2902 KINGS HIGHWAY	BROOKLYN NY 11228	(718) 338-5000	ROBBINS & ROBBINS 15 DRAKE AVENUE	NEW ROCHELLE NY 10805	(914) 632-9115
SCHICK'S MANOR 4901-12TH AVENUE	BROOKLYN NY 11219	(718) 853-6329	BERNSTEIN'S ON ESSEX STREET 135 ESSEX STREET	NEW YORK NY 10002	(212) 473-3900
SCHREIBER CATERERS, INC. 9024 FOSTER AVENUE	BROOKLYN NY 11236	(718) 272-9184	CORAL KOSHER DELICATESSEN & RESTAURANT 1473 2ND AVENUE	NEW YORK NY 10021	(212) 249-6480
SEAVIEW JEWISH CENTER 1440 EAST 99TH STREET	BROOKLYN NY 11236	(718) 763-5600	DELI ART KOSHER DELICATESSEN 333 7TH AVENUE	NEW YORK NY 10001	(212) 564-5994
SHANG CHAI RESTAURANT 2189 FLATBUSH AVENUE	BROOKLYN NY 11234	(718) 377-6100	DELI-GLATT KOSHER 150 FULTON STREET	NEW YORK NY 10038	(212) 349-3622
SILBER GLATT KOSHER CATERERS 135 ROSS STREET	BROOKLYN NY 11211	(718) 384-8085	EDNA'S RESTAURANT & DELI 401 GRAND STREET	NEW YORK NY 10002	(212) 473-7630
SIMCHA CATERERS - COTILLION TERRACE 7307-18TH AVENUE	BROOKLYN NY 11204	(718) 436-2112	FIFTH AVENUE SYNAGOGUE 5 EAST 62ND STREET	NEW YORK NY 10021	(212) 838-2122
SIMON'S KOSHER CATERERS 391 CROWN STREET	BROOKLYN NY 11211	(718) 773-1480	FINE & SCHAPIRO'S RESTAURANT 138 WEST 72ND STREET	NEW YORK NY 10023	(212) 877-2874
TAM-GAN EDEN 2363 RALPH AVENUE	BROOKLYN NY	(718) 241-6102	G & M KOSHER CATERERS CO. 41 ESSEX STREET	NEW YORK NY 10002	(212) 254-5370
TORAS EMES KAMENITZ 1650 56TH STREET	BROOKLYN NY 11204	(718) 851-4735	HIRSCHFELD CATERERS 809 WEST 177TH STREET	NEW YORK NY 10033	(212) 923-2148
TORATH MOSHE JEWISH CENTER 4314-10TH AVENUE	BROOKLYN NY 11219	(718) 438-9578	KAY CATERERS 200 AMSTERDAM AVENUE	NEW YORK NY 10023	(212) 362-5555
TUVIA'S GLATT KOSHER TAKE OUT 1813 KINGS HIGHWAY	BROOKLYN NY 11219	(718) 627-8626	LEVANA'S CAFE & RESTAURANT 148 WEST 67TH STREET	NEW YORK NY 10021	(212) 877-8457
TWO FRIENDS CATERERS (CHOLOV YISROEL)			LINCOLN SQUARE SYNAGOGUE CATERERS 200 AMSTERDAM AVENUE	NEW YORK NY 10023	(212) 362-5555
1017 EAST 29TH STREET	BROOKLYN NY 11210	(718) 258-6018	LOU G. SIEGEL'S RESTAURANT 209 WEST 38TH STREET	NEW YORK NY 10018	(212) 921-4433
YOUNG ISRAEL OF AVENUE K 2818 AVENUE K	BROOKLYN NY 11229	(718) 258-8550	MACCABEEM RESTAURANT 147 WEST 47TH STREET	NEW YORK NY 10036	(212) 575-0226

MARCY KOSHER DELICATESSEN	2511 BROADWAY	NEW YORK NY	10025	(212) 222-0700
MEAL MART	4406 BROADWAY	NEW YORK NY	10040	(212) 568-7401
MEAL MART	2189 BROADWAY	NEW YORK NY	10024	(212) 787-4720
MERMELSTEIN CATERERS, INC.		NEW YORK NY		(212) 778-3100
MICHELE & JOEL KARMAZIN-COMET CATERING (DAIRY OR MEAT)		NY		(212) 362-0412
MT. SINAI JEWISH CENTER	135 BENNETT AVENUE	NEW YORK NY	10040	(212) 928-9870
NEW YORK HILTON, THE	AVENUE OF THE AMERICAS & 53RD STREET	NEW YORK NY	10019	(212) 586-7000
NEW YORK PENTA	33RD STREET & 7TH AVENUE	NEW YORK NY	10001	(212) 736-5000
NEW YORK UNIVERSITY-ARA	22 WASHINGTON SQUARE NORTH	NEW YORK NY	10011	(212) 598-3396
NEWMAN & LEVENTHAL KOSHER CATERERS	45 WEST 81ST STREET	NEW YORK NY	10024	(212) 362-9400
PAPILSKY CATERERS	305 WEST END AVENUE	NEW YORK NY	10023	(212) 724-3761
PARAMOUNT GLATT CATERERS	23 WEST 73RD STREET	NEW YORK NY	10023	(212) 362-8404
RATNER'S DAIRY RESTAURANT	138 DELANCEY STREET	NEW YORK NY	10002	(212) 677-5588
SCHUSTER HALL	85-93 BENNETT AVENUE	NEW YORK NY	10033	(212) 923-3582
SHAARE HATIKVAH AHAVATH TORAH, CONGREGATION	711 WEST 179TH STREET	NEW YORK NY	10033	(212) 927-2720
SHALOM JAPAN, JAPANESE RESTAURANT & NITESPOT	22 WOOSTER STREET	NEW YORK NY	10013	(212) 925-0930
STERN'S CATERERS	666 WEST END AVENUE	NEW YORK NY	10025	(212) 873-0446
TEMPLE ISRAEL	112 EAST 75TH STREET	NEW YORK NY	10021	(212) 249-5000
TOWN HOUSE CATERING	150 EAST 35TH STREET	NEW YORK NY	10016	(212) 686-5468
ZISKIN CATERERS	23 WEST 73RD STREET	NEW YORK NY	10023	(212) 362-8404
CHATEAU CATERERS, LTD.	1373 BELLMORE ROAD	NORTH BELLMORE NY	11710	(516) 569-4447
CATERERS OF WOODMERE, INC.	410 HUNGRY HARBOR ROAD	NORTH WOODMERE NY	11581	(516) 791-1414
TAPPAN ZEE TOWNE HOUSE	MOUNTAIN VIEW AVENUE	NYACK NY	10960	(914) 358-8400
MR. OMELETTE	3445 LAWSON BLVD	OCEANSIDE NY	11572	(516) 766-1884
PELHAM CATERERS	299 WOLFS LANE	NY	10603	(914) 738-1617
FELDFORD KOSHER CATERING	428 SOUTH OYSTER BAY ROAD	PLAINVIEW NY	11803	(516) 681-7766
GALAXIE CATERERS	1600 ROUND SWAMP ROAD	PLAINVIEW NY	11803	(516) 694-6200
RICHMAN CATERERS (AT PLAINVIEW JEWISH CENTER)		PLAINVIEW NY	11803	(516) 938-1310
RYE TOWN HILTON	689 WESTCHESTER AVENUE	PORT CHESTER NY	10573	(914) 939-6300
NORTH SHORE JEWISH CENTER				
NORWOOD AVENUE & OLD TOWN ROAD		PT. JEFFERSON STATION NY		(516) 473-5525
FOREST PARK JEWISH CENTER	90-45 MYRTLE AVENUE	QUEENS NY	11419	(718) 849-8817
CAFE BABA OF ISRAEL	91-33 63RD DRIVE	REGO PARK NY	11374	(718) 275-2660
TOV CATERERS	97-22 63RD ROAD	REGO PARK NY	11374	(718) 896-7788
BARDY KOSHER CATERERS	339 RUTGERS STREET	ROCHESTER NY	14609	(716) 271-6948
BITTKER CATERERS	1700 EAST AVENUE	ROCHESTER NY	14609	(716) 473-7635
BON APETIT CATERERS	444 WILLIS AVENUE	ROSLYN HEIGHTS NY	11577	(516) 621-0402
ROSLYN COUNTRY CLUB	CLUB DRIVE	ROSLYN HEIGHTS NY	11577	(516) 621-0333
DUNOWITZ & LESSER CATERERS, TEMPLE ISRAEL				
2655 CLUBHOUSE ROAD		S. MERRICK NY	11566	(516) 379-7436
TEMPLE ISRAEL	2655 CLUBHOUSE ROAD	S. MERRICK NY	11566	(516) 379-7436
FT. HILL COUNTRY CLUB	50 FT. HILL ROAD	SCARSDALE NY		
CHEF-AH KOSHER CATERERS	33 MAPLE AVENUE	SPRING VALLEY NY	10977	(914) 356-4410
GARTNER'S INN	HUNGRY HOLLOW ROAD	SPRING VALLEY NY	10977	(914) 356-0875
MAZEL GLATT CATERERS-SINGER'S HOTEL	CENTRAL AVENUE	SPRING VALLEY NY	10977	(914) 356-2306
ROYALE GOURMET CATERERS	23 ROOSEVELT AVENUE	SPRING VALLEY NY	10977	(914) 354-3237
SINGER'S HOTEL	CENTRAL AVENUE	SPRING VALLEY NY	10977	(914) 356-2300
WILTON CATERERS, INC.	710 S. MAIN STREET	SPRING VALLEY NY	10977	(914) 352-4800
KAPLAN'S KOSHER CATERING	20 TOWNLY AVENUE	STATEN ISLAND NY	10314	(718) 442-3877
SHALIMAR	2380 HYLAN BLVD	STATEN ISLAND NY	10306	(718) 987-4800
SIMCHA BY THE SEA	11 CAPODANNO BLVD	STATEN ISLAND NY	10306	(718) 979-7400
YOUNG ISRAEL OF STATEN ISLAND				
WILLOWBROOK AT WOOLLEY		STATEN ISLAND NY	10314	(718) 494-6700
HOLIDAY INN	3 EXECUTIVE BLVD	SUFFERN NY	10901	(914) 357-4800
MEAL MART		SWAN LAKE NY	12783	(914) 292-9439
NOAM CATERERS	310A SOUTH OYSTER BAY ROAD	SYOSSET NY	11791	(516) 921-1800
RICHMAN CATERERS (AT EAST NASSAU JEWISH CENTER)				
310 OYSTER BAY ROAD		SYOSSET NY	11791	(516) 496-3390
RICHMAN CATERERS (AT MIDWAY JEWISH CENTER)		SYOSSET NY	11791	(516) 433-6563
PICKLES UNLIMITED	4469 EAST GENESSEE	SYRACUSE NY	13214	(315) 445-1294
HILTON INN	455 SOUTH BROADWAY	TARRYTOWN NY	10591	(914) 631-5700
BEN & SOL KOSHER DELICATESSEN				
GREEN ACRES SHOPPING CENTER		VALLEY STREAM NY	11581	(516) 825-2240
CONGREGATION TREE OF LIFE	502 NO. CENTRAL AVENUE	VALLEY STREAM NY	11580	(516) 825-2090
JEM CATERERS OF NASSAU, INC.	1000 ROSDALE ROAD	VALLEY STREAM NY	11581	(212) 297-1240
CONCORD CATERERS	3710 WOODBINE AVENUE	WANTAGH NY	11793	(516) 781-5577
FOUNTAINBLEAU	JERICHO TURNPIKE	WESTBURY NY	11753	(516) 333-8585
STOFFER'S INN	80 WEST RED OAK LANE	WHITE PLAINS NY	10604	(914) 694-5400
WOLLOWICK CATERING OF WHITESTONE	12-25 CLINTON STREET	WHITESTONE NY	11797	(718) 767-7000
CREST HOLLOW COUNTRY CLUB	JERICHO TURNPIKE	WOODBURY NY	11797	(516) 692-8000
LE CORDON BLEU	96-01 JAMAICA AVENUE	WOODHAVEN NY	11421	(718) 441-8800
SONS OF ISRAEL CONGREGATION	111 IRVING PLACE	WOODMERE NY	11558	(516) 379-7436
BATTELMAN & HIRSCHDEL CATERERS	311 CENTRAL PARK DRIVE	YONKERS NY	10754	(914) 963-0602
EPSTEIN'S KOSHER DELICATESSEN & RESTAURANT				
2369 CENTRAL PARK AVENUE		YONKERS NY	10710	(914) 793-3131
ACADEMY PARTY CENTER CATERING	4182 MAYFIELD STREET	CLEVELAND OH	44116	(216) 381-2066
DAVIS KOSHER CATERERS	1805 SOUTH TAYLOR STREET	CLEVELAND OH	44116	(216) 321-7945
DISTINCTIVE CATERING CORPORATION/WORLD OF MOUTH C/O THE CIVIC				
3130 MAYFIELD ROAD		CLEVELAND OH	44118	(216) 371-1112
EXECUTIVE CATERERS	27829 CHAGRIN BOULEVARD	CLEVELAND OH		(216) 831-1714
FISHMAN CATERING CORPORATION	3300 MAYFIELD STREET	CLEVELAND OH	44118	(216) 291-1220
FISHMAN CATERING CORPORATION	2437 SOUTH GREEN ROAD	CLEVELAND OH	44122	(216) 291-1220
PERSONAL TOUCH CATERING BY EVA	1926 SOUTH TAYLOR ROAD	CLEVELAND OH	44118	(216) 932-7411
SIEGLE'S DELICATESSEN & FOOD MART	15 WEST BANCROFT	TOLEDO OH	(419) 243-6261	
SIEGLE'S DELICATESSEN & FOOD MART	2636 WEST CENTRAL	TOLEDO OH	(419) 473-2791	
BETH SHOLOM SYNAGOGUE CATERERS				
1445 EGLINTON AVENUE WEST		TORONTO ON	(416) 782-1549	
MONTECASSINO PALACE	3710 CHESSWOOD DRIVE	TORONTO ON	(416) 630-9100	
ZUCHTER'S CATERING	3101 BATHURST STREET	TORONTO ON	(416) 789-5397	

BOLOTIN CATERING SERVICE	YORK & ASBOURNE ROADS	ELKINS PARK PA	19117	(215) 782-8660
DELUXE KOSHER MEAT MARKET	678 WEST STREET ROAD	FEASTERTVILLE PA	19047	(215) 322-2121
ROSENTHAL & KAUFMAN				
OLD LANCASTER ROAD AND HIGHLAND AVENUE		MERION PA	15006	(215) 667-4050
BETTY THE CATERER	25 EAST WALNUT LANE	PHILADELPHIA PA	19144	(215) 844-6798
NORM THE CATERER	5163 KERSHAW	PHILADELPHIA PA	19131	(215) 878-6300
R.PRESSMAN KOSHER CATERING	4027 WEST GIRARD AVENUE	PHILADELPHIA PA	19104	(215) 382-4971
ROTHSCHILD CATERING	610 STRATHAVEN AVENUE	SWARTHMORE PA	19081	(215) 544-5915
ADAM THE CATERER	9800 MEILLEUR	MONTREAL QU		(514) 381-2909
GOLDEN CATERERS	5500 WESTBURY	MONTREAL QU		(514) 737-1182
PERLMAN'S KOSHER CATERERS	4665 COURTRAJ	MONTREAL QU		(514) 733-7141
SHALOM KOSHER CATERING	4693 VAN HORNE	MONTREAL QU		(514) 342-0087

CHARITABLE ORGANIZATIONS

UNITED ORTHODOX SERVICES	202 E. BENRIDGE LANE	PHOENIX AZ	85012	(602) 277-7479
ASSOCIATION FOR ETHIOPIAN JEWS	304 ROBIN HOOD LANE	COSTA MESA CA	92627	(714) 642-8613
AMERICAN ASSOCIATION FOR ETHIOPIAN JEWS, NATL. MATERIALS CTR.				
6505 WILSHIRE BLVD., ROOM 802		LOS ANGELES CA	90048	(213) 852-1234
JEWISH NATIONAL HOSPITAL AT DENVER	440 NORTH LA BREA	LOS ANGELES CA	90036	(213) 938-7273
UNITED ORTHODOX SERVICES	150 NORTH GARDENER	LOS ANGELES CA	90036	(213) 934-0849
UNITED ORTHODOX SERVICES	441 NORTH GENESSEE	LOS ANGELES CA	90036	(213) 655-8373
UNITED ORTHODOX SERVICES	1850 ORTEGA STREET	SAN FRANCISCO CA	94122	(415) 661-4055
STOCKTON JEWISH WELFARE FUND	5105 N. EL DORADO STREET	STOCKTON CA	95204	
UNITED ORTHODOX SERVICES, INC.	175 MAPLE STREET	NEW HAVEN CT	06511	(203) 865-0923
UNITED ORTHODOX SERVICES, INC.	18 PEARL STREET	NORWICH CT	06360	(203) 885-1900
UNITED ORTHODOX SERVICES	876 FARMINGTON AVENUE	WEST HARTFORD CT	06119	
DAVENPORT JEWISH WELFARE FUND	1115 MISSISSIPPI AVENUE	DAVENPORT IA	52803	(319) 326-4419
JEWISH WELFARE FUND	1712 W. SUNSET DRIVE	CARBONDALE IL	62901	
HIAS	130 NORTH WELLS	CHICAGO IL	60606	(312) 263-6800
JEWISH STUDENTS' SCHOLARSHIP FUND				
10 S. LASALLE STREET, SUITE 1100		CHICAGO IL	60603	(312) 346-4537
JEWISH UNITED FUND	1 S. FRANKLIN STREET	CHICAGO IL	60606	(312) 346-6700
NATIONAL JEWISH WELFARE BOARD				
127 NORTH DEARBORN, SUITE 510		CHICAGO IL	60602	(312) 332-3302
UNITED ORTHODOX SERVICES, INC.	6342 NORTH TROY	CHICAGO IL	60645	(312) 973-5161
DANVILLE JEWISH COMMUNITY CHEST	1655 NORTH VERMILION	DANVILLE IL	61832	(217) 443-2063
UNITED JEWISH CHARITIES OF ROCK ISLAND COUNTY				
1804 7TH AVENUE		ROCK ISLAND IL	61201	
UNITED ORTHODOX SERVICES	7334 BERYL STREET	NEW ORLEANS LA	70124	(504) 283-5840
NOAM SHABBOS ASSOCIATION	192 KELTON STREET	ALLSTON MA	02134	
OHEL CHESED CHARITY FUND	26 PRISCILLA ROAD	BRIGHTON MA	02135	(617) 254-5067
UNITED ORTHODOX SERVICES	119 SUTHERLAND ROAD, SUITE A	BRIGHTON MA	02148	(413) 731-8316
HEBREW IMMIGRANT AID SOCIETY (HIAS)				
C/O H. ALPERT, 9 SEWALL AVENUE #115		BROOKLINE MA	02146	
JEWISH PHILANTHROPIES CENTER	233 HARVARD STREET	BROOKLINE MA	02140	
UNITED ORTHODOX SERVICES, INC.	1710 BEACON STREET	BROOKLINE MA	02146	(617) 734-5101
COMBINED JEWISH PHILANTHROPIES				
1733 MASSACHUSETTS AVENUE		LEXINGTON MA	02173	(617) 861-1580
UNION OF COUNCILS FOR SOVIET JEWS				
24 CRESCENT STREET, SUITE 3A		WALTHAM MA	02154	
UNITED ORTHODOX SERVICES	69 S. FLAGG STREET	WORCESTER MA	01602	(617) 754-3681
HIAS OF BALTIMORE, INC.	5750 PARK HEIGHTS AVENUE	BALTIMORE MD	21215	(301) 466-9200
NATIONAL JEWISH HOSPITAL AT DENVER	6301 LINCOLN AVENUE	BALTIMORE MD	21202	(301) 752-7207
UNITED ORTHODOX SERVICES	3800 LABYRINTH ROAD	BALTIMORE MD	21215	(301) 764-6122
UNITED ORTHODOX SERVICES	1201 BALLARD STREET	SILVER SPRING MD	20910	(301) 585-1720
UNITED ORTHODOX SERVICES, INC.	14 HOLWELL STREET	PORTLAND ME	04103	(207) 773-1022
BETH ISRAEL SYNAGOGUE C	291 MAIN STREET	WATERVILLE ME	04901	(207) 773-4453
SHABBOS-YOM TOV FUND	14000 WEST NINE MILE ROAD	OAK PARK MI	48237	
UNITED ORTHODOX SERVICES	15030 SUTHERLAND	OAK PARK MI	48237	(313) 967-3728
UNITED ORTHODOX SERVICES, INC.	24031 BEVERLY	OAK PARK MI	48237	(313) 967-3728
ST. PAUL UNITED JEWISH FUND & COUNCIL				
790 S. CLEVELAND, SUITE 201		MINNEAPOLIS MN	55115	(612) 690-1707
UNITED ORTHODOX SERVICES	439 E. 80TH STREET	KANSAS CITY MO	64131	(816) 363-6272
JEWISH FOUNDATION FOR RETARDED CHILDREN	6271 DELMAR	UNIVERSITY CITY MO	63130	(314) 863-3913
UNITED JEWISH CHARITIES-HIGH POINT HEBREW CONGREGATION				
KENSINGTON DRIVE		HIGH POINT NC	27260	
UNITED ORTHODOX SERVICES, INC.	225 HIGHLAND AVENUE	EDISON NJ	08817	(201) 572-1936
UNITED ORTHODOX SERVICES	375 BROOK AVENUE	PASSAIC NJ	07055	(201) 472-3203
UNITED ORTHODOX SERVICES	22 BENNETT AVENUE	BINGHAMTON NY	13905	(607) 724-3900
ACADEMY FOR JEWISH RELIGION				
250 STREET & HENRY HUDSON PARKWAY		BRONX NY	10471	(212) 543-8400
AMERICAN JEWISH REFUGEE AID SOCIETY	2632 UNIVERSITY AVENUE	BRONX NY	10468	(212) 364-9680
SHOLOM ALEICHEM FOLK INSTITUTE	3301 BAINBRIDGE AVENUE	BRONX NY	10467	(212) 881-6555
CHESED L'ABRAHAM, INC.	118 HOOPER STREET	BROOKLYN NY	11211	
FRIENDS OF REFUGEES OF EASTERN EUROPE				
1383 PRESIDENT STREET		BROOKLYN NY	11213	(718) 467-0860
HACHNOSAS KALLAH FUND	879 44TH STREET	BROOKLYN NY	11220	(718) 633-0998
HACHNOSAS ORCHIM L'ANASHIM D'BORO PARK	1554 49TH STREET	BROOKLYN NY	11219	(718) 851-6178
LISHKAS EZRAS ACHIM	688 LEFFERTS AVENUE	BROOKLYN NY	11203	
OHR JOSEPH RABBINICAL SEMINARY IN FRANCE	1362 46TH STREET	BROOKLYN NY	11219	(718) 871-4861
RAY TOV - NATIONAL COMMITTEE TO AID NEW IMMIGRANTS				
125 HAYWARD STREET		BROOKLYN NY	11206	(718) 875-8300
TOMCHE CHOLIM ASSOCIATION	543 BEDFORD AVENUE	BROOKLYN NY	11211	
UNITED HEBREW COMMUNITY	1381 CONEY ISLAND AVENUE	BROOKLYN NY	11230	(718) 377-2566
UNITED ORTHODOX SERVICES	1178 44TH STREET	BROOKLYN NY	11219	(718) 854-1620
UNITED ORTHODOX SERVICES	1674 47TH STREET	BROOKLYN NY	11204	(718) 854-1620
YAD L'ACHIM	4820 16TH AVENUE	BROOKLYN NY	11204	(718) 633-0776
ZALMAN ARYEH HILSENRAD KEREN HACHESED	1746 E. 13TH STREET	BROOKLYN NY	11229	
UNITED ORTHODOX SERVICES, INC.				

UNITED ORTHODOX SERVICES 14 WEST MAPLE AVENUE	MONSEY NY 10952	(914) 356-9523
ADATH ISRAEL OF NEW YORK, UNITED HEBREW COMMUNITY OF NEW YORK 201 EAST BROADWAY	NEW YORK NY 10002	(212) 674-3580
AMERICAN COUNCIL FOR JUDAISM PHILANTHROPIC FUND 386 PARK AVENUE SOUTH	NEW YORK NY 10016	(212) 684-1525
AMERICAN FRIENDS OF THE ALLIANCE ISRAELITE UNIVERSELLE INC. 135 WILLIAM STREET	NEW YORK NY 10038	(212) 349-0537
AMERICAN JEWISH JOINT DISTRIBUTION COMMITTEE 60 EAST 42ND STREET	NEW YORK NY 10017	(212) 687-6200
AMERICAN JEWISH SOCIETY FOR SERVICE 15 EAST 26TH STREET	NEW YORK NY 10010	(212) 683-6178
CENTRAL COMMITTEE KNESETH ISRAEL 245 EAST BROADWAY	NEW YORK NY 10002	(212) 267-6969
DOROT 251 WEST 100TH STREET	NEW YORK NY 10025	(212) 864-7410
FRIENDS OF BELLEVUE HOSPITAL SYNAGOGUE FIRST & 27TH STREET	NEW YORK NY 10016	(212) 685-1376
JEWISH BOARD OF GUARDIANS 120 W. 57TH STREET	NEW YORK NY 10019	(212) 582-9100
JEWISH COMMUNAL FUND OF NEW YORK 745 FIFTH AVENUE	NEW YORK NY 10151	(212) 752-8277
JEWISH PHILANTHROPIC FUND OF 1933 INC. 570 SEVENTH AVENUE	NEW YORK NY 10018	(212) 921-3860
JEWISH UNMARRIED MOTHERS SERVICE 12 E. 94TH STREET	NEW YORK NY 10028	(212) 876-3050
JOINT DISTRIBUTION COMMITTEE 60 EAST 42ND STREET	NEW YORK NY 10165	(212) 687-6200
NATIONAL ASSOCIATION FOR THE JEWISH POOR, THE 234 FIFTH AVENUE, RM. 301	NEW YORK NY 10001	(212) 687-2570
OZAR HATORAH 411 FIFTH AVENUE	NEW YORK NY 10016	(212) 684-4733
REFORM JEWISH APPEAL 838 FIFTH AVENUE	NEW YORK NY 10021	(212) 249-0100
THE JEWISH BRAILLE INSTITUTE OF AMERICA, INC. 110 EAST 30TH STREET	NEW YORK NY 10016	(212) 889-2525
UNITED HIAS SERVICE 200 PARK AVENUE S.	NEW YORK NY 10003	(212) 674-6800
UNITED HEBREW COMMUNITY OF NEW YORK, ADATH ISRAEL OF NEW YORK 201 EAST BROADWAY	NEW YORK NY 10002	(212) 674-3580
UNITED JEWISH APPEAL 1290 AVENUE OF THE AMERICAS	NEW YORK NY 10019	(212) 757-1500
UNITED JEWISH APPEAL OF GREATER NEW YORK, INC. 130 EAST 59TH STREET	NEW YORK NY 10019	(212) 980-1000
UNITED RESTITUTION ORGANIZATION 570 SEVENTH AVENUE, 16TH FLOOR	NEW YORK NY 10018	(212) 921-3860
WEST POINT JEWISH CHAPEL FUND 342 MADISON AVENUE, #625	NEW YORK NY 10017	(212) 986-4086
UNITED JEWISH CHARITIES P.O. BOX 168	NEWBURGH NY 12550	
UNITED JEWISH WELFARE FUND 440 MAIN STREET EAST	ROCHESTER NY 14604	(716) 325-3393
UNITED ORTHODOX SERVICES, INC. 107 UNIVERSITY PARK	ROCHESTER NY 14620	(716) 275-0489
UNITED ORTHODOX SERVICES, INC. 7866 GREENLAND	CINCINNATI OH 45237	(513) 761-2212
RUSSIAN IMMIGRANT AID SOCIETY 1924 LEE ROAD	CLEVELAND OH 44118	
UNITED ORTHODOX SERVICES 3575 HARVEY ROAD	CLEVELAND OH 44118	(216) 321-5002
UNITED JEWISH CAMPAIGN (JESSE PHILLIPS BLDG.) 4501 DENLINGER ROAD	DAYTON OH 45426	(513) 854-4150
UNITED ORTHODOX SERVICES 1130 NORTH MAIN STREET	ALLENTOWN PA 18104	(215) 776-1935
UNITED ORTHODOX SERVICES 103 EDGE HILL ROAD	BALA CYNWYD PA 19004	(215) 664-4680
UNITED ORTHODOX SERVICES 1545 OHIO AVENUE	MCKEESPORT PA 15131	(412) 678-2725
UNITED ORTHODOX SERVICES 5534 RALEIGH STREET	PITTSBURGH PA 15217	(412) 421-4943
UNITED JEWISH CHARITIES 2300 MAHANTONGO STREET	POTTSVILLE PA 17901	(412) 622-5890
UNITED ORTHODOX SERVICES 441 MONROE STREET	SCRANTON PA 18510	(412) 846-8222
JEWISH IMMIGRANT AID SERVICES OF CANADA 5151 COTE ST. CATHERINE ROAD	MONTREAL QU H3W 1M6	(514) 342-9351
UNITED JEWISH RELIEF AGENCIES OF CANADA 1590 DOCTEUR PENFIELD AVENUE	MONTREAL QU H3G 1C5	(514) 931-7531
SOCIETY OF FRIENDS OF TOURO SYNAGOGUE 85 TOURO STREET	NEWPORT RI 02840	(401) 847-4794
UNITED ORTHODOX SERVICES 249 ROCHAMBEAU AVENUE	PROVIDENCE RI 02906	(401) 751-0192
UNITED ORTHODOX SERVICES 9602 GREENWILLOW	HOUSTON TX 77095	(713) 721-1594
UNITED ORTHODOX SERVICES 4404 A WEST FRANKLIN STREET	RICHMOND VA 23221	(804) 358-6895
UNITED ORTHODOX SERVICES 5218 S. HOLLY STREET	SEATTLE WA 98118	(206) 722-5574
UNITED ORTHODOX SERVICES 5237 57TH AVENUE SOUTH	SEATTLE WA 98118	
UNITED ORTHODOX SERVICES 3259 NORTH 51ST BLVD	MILWAUKEE WI 53216	(414) 442-6983
FEDERATED JEWISH CHARITIES 1576 VIRGINIA STREET EAST	CHARLESTON WV 25311	

AMERICAN RED MAGEN DAVID FOR ISRAEL 8230 BEVERLY BOULEVARD	LOS ANGELES CA 90048	(213) 655-1582
AMERICAN TECHNION SOCIETY 8170 BEVERLY BLVD	LOS ANGELES CA 90048	(213) 651-3321
BEN-GURION UNIVERSITY OF THE NEGEV 1801 AVENUE OF THE STARS, SUITE 701	LOS ANGELES CA 90067	(213) 277-9787
BONDS FOR ISRAEL-DEVELOPMENT CORPORATION FOR ISRAEL 6380 WILSHIRE BOULEVARD	LOS ANGELES CA 90048	(213) 653-8400
FRIENDS OF PORYIAH HOSPITAL	LOS ANGELES CA	(213) 858-8354
FUND FOR HIGHER EDUCATION IN ISRAEL 6404 WILSHIRE BOULEVARD	LOS ANGELES CA 90048	(213) 655-7850
ISRAEL HISTADRUT CAMPAIGN 8455 BEVERLY BOULEVARD, SUITE 308	LOS ANGELES CA 90048	(213) 651-4892
JEWISH NATIONAL FUND 6420 WILSHIRE BLVD. #430	LOS ANGELES CA 90048	(213) 655-8100
KEREN-OR CENTER FOR MULTI-HANDICAPPED BLIND CHILDREN 1317 NORTH CRESCENT HEIGHTS BOULEVARD	LOS ANGELES CA 90046	(213) 654-3109
WEST COAST FRIENDS OF BAR ILAN UNIVERSITY 6505 WILSHIRE BOULEVARD, SUITE 404	LOS ANGELES CA 90048	(213) 658-6688
WEST COAST FRIENDS OF PONEVEZ YESHIVA & ISRAEL BOYS TOWN .....	LOS ANGELES CA	(213) 655-2073
NEW ISRAEL FUND, THE 22 MILLER AVENUE	MILL VALLEY CA 94941	(415) 388-8820
JEWISH NATIONAL FUND 262 GRAND AVENUE #101	OAKLAND CA 94610	(415) 465-0740
JEWISH NATIONAL FUND 6363 EL CAJON BLVD. #200	SAN DIEGO CA 92115	(619) 287-3447
AMERICAN COMMITTEE FOR SHAARE ZEDEK IN JERUSALEM-NW REGION 1654 33RD AVENUE	SAN FRANCISCO CA 94122	(415) 661-2160
AMERICAN FRIENDS OF THE HEBREW UNIVERSITY OF JERUSALEM 717 MARKET STREET, SUITE 323	SAN FRANCISCO CA 94103	(415) 391-9056
AMERICAN TECHNION SOCIETY 870 MARKET STREET, SUITE 542	SAN FRANCISCO CA 94102	(415) 392-1032
JEWISH NATIONAL FUND 2266 GEARY BLVD	SAN FRANCISCO CA 94115	(415) 567-3440
LOS ANGELES COMMITTEE FOR THE WEIZMANN INSTITUTE OF SCIENCE 3235 BARRY DRIVE	STUDIO CITY CA 91604	(213) 654-0540
B.M.H. SYNAGOGUE 560 S. MONACO PARKWAY	DENVER CO 89224	(303) 333-0213
JEWISH NATIONAL FUND 65 COOPER PLACE	NEW HAVEN CT 06525	(203) 397-3767
JEWISH NATIONAL FUND 1430 'K' STREET, N.W. #701	WASHINGTON DC 20005	(202) 783-8700
JEWISH NATIONAL FUND 800 W. OAKLAND PARK BLVD. #201	FORT LAUDERDALE FL 33311	(305) 561-4812
AMERICAN COMMITTEE FOR SHAARE ZEDEK IN JERUSALEM-S.E. REGION 605 LINCOLN ROAD, SUITE 211	MIAMI BEACH FL 33139	(305) 531-8329
AMERICAN FRIENDS OF HALFA UNIVERSITY, THE 420 LINCOLN ROAD	MIAMI BEACH FL 33139	(305) 531-1174
JEWISH NATIONAL FUND 420 LINCOLN ROAD, #335	MIAMI BEACH FL 33139	(305) 538-6464
JEWISH NATIONAL FUND 730 S. STERLING AVENUE #213	TAMPA FL 33609	(813) 876-9327
JEWISH NATIONAL FUND 3 PIEDMONT CENTER, #416	ATLANTA GA 30305	(404) 237-1132
AMERICAN COMMITTEE FOR SHAARE ZEDEK IN JERUSALEM-MIDWEST RGN 79 MONROE STREET	CHICAGO IL 60603	(312) 236-5778
AMERICAN FRIENDS OF HEBREW UNIVERSITY 4001 W. DEVON AVENUE, SUITE 208	CHICAGO IL 60646	(312) 236-6395
AMERICAN SOCIETY FOR TECHNION-ISRAEL 59 E. VAN BUREN	CHICAGO IL 60605	
EZRA CHAPTER OF MAGEN DAVID ADOM 1212 N. LAKE SHORE DRIVE, SUITE 23	CHICAGO IL 60610	(312) 649-1583
HISTADRUT CAMPAIGN OF CHICAGO 320 SOUTH STATE	CHICAGO IL 60604	(312) 427-4086
JEWISH NATIONAL FUND 230 N. MICHIGAN AVENUE #420	CHICAGO IL 60601	(312) 236-9100
MAGEN DAVID ADOM 6952 N. CALIFORNIA AVENUE	CHICAGO IL 60645	(312) 465-0664
MIZRACHI-HAPOEL HAMIZRACHI 6500 N. CALIFORNIA AVENUE	CHICAGO IL 60645	(312) 338-2871
JEWISH NATIONAL FUND 1265 W. 86TH STREET	INDIANAPOLIS IN 46280	(317) 253-5577
GUARDIANS OF THE WESTERN WALL, THE 18 AMOS STREET	JERUSALEM IS	
JEWISH NATIONAL FUND 2210 W. 75TH STREET #18	SHAWNEE MISSION KS 66208	(913) 432-9330
AMERICAN RED MAGEN DAVID FOR ISRAEL-DAVID BEN-GURION CHAPTER 1701 DRYADES STREET	NEW ORLEANS LA 70113	(504) 525-2971
JEWISH NATIONAL FUND 6227 ST. CHARLES AVENUE	NEW ORLEANS LA 70118	(504) 861-3693
AMERICAN PHYSICIANS FELLOWSHIP, INC. 2001 BEACON STREET	BROOKLINE MA 02146	(617) 232-5382
JEWISH NATIONAL FUND 1330 BEACON STREET, #202	BROOKLINE MA 02146	(617) 731-6850
JEWISH NATIONAL FUND 14 OLD COURT ROAD	BALTIMORE MD 21208	(301) 486-3317
AMERICAN COMMITTEE FOR SHAARE ZEDEK IN JERUSALEM-DETROIT 13128 WALES	HUNTINGTON WOODS MI 48070	(313) 544-8412
JEWISH NATIONAL FUND 18877 W. TEN MILE ROAD	SOUTHFIELD MI 48075	(313) 557-6644
AMERICAN FRIENDS OF HAIFA UNIVERSITY, THE 8701 E. EIGHT MILE ROAD	WARREN MI 48089	(313) 758-1048
JEWISH NATIONAL FUND 425 HENNEPIN AVENUE, #210	MINNEAPOLIS MN 55401	(612) 339-0862
ISRAEL HISTADRUT CAMPAIGN 8029 CLAYTON ROAD	ST. LOUIS MO 63117	(314) 727-9019
JEWISH NATIONAL FUND 8420 DELMAR ROAD, SUITE 5031-504	ST. LOUIS MO 63124	(314) 991-0451
AMERICAN FRIENDS OF HAIFA UNIVERSITY, THE P.O. BOX 18137	RALEIGH NC 27619	(919) 876-7270
JEWISH NATIONAL FUND 545 CEDAR LANE	TEANECK NJ 07666	(201) 836-6888
AMERICAN FRIENDS OF YESHIVA ZVI HATZADIK 3100 BRIGHTON 3RD STREET	BROOKLYN NY 11235	
COLEL HIBATH JERUSALEM 1282 49TH STREET	BROOKLYN NY 11219	(718) 633-7112
DISKIN ORPHAN HOME OF ISRAEL 4305 18TH AVENUE	BROOKLYN NY 11204	(718) 851-2598
DONATE USED CLOTHING TO ISRAEL	BROOKLYN NY	(718) 435-1041
FEDERATED COUNCIL OF ISRAEL INSTITUTIONS - FCIL 1475 47TH STREET	BROOKLYN NY 11219	(718) 462-0603
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GIDULEL YAAKOV KOLLEL IN JERUSALEM 1530 53RD STREET	BROOKLYN NY 11219	(718) 851-7676
JERUSALEM INSTITUTE OF TALMUDIC RESEARCH 1481 44TH STREET	BROOKLYN NY 11219	(718) 435-8877
JERUSALEM RABBINICAL ACADEMY, THE 1260 59TH STREET	BROOKLYN NY 11219	(718) 853-3273
JEWISH NATIONAL FUND 1369 CONEY ISLAND AVENUE	BROOKLYN NY 11230	(718) 338-4555
KOLLEL GIDULEL YAAKOV IN JERUSALEM 1530 53RD STREET	BROOKLYN NY 11219	(718) 851-7676
TSCHECHENOV INSTITUTIONS IN ISRAEL 5916 18TH AVENUE	BROOKLYN NY 11204	(718) 232-0070
TSHEBINER YESHIVA KOHAV MIYAAQOV OF JERUSALEM 1434 57TH STREET	BROOKLYN NY 11219	(718) 851-5474
YAD L'ACHIM-BORO PARK-FLATBUSH 4702 16TH AVENUE	BROOKLYN NY 11204	(718) 633-0776
AMERICAN RED MAGEN DAVID FOR ISRAEL 888 SEVENTH AVENUE	HEMPSTEAD NY 11552	(516) 757-1827
DEBORAH HOSPITAL FOUNDATION 135-25 NORTHERN BOULEVARD	LINDEN HILL NY 11354	(718) 762-1400
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JEWISH NATIONAL FUND 2100 S. CUSHMAN STREET	FAIRBANKS AK 99701	(907) 452-1981
JEWISH NATIONAL FUND 3070 RIVERWOOD DRIVE	JUNEAU AK 99801	(907) 789-4638
JEWISH NATIONAL FUND 5039 N. 19TH AVENUE #5	PHOENIX AZ 85015	(602) 246-7676
AMERICAN COMMITTEE FOR SHAARE ZEDEK HOSPITAL IN JERUSALEM 265 SOUTH ROBERTSON BOULEVARD, SUITE 5	BEVERLY HILLS CA 90212	(213) 278-6050
AMERICAN FRIENDS OF ASSAF HAROPEH HOSPITAL OF ISRAEL 9701 WILSHIRE BOULEVARD, SUITE 800	BEVERLY HILLS CA 90212	(213) 273-2402
AMERICAN FRIENDS OF HAIFA UNIVERSITY 9301 WILSHIRE BOULEVARD	BEVERLY HILLS CA 90210	(213) 273-4707
AMERICAN FRIENDS OF HEBREW UNIVERSITY 8665 WILSHIRE BLVD	BEVERLY HILLS CA 90221	(213) 657-6511
SHELTERS FOR ISRAEL 603 NORTH CAMDEN DRIVE	BEVERLY HILLS CA 90210	(213) 936-6321
TEL HASHOMER HOSPITAL-CHAIM SHEBA MEDICAL CENTER 9100 WILSHIRE BOULEVARD, SUITE 333	BEVERLY HILLS CA 90212	(213) 278-6050
AMERICAN COMMITTEE FOR THE WEIZMANN INSTITUTE OF SCIENCE 1801 MURCHISON DRIVE	BURLINGAME CA 94010	(415) 697-3253
JEWISH NATIONAL COUNCIL 17337 VENTURA BOULEVARD	ENCINO CA 91316	(213) 990-0511
JEWISH NATIONAL FUND 17337 VENTURA BLVD. #216	ENCINO CA 91316	(213) 990-0511
JEWISH NATIONAL FUND 12181 BUARO STREET	GARDEN GROVE CA 92640	(213) 638-4483
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AMERICAN FRIENDS OF HAIFA UNIVERSITY 9301 WILSHIRE BOULEVARD	LOS ANGELES CA 90210	(213) 273-4707
AMERICAN FRIENDS OF HEBREW UNIVERSITY 8665 WILSHIRE BOULEVARD	LOS ANGELES CA 90211	(213) 657-6511
AMERICAN FRIENDS OF KIRYAT SANZ-LANIADO HOSPITAL	LOS ANGELES CA	(213) 825-5075
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AMERICAN COMMITTEE FOR THE WEIZMANN INST. OF SCIENCE, INC. 515 PARK AVENUE	NEW YORK NY 10022	(212) 752-1300	ISRAEL HISTADRUT CAMPAIGN, INC. 33 EAST 67TH STREET ISRAEL INSTITUTIONS FOR THE BLIND-KEREN-OR, INC. 1133 BROADWAY	NEW YORK NY 10021	(212) 628-1000
AMERICAN FRIENDS OF BETH HATEFUTSOH 515 PARK AVENUE	NEW YORK NY 10022	(212) 752-0246	JABOTINSKY FOUNDATION, INC., THE 261 FIFTH AVENUE JERUSALEM ACADEMY FOR GIRLS 225 BROADWAY	NEW YORK NY 10010	(212) 255-1180 (212) 679-6868
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AMERICAN FRIENDS OF YESHIVAT SHA'ALVIM 156 FIFTH AVENUE, SUITE 811	NEW YORK NY 10010	(212) 924-9475	TORAH SCHOOLS FOR ISRAEL 167 MADISON AVENUE UNITED CHARITY INSTITUTIONS OF JERUSALEM 1141 BROADWAY	NEW YORK NY 10016	(212) 889-0606
AMERICAN FRIENDS OF YESHIVOT BNEI AKIVA IN ISRAEL 50 WEST 34TH STREET	NEW YORK NY 10001	(212) 947-6787	UNITED ISRAEL APPEAL, INC. 515 PARK AVENUE UNITED JEWISH APPEAL 1290 AVENUE OF THE AMERICAS	NEW YORK NY 10022	(212) 688-0800 (212) 757-1500
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ETZ CHAIM TORAH CENTER OF JERUSALEM 1141 BROADWAY	NEW YORK NY 10001	(212) 683-3221			
EZRAS TORAH FUND-TORAH RELIEF SOCIETY, INC. 235 EAST BROADWAY	NEW YORK NY 10002	(212) 227-8960			
EZRATH NASHIM JERUSALEM MENTAL HEALTH CENTER 10 EAST 40TH STREET	NEW YORK NY 10016	(212) 725-8175			
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FRIENDS OF DAVID YELLIN TEACHERS COLLEGE, INC. 1501 BROADWAY, SUITE 1715	NEW YORK NY 10036	(212) 391-8686			
FRIENDS OF JERUSALEM 545 FIFTH AVENUE	NEW YORK NY 10017	(212) 687-4187			
FRIENDS OF YESHIVA SHALAVIM, INC. 156 FIFTH AVENUE	NEW YORK NY 10010	(212) 924-9475			
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GREAT CHARITY CHAYE OLAM INSTITUTION OF JERUSALEM 5 BEEKMAN STREET	NEW YORK NY 10038	(212) 962-0224			
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HADASSAH, THE WOMEN'S ZIONIST ORG. OF AMERICA 50 WEST 58TH STREET	NEW YORK NY 10019	(212) 355-7900			

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226 W. RITTENHOUSE SQUARE, SUITE 2301	PHILADELPHIA PA	19103	(215) 735-8074
<b>AMERICAN FRIENDS OF THE HEBREW UNIVERSITY</b>			
2400 LEWIS TOWER BLDG	PHILADELPHIA PA	19102	
<b>JEWISH NATIONAL FUND</b> 1405 LOCUST STREET, #1621	PHILADELPHIA PA	19102	(215) 545-6660
<b>JEWISH NATIONAL FUND</b> 6315 FORBES AVENUE	PITTSBURGH PA	15217	(412) 521-6866
<b>CANADIAN ASSOCIATION FOR LABOR ISRAEL</b> 4770 KENT AVENUE	MONTREAL QU	H3W 1H2	(514) 735-1593
<b>CANADIAN FRIENDS OF THE ALLIANCE ISRAELITE UNIVERSELLE</b>			
5711 EDMORE AVENUE	MONTREAL QU	H4W 1V8	(514) 487-1243
<b>CANADIAN SOCIETY FOR THE WEIZMANN INSTITUTE OF SCIENCE</b>			
5180 QUEEN MARY ROAD, SUITE 360	MONTREAL QU		
<b>CANPAL-CANADIAN ISRAEL CORP. LTD.</b>			
1550 MAISONNEUVE BOULEVARD WEST, SUITE 1030	MONTREAL QU	H3G 1N2	(514) 935-6577
<b>UNITED ISRAEL APPEAL OF CANADA, INC.</b> 1310 GREENE AVENUE	WESTMOUNT QU	H3Z 2B2	(514) 932-1431
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<b>JEWISH NATIONAL FUND</b> 11333 N. CENTRAL EXPRESSWAY	DALLAS TX	75243	(214) 363-1498
<b>JEWISH NATIONAL FUND</b> 6006 BELLAIRE BLVD. #106	HOUSTON TX	77081	(713) 432-7070
<b>JEWISH NATIONAL FUND</b> 629 SECURITIES BUILDING	SEATTLE WA	98101	(206) 624-8625
<b>JEWISH NATIONAL FUND</b> 1119 WEST KILBOURN	MILWAUKEE WI	53233	(414) 276-0630

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<b>JEWISH SOCIAL SERVICE AGENCY</b> 6123 MONTROSE ROAD	ROCKVILLE MD	20852	(301) 881-3700
<b>JEWISH CHILDREN'S HOME</b> 9385 OLIVE STREET ROAD	ST. LOUIS MO	63100	(314) 893-0106
<b>HEBREW BENEVOLENT &amp; ORPHAN ASYLUM</b> 161 MILLBURN AVENUE	MILLBURN NJ	07041	(201) 467-3300
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<b>IRANIAN JEWISH PROGRAM</b> 1113 AVENUE J	BROOKLYN NY	11230	(718) 258-7700
<b>JEWISH BOARD OF GUARDIANS</b> 283 ADAMS STREET	BROOKLYN NY	11201	(718) 875-5951
<b>JEWISH BOARD OF GUARDIANS</b> 1484 FLATBUSH AVENUE	BROOKLYN NY	11210	(718) 434-4158
<b>JEWISH BOARD OF GUARDIANS MENTAL HEALTH CENTER</b>			
1301 SURF AVENUE	BROOKLYN NY	11224	(718) 226-5300
<b>JEWISH BOARD OF GUARDIANS MIDWOOD ADOLESCENT PROJECT</b>			
1484 FLATBUSH AVENUE	BROOKLYN NY	11210	(718) 434-6200
<b>JEWISH CH. CARE ASSOC. OF N.Y.-KINGSBROOK RESIDENCE</b>			
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<b>JEWISH CHILD CARE ASSOCIATION OF NEW YORK</b> 663 RUGBY ROAD	BROOKLYN NY	11230	(718) 859-7809
<b>JEWISH CHILD CARE ASSOCIATION OF NEW YORK</b> 1810 AVENUE H	BROOKLYN NY	11230	(718) 859-6503
<b>MADELEINE BORG COUNSEL SVCS. - THOMAS ASKIN YOUTH PROJECT</b>			
307 BRIGHTON BEACH AVENUE	BROOKLYN NY	11235	(718) 934-8025
<b>MADELEINE BORG COUNSEL SVCS.-CAREY GARDENS EARLY CHILDHOOD</b>			
2964 WEST 23RD STREET	BROOKLYN NY		(718) 372-4044
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for men and women, offering a unique Dual Program that combines an excellent liberal arts education and to the student's Jewish education tailored to the student's needs and background.

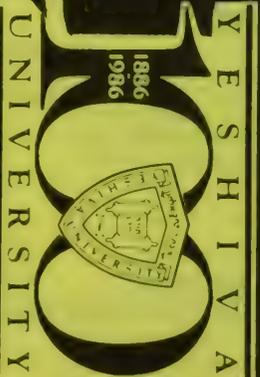
- 21 majors in natural and social sciences and humanities.
- Pre-professional studies in engineering, health sciences and law.
- 180 Jewish studies courses offered each semester.
- 7 joint and combined Bachelor's-Master's programs.
- Special programs including Accounting, Computer Sciences, Nursing, Year In Israel, Holocaust and Sephardic studies.
- Exceptional record of graduate and professional school placements.

## 7 GRADUATE & PROFESSIONAL SCHOOLS

offering a broad range of programs and activities leading to Master's, Certificate or Doctoral degrees in:

- Medicine
- Psychology
- Jewish Studies
- Law
- Biological Sciences
- Social Work
- Jewish Education
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Yeshiva University is committed to a policy of equal opportunity and nondiscrimination and encourages applications from qualified students regardless of race, color, religion, national origin, sex, age, or handicap within the meaning of applicable law.



**YESHIVA UNIVERSITY**

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Undergraduate

Graduate Field \_\_\_\_\_

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Street \_\_\_\_\_

City \_\_\_\_\_ Zip \_\_\_\_\_

State \_\_\_\_\_ Tel. \_\_\_\_\_

(Area Code) \_\_\_\_\_

School Attended \_\_\_\_\_

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<b>TEACHERS INSTITUTE - SEMINARY COLLEGE OF JEWISH STUDIES</b>			
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500 W 185TH STREET	NEW YORK NY	10033	(212) 960-3800
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YESHIVA UNIVERSITY 500 WEST 185TH STREET	NEW YORK NY	10033	(212) 960-5400
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YESHIVA UNIVERSITY-MAIN CENTER 500 WEST 185TH STREET	NEW YORK NY	10033	(212) 960-5400
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RECONSTRUCTIONIST RABBINICAL COLLEGE CHURCH ROAD AT GREENWOOD	WYNCOTE PA	19095	(215) 576-0800

**COMMUNITY RELATIONS ORGANIZATIONS**

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AMERICAN JEWISH COMMITTEE-PHOENIX AREA 4710 NORTH 16TH STREET	PHOENIX AZ	85012	(602) 279-9695
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COMMUNITY RELATIONS COMMITTEE OF THE TUCSON J.C.C. 102 NORTH PLUMER	TUCSON AZ	85719	(602) 884-8921
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JEWISH FEDERATION OF ORANGE COUNTY 12181 BUARO	GARDEN GROVE CA	92640	(714) 530-6636
JEWISH COMMUNITY FED. OF GREATER LONG BEACH & W. ORANGE CTY 3801 EAST WILLOW STREET	LONG BEACH CA	90815	(213) 426-7601
AMERICAN JEWISH COMMITTEE-WESTERN REGION 6505 WILSHIRE BOULEVARD SUITE 315	LOS ANGELES CA	90048	(213) 655-7071
AMERICAN JEWISH CONGRESS-SOUTHERN CALIFORNIA REGION 6505 WILSHIRE BOULEVARD SUITE 1103	LOS ANGELES CA	90048	(213) 651-4601
ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH-PACIFIC SOUTHWEST 6505 WILSHIRE BLVD., SUITE 814	LOS ANGELES CA	90048	(213) 655-8205
BEVERLY FAIRFAX NEIGHBORHOOD ORGANIZATIONS 163 SOUTH FAIRFAX AVENUE	LOS ANGELES CA	90036	(213) 931-1511
COMMUNITY RELATIONS COMMITTEE OF THE JEWISH FED. COUNCIL 6505 WILSHIRE BOULEVARD, SUITE 802	LOS ANGELES CA	90048	(213) 852-1234
JEWISH COMMITTEE FOR PERSONAL SERVICE 1891 EFFIE STREET	LOS ANGELES CA	90026	(213) 666-0171
JEWISH COMMUNITY FOUNDATION 6505 WILSHIRE BLVD.	LOS ANGELES CA	90048	(213) 852-1234
JEWISH LABOR COMMITTEE-CALIFORNIA 6505 WILSHIRE BOULEVARD, SUITE 403	LOS ANGELES CA	90048	(213) 653-3501
AMERICAN JEWISH COMMITTEE-ORANGE COUNTY AREA 4500 CAMPUS DRIVE SUITE 420	NEWPORT BEACH CA	92660	(714) 546-2914
JEWISH COMMUNITY RELATIONS COUNCIL OF THE GREATER EAST BAY 3245 SHEFFIELD AVENUE	OAKLAND CA	94602	(415) 533-7462
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ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH-SAN DIEGO-ARIZONA 7850 MISSION CENTER COURT STREET	SAN DIEGO CA	92108	(619) 293-3370
JEWISH COMMUNITY RELATIONS COUNCIL OF THE UNITED JEWISH FED. 5511 EL CAJON BOULEVARD	SAN DIEGO CA	92115	(619) 582-2483
JEWISH PUBLIC AFFAIRS COMMITTEE 5511 EL CAJON BLVD.	SAN DIEGO CA	92115	(619) 582-2483
AMERICAN JEWISH COMMITTEE-NORTHWEST PACIFIC AND BAY AREA 703 MARKET STREET, SUITE 1500	SAN FRANCISCO CA	94103	(415) 392-1892
AMERICAN JEWISH CONGRESS-NORTHERN CALIFORNIA REGION 942 MARKET STREET SUITE 501	SAN FRANCISCO CA	94102	(415) 391-6590
ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH-CENTRAL PACIFIC 121 STEWART STREET	SAN FRANCISCO CA	94105	(415) 391-0200
JEWISH COMMUNITY RELATIONS COUNCIL 920 FLOOD BUILDING 870 MARKET STREET	SAN FRANCISCO CA	94102	(415) 391-4655
JEWISH COMMUNITY RELATIONS COUNCIL OF S.F., MARIN & PENIN. 870 MARKET STREET, SUITE 920	SAN FRANCISCO CA	94102	(415) 391-4655
JEWISH COMMUNITY RELATIONS COMMITTEE OF GREATER SAN JOSE 1777 HAMILTON AVENUE, SUITE 210	SAN JOSE CA	95125	(408) 267-2770
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ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH-MOUNTAIN STATES 300 SOUTH DAHLIA STREET, SUITE 202	DENVER CO	80222	(303) 321-7177
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JEWISH FEDERATION OF GREATER BRIDGEPORT 4200 PARK AVENUE	BRIDGEPORT CT	06604	(203) 372-6504
JEWISH FEDERATION OF GREATER DANBURY 5 MAIN STREET, SUITE E	DANBURY CT	06810	(203) 792-6353
JEWISH FEDERATION OF GREATER NORWALK SHOREHAVEN ROAD	EAST NORWALK CT	06885	(203) 853-3440
ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH-CONNECTICUT 1162 CHAPEL STREET	NEW HAVEN CT	06511	(203) 787-4281
CONNECTICUT JEWISH COMMUNITY RELATIONS COUNCIL 1162 CHAPEL STREET	NEW HAVEN CT	06511	(203) 562-2137
NEW HAVEN JEWISH FEDERATION 1162 CHAPEL STREET	NEW HAVEN CT	06511	(203) 562-2137
JEWISH FEDERATION OF EASTERN CONNECTICUT, INC. 302 STATE STREET, ROOM 221	NEW LONDON CT	06320	(203) 442-8062
UNITED JEWISH FEDERATION P.O. BOX 3038	STAMFORD CT	06905	(203) 322-6935
JEWISH FEDERATION 1020 COUNTY CLUB ROAD	WATERBURY CT	06708	(203) 758-2441
JEWISH FED. COMMUNITY RELATIONS COMM. OF GREATER HARTFORD 333 BLOOMFIELD AVENUE	WEST HARTFORD CT	06117	(203) 232-4483
AMERICAN JEWISH COMMITTEE-CENTRAL ATLANTIC AREA 2027 MASSACHUSETTS AVENUE, NW	WASHINGTON DC	20036	(202) 387-8641
AMERICAN JEWISH CONGRESS-NATIONAL CAPITAL CHAPTER 2027 MASSACHUSETTS AVENUE, NW	WASHINGTON DC	20036	(202) 332-3888
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<b>AMERICAN JEWISH CONGRESS-SOUTHWEST REGION</b> 4200 BISCAYNE BOULEVARD	MIAMI FL 33137	(305) 576-4330	
<b>ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH-FLORIDA</b> 150 S E 2ND AVENUE	MIAMI FL 33131	(305) 373-6306	
<b>GREATER MIAMI JEWISH FEDERATION</b> 4200 BISCAYNE BOULEVARD	MIAMI FL 33137	(305) 576-4000	
<b>AMERICAN JEWISH COMMITTEE-PALM BEACH AREA</b> 120 SOUTH OLIVE AVENUE, SUITE 614	PALM BEACH FL 33480	(305) 655-5118	
<b>ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH-PALM BEACH COUNTY</b> 120 S. OLIVE AVENUE, SUITE 614	PALM BEACH FL 33401	(305) 832-7144	
<b>SARASOTA-MANATEE JEWISH FEDERATION</b> 2197 RINGLING BOULEVARD	SARASOTA FL 33577	(813) 365-4410	
<b>JEWISH FEDERATION OF PALM BEACH</b> SUITE 305 501 SOUTH FLAGLER DRIVE	WEST PALM BEACH FL 33401	(305) 832-2120	
<b>AMERICAN JEWISH COMMITTEE-ATLANTA AREA</b> 1649 TULLY CIRCLE, N.E.	ATLANTA GA 30329	(404) 233-5501	
<b>ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH-SOUTHEAST</b> 805 PEACHTREE STREET, NE SUITE 633	ATLANTA GA 30308	(404) 523-3391	
<b>ATLANTA JEWISH FEDERATION, INC.</b> 1753 PEACHTREE ROAD, N.E.	ATLANTA GA 30309	(404) 873-1661	
<b>JEWISH LABOR COMMITTEE-GEORGIA</b> 1000 RHODES HAVERTY BLDG. 134 PEACHTREE STREET, NW	ATLANTA GA 30303		
<b>SAVANNAH JEWISH COUNCIL</b> 5111 ABERCORN STREET	SAVANNAH GA 31499	(912) 355-8111	
<b>JEWISH FEDERATION OF GREATER IOWA</b> 910 POLK BOULEVARD	DES MOINES IA 50312	(515) 277-6321	
<b>AMERICAN JEWISH COMMITTEE-MIDWESTERN REGION</b> 55 JACKSON BOULEVARD SUITE 1870	CHICAGO IL 60604	(312) 663-5500	
<b>AMERICAN JEWISH CONGRESS-CHICAGO COUNCIL, MIDWEST REGION</b> 22 WEST MONROE STREET SUITE 2101	CHICAGO IL 60603	(312) 332-7355	
<b>ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH-MIDWEST</b> 222 WEST ADAMS STREET	CHICAGO IL 60606	(312) 782-5080	
<b>JEWISH LABOR COMMITTEE-ILLINOIS</b> JEWELRY WORKERS LOCAL 4A 1640 N. WELLS STREET	CHICAGO IL 60603	(312) 642-3151	
<b>JEWISH LABOR COMMITTEE-ILLINOIS</b> 54 WEST RANDOLPH STREET, ROOM 703	CHICAGO IL 60602	(312) 641-5086	
<b>PUBLIC AFFAIRS COMM. OF JEWISH UNITED FUND OF METRO CHICAGO</b> ONE SOUTH FRANKLIN STREET	CHICAGO IL 60606	(312) 346-6700	
<b>JEWISH FEDERATION OF PEORIA</b> 3100 N. KNOXVILLE, SUITE 17	PEORIA IL 61603	(309) 686-0611	
<b>SPRINGFIELD JEWISH FEDERATION</b> 730 EAST VEIN STREET	SPRINGFIELD IL 62703	(217) 528-3446	
<b>INDIANA JEWISH COMMUNITY RELATIONS COUNCIL</b> 1100 WEST 42ND STREET	INDIANAPOLIS IN 46208	(317) 926-2935	
<b>INDIANAPOLIS JEWISH COMMUNITY RELATIONS COUNCIL</b> 1100 WEST 42ND STREET	INDIANAPOLIS IN 46208	(317) 926-2935	
<b>JEWISH FEDERATION OF ST. JOSEPH VALLEY, INC.</b> 804 SHERLAND BUILDING	SOUTH BEND IN 46801	(219) 233-1164	
<b>JEWISH COMMUNITY FEDERATION</b> P.O. BOX 33035	LOUISVILLE KY 40232	(502) 451-8840	
<b>ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH-SOUTH CENTRAL</b> 535 GRAVIER STREET SUITE 806	NEW ORLEANS LA 70130	(504) 522-9534	
<b>JEWISH FEDERATION OF GREATER NEW ORLEANS</b> 1539 JACKSON AVENUE	NEW ORLEANS LA 70130	(504) 525-0673	
<b>SHREVEPORT JEWISH FEDERATION</b> 2030 LINE AVENUE	SHREVEPORT LA 71104	(318) 221-4129	
<b>AMERICAN JEWISH COMMITTEE-NEW ENGLAND REGION</b> 72 FRANKLIN STREET ROOM 403	BOSTON MA 02110	(617) 426-7415	
<b>AMERICAN JEWISH CONGRESS-NEW ENGLAND REGION</b> 72 FRANKLIN STREET	BOSTON MA 02110	(617) 542-0265	
<b>ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH-NEW ENGLAND</b> 72 FRANKLIN STREET, SUITE 504	BOSTON MA 02110	(617) 542-4977	
<b>JEWISH COMMUNITY COUNCIL OF METROPOLITAN BOSTON</b> 72 FRANKLIN STREET, SUITE 406	BOSTON MA 02110	(617) 542-7525	
<b>JEWISH FEDERATION OF NORTH SHORE, INC.</b> 4 COMMUNITY ROAD	MARBLEHEAD MA 01945	(617) 745-4222	
<b>JEWISH FEDERATION OF GREATER NEW BEDFORD, INC.</b> 467 HAWTHORN STREET	N. DARTMOUTH MA 02747	(617) 997-7417	
<b>SPRINGFIELD JEWISH FEDERATION</b> 1160 DICKINSON STREET	SPRINGFIELD MA 01108	(413) 737-4313	
<b>WORCESTER JEWISH FEDERATION</b> 633 SALISBURY STREET	WORCESTER MA 01609	(617) 756-1543	
<b>CANADIAN JEWISH CONGRESS-MANITOBA REGION</b> 370 HARGRAVE STREET	WINNIPEG MB R3B 2K1		
<b>AMERICAN JEWISH COMMITTEE-BALTIMORE AREA</b> 829 MONSEY BOULEVARD FAYETTE & CALVERT STREETS	BALTIMORE MD 21201	(301) 539-4777	
<b>AMERICAN JEWISH CONGRESS-MARYLAND REGION</b> 7504 SEVEN MILE ROAD	BALTIMORE MD 21208	(301) 484-8863	
<b>BALTIMORE JEWISH COUNCIL</b> 101 WEST MOUNT ROYAL, SUITE 208	BALTIMORE MD 21201	(301) 752-2630	
<b>JEWISH LABOR COMMITTEE-WASHINGTON, D.C.</b> 7106 WILSON LANE	BETHESDA MD 20834	(301) 229-0683	
<b>JEWISH FEDERATION-COMMUNITY COUNCIL OF SOUTHERN MAINE</b> 57 ASHMONT STREET	PORTLAND ME 04103	(207) 773-7254	
<b>AMERICAN JEWISH COMMITTEE-MICHIGAN-INDIANA AREA</b> 163 MADISON AVENUE	DETROIT MI 48226	(313) 965-3353	
<b>ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH-MICHIGAN</b> 163 MADISON AVENUE, SUITE 120	DETROIT MI 48226	(313) 962-9686	
<b>JEWISH COMMUNITY COUNCIL OF METROPOLITAN DETROIT</b> 163 MADISON AVENUE	DETROIT MI 48226	(313) 962-1880	
<b>JEWISH LABOR COMMITTEE-MICHIGAN</b> 163 MADISON AVENUE	DETROIT MI 48226	(313) 965-3939	
<b>FLINT JEWISH FEDERATION</b> 120 WEST KEARSLEY	FLINT MI 48502	(313) 767-5922	
<b>AMERICAN JEWISH CONGRESS-MICHIGAN REGION</b> 21550 WEST 12 MILE ROAD	SOUTHFIELD MI 48076	(313) 357-2766	
<b>ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH-MINNESOTA-DAKOTAS</b> 15 SOUTH 9TH STREET BUILDING	MINNEAPOLIS MN 55402	(612) 338-7816	
<b>JEWISH COMMUNITY RELATIONS COUNCIL</b> 15 SOUTH 9TH STREET BLDG., SUITE 400	MINNEAPOLIS MN 55402	(612) 338-7816	
<b>JEWISH COMMUNITY RELATIONS COUNCIL, ADL OF MINN. &amp; DAKOTAS</b> 15 S. 9TH STREET BUILDING, SUITE 400	MINNEAPOLIS MN 55402	(612) 338-7816	
<b>ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH-MISSOURI-S. ILLINOIS</b> 225 SOUTH MERAMEC	CLAYTON MO 63105	(314) 726-3303	
<b>AMERICAN JEWISH COMMITTEE-KANSAS CITY AREA</b> C/O JEWISH FAMILY & CHILDREN'S SERVICES 1115 EAST 65 ST	KANSAS CITY MO 64114	(816) 333-1172	
<b>JEWISH COMMUNITY RELATIONS BUREAU OF GREATER KANSAS CITY</b> 25 EAST 12TH STREET, 10TH FLOOR	KANSAS CITY MO 64106	(816) 421-5808	
<b>AMERICAN JEWISH COMMITTEE-WEST CENTRAL AREA</b> 7750 CLAYTON ROAD	ST. LOUIS MO 63101	(314) 647-2519	
<b>AMERICAN JEWISH CONGRESS-SOUTHWEST REGION</b> 8420 DELMAR, SUITE 201	ST. LOUIS MO 63124	(314) 993-5505	
<b>JEWISH COMMUNITY RELATIONS COUNCIL</b> 722 CHESTNUT STREET, SUITE 1019	ST. LOUIS MO 63101	(314) 241-2584	
<b>JEWISH COMMUNITY RELATIONS COUNCIL</b> 12 MILLSTONE CAMPUS DRIVE	ST. LOUIS MO 63146	(314) 432-0020	
<b>JEWISH LABOR COMMITTEE-MISSOURI</b> 10353 CORBELL	ST. LOUIS MO 63141		
<b>ADL/COMMUNITY RELATIONS COMMITTEE OF THE JEW. FED. OF OMAHA</b> 333 SOUTH 132ND STREET	OMAHA NE 68154	(402) 333-1303	
<b>ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH-PLAIN STATES</b> 333 S. 132ND STREET	OMAHA NE 68154	(412) 392-2274	
<b>JEWISH COMMUNITY RELATIONS COUNCIL OF THE JEW FED OF S. N.J.</b> 2393 W. MARLTON PIKE	CHERRY HILL NJ 08002	(609) 665-6100	
<b>UNITED JEWISH FEDERATION OF METROWEST</b> 60 GLENWOOD AVENUE	EAST ORANGE NJ 07017	(201) 673-6800	
<b>JEWISH FEDERATION OF NORTHERN MIDDLESEX COUNTY, NEW JERSEY</b> 100 MENLO PARK, SUITE 101-102	EDISON NJ 08837	(201) 494-3920	
<b>JEWISH FEDERATION OF RARITAN VALLEY</b> 2 SOUTH ADELAIDE AVENUE	HIGHLAND PARK NJ 08904	(201) 246-1905	
<b>ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH-NEW JERSEY</b> 513 WEST MOUNT PLEASANT AVENUE	LIVINGSTON NJ 07039	(201) 994-4546	
<b>JEWISH LABOR COMMITTEE-NEW JERSEY</b> 63 OAKWOOD AVENUE	LIVINGSTON NJ 07039	(201) 992-4709	
<b>AMERICAN JEWISH COMMITTEE-NEW JERSEY AREA</b> 303 MILBURN AVENUE	MILBURN NJ 07041	(201) 379-7844	
<b>AMERICAN JEWISH CONGRESS-NEW JERSEY REGION</b> 24 COMMERCE STREET	NEWARK NJ 02110	(201) 623-4754	
<b>JEWISH COMMUNITY RELATIONS COMM. OF UNITED JEWISH COMMUNITY</b> 111 KINDERKAMACK ROAD (BERGEN)	RIVER EDGE NJ 07661	(201) 488-6800	
<b>JEWISH FEDERATION OF CENTRAL NEW JERSEY</b> GREEN LANE	UNION NJ 07083	(201) 351-5060	
<b>FEDERATION OF JEWISH AGENCIES OF ATLANTIC COUNTY</b> 5321 ATLANTIC AVENUE	VENTNOR CITY NJ 08406	(609) 822-7122	
<b>JEWISH FEDERATION OF NORTH JERSEY</b> 1 PIKE DRIVE	WAYNE NJ 07470	(201) 595-0555	
<b>COMMUNITY RELATIONS COMMITTEE OF ALBUQUERQUE</b> 12800 LOMAS, N.E. SUITE F	ALBUQUERQUE NM 87112	(505) 292-1061	
<b>CANADIAN JEWISH CONGRESS-ATLANTIC REGION</b> 5675 SPRING GARDEN ROAD	HALIFAX NS B3J 1H1		
<b>GREATER ALBANY JEWISH FEDERATION</b> 350 WHITE HALL ROAD	ALBANY NY 12208	(518) 459-8000	
<b>JEWISH FEDERATION OF BROOME COUNTY</b> 500 CLUB HOUSE ROAD	BINGHAMTON NY 13903	(607) 724-2332	
<b>AMERICAN JEWISH CONGRESS-BRONX REGION</b> 2510 VALENTINE AVENUE	BRONX NY 10458	(212) 367-1500	
<b>BROOKLYN JEWISH COMMUNITY COUNCIL</b> 16 COURT STREET	BROOKLYN NY 11201	(718) 332-4459	
<b>COUNCIL OF JEWISH ORGANIZATIONS OF BORO PARK</b> 4616 13TH AVENUE	BROOKLYN NY 11219	(718) 436-5800	
<b>CROWN HEIGHTS JEWISH COMMUNITY COUNCIL</b> 1695 PRESIDENT STREET	BROOKLYN NY 11213	(718) 467-0166	
<b>CROWN HEIGHTS JEWISH COMMUNITY COUNCIL</b> 387 KINGSTON AVENUE	BROOKLYN NY 11225	(718) 778-8808	
<b>NATIONAL COMMITTEE ORTHODOX JEWISH COMMUNITIES</b> 260 BROADWAY	BROOKLYN NY 11211	(718) 936-1911	
<b>UNITED JEWISH ORGANIZATIONS OF WILLIAMSBURG</b> 454 BEDFORD AVENUE	BROOKLYN NY 11211	(718) 387-1888	
<b>JEWISH FEDERATION OF GREATER BUFFALO</b> 787 DELAWARE AVENUE	BUFFALO NY 14209	(716) 886-7750	
<b>ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH-LONG ISLAND</b> 2310 HEMPSTEAD TURNPIKE	EAST MEADOW NY 11554	(516) 731-3400	
<b>ELMIRA JEWISH WELFARE FUND</b> P.O. BOX 3087	ELMIRA NY 14905	(607) 734-8122	
<b>AMERICAN JEWISH COMMITTEE-LONG ISLAND AREA</b> 5 BOND STREET	GREAT NECK NY 11201	(516) 466-2980	
<b>AMERICAN JEWISH CONGRESS-NORTH &amp; SOUTH SHORE REGION</b> 33 GREAT NECK ROAD	GREAT NECK NY 11021	(516) 466-4650	
<b>JEWISH FEDERATION OF GREATER KINGSTON</b> 159 GREEN STREET	KINGSTON NY 12401	(914) 338-8131	
<b>AGUDATH ISRAEL WORLD ORGANIZATION</b> 5 BEEKMAN STREET	NEW YORK NY 10038	(212) 791-1800	
<b>AGUDATH ISRAEL OF AMERICA</b> 5 BEEKMAN STREET	NEW YORK NY 10038	(212) 964-1620	
<b>AMERICAN JEWISH COMMITTEE</b> 165 EAST 56TH STREET	NEW YORK NY 10022	(212) 751-4000	
<b>AMERICAN JEWISH COMMITTEE-METROPOLITAN NEW YORK REGION</b> 165 EAST 56TH STREET	NEW YORK NY 10022	(212) 751-4000	
<b>AMERICAN JEWISH CONGRESS</b> 15 EAST 84TH STREET	NEW YORK NY 10028	(212) 879-4500	
<b>AMERICAN JEWISH CONGRESS-NEW YORK METROPOLITAN COUNCIL</b> 15 EAST 84TH STREET	NEW YORK NY 10028	(212) 879-4500	
<b>AMERICAN JEWISH PUBLIC RELATIONS SOCIETY</b> 234 FIFTH AVENUE	NEW YORK NY 10016	(212) 697-5895	
<b>ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH</b> 823 UNITED NATIONS PLAZA	NEW YORK NY 10017	(212) 490-2525	
<b>COMMISSION ON SOCIAL ACTION OF REFORM JUDAISM</b> 838 FIFTH AVENUE	NEW YORK NY 10021	(212) 249-0100	
<b>CONFERENCE OF JEWISH COMMUNAL SERVICE, THE</b> 15 E. 26TH STREET	NEW YORK NY 10010	(212) 683-8056	
<b>CONSULTATIVE COUNCIL OF JEWISH ORGANIZATIONS</b> 61 BROADWAY	NEW YORK NY 10006	(212) 425-5170	
<b>COUNCIL OF JEWISH ORGANIZATIONS IN CIVIL SERVICE, INC.</b> 45 E. 33RD STREET	NEW YORK NY 10016	(212) 689-2015	
<b>INTERNATIONAL CENTER OF THE ANTI-DEFAMATION LEAGUE FOUND.</b> 823 UNITED NATIONS PLAZA	NEW YORK NY 10017	(212) 986-8371	
<b>INTERNATIONAL CONFERENCE OF JEWISH COMMUNAL SERVICE</b> 15 E. 26TH STREET	NEW YORK NY 10010	(212) 683-8056	

<b>INTERNATIONAL COUNCIL OF B'NAI B'RITH</b>				
823 UNITED NATIONS PLAZA	NEW YORK NY	10017	(212) 557-0018	
<b>JEWISH COMMUNITY COUNCIL SERVICES COMMISSION, INC.</b>				
15 PARK ROW	NEW YORK NY	10038	(212) 233-2500	
<b>JEWISH COMMUNITY COUNCIL OF WASHINGTON HEIGHTS IN INWOOD</b>				
121 BENNETT AVENUE	NEW YORK NY	10033	(212) 588-5450	
<b>JEWISH COMMUNITY RELATIONS COUNCIL OF NEW YORK</b>				
111 WEST 40TH STREET, SUITE 2600	NEW YORK NY	10018	(212) 221-1535	
<b>JEWISH DEFENSE LEAGUE (EXEC. &amp; ADMN. OFFICES)</b>				
34 WEST 38TH STREET, 6TH FLOOR	NEW YORK NY	10018	(212) 382-3333	
<b>JEWISH LABOR COMMITTEE 25 EAST 78TH STREET</b>				
	NEW YORK NY	10021	(212) 535-3700	
<b>JEWISH LABOR COMMITTEE-NEW YORK (NATIONAL OFFICE)</b>				
25 EAST 78TH STREET	NEW YORK NY	10021	(212) 535-3700	
<b>JEWISH MOBILIZATION COMMITTEE 3 W. 16TH STREET</b>				
	NEW YORK NY	10011	(212) 929-1525	
<b>JEWISH POVERTY COORDINATING COUNCIL 15 PARK ROW</b>				
	NEW YORK NY	10038	(212) 267-9500	
<b>JEWISH RIGHTS COUNCIL 501 W. 123RD STREET</b>				
	NEW YORK NY	10027	(212) 362-3353	
<b>JOINT COMM. ON SOC. ACTION/COMM. ON JEW. COMMUNITY &amp; PUB. POL.</b>				
155 FIFTH AVENUE	NEW YORK NY	10010	(212) 533-7800	
<b>NATIONAL JEWISH COMMUNITY RELATIONS ADVISORY COUNCIL</b>				
443 PARK AVENUE S.	NEW YORK NY	10016	(212) 554-5950	
<b>NEW JEWISH AGENDA 150 FIFTH AVENUE, #1002</b>				
	NEW YORK NY	10011	(212) 620-0828	
<b>SOUTHERN BKLYN COMMUNITY ORG. (SBCO)</b>				
C/O AGUDATH ISRAEL OF AMERICA, 5 BEEKMAN STREET	NEW YORK NY	10038	(212) 364-1620	
<b>UNITED JEWISH COUNCIL OF THE EAST SIDE 235 EAST BROADWAY</b>				
	NEW YORK NY	10002	(212) 233-6037	
<b>WORLD JEWISH CONGRESS ONE PARK AVENUE, SUITE 418</b>				
	NEW YORK NY	10016	(212) 879-0600	
<b>WORLD JEWISH CONGRESS 15 EAST 84TH STREET</b>				
	NEW YORK NY	10028	(212) 879-4500	
<b>JEWISH COMMUNITY FEDERATION OF ROCHESTER, N.Y., INC.</b>				
50 CHESTNUT STREET 1200 CHESTNUT PLAZA	ROCHESTER NY	14604	(716) 325-3393	
<b>JEWISH FEDERATION OF GREATER SCHENECTADY</b>				
2565 BALL TOWN ROAD	SCHENECTADY NY	12208	(518) 393-1136	
<b>STRACUSE JEWISH FEDERATION</b>				
2223 E. GENESSEE STREET P.O. BOX 5004	SYRACUSE NY	13250	(315) 422-4104	
<b>ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH-NY STATE REGIONAL</b>				
65 SOUTH BROADWAY	TARRYTOWN NY	10591	(914) 332-1166	
<b>JEWISH COMMUNITY COUNCIL 2310 ONEIDA STREET</b>				
	UTICA NY	13501	(315) 733-2343	
<b>AMERICAN JEWISH COMMITTEE-NEW JERSEY-NEW YORK REGION</b>				
48 MAMARONECK AVENUE	WHITE PLAINS NY	10601	(914) 548-3588	
<b>JEWISH COUNCIL OF YONKERS 122 SOUTH BROADWAY</b>				
	YONKERS NY	10701	(914) 423-5009	
<b>AKRON JEWISH COMMUNITY FEDERATION 750 WHITE POND DRIVE</b>				
	AKRON OH	44320	(216) 867-7850	
<b>AMERICAN JEWISH CONGRESS-NORTHERN OHIO REGION</b>				
23715 MERCANTILE ROAD	BEACHWOOD OH	44122	(216) 464-5244	
<b>JEWISH COMMUNITY FEDERATION 2631 HARVARD AVENUE, N.W.</b>				
	CANTON OH	44709	(216) 452-6444	
<b>AMERICAN JEWISH COMMITTEE-CINCINNATI AREA</b>				
105 WEST FOURTH STREET SUITE 818	CINCINNATI OH	45202	(513) 621-4020	
<b>JEWISH COMMUNITY RELATIONS COUNCIL</b>				
105 WEST FOURTH STREET, SUITE 614	CINCINNATI OH	45202	(513) 241-5620	
<b>AMERICAN JEWISH COMMITTEE-OHIO-KENTUCKY AREA</b>				
1220 EAST HURON ROAD, SUITE 703	CLEVELAND OH	44115	(216) 781-6035	
<b>JEWISH COMMUNITY FEDERATION 1750 EUCLID AVENUE</b>				
	CLEVELAND OH	44115	(216) 566-9200	
<b>JEWISH LABOR COMMITTEE-OHIO 1980 S. GREEN ROAD</b>				
	CLEVELAND OH	44121	(216) 381-4515	
<b>ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH-OHIO-KENTUCKY</b>				
1175 COLLEGE AVENUE	COLUMBUS OH	43208	(614) 239-8414	
<b>COMMUNITY RELATIONS COMMITTEE OF THE COLUMBUS JEWISH FED.</b>				
1175 COLLEGE AVENUE	COLUMBUS OH	42209	(614) 237-7686	
<b>COMMUNITY RELATIONS COUNCIL (JESSE PHILIPS BLDG.)</b>				
4501 DENLINGER ROAD	DAYTON OH	45426	(513) 854-4150	
<b>JEWISH FEDERATION OF GREATER DAYTON 4501 DENLINGER ROAD</b>				
	DAYTON OH	45426	(513) 854-4150	
<b>JEWISH WELFARE FEDERATION OF TOLEDO 8505 SYLVANIA AVENUE</b>				
	SYLVANIA OH	43550	(419) 885-4461	
<b>YOUNGSTOWN AREA JEWISH FEDERATION</b>				
505 GYPSY LANE, P.O. BOX 449	YOUNGSTOWN OH	44501	(216) 746-3251	
<b>JEWISH COMMUNITY COUNCIL</b>				
3022 N.W. EXPRESSWAY, SUITE 116	OKLAHOMA CITY OK	73112	(405) 949-0111	
<b>JEWISH FEDERATION OF TULSA 2021 E. 71ST STREET</b>				
	TULSA OK	74136	(918) 495-1100	
<b>CANADIAN JEWISH CONGRESS-ONTARIO REGION</b>				
150 BEVERLEY STREET	TORONTO ON	M5T 1Y6		
<b>NATIONAL JOINT COMMUNITY RELATIONS COMMITTEE</b>				
150 BEVERLEY STREET	TORONTO ON	M5T 1Y6	(416) 869-3811	
<b>AMERICAN JEWISH COMMITTEE-PORTLAND AREA</b>				
1220 S.W. MORRISON, SUITE 900	PORTLAND OR	97205	(503) 295-6761	
<b>JEWISH FEDERATION OF PORTLAND</b>				
4850 S.W. SCHOLLS FERRY ROAD, SUITE 304	PORTLAND OR	97225	(503) 297-8104	
<b>JEWISH FEDERATION OF ALLENTOWN 702 N. 22ND STREET</b>				
	ALLENTOWN PA	18104	(215) 821-3500	
<b>JEWISH COMMUNITY COUNCIL</b>				
702 G. DANIEL BALDWIN BUILDING, 1001 STATE STREET	ERIE PA	16501	(814) 455-5575	
<b>JEWISH FEDERATION OF THE DELAWARE VALLEY</b>				
28 N. PENNSYLVANIA AVENUE	MORRISVILLE PA	19067	(215) 736-8022	
<b>AMERICAN JEWISH COMMITTEE-MIDDLE ATLANTIC REGION</b>				
1411 WALNUT STREET, SUITE 1004	PHILADELPHIA PA	19102	(215) 735-6182	
<b>AMERICAN JEWISH CONGRESS-PENNSYLVANIA REGION</b>				
255 SOUTH 16TH STREET	PHILADELPHIA PA	19102	(215) 546-4398	
<b>ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH-PA.-WEST VA.-DEL</b>				
225 S. 15TH STREET, SUITE 614	PHILADELPHIA PA	19102	(215) 735-4267	
<b>JEWISH COMMUNITY RELATIONS COUNCIL OF GREATER PHILADELPHIA</b>				
1520 LOCUST STREET, 5TH FLOOR	PHILADELPHIA PA	19102	(215) 545-8430	
<b>JEWISH LABOR COMMITTEE-PENNSYLVANIA</b>				
1211 CHESTNUT STREET	PHILADELPHIA PA	19107	(215) 568-4770	
<b>AMERICAN JEWISH COMMITTEE-WESTERN PENNSYLVANIA AREA</b>				
128 NORTH CRAIG STREET SUITE 215	PITTSBURGH PA	15213	(412) 683-7927	
<b>JEWISH LABOR COMMITTEE-PENNSYLVANIA</b>				
5260 CENTRE AVENUE, SUITE 312	PITTSBURGH PA	15232	(412) 527-5857	
<b>UNITED JEWISH FEDERATION OF PITTSBURGH 234 MCKEE PLACE</b>				
	PITTSBURGH PA	15213	(412) 681-8000	

<b>SCRANTON-LACKAWANNA JEWISH FEDERATION, THE</b>				
601 JEFFERSON AVENUE	SCRANTON PA	18510	(717) 961-2300	
<b>JEWISH FEDERATION OF GREATER WILKES-BARRE</b>				
60 S. RIVER STREET	WILKES-BARRE PA	18702	(717) 822-4146	
<b>CANADIAN JEWISH CONGRESS 1590 AVENUE DOCTEUR PENFIELD</b>				
	MONTREAL QU	H3G 1C5	(514) 931-7531	
<b>COMBINED JEWISH ORGANIZATIONS OF MONTREAL</b>				
4180 DE COURTRAI, SUITE 218	MONTREAL QU	H3S 1C3	(514) 735-6577	
<b>JEWISH FEDERATION OF RHODE ISLAND 130 SESSIONS STREET</b>				
	PROVIDENCE RI	02906	(401) 421-4111	
<b>CHARLESTON JEWISH FEDERATION</b>				
1645 RAOUJ WALLEBERG BLVD., P.O. BOX 31298	CHARLESTON SC	29206	(803) 787-2023	
<b>JEWISH COMMUNITY RELATIONS COUNCIL 6560 POPLAR AVENUE</b>				
	MEMPHIS TN	38183	(901) 767-5161	
<b>MEMPHIS JEWISH FEDERATION 6505 POPLAR AVENUE, P.O. BOX 38268</b>				
	MEMPHIS TN	38138	(901) 767-7100	
<b>JEWISH FEDERATION OF NASHVILLE &amp; MIDDLE TENNESSEE</b>				
3500 WEST END AVENUE	NASHVILLE TN	37205	(615) 269-0729	
<b>JEWISH COMMUNITY COUNCIL OF AUSTIN</b>				
5758 BALCONES DRIVE, SUITE 104	AUSTIN TX	78731	(512) 451-6435	
<b>AMERICAN JEWISH COMMITTEE-SOUTHWEST REGION</b>				
12870 HILLCREST ROAD	DALLAS TX	75201	(214) 387-2943	
<b>AMERICAN JEWISH CONGRESS-DALLAS CHAPTER P.O. BOX 12826</b>				
	DALLAS TX	75225	(214) 368-2731	
<b>ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH-DALLAS</b>				
12800 HILLCREST ROAD SUITE 219	DALLAS TX	75230	(214) 960-0342	
<b>JEWISH FEDERATION OF GREATER DALLAS</b>				
7800 NORTHAVEN, SUITE 104	DALLAS TX	75203	(214) 369-3313	
<b>JEWISH COMMUNITY RELATIONS COMMITTEE</b>				
405 MARDI GRAS DRIVE, P.O. BOX 12097	EL PASO TX	79912	(915) 584-4437	
<b>JEWISH FEDERATION OF FORTH WORTH &amp; TARRANT COUNTY</b>				
6801 DAN DANCIGER ROAD	FORTH WORTH TX	76133	(817) 292-3081	
<b>AMERICAN JEWISH COMMITTEE-HOUSTON AREA 3930 KIRBY DRIVE</b>				
	HOUSTON TX	77098	(713) 524-4789	
<b>ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH-SOUTHWEST-HOUSTON</b>				
4211 SOUTHWEST FREEWAY SUITE 209	HOUSTON TX	77027	(713) 627-3490	
<b>JEWISH FEDERATION OF GREATER HOUSTON</b>				
5603 SOUTH BRAESWOOD	HOUSTON TX	77096	(713) 729-7000	
<b>JEWISH FEDERATION OF SAN ANTONIO 8434 AHERN DRIVE</b>				
	SAN ANTONIO TX	78216	(512) 341-8234	
<b>UNITED JEWISH COMMUNITY 2700 SPRING ROAD, P.O. BOX 6680</b>				
	NEWPORT NEWS VA	23606	(804) 595-5544	
<b>UNITED JEWISH FEDERATION OF TIDEWATER, THE</b>				
7300 NEWPORT AVENUE, P.O. BOX 9776	NORFOLK VA	23505	(804) 489-8040	
<b>ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH-N. CAROLINA-VIRGINIA</b>				
3311 W. BROAD STREET	RICHMOND VA	23230	(804) 355-2884	
<b>JEWISH COMMUNITY FEDERATION OF RICHMOND</b>				
P.O. BOX 8237, 5403 MONUMENT AVENUE	RICHMOND VA	23226	(804) 288-0045	
<b>AMERICAN JEWISH COMMITTEE-SEATTLE AREA</b>				
729 JOSEPH VANCE BLDG	SEATTLE WA	98101	(206) 622-6315	
<b>ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH-PACIFIC NORTHWEST</b>				
1809 7TH AVENUE, SUITE 1609	SEATTLE WA	98101	(206) 624-5750	
<b>MADISON JEWISH COMMUNITY COUNCIL 310 N. MIDVALE BLVD.</b>				
	MADISON WI	53705	(608) 231-3426	
<b>AMERICAN JEWISH COMMITTEE-MILWAUKEE AREA</b>				
759 NORTH MILWAUKEE STREET	MILWAUKEE WI	53202	(414) 273-6833	
<b>ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH-WISC.-UPPER MIDWEST</b>				
1360 N. PROSPECT AVENUE	MILWAUKEE WI	53202	(414) 276-7920	
<b>MILWAUKEE JEWISH COUNCIL 1360 N. PROSPECT AVENUE</b>				
	MILWAUKEE WI	53202	(414) 276-7920	

**COMPUTER SERVICES**

<b>DAVKA CORPORATION 845 NORTH MICHIGAN AVENUE, SUITE 843</b>	CHICAGO IL	60611	(312) 944-4070
<b>ANTHRO-DIGITAL, INC. P.O. BOX 1385</b>	PITTSFIELD MA	01202	(413) 448-8278
<b>BRAMSON ORT 44 E. 23RD STREET</b>	NEW YORK NY	10010	(212) 677-7420
<b>CLAL TRADING (N.Y.) INC. 440 PARK AVENUE SOUTH</b>	NEW YORK NY	10016	(212) 889-7750

**CONVERSION ORGANIZATIONS**

<b>NAT'L JEWISH INFO. SERVICE FOR THE PROPAGATION OF JUDAISM</b>			
5174 WEST 8TH STREET	LOS ANGELES CA	90036	
<b>RABBI SAMUEL KATZ, RABBINICAL COUNCIL OF CALIFORNIA 525 SOUTH FAIRFAX AVENUE, C/O CONGREGATION OHEV SHALOM</b>	LOS ANGELES CA	90036	(213) 653-7190
<b>CHICAGO BOARD OF RABBIS 1 SOUTH FRANKLIN</b>	CHICAGO IL	60606	(312) 427-5863
<b>CHICAGO RABBINICAL COUNCIL 3525 WEST PETERSON</b>	CHICAGO IL	60659	(312) 588-1600
<b>JEWISH CONVERSION CENTER 752 STELTON STREET</b>	TEANECK NJ	07666	(201) 837-7552
<b>CONVERSION CLASSES-NEW YORK FEDERATION OF REFORM SYNAGOGUES</b>			
838 FIFTH AVENUE	NEW YORK NY	10021	(212) 249-0100
<b>JEWISH NEWCOMER SERVICE 8651 S.W. CAPITAL HIGHWAY</b>	PORTLAND OR	97201	(503) 244-0111

**CORRESPONDENCE COURSES**

<b>ALTERNATIVES IN RELIGIOUS EDUCATION 3945 ONEIDA STREET</b>	DENVER CO	80207	(303) 363-7779
<b>SPERTUS COLLEGE OF JUDAICA 618 SOUTH MICHIGAN AVENUE</b>	CHICAGO IL	60605	(312) 922-9012
<b>HEINLE &amp; HEINLE ENTERPRISES 29 LEXINGTON ROAD</b>	CONCORD MA	01742	(617) 369-7525
<b>THE JEWISH CENTER FOR SPECIAL EDUCATION 430 KENT AVENUE</b>	BROOKLYN NY	11211	(718) 782-0064
<b>ACADEMY FOR JEWISH STUDIES WITHOUT WALLS, THE</b>			
165 E. 56TH STREET	NEW YORK NY	10022	(212) 751-4000
<b>AMERICAN ASSOCIATION FOR JEWISH EDUCATION</b>			
114 FIFTH AVENUE	NEW YORK NY	10011	(212) 675-5656
<b>TARBUTH FOUNDATION 129 WEST 67TH STREET</b>	NEW YORK NY	10023	(212) 874-7837
<b>THE COMMISSION ON JEWISH AFFAIRS, AMERICAN JEWISH CONGRESS</b>			
15 EAST 84TH STREET	NEW YORK NY	10028	(212) 879-4500
<b>WORLD ZIONIST ORGANIZATION, PUBLICATIONS DEPARTMENT</b>			
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# Educating Leaders for Jewish Leadership



**NATIONAL  
JEWISH  
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CENTER**

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## **The Center for Learning and Leadership . . .**

The NJRC offers a year-round program of retreats, Shabbatonim, institutes, and family weekends. We are currently establishing a national retreat center in the New York area to expand our programs and activities.

## **NJRC: A Unique Education/Training Center . . .**

NJRC conducts leadership study groups, institutes and retreats, conferences and colloquia, using advanced communications media.

## **Building Jewish LAY Leadership . . .**

At the Resource Center, Jewish lay leaders renew their purpose and enhance their Jewish consciousness and identity, while they contribute to the Center's effectiveness for others. And the Center helps identify, nurture and motivate talented new individuals to assume the obligations and responsibilities of leadership in the Jewish community.

As a result of Center programs, Jewish consciousness, experience and memories are evoked and deepened.

## **Building Jewish RELIGIOUS Leadership . . .**

The National Jewish Resource Center serves as a systematic training center for scholars and rabbis to confront the religious issue of contemporary Jewish life.

## **Building Jewish PROFESSIONAL Leadership . . .**

Professionals make significant contributions to Jewish community, cultural family and organizational life. NJRC conducts intensive leadership development programs for Federations, UJA and other Jewish organization staffs.

## **NJRC: A Resource for Holocaust Study . . .**

Perhaps no one organization has played as varied and decisive a role as NJRC in incorporating consciousness and developing the implications of the Holocaust for Jewish life in America.

### **Holocaust Center Model:**

*ZACHOR*, NJRC's Holocaust Resource Center, developed a community memorial center model for educating Jewry on the Holocaust and its implications, and worked with local groups to create such centers. Many cities have now set up this new Jewish institution-in-the-making.

### **President's Commission on the Holocaust:**

Based on its expertise, reputation and performance, NJRC was chosen to staff and guide the President's Commission, which is now the permanent United States Holocaust Memorial Council, charged to set up a national memorial center.

### **Research and Education:**

NJRC created and publishes "*SHOAH*, a Journal of Resources on the Holocaust," devoted to scholarship, pedagogy and community education; assessed major Holocaust curricula for the National Endowment for the Humanities (Published as Mary Glynn, et. al., "American Youth and the Holocaust"); organizes Faculty Seminars, in which leading academics explore the frontier issues of Holocaust scholarship.

### **Holocaust Study Media:**

NJRC produced "Witness to the Holocaust," a series of seven teaching films on the Holocaust with accompanying study guides. This powerful documentary series serves as the core of a course of study in public, private and religious high schools, in colleges, adult education and interfaith programs, and in *Yom HaShoah* (Holocaust Remembrance Day) activities. The Center also released "A Time to Remember," a 20-minute overview film on the Holocaust from the perspective of four survivors. It traces the rise of Nazism through the 'Final Solution' of the death camps.

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 TEMPLE ISRAEL NURSERY SCHOOL 14 COLEYTOWN ROAD ..... WESTPORT CT 06880 (203) 227-1293  
 BETH SHOLEM NURSERY 13TH AND EASTERN AVENUE N.W. ..... WASHINGTON DC 20012 (202) 723-9202  
 GAN YELADINE PRE-SCHOOL 13TH & EASTERN AVENUES, NW ..... WASHINGTON DC (202) 723-3466  
 JEWISH COMMUNITY CENTER 101 GARDEN OF EDEN ROAD ..... WILMINGTON DE 19802 (302) 478-5660  
 TEMPLE BETH SHALOM KINDERGARTEN & NURSERY SCHOOL  
 4601 ARTHUR ..... HOLLYWOOD FL 33020 (305) 966-2200  
 TEMPLE SINAI JEWISH COMMUNITY CENTER  
 1201 JOHNSON STREET ..... HOLLYWOOD FL 33020 (305) 920-1577  
 TEMPLE ISRAEL OF MIRAMAR 6920 S.W. 35TH STREET ..... MIRAMAR FL 33023 (305) 961-1700  
 AKIBA-SOUTHSIDE SCHOOL 5200 HYDE PARK BOULEVARD ..... CHICAGO IL 60615 (312) 493-8880  
 HILLEL TORAH NORTH SUBURBAN DAY SCHOOL  
 3003 WEST TOUHY AVENUE ..... CHICAGO IL 60645 (312) 262-2010  
 ROGERS PARK JEWISH COMMUNITY CENTER 7101 NORTH GREENVIEW ..... CHICAGO IL 60626 (312) 274-0920  
 TRI-CON CHILD CARE CENTER 425 LAUREL AVENUE ..... HIGHLAND PARK IL 60635 (312) 433-1450  
 MAYER KAPLAN JEWISH COMMUNITY CENTER 5050 CHURCH STREET ..... SKOKIE IL 60077 (312) 675-2200  
 SOUTH BEND HEBREW DAY SCHOOL 206 WEST 8TH STREET ..... MISHAWAKA IN 46544 (219) 255-3351  
 SOUTH SHORE HEBREW ACADEMY 144 BELMONT AVENUE ..... BROCKTON MA 02401 (617) 583-0717  
 YAL-DAY-NEW 62 GREEN STREET ..... BROOKLINE MA 02146 (617) 232-6019  
 ASSOCIATED JEWISH COMMUNITY CENTERS (PRESCHOOL)  
 1 BLUE HILL AVENUE ..... CANTON MA 02021 (617) 828-3507  
 TEMPLE BETH AM KINDERGARTEN & NURSERY  
 300 PLEASANT STREET ..... FRAMINGHAM MA 01701 (617) 872-3622  
 TEMPLE BETH SHALOM NURSERY SCHOOL PAMELA ROAD ..... SAXONVILLE MA 01701 (617) 877-2540  
 BAIS YAAKOV SCHOOL FOR GIRLS SEVEN MILE LANE ..... BALTIMORE MD 21209 (301) 363-3300  
 BETH FILOH CONGREGATION 3300 OLD COURT ROAD ..... BALTIMORE MD 21208 (301) 486-1900  
 GAN YELADIM 6300 PARK HEIGHTS AVENUE ..... BALTIMORE MD (301) 764-7640  
 BAIS YAAKOV SCHOOL FOR GIRLS 11111 PARK HEIGHTS AVENUE ..... OWINGS MILLS MD 21117 (301) 363-3300  
 SOUTHEAST HEBREW CONGREGATION NURSERY SCHOOL  
 C/O TEITELBAUM, 11566 LOCKWOOD DRIVE ..... SILVER SPRING MD 20904 (301) 593-2120  
 JEWISH COMMUNITY CENTER ASSOC. DAY CARE CENTER  
 7400 OLIVE STREET ROAD ..... ST. LOUIS MO 63132 (314) 432-5700  
 GOLDBERG CHILD CARE CENTER 410 CENTER AVENUE ..... WESTWOOD NJ 07675 (201) 664-4013  
 KINNERET DAY SCHOOL 2510 VALENTINE AVENUE ..... BRONX NY 10453 (212) 548-0900

YESHIVA KINDERGARTEN & NURSERY 1925 GRAND CONCOURSE ..... BRONX NY 10453 (212) 588-5800  
 BAIS ISAAC ZVI 1019 46TH STREET ..... BROOKLYN NY 11219 (718) 854-7777  
 BEER MORDECHAI 1670 OCEAN AVENUE ..... BROOKLYN NY 11230 (718) 377-1838  
 BETH AM-LABOR ZIONIST CENTER & DAY SCHOOL  
 1182 BRIGHTON BEACH AVENUE ..... BROOKLYN NY 11235 (718) 743-4442  
 BETH JACOB DAY SCHOOL FOR GIRLS 550 OCEAN PARKWAY ..... BROOKLYN NY 11218 (718) 375-7771  
 BETH KIRSCH PRE-SCHOOL & DAY CAMP 1014 E. 15TH STREET ..... BROOKLYN NY 11230 (718) 377-8426  
 DAY CARE NURSERY OF THE INSTITUTE OF ADAS ISRAEL  
 1454 OCEAN PARKWAY ..... BROOKLYN NY (718) 375-9292  
 OCEAN PRIMARY SCHOOL & DAY CAMP 904 EAST 98TH STREET ..... BROOKLYN NY 11212 (718) 649-1567  
 OHOLEI TORAH 1267 EASTERN PARKWAY ..... BROOKLYN NY 11213 (718) 778-3340  
 YESHIVA (MREI) YOSEF SPINKA 1460 56TH STREET ..... BROOKLYN NY 11219 (718) 851-1600  
 YESHIVA MAHARYATS MARGARETAN 7902 15TH AVENUE ..... BROOKLYN NY 11228 (718) 259-0423  
 YESHIVA TORAS EMES KAMENITZ 53RD STREET AND 14TH AVENUE ..... BROOKLYN NY 11219 (718) 435-3973  
 YESHIVA TORAS EMES KAMENITZ 1167 EAST 13TH STREET ..... BROOKLYN NY 11230 (718) 851-4735  
 BNOS ISRAEL INSTITUTE 612 BEACH 9TH STREET ..... FAR ROCKAWAY NY 11691 (718) 327-0196  
 HEBREW KINDERGARTEN & INFANTS HOME  
 210 BEACH 20TH STREET ..... FAR ROCKAWAY NY 11691 (718) 327-1140  
 YESHIVA DARCHEI TORAH 257 BEACH 17TH STREET ..... FAR ROCKAWAY NY 11691 (718) 337-5880  
 YOUNG ISRAEL OF KEW GARDEN HILLS PRIMARY SCHOOL  
 150-05 70TH ROAD ..... FLUSHING NY 11367 (718) 261-9723  
 TEMPLE SINAI NURSERY SCHOOL 70-35 112TH STREET ..... FOREST HILLS NY 11375 (718) 261-2900  
 YESHIVA DOV REVEL OF FOREST HILLS 71-02 113TH STREET ..... FOREST HILLS NY 11375 (718) 261-9624  
 HEBREW ACADEMY OF WEST QUEENS 34-25 82ND STREET ..... JACKSON HEIGHTS NY 11372 (718) 899-9193  
 JEWISH NURSERY SCHOOL 82-17 LEFFERTS BOULEVARD ..... KEW GARDENS NY 11415 (718) 849-7868  
 YESHIVA BAIS YITZCHOK 184 MAPLE AVENUE ..... MONSEY NY 10952 (914) 356-3113  
 CENTRAL SYNAGOGUE NURSERY 123 EAST 55TH STREET ..... NEW YORK NY 10022 (212) 838-5122  
 FRIENDLY HOME JEWISH CHILD CARE ASSOC. OF NEW YORK  
 465 WEST END AVENUE ..... NEW YORK NY 10024 (212) 874-2522  
 FRIENDLY HOME JEWISH CHILD CARE ASSOC. OF NEW YORK  
 320 WEST END AVENUE ..... NEW YORK NY 10023 (212) 595-2620  
 JEWISH CHILD CARE ASSOCIATION OF NEW YORK  
 345 MADISON AVENUE ..... NEW YORK NY 10017 (212) 490-9160  
 YESHIVA DAY SCHOOL OF SOUTH QUEENS  
 115-70 LEFFERTS BOULEVARD ..... OZONE PARK NY 11420 (718) 641-0100  
 JEWISH FOUNDATION SCHOOL NURSERY  
 835 FOREST HILL ROAD ..... STATEN ISLAND NY 10314 (718) 494-7477  
 YESHIVA OF WILLOWBROOK 61 RUPERT AVENUE ..... STATEN ISLAND NY 10314 (718) 494-7477  
 JEWISH COMMUNITY CENTER OF WEST HEMPSTEAD-NURSERY SCHOOL  
 711 DOGWOOD AVENUE ..... WEST HEMPSTEAD NY 11552 (516) 481-7448  
 ADATH ISRAEL-JARSON EDUCATIONAL CENTER  
 3201 EAST GALBRAITH ROAD ..... CINCINNATI OH 45236 (513) 793-1805  
 YAVNEH DAY SCHOOL 1636 SUMMIT ROAD ..... CINCINNATI OH 45237 (513) 984-3770  
 AGNON PRESCHOOL/PREKINDERGARTEN 26500 SHAKER BLVD ..... CLEVELAND OH 44122 (216) 464-4055  
 FAIRMOUNT TEMPLE PRESCHOOL 23737 FAIRMOUNT BLVD ..... CLEVELAND OH 44122 (216) 464-1330  
 FAMILY PLACE JEWISH COMMUNITY CENTER, 3505 MAYFIELD ROAD ..... CLEVELAND OH 44118 (216) 382-4000  
 GANON GIL PRESCHOOL 25400 FAIRMOUNT BLVD ..... CLEVELAND OH 44122 (216) 464-0536  
 GANON GIL PRESCHOOL 1960 LANDER ROAD ..... CLEVELAND OH 44124 (216) 442-6414  
 HEBREW ACADEMY OF CLEVELAND 1860 SOUTH TAYLOR ROAD ..... CLEVELAND OH 44118 (216) 321-5838  
 JEWISH COMMUNITY CENTER PRESCHOOL 3505 MAYFIELD ROAD ..... CLEVELAND OH 44118 (216) 382-4000  
 JEWISH DAY NURSERY DAY CARE CENTER 22201 FAIRMOUNT BLVD ..... CLEVELAND OH 44118 (216) 932-2802  
 KINDER RING WORKMEN'S CIRCLE PRESCHOOL  
 1980 SOUTH GREEN ROAD ..... CLEVELAND OH 44121 (216) 381-4515  
 LILLIAN RATNER MONTESSORI PRESCHOOL 4900 ANDERSON ROAD ..... CLEVELAND OH 44124 (216) 291-0033  
 PARK SYNAGOGUE NURSERY SCHOOL 3300 MAYFIELD ROAD ..... CLEVELAND OH 44118 (216) 371-4177  
 TAYLOR ROAD SYNAGOGUE NURSERY 1970 SOUTH TAYLOR ROAD ..... CLEVELAND OH 44118 (216) 321-4875  
 TORAH NURSERY (CHABAD) 1825 SOUTH GREEN ROAD ..... CLEVELAND OH 44121 (216) 381-9178  
 YOUNG ISRAEL SHULAMITH NURSERY 14141 CEDAR ROAD ..... CLEVELAND OH 44121 (216) 381-7526  
 JEWISH CENTER NURSERY 1821 EMERSON STREET ..... DAYTON OH 45406 (513) 854-4014  
 GAN YELADIM 100 ELDER ST ..... DOWNSVIEW ON (416) 638-1796  
 KENESETH ISRAEL NURSERY SCHOOL  
 YORK ROAD AND TOWNSHIP LINE ..... ELKINS PARK PA 19117 (215) 855-2425  
 BETH DAVID NURSERY SCHOOL 5220 WYNNFIELD AVENUE ..... PHILADELPHIA PA 19131  
 DOWNTOWN CHILDREN'S CENTER 366 SNYDER AVENUE ..... PHILADELPHIA PA 19148 (215) 389-1018  
 FEDERATION DAY CARE SERVICES  
 JAMISON AVENUE & GARTH ROAD ..... PHILADELPHIA PA 19116 (215) 676-7550  
 NORTHEAST FAMILY DAY CARE  
 JAMISON AVENUE & GARTH ROAD ..... PHILADELPHIA PA 19116  
 NORTHERN HEBREW DAY NURSERY 10800 JAMISON AVENUE ..... PHILADELPHIA PA 19116  
 NORTHERN HEBREW DAY SCHOOL NURSERY  
 10TH AND RUSCOMB ..... PHILADELPHIA PA 19141 (215) 677-7191  
 SAMUEL PALEY DAY CARE CENTER  
 STRABLE & HORROCKS STREETS ..... PHILADELPHIA PA 19152 (215) 725-8930  
 TEMPLE SINAI NURSERY SCHOOL 30 HAGAN AVENUE ..... CRANSTON RI 02920 (401) 942-8350

**DAY SCHOOLS**

BIRMINGHAM JEWISH DAY SCHOOL  
 3960-A MONTCLAIR ROAD - P.O. BOX 9206 ..... BIRMINGHAM AL 35213 (205) 879-1068  
 HEBREW INSTITUTE OF ARIZONA AT MESA 104 WEST FIRST STREET ..... MESA AZ 85201 (602) 249-6338  
 ARIZONA TORAH HIGH SCHOOL-BOYS 1123 W. GEORGIA ..... PHOENIX AZ 85013 (602) 266-2586  
 ARIZONA TORAH HIGH SCHOOL-GIRLS 1123 W. GEORGIA ..... PHOENIX AZ 85013 (602) 277-3389  
 HEBREW INSTITUTE OF ARIZONA 935 WEST MARYLAND AVENUE ..... PHOENIX AZ 85013 (602) 249-6338  
 PHOENIX HEBREW ACADEMY 515 EAST BETHANY HOME ROAD ..... PHOENIX AZ 85012 (602) 277-7479  
 TUCSON HEBREW ACADEMY 5550 EAST 5TH STREET ..... TUCSON AZ 85711 (602) 745-5592  
 EMANUEL COMMUNITY DAY SCHOOL 8844 BURTON WAY ..... BEVERLY HILLS CA 90211 (213) 274-6388  
 HILLEL HEBREW ACADEMY 9120 WEST OLYMPIC BLVD ..... BEVERLY HILLS CA 90212 (213) 276-6135  
 KADIMA HEBREW ACADEMY 22600 SHERMAN WAY ..... CANOGA PARK CA 91307 (818) 346-0849  
 VALLEY BETH SHALOM DAY SCHOOL 15739 VENTURA BOULEVARD ..... ENCINO CA 91436 (818) 788-6000  
 EZRA TORAH INSTITUTE 7631 EVERGREEN DRIVE ..... GOLETA CA 93117 (805) 968-3768

LONG BEACH HEBREW ACADEMY 3961 ATLANTIC AVENUE	LONG BEACH CA 90807	(213) 424-9787	MESIVTA HIGH SCHOOL 1965 ALTON ROAD	MIAMI BEACH FL 33139	(305) 538-5543	
AKIBA ACADEMY 10400 WILSHIRE BOULEVARD	LOS ANGELES CA 90024	(213) 475-6401	RABBI ALEXANDER S. GROSS HEBREW ACADEMY OF GREATER MIAMI	MIAMI BEACH FL 33140	(305) 532-6421	
BAIS YAAKOV SCHOOL FOR GIRLS 461 NORTH LA BREA AVENUE	LOS ANGELES CA 90036	(213) 938-3231	2400 PINE TREE DRIVE	MIAMI BEACH FL 33140	(305) 532-6421	
HERZL SCHOOLS 1039 SOUTH LA CIENEGA BOULEVARD	LOS ANGELES CA 90035	(213) 652-1854	RABBI ALEXANDER S. GROSS JUNIOR AND SENIOR HIGH SCHOOL	MIAMI BEACH FL 33140	(305) 532-6421	
JEWISH ACADEMY OF LOS ANGELES, NEW JEWISH HIGH SCHOOL	LOS ANGELES CA 90046	(213) 656-5020	2425 PINE TREE DRIVE	MIAMI BEACH FL 33141	(305) 868-1388	
1317 NORTH CRESCENT HEIGHTS BOULEVARD	LOS ANGELES CA 90046	(213) 656-5020	TORAS EMES ACADEMY 7902 CARLYLE AVENUE	MIAMI BEACH FL 33141	(305) 868-1388	
NEW JEWISH HIGH SCHOOL 1317 N. CRESCENT HEIGHTS BLVD.	LOS ANGELES CA 90046	(213) 656-5020	SAMUEL SCHECK HILLEL COMMUNITY DAY SCHOOL	NORTH MIAMI BEACH FL 33180	(305) 931-2831	
SAMUEL A. FRYER YATNEH ACADEMY 7353 BEVERLY BLVD.	LOS ANGELES CA 90036	(213) 938-2636	19000 N.E. 25 AVENUE	ORLANDO FL 32804	(305) 647-0713	
SEPHARDIC HEBREW ACADEMY 310 NORTH HUNTLEY DRIVE	LOS ANGELES CA 90048	(213) 659-2456	HEBREW DAY SCHOOL OF CENTRAL FLORIDA 4917 ELI STREET	TAMPA FL 33609	(813) 839-7047	
SHALOM HEBREW ACADEMY 1419 SOUTH BEVERLY DRIVE	LOS ANGELES CA 90035	(213) 275-2457	HILLEL SCHOOL OF TAMPA 2801 BAYSHORE BLVD	ATLANTA GA 30313	(404) 634-7388	
SHAPELL-FEINTECH JUNIOR HIGH SCHOOL, STEPHEN S. WISE TEMPLE	LOS ANGELES CA 90077	(213) 788-7554	YESHIVA HIGH SCHOOL OF ATLANTA 1745 PEACHTREE ROAD, N.E.	ATLANTA GA 30309	(404) 873-9192	
1550 STEPHEN S. WISE DRIVE	LOS ANGELES CA 90077	(213) 788-7554	SAVANNAH HEBREW DAY SCHOOL 5111 ABERCORN STREET	SAVANNAH GA 31499	(912) 355-8111	
STEPHEN S. WISE DAY SCHOOL 15500 STEPHEN S. WISE DRIVE	LOS ANGELES CA 90077	(213) 788-7554	DES MOINES JEWISH ACADEMY 954 CUMMINS PARKWAY	DES MOINES IA 50312	(515) 274-0453	
TEMPLE BETH AM DAY SCHOOL	LOS ANGELES CA 90035	(213) 655-6401	AKIBA JEWISH DAY SCHOOL 5200 SOUTH HYDE PARK BLVD.	CHICAGO IL 60615	(312) 493-8880	
1039 SOUTH LA CIENEGA BOULEVARD	LOS ANGELES CA 90035	(213) 655-6401	BAIS YAAKOV HEBREW PARochIAL SCHOOL	CHICAGO IL 60659	(312) 465-3770	
WEST COAST TALMUDICAL SEMINARY-YESHIVA OHR ELCHONON CHABAD	LOS ANGELES CA 90046	(213) 937-3763	2447 WEST GRANVILLE AVENUE	CHICAGO IL 60659	(312) 465-9878	
7215 WARING AVENUE	LOS ANGELES CA 90036	(213) 938-2636	BAIS YAAKOV OF CHICAGO-BOYS DIVISION 6122 NORTH CALIFORNIA	CHICAGO IL 60659	(312) 465-5761	
YATNEH HEBREW ACADEMY 7353 BEVERLY BOULEVARD	LOS ANGELES CA 90036	(213) 938-2636	BIAS YAAKOV OF CHICAGO-BOYS DIVISION	CHICAGO IL 60659	(312) 465-5761	
YESHIVA GEDOLA OF LOS ANGELES 5822 WEST THIRD	LOS ANGELES CA 90036	(213) 938-2071	6526 NORTH CALIFORNIA AVENUE	CHICAGO IL 60659	(312) 465-5761	
YESHIVA OHR ELCHONON 7215 WARING AVENUE	LOS ANGELES CA 90046	(213) 937-3763	HANNA SACKS GIRLS HIGH SCHOOL/IDA CROWN JEWISH ACADEMY	CHICAGO IL 60659	(312) 338-9222	
YESHIVA OHR ELCHONON CHABAD/WEST COAST TALMUDICAL SEMINARY	LOS ANGELES CA 90046	(213) 937-3763	3021 WEST DEVON AVENUE	CHICAGO IL 60659	(312) 262-2010	
7215 WARING AVENUE	LOS ANGELES CA 90036	(213) 938-8147	HILLEL TORAH NORTH SUBURBAN DAY SCHOOL	CHICAGO IL 60645	(312) 973-1450	
YESHIVA RAV ISACSON/YESHIVATH TORATH EMETH	LOS ANGELES CA 90036	(213) 939-1148	2828 W PRATT AVENUE	CHICAGO IL 60625	(312) 463-7738	
540 NORTH LA BREA AVENUE	LOS ANGELES CA 90035	(213) 553-1574	TELSHE YESHIVA OF CHICAGO 3535 WEST FOSTER AVENUE	CHICAGO IL 60659	(312) 275-5166	
YESHIVA RAV ISACSON-TORATH EMETH ACADEMY	LOS ANGELES CA 90035	(213) 553-1574	YESHIVAS BRISK 2956 WEST PETERSON AVENUE	CHICAGO IL 60659	(312) 764-1170	
540 NORTH LA BREA AVENUE	LOS ANGELES CA 90035	(213) 553-1574	YESHIVAS TIFERES TZVI 6122 NORTH CALIFORNIA AVE.	CHICAGO IL 60659	(309) 688-2821	
YESHIVA UNIVERSITY OF LOS ANGELES HIGH SCHOOLS	LOS ANGELES CA 90035	(213) 553-4478	PEORIA HEBREW DAY SCHOOL 3616 NORTH SHERIDAN ROAD	PEORIA IL 61604	(309) 688-2821	
9760 WEST PICO BLVD.	LOS ANGELES CA 90035	(213) 552-0513	ARI E CROWN HEBREW DAY SCHOOL 8150 NORTH TRIPP AVENUE	SKOKIE IL 60076	(312) 982-9192	
YESHIVA UNIVERSITY OF LOS ANGELES, BOYS DIVISION	LOS ANGELES CA 90035	(213) 552-0513	HILLEL TORAH NORTH SUBURBAN DAY SCHOOL 8825 EAST PRAIRIE	SKOKIE IL 60076	(312) 677-1021	
9760 WEST PICO BOULEVARD	LOS ANGELES CA 90035	(213) 552-0513	HILLEL TORAH NORTH SUBURBAN DAY SCHOOL	SKOKIE IL 60077	(312) 674-6533	
YESHIVA UNIVERSITY OF LOS ANGELES, GIRL'S DIVISION	LOS ANGELES CA 90035	(213) 552-0513	7120 NORTH LARAMIE AVENUE	SKOKIE IL 60077	(312) 674-6533	
10345 WEST PICO BOULEVARD	LOS ANGELES CA 90035	(213) 552-0513	YESHIVA H.S.-PREP. DIV. OF THE HEBREW THEOLOGICAL COLLEGE	SKOKIE IL 60077	(312) 674-7750	
ADAT ARI EL DAY SCHOOL	NORTH HOLLYWOOD CA 91607	(818) 766-3506	7135 NORTH CARPENTER ROAD	SKOKIE IL 60203	(312) 674-4652	
5540 LAUREL CANYON BOULEVARD	NORTH HOLLYWOOD CA 91607	(818) 980-0155	YESHIVAS BRISK 9000 FORESTVIEW ROAD	INDIANAPOLIS IN 46260	(317) 251-1261	
EMEK HEBREW ACADEMY 12732 CHANDLER BLVD.	NORTH HOLLYWOOD CA 91607	(818) 980-0155	HEBREW ACADEMY OF INDIANAPOLIS 6602 HOOVER ROAD	INDIANAPOLIS IN 46544	(317) 255-3351	
EMEK HIGH SCHOOL, BOYS DIVISION	NORTH HOLLYWOOD CA 91607	(818) 980-0155	SOUTH BEND HEBREW DAY SCHOOL 206 WEST 8TH STREET	MISHAWAKA IN 46521	(913) 649-1993	
12326 RIVERSIDE DRIVE	NORTH HOLLYWOOD CA 91607	(818) 980-0155	HYMAN BRAND HEBREW ACADEMY 5901 COLLEGE BLVD.	OVERLAND PARK KS 66211	(913) 649-1993	
EMEK HIGH SCHOOL, GIRL'S DIVISION	NORTH HOLLYWOOD CA 91607	(818) 980-0155	LOUISVILLE JEWISH DAY SCHOOL/ELI AHU ACADEMY	LOUISVILLE KY 40205	(502) 459-4554	
12422 CHANDLER BOULEVARD	NORTH HOLLYWOOD CA 91607	(818) 980-0155	3600 DUTCHMANS LANE	METairie LA 70002	(504) 885-4532	
UNION HEBREW HIGH SCHOOL 13107 VENTURA BLVD.	NORTH HOLLYWOOD CA 91604	(818) 872-3550	LAKESHORE HEBREW DAY SCHOOL 5210 WEST ESPLANADE AVENUE	BRIGHTON MA 02135	(617) 787-0020	
VALLEY TORAH CENTER-STANLEY M. LINTZ HIGH SCHOOL-BOYS DIV	NORTH HOLLYWOOD CA 91607	(818) 984-1805	1845 COMMONWEALTH AVENUE	BROCKTON MA 02401	(617) 583-0717	
12003 RIVERSIDE DRIVE	NORTH HOLLYWOOD CA 91607	(818) 984-1805	SOUTH SHORE HEBREW ACADEMY 144 BELMONT AVENUE	BROOKLINE MA 02146	(617) 333-0477	
VALLEY TORAH CENTER-STANLEY M. LINTZ HIGH SCHOOL-GIRL'S DIV	NORTH HOLLYWOOD CA 91607	(818) 984-1805	BROOKLINE I.L. PERETZ SCHOOL OF THE WORKMEN'S CIRCLE	BROOKLINE MA 02146	(617) 333-0477	
12326 RIVERSIDE DRIVE	NORTH HOLLYWOOD CA 91607	(818) 985-8682	1762 BEACON STREET	BROOKLINE MA 02146	(800) 343-0470	
ABRAHAM J. HESCHEL DAY SCHOOL 17701 DEVONSHIRE STREET	NORTH RIDGE CA 91325	(818) 368-5781	GAN TORAH 1611 BEACON STREET	BROOKLINE MA 02146	(617) 232-4452	
HILLEL ACADEMY OF EAST BAY 3778 PARK BLVD	OAKLAND CA 94610	(415) 482-3470	MAIMONIDES SCHOOL PHILBRICK ROAD	BROOKLINE MA 02146	(617) 232-4452	
ETZ CHAIM HEBREW INSTITUTE OF CALIFORNIA	SAN DIEGO CA 90264	(619) 748-7750	NEW ENGLAND HEBREW ACADEMY-LUBAVITCH YESHIVA	BROOKLINE MA 02146	(617) 731-5330	
13609 TWIN PEAKS RD.	SAN DIEGO CA 92115	(619) 460-3300	1845 COMMONWEALTH AVENUE	BRIGHTON MA 02135	(617) 787-0020	
SAN DIEGO HEBREW DAY SCHOOL 6880 MOHAWK STREET	SAN FRANCISCO CA 94121	(415) 752-9583	SOUTH SHORE HEBREW ACADEMY 144 BELMONT AVENUE	BROCKTON MA 02401	(617) 583-0717	
HEBREW ACADEMY OF SAN FRANCISCO 763 25TH AVENUE	SANTA CLARA CA 95051	(408) 247-1722	BROOKLINE I.L. PERETZ SCHOOL OF THE WORKMEN'S CIRCLE	BROOKLINE MA 02146	(617) 333-0477	
KEREM YESHIVA 250 HOWARD DRIVE	SANTA MONICA CA 91405	(213) 396-8780	1762 BEACON STREET	BROOKLINE MA 02146	(617) 731-5330	
PACIFIC JEWISH CENTER DAY SCHOOL 1515 MAPLE STREET	SUNNYVALE CA 94087	(408) 735-0921	1 BLUE HILL RIVER ROAD	CANTON MA 02021	(617) 773-3000	
MIDRASHA KEREM 1030 ASTORIA DRIVE	SUNNYVALE CA 94087	(408) 738-3060	HERITAGE ACADEMY 594 CONGRESS STREET	LONGMEADOW MA 01106	(413) 567-1517	
SOUTH PENINSULA HEBREW DAY SCHOOL 1030 ASTORIA DRIVE	VENICE CA 90291	(213) 399-0303	LUBAVITCH YESHIVA ACADEMY 1148 CONVERSE STREET	LONGMEADOW MA 01106	(413) 736-2942	
EMANUEL STREISAND JEWISH DAY SCHOOL 720 ROSE AVENUE	WEST COVINA CA 91791	(818) 967-3881	MERRIMACK VALLEY HEBREW ACADEMY 460 WESTFORD STREET	LOWELL MA 01851	(617) 459-9400	
SAN GABRIEL/POMONA VALLEYS JEWISH DAY SCHOOL	WESTMINSTER CA 92683	(714) 898-0051	SHALOM HOUSE OHOLEI TORAH 68 SMITH ROAD	MILTON MA 02156	(617) 333-0477	
3508 EAST TEMPLE WAY	DENVER CO 80204	(303) 893-1333	LUBAVITCH YESHIVA ACADEMY 15 ELWOOD DRIVE	SPRINGFIELD MA 01106	(413) 373-7998	
HEBREW ACADEMY, THE - LUBAVITCH 1401 WILLOW LANE	DENVER CO 80222	(303) 333-1511	SHALOM HOUSE OHOLEI TORAH 50 ETHYL WAY	STOUGHTON MA 02072	(617) 333-0477	
BETH JACOB HIGH SCHOOL OF DENVER 5100 WEST 14TH AVENUE	DENVER CO 80224	(303) 355-7642	HILLEL ACADEMY OF THE NORTH SHORE 837 HUMPHREY STREET	SWAMPSCOTT MA 01907	(617) 599-3837	
HILLEL ACADEMY OF DENVER 450 SOUTH HUDSON STREET	DENVER CO 80204	(303) 629-8200	BAIS CHANA JUNIOR AND SENIOR H.S. AND DORMITORY FOR GIRLS	WORCESTER MA 01602	(617) 752-0904	
ROCKY MOUNTAIN HEBREW ACADEMY 560 S. MONACO PARKWAY	DENVER CO 80224	(303) 355-7642	9 MIDLAND STREET	WORCESTER MA 01602	(617) 752-0904	
YESHIVA TORAS CHAIM 1400 QUITMAN STREET	DENVER CO 80204	(303) 629-8200	YESHIVA ACHEI TMIMIM DAY SCHOOL 22 NEWTON AVENUE	WORCESTER MA 01602	(617) 752-0904	
THE BESS AND PAUL SIGEL HEBREW ACADEMY OF GREATER HARTFORD	BLOOMFIELD CT 06002	(203) 243-8333	BETH TFILOH COMMUNITY DAY SCHOOL 3300 OLD COURT ROAD	BALTIMORE MD 21208	(301) 486-1905	
53 GABB ROAD	BRIDGEPORT CT 06604	(203) 347-6147	NER ISRAEL HIGH SCHOOL 400 MT WILSON LANE	BALTIMORE MD 21208	(301) 484-7200	
HILLEL ACADEMY 4200 PARK AVENUE	FAIRFIELD CT 06432	(203) 347-6147	YESHIVA INSTITUTE OF BALTIMORE (EDUCATIONAL CENTER)	BALTIMORE MD 21207	(301) 922-0547	
HILLEL ACADEMY 1571 STRATFIELD ROAD	NEW HAVEN CT 06511	(203) 397-2791	3605 CORONADO ROAD	BALTIMORE MD 21207	(301) 922-0547	
NEW ENGLAND ACADEMY FOR JEWISH STUDIES 155 PENDELTON ST.	NEW HAVEN CT 06511	(203) 777-2200	YESHIVA INSTITUTE OF BALTIMORE (EXECUTIVE CENTER)	BALTIMORE MD 21215	(301) 358-9330	
THE GAN SCHOOL 765 ELM STREET	NEW HAVEN CT 06515	(203) 397-1808	6216 BALTIMORE AVENUE	BALTIMORE MD 21208	(301) 484-2340	
TORAH ACADEMY HIGH SCHOOL FOR GIRLS 570 WHALLEY AVE.	NEW HAVEN CT 06515	(203) 397-3243	YESHIVA KOCHAV YITZCHAK 4300 BEDFORD AVENUE	BALTIMORE MD 21208	(301) 484-2340	
TORAH ACADEMY OF CONNECTICUT-YESHIVA MAOR HATORAH	NORWICH CT 06360	(203) 889-9169	YESHIVAS CHOFETZ CHAIM 4445 OLD COURT ROAD	BALTIMORE MD 21208	(301) 484-6600	
330 BLAKE STREET	ORANGE CT 06477	(203) 795-5261	BAIS YAAKOV SCHOOL FOR GIRLS 11111 PARK HEIGHTS AVENUE	OWINGS MILLS MD 21117	(301) 363-3300	
HEBREW DAY SCHOOL OF EASTERN CONNECTICUT 2 BROAD STREET	ORANGE CT 06477	(203) 795-5261	SILVER SPRING HEBREW DAY INSTITUTE 4511 BESTOR DRIVE	ROCKVILLE MD 20853	(301) 460-7070	
BETH CHANA ACADEMY H.S. FOR GIRLS AND BOYS H.S. OF CONN.	ORANGE CT 06477	(203) 795-5261	HEBREW ACADEMY OF GREATER WASHINGTON	SILVER SPRING MD 20910	(301) 587-4100	
261 DERBY AVENUE	ORANGE CT 06477	(203) 795-5261	2010 LINDEN LANE	SILVER SPRING MD 20910	(301) 587-4100	
LUBAVITCH YESHIVAH 261 DERBY AVENUE	ORANGE CT 06477	(203) 795-5261	HEBREW DAY SCHOOL OF MONTGOMERY COUNTY	SILVER SPRING MD 20902	(301) 649-5400	
YESHIVA ACHEI TMIMIM LUBAVITCH NEW HAVEN HEBREW DAY SCHOOL	ORANGE CT 06477	(203) 795-5261	1401 ARCOLA AVENUE	SILVER SPRING MD 20902	(301) 649-5400	
261 DERBY AVENUE	STAMFORD CT 06903	(203) 329-2186	YESHIVA HIGH SCHOOL OF GREATER WASHINGTON INC.-GIRLS DIV.	SILVER SPRING MD 20910	(301) 587-6187	
BI-CULTURAL DAY SCHOOL 2186 HIGH RIDGE ROAD	STAMFORD CT 06903	(203) 329-1761	8915 COLESVILLE RD.	SILVER SPRING MD 20910	(301) 587-6187	
BI-CULTURAL DAY SCHOOL BRANCH 2186 HIGH RIDGE ROAD	STAMFORD CT 06910	(212) 582-1540	YESHIVA HIGH SCHOOL OF GREATER WASHINGTON, INC.-BOYS DIV.	SILVER SPRING MD 20902	(301) 649-7077	
YESHIVA BAIS BINYOMIN 132 PROSPECT STREET	WOODBRIDGE CT 06525	(203) 389-5500	1216 ARCOLA AVENUE	BANGOR ME 04401	(207) 945-5631	
EZRA ACADEMY RIMMON ROAD	WILMINGTON DE 19802	(305) 966-2000	HEBREW ACADEMY OF BANGOR 28 SOMERSET STREET	BANGOR ME 04401	(207) 945-5631	
ALBERT EINSTEIN HEBREW ACADEMY 300 LEA BLVD.	HOLLYWOOD FL 33021	(305) 966-2000	THE ABRAHAM S. AND FANNIE B. LEVY HEBREW DAY SCHOOL	PORTLAND ME 04103	(207) 773-0693	
BETH SHOLOM ACADEMY 1400 N. 46 AVENUE	MIAMI FL 33156	(305) 253-2300	76 NOYES STREET	SALLY ALLAN ALEXANDER BETH JACOB SCHOOL FOR GIRLS	BIRMINGHAM MI 48010	(313) 644-3113
SOUTH DADE HEBREW ACADEMY 11801 S.W. 74TH AVENUE	MIAMI FL 33156	(305) 667-6667	SALLY ALLAN ALEXANDER BETH JACOB SCHOOL FOR GIRLS	BIRMINGHAM MI 48010	(313) 644-3113	
SOUTH DADE HEBREW ACADEMY 5950 N. KENDALL DRIVE	MIAMI FL 33189	(305) 947-8074	32605 BELLVINE TRAIL	BIRMINGHAM MI 48010	(313) 644-3113	
TORAS EMES ACADEMY 16020 N.W. 2ND AVENUE	MIAMI BEACH FL 33141	(305) 865-0243	YESHIVAT AKIVA- THE AKIVA HEBREW DAY SCHOOL	LATHRUP VILLAGE MI 48076	(313) 552-9690	
AGUDAT ISRAEL HEBREW INSTITUTE-YESHIVA TORAS CHAIM	MIAMI BEACH FL 33141	(305) 865-0763	27700 SOUTHFIELD ROAD	OAK PARK MI 48237	(313) 968-4270	
7801 CARLYLE AVENUE, P.O. BOX 4443	MIAMI BEACH FL 33140	(305) 532-6421	YESHIVA GEDOLAH OF METROPOLITAN DETROIT-DIV. OF BETH YEHUDA	SOUTHFIELD MI 48076	(313) 557-6750	
BAIS YAAKOV OF MIAMI 7055 BONITA DRIVE	MIAMI BEACH FL 33140	(305) 532-6421	24600 GREENFIELD ROAD	MINNEAPOLIS MN 55416	(612) 920-6630	
HEBREW ACADEMY 2400 PINE TREE DRIVE	MIAMI BEACH FL 33139	(305) 673-5664	YESHIVA BETH YEHUDA 15751 WEST LINCOLN DRIVE			
LUBAVITCH YESHIVA-CHEDER OF GREATER MIAMI	MIAMI BEACH FL 33139	(305) 673-5664	TORAH ACADEMY 2800 JOPPA AVENUE, SOUTH			
1140 ALTON ROAD						

LUBAVITCH HOUSE CHEDER 1758 FORD PKWY	ST. PAUL MN	55116	(612) 698-0556	BAIS YITZCHAK FOR BOYS 4722 18TH AVENUE	BROOKLYN NY	11204	(718) 854-0800
RABBI H.F. EPSTEIN HEBREW ACADEMY 1138 NORTH WARSON ROAD	ST. LOUIS MO	63132	(314) 994-7856	BE'ER HAGOLAH INST.-ADMINISTRATIVE OFFICES AND GIRLS H.S. 1709 KINGS HIGHWAY	BROOKLYN NY	11229	(718) 627-7800
TORAH ACADEMY FOR GIRLS 8630 OLIVE ST ROAD	ST. LOUIS MO	63132		BE'ER HAGOLAH INSTITUTE 1709 KINGS HIGHWAY	BROOKLYN NY	11229	(718) 627-7800
YESHIVA HIGH SCHOOL OF ST. LOUIS 9723 GRANDVIEW DRIVE	ST. LOUIS MO	63132	(314) 997-3940	BE'ER HAGOLAH INSTITUTES 2810 NOSTRAND AVENUE	BROOKLYN NY	11229	(718) 377-8423
YESHIVA OF ST. LOUIS RABBINICAL COLLEGE 7400 OLIVE ST.	ST. LOUIS MO	63130	(314) 727-1379	BE'ER HAGOLAH INSTITUTES 2114 BROWN STREET	BROOKLYN NY	11229	(718) 934-9247
B'NAI ISRAEL SYNAGOGUE, DAY SCHOOL P.O. BOX 10214	GREENSBORO NC	27404	(919) 855-5091	BE'ER HAGOLAH INSTITUTES HIGH SCHOOL 1542 CONEY ISLAND AVENUE	BROOKLYN NY	11230	(718) 338-0724
HILLEL SCHOOL 7400 FALLS OF THE NEUSE ROAD	RALEIGH NC	27609	(919) 847-8986	BE'ER MORDECAI 1670 OCEAN AVENUE	BROOKLYN NY	11230	(718) 338-6064
TALMUDICAL ACADEMY OF NEW JERSEY ROUTE 524	ALEPHIA NJ	07710	(201) 431-1600	BE'ER SHMUEL MESIVTA 4407 12TH AVENUE	BROOKLYN NY	11219	(718) 853-1376
YESHIVA OF HUDSON COUNTY 5 BERGEN COURT	BAYONNE NJ	07002	(201) 865-2484	BE'ER SHMUEL, YESHIVA & MESIVTA 1363 50TH STREET	BROOKLYN NY	11219	(718) 438-6100
BAIS KALLA TORAH PREPARATORY HIGH SCHOOL 503-11TH AVENUE	BELMAR NJ	07719	(201) 681-9400	BEN YEHUDA SCHOOL 405 81ST STREET	BROOKLYN NY	11209	(718) 238-1504
HEBREW ACADEMY OF MORRIS COUNTY 219 HILL STREET	BOONTON NJ	07005	(201) 335-9009	BETH AM-LABOR ZIONIST CENTER & DAY SCHOOL 1182 BRIGHTON BEACH AVENUE	BROOKLYN NY	11235	(718) 743-4442
HILLEL HIGH SCHOOL 100 GRANT AVE	DEAL PARK NJ	07723	(201) 531-9300	BETH CHANA ELEMENTARY AND HIGH SCHOOL 620 BEDFORD AVENUE	BROOKLYN NY	11211	(718) 552-7422
MORRIS NAMIAS SHALOM TORAH ACADEMY 639 ABBINGTON DRIVE-TWIN RIVERS TOWN CENTER	EAST WINDSOR NJ	08520	(609) 443-4877	BETH CHANA ELEMENTARY AND HIGH SCHOOL 204 KEAP STREET	BROOKLYN NY	11211	(718) 338-5491
RABBI PESACH RAYMOND YESHIVA ACADEMY 2 HARRISON STREET	EDISON NJ	08817	(201) 572-5052	BETH CHANA SCHOOL FOR GIRLS 204 KEAP STREET	BROOKLYN NY	11211	(718) 522-7422
BRURIAH HIGH SCHOOL FOR GIRLS 35 NORTH AVENUE	ELIZABETH NJ	07208	(201) 351-6315	BETH EL ELEMENTARY SCHOOL 457 GRAND AVENUE	BROOKLYN NY	11238	(718) 789-1259
JEWISH EDUCATIONAL CENTER 330 ELMORA AVENUE	ELIZABETH NJ	07208	(201) 353-4446	BETH EL TALMUDIC INSTITUTE 1981 HOMECREST AVENUE	BROOKLYN NY	11229	(718) 339-9117
MORIAH SCHOOL OF ENGLEWOOD 53 S. WOODLAND STREET	ENGLEWOOD NJ	07631	(201) 567-0208	BETH HAMEDRASH SHAAREI YOSHER 4102 16TH AVENUE	BROOKLYN NY	11204	(718) 854-2290
ROGOSIN YESHIVA HIGH SCHOOL 25 COTTAGE STREET	JERSEY CITY NJ	07306	(201) 798-0055	BETH HATAIMUD 2127 82ND STREET	BROOKLYN NY	11219	(718) 259-2525
BEZALEL HEBREW DAY SCHOOL 419 5TH STREET	LAKEWOOD NJ	08701	(201) 363-1748	BETH HAIMEL OF KRASHA, YESHIVA 1364 66 42ND STREET	BROOKLYN NY	11219	(718) 871-0210
LAKEWOOD CHEDER SCHOOL 901 MADISON AVENUE	LAKEWOOD NJ	08701	(201) 364-1552	BETH JACOB ACADEMY HIGH SCHOOL OF BROOKLYN 4419 18TH AVENUE	BROOKLYN NY	11204	(718) 435-8478
LAKEWOOD CHEDER SCHOOL-BAIS YAAKOV OF LAKEWOOD 602 7TH STREET	LAKEWOOD NJ	08701	(201) 363-5070	BETH JACOB DAY SCHOOL FOR GIRLS 85 PARKVILLE	BROOKLYN NY	11230	(718) 633-6555
LIMUD LEARNING CENTER 414 YESHIVA PLAZA, APT 4A	LAKEWOOD NJ	08701	(201) 364-1877	BETH JACOB DAY SCHOOL FOR GIRLS 550 OCEAN PARKWAY	BROOKLYN NY	11218	(718) 633-6555
MESIVTA OF LAKEWOOD 215 PRIVATE WAY	LAKEWOOD NJ	08701	(201) 367-7345	BETH JACOB ELEMENTARY SCHOOL 4412 15TH STREET	BROOKLYN NY	11219	(718) 851-2900
YESHIVA YETEV LEV SATMAR 405 FOREST AVENUE	LAKEWOOD NJ	08701	(201) 363-9746	BETH JACOB ELEMENTARY SCHOOL 616 BEDFORD AVENUE	BROOKLYN NY	11211	(718) 782-7117
THE HEBREW ACADEMY C/O CONGREGATION SONS OF ISRAEL-GORDONS CORNER ROAD	MANALAPAN NJ	07726		BETH JACOB HIGH SCHOOL 4421 15TH AVENUE	BROOKLYN NY	11219	(718) 851-2255
HEBREW ACADEMY OF ATLANTIC COUNTY 601 NORTH JEROME AVENUE, PO BOX 3163	MARGATE NJ	08402	(609) 823-6681	BETH JACOB PAROCHIAL HIGH SCHOOL 4121 CROWN STREET	BROOKLYN NY	11219	(718) 851-2900
HILLEL ACADEMY P.O. BOX 287	METUCHEN NJ	08840		BETH JACOB SCHOOL 616 BEDFORD AVENUE	BROOKLYN NY	11211	(718) 625-8390
TORAH ACADEMY OF TEANECK 435 RIVER ROAD	NEW MILFORD NJ	07646	(201) 265-0600	BETH JACOB OF BORO PARK 1371 46TH STREET	BROOKLYN NY	11219	(718) 436-7300
HILLEL YESHIVA 1025 DEAL ROAD	OCEAN NJ	07712	(201) 493-9300	BETH JACOB OF BORO PARK 1413 45TH STREET	BROOKLYN NY	11219	(718) 853-7197
THE FRISCH SCHOOL-YESHIVA H.S. OF NORTHERN NEW JERSEY EAST 243 FRISCH COURT	PARAMUS NJ	07652	(201) 845-0555	BETH JACOB OF FLATBUSH 1823 OCEAN PARKWAY	BROOKLYN NY	11223	(718) 375-7771
YAVNEH ACADEMY 155 FAIRVIEW AVENUE	PARAMUS NJ	07652	(201) 262-8494	BETH JACOB OF FLATBUSH 1823 OCEAN PARKWAY	BROOKLYN NY	11223	(718) 645-2009
HILLEL ACADEMY 565 BROADWAY	PASSAIC NJ	07055	(201) 777-0735	BETH JACOB OF MIDWOOD-OCEAN PRIMARY SCHOOL 904 EAST 98TH STREET	BROOKLYN NY	11236	(718) 649-1567
HEBREW FREE SCHOOLS 660 14TH AVENUE	PATERSON NJ	07504	(201) 742-9345	BETH KIRSH NURSERY 1014 EAST 15TH STREET	BROOKLYN NY	11230	(718) 377-8426
REGIONAL HIGH SCHOOL OF JEWISH STUDIES 152 VAN HOUTEN STREET	PATERSON NJ	07505		BETH MOSHE COMMUNITY SCHOOL 910 48TH STREET	BROOKLYN NY	11219	(718) 633-1591
YAVNEH ACADEMY 413 12TH AVENUE	PATERSON NJ	07514	(201) 274-7005	BETH RACHEL SCHOOL FOR GIRLS 62 HARRISON AVENUE	BROOKLYN NY	11211	(718) 963-9593
TORAH ACADEMY OF TEANECK NORTH STREET AND ELM	TEANECK NJ	07666	(201) 836-8005	BETH RACHEL SCHOOL FOR GIRLS 277 MARCY AVENUE	BROOKLYN NY	11211	(718) 384-4923
YESHIVA OF HUDSON COUNTY/BERGEN BRANCH 800 BROAD STREET	TEANECK NJ	07666	(201) 833-0203	BETH RACHEL SCHOOL FOR GIRLS 165 CLYMER STREET	BROOKLYN NY	11211	(718) 782-8811
MESIVTA SANZ OF HUDSON COUNTY 3400 NEW YORK AVENUE	UNION CITY NJ	07087	(201) 867-8690	BETH RACHEL SCHOOL FOR GIRLS-PRE-SCHOOL 960 49TH STREET	BROOKLYN NY	11219	(718) 438-7822
YESHIVA OF HUDSON COUNTY 2501 NEW YORK AVENUE	UNION CITY NJ	07087	(201) 865-2484	BETH RACHEL SCHOOL OF BORO PARK 5301 14TH AVENUE	BROOKLYN NY	11219	(718) 438-7822
JEWISH DAY SCHOOL ORCHARD ROAD	VINELAND NJ	08360		BETH RIVKA ELEMENTARY SCHOOL 2270 CHURCH AVENUE	BROOKLYN NY	11226	(718) 856-4451
KADIMAH TORAH SCHOOL OF SOUTH NEW JERSEY 321 GRAPE STREET	VINELAND NJ	08360		BETH RIVKA SCHOOLS 2270 CHURCH AVENUE	BROOKLYN NY	11226	(718) 771-9000
HILLEL SCHOOL OF THE SHORE AREA LOGAN ROAD AND PARK BLVD	WANAMASSA NJ	07712	(201) 531-1220	BETH RIVKAH HIGH SCHOOL 310 CROWN STREET	BROOKLYN NY	11225	(718) 771-9000
REGIONAL H.S. OF JEWISH STUDIES 1 PIKE DRIVE	WAYNE NJ	07470	(201) 595-0560	BETH RIVKAH SCHOOLS 310 CROWN STREET	BROOKLYN NY	11225	(718) 771-9000
HEBREW YOUTH ACADEMY OF ESSEX COUNTY 1 HENDERSON DRIVE	WEST CALDWELL NJ	07006	(201) 575-1194	BETH SARAH SCHOOL 5801 16TH AVENUE	BROOKLYN NY	11204	(718) 851-5198
YESHIVA TALMIDEI TELSHE 111 WASHINGTON	WESTWOOD NJ	07675	(201) 358-0900	BETH SHEARIM YESHIVA 5306 16TH AVENUE	BROOKLYN NY	11204	(718) 851-0089
NEW MEXICO HEBREW ACADEMY 4800 EUBANK N.E.	ALBUQUERQUE NM	87111	(505) 296-5553	BETH YEHUDA V'CHAIM D'BETLAN YESHIVA 52-62 KEAP STREET	BROOKLYN NY	11211	(718) 855-3546
MAIMONIDES HEBREW DAY SCHOOL OF THE CAPITAL DISTRICT 18 FEDERAL STREET	ALBANY NY	12209	(518) 449-5889	BETH YITZCHOK D'PINKA, YESHIVA 192 KEAP STREET	BROOKLYN NY	11211	(718) 387-4597
OMHAEL SHMUEL, YESHIVA 165 HAINES ROAD	BEDFORD HILLS NY	10507	(914) 241-2700	BIALIK SCHOOL, THE 500 CHURCH AVENUE	BROOKLYN NY	11218	(718) 853-7100
YESHIVAH OF BELLE HARBOR 134-01 ROCKAWAY BEACH BLVD	BELLE HARBOR NY	11694	(718) 945-0309	B'NOS ISRAEL OF EAST FLATBUSH 9214 AVENUE B.	BROOKLYN NY	11236	(718) 498-1991
HILLEL ACADEMY OF BROOME COUNTY DEERFIELD PLACE	BINGHAMTON NY	13903	(607) 722-9274	B'NOS ISRAEL OF EAST FLATBUSH 2818 AVENUE K.	BROOKLYN NY	11210	(718) 253-9141
BETH JACOB HIGH SCHOOL OF THE BRONX 1524 PARKER STREET	BRONX NY	10462	(212) 547-7860	B'NOS JERUSALEM-BELZ GIRLS SCHOOL 12 FRANKLIN AVENUE	BROOKLYN NY	11211	(718) 852-5551
BETH JACOB-BETH MIRIAM 2126 BARNES AVENUE	BRONX NY	10462	(212) 892-1476	B'NOS YAAKOV EDUCATIONAL CENTER FOR GIRLS 62 HARRISON STREET	BROOKLYN NY	11211	(718) 855-8275
BETH JACOB-BETH MIRIAM HIGH SCHOOL OF THE BRONX 3006 WILLIAMSBRIDGE ROAD	BRONX NY	10467	(212) 583-8993	B'NOS YAAKOV EDUCATIONAL CENTER FOR GIRLS 95 PENN STREET	BROOKLYN NY	11211	(718) 387-6880
BRONX YESHIVA HIGH SCHOOL 1328 ALLERTON AVENUE	BRONX NY	10469	(212) 653-1363	B'NOS YAAKOV EDUCATIONAL CENTER FOR GIRLS 5000 14TH AVENUE	BROOKLYN NY	11219	(718) 438-3080
BRONX YESHIVA HIGH SCHOOL 1524 PARKER STREET	BRONX NY	10462	(212) 829-4570	B'NOS YISROEL SCHOOL FOR GIRLS 2 LEE AVENUE	BROOKLYN NY	11211	(718) 388-0848
HEBREW DAY NURSERY 5720 MOSHOLU AVENUE	BRONX NY	10471	(212) 884-1101	B'NOS ZION OF BOBOV 5000 14TH AVENUE	BROOKLYN NY	11219	(718) 438-3080
KINNERET DAY SCHOOL 2600 NETHERLAND AVENUE	BRONX NY	10463	(212) 548-0900	B'NOS ZION OF BOBOV 5200 13TH AVENUE	BROOKLYN NY	11219	(718) 853-7182
LUBAVITCHER YESHIVA ACHEI TMIMIM 3415 OLINVILLE AVENUE	BRONX NY	10467	(212) 654-5318	BOBOVER YESHIVA 1533 48TH STREET	BROOKLYN NY	11219	(718) 438-8411
SALANTER AKIBA RIVERDALE ACADEMY 655 WEST 254 STREET	BRONX NY	10471	(212) 549-5160	BOBOVER YESHIVA BNEI ZION 1533 48TH STREET	BROOKLYN NY	11219	(718) 871-0300
TORAH YEMUNAH YESHIVA 1778 EAST 172 STREET	BRONX NY	10472	(212) 829-4701	BOBOVER YESHIVA BNEI ZION 4715 15TH AVENUE	BROOKLYN NY	11219	(718) 436-3479
ACHPRI TEVUAH, YESHIVA 1449 50TH STREET	BROOKLYN NY	11219	(718) 436-5555	BORO PARK TORAH INSTITUTE 1417 49TH STREET	BROOKLYN NY	11219	(718) 438-7633
AHAVAS ISRAEL, YESHIVA 6 LEE AVENUE	BROOKLYN NY	11211	(718) 388-0848	BRIGHTON YESHIVA 293 NEPTUNE AVENUE	BROOKLYN NY	11235	(718) 332-7000
AHI EZER YESHIVA 2433 OCEAN PARKWAY	BROOKLYN NY	11235	(718) 648-6100	BROOKLYN SCHOOL FOR SPECIAL CHILDREN 376 BAY 44TH STREET	BROOKLYN NY	11234	(718) 946-9700
AHI EZER YESHIVA ANNEX 293 NEPTUNE AVENUE	BROOKLYN NY	11235	(718) 332-7000	BROOKLYN, YESHIVA OF 1462-66 OCEAN PARKWAY	BROOKLYN NY	11230	(718) 376-3775
ALTERNATIVE SCHOOL-BAIS SHOLOM, YESHIVA 555 REMSEN AVENUE	BROOKLYN NY	11236	(718) 495-2100	BROOKLYN, YESHIVA OF (BOYS) 1210 OCEAN PARKWAY	BROOKLYN NY	11230	(718) 376-3775
ARUGATH HABOSEM, YESHIVA 171 HOOPER STREET	BROOKLYN NY	11211	(718) 388-7534	BROOKLYN, YESHIVA OF (GIRLS) 1470 OCEAN PARKWAY	BROOKLYN NY	11230	(718) 376-3775
ASSOCIATED BETH RIVKAH SCHOOLS 310 CROWN STREET	BROOKLYN NY	11225	(718) 735-0400	CENTRAL YESHIVA TOMCHEI TMIMIM LUBAVITCH 841-853 OCEAN PARKWAY	BROOKLYN NY	11230	(718) 859-7600
ATERES YISRAEL, YESHIVA 8101 AVENUE K	BROOKLYN NY	11236	(718) 763-6777	CHSAN SOFER YESHIVA-RABBI SOLOMON KLUGER 1876 50TH STREET	BROOKLYN NY	11204	(718) 236-1171
BAIS ISAAC ZVI 1019 46 STREET	BROOKLYN NY	11219	(718) 854-7887	CHANOCH LENAAR, YESHIVA 876 EASTERN PARKWAY	BROOKLYN NY	11213	(718) 774-8456
BAIS RACHEL SCHOOL FOR GIRLS 225 PATCHEN AVENUE	BROOKLYN NY	11233	(718) 453-0250	CHATZAR HAKODESH, YESHIVA 1450 50TH STREET	BROOKLYN NY	11219	(718) 436-1234
BAIS YAACOV D'KHAL ADAS YEREIM 563 BEDFORD AVENUE	BROOKLYN NY	11211	(718) 782-2486	CHESED YISRAEL, YESHIVA 2422 AVENUE K	BROOKLYN NY	11210	(718) 338-8300
BAIS YAAKOV D'CHASSIDEI GUR 1480 43RD STREET	BROOKLYN NY	11219	(718) 633-3335	COMMUNITY SCHOOL BETH MOSHE 910 48TH STREET	BROOKLYN NY	11219	(718) 633-1591
BAIS YAAKOV KHAL ADAS YEREIM KINDERGARTEN 574 BEDFORD AVENUE	BROOKLYN NY	11211	(718) 384-7187	CROWN HEIGHTS, YESHIVA OF 6363 AVENUE U.	BROOKLYN NY	11234	(718) 444-5800
BAIS YAAKOV OF 18TH AVENUE 4419 18TH AVENUE	BROOKLYN NY	11204	(718) 633-6050	CROWN OF ISRAEL TALMUD TORAH 1769 56TH STREET	BROOKLYN NY	11204	(718) 232-4827
BAIS YAAKOV OF BROOKLYN 1362 49 STREET	BROOKLYN NY	11219	(718) 435-7776	DARKEI TSHUVA OF MUNKATSCH, YESHIVA 240 KEAP STREET	BROOKLYN NY	11211	
BAIS YAAKOV OF BROOKLYN ANNEX 4910 14TH AVENUE	BROOKLYN NY	11219	(718) 854-1219	DEJESHER YESHIVA, MAGLE ZEDEK 1223 35TH STREET	BROOKLYN NY	11219	(718) 436-0239
BAIS YAAKOV OF FERDALE 1676 52TH STREET	BROOKLYN NY	11204	(718) 851-5180	DERECH EMUNOH 1554 49TH STREET	BROOKLYN NY	11219	(718) 851-6774
BAIS YITZCHAK FOR BOYS 1413 45TH AVENUE	BROOKLYN NY	11219	(718) 851-6959	EDUCATIONAL INSTITUTE OHOLEI TORAH 667 EASTERN PARKWAY	BROOKLYN NY	11213	(718) 778-3340
				ETZ CHAIM OF BOBOV-BOBOVER YESHIVA 1533 48TH STREET	BROOKLYN NY	11219	(718) 871-0300
				EZRA ACADEMY C/O RABBI GREENWALD, 20 AMHERST STREET	BROOKLYN NY	11235	

FLATBUSH, YESHIVA OF 919 EAST 10TH STREET	BROOKLYN NY	11230	(718) 377-4466	TALMUD TORAH TOLDOS YAKOV YOSEF 94 WILSON	BROOKLYN NY	11237	(718) 387-1130
FLATBUSH, YESHIVA OF-JOEL BRAVERMAN HIGH SCHOOL 1609 AVENUE J	BROOKLYN NY	11230	(718) 377-4466	TALMUD TORAH TOMCHAI TORAH 1722 AVENUE N	BROOKLYN NY	11230	(718) 338-8072
FREE SCHOOL 1383 PRESIDENT STREET	BROOKLYN NY	11213	(718) 467-0860	TALMUDICAL HIGH SCHOOL OF BROOKLYN 1182 BRIGHTON BEACH AVENUE	BROOKLYN NY	11235	(718) 796-4646
GERER YESHIVA & MESIFTA-MACHZEIKI HADATH 5407 16TH AVENUE	BROOKLYN NY	11204	(718) 438-7700	THE JEWISH CENTER FOR SPECIAL EDUC-YESHIVA LIMUDEI HASHEM 430 KENT AVENUE	BROOKLYN NY	11211	(718) 782-0064
HARAMA, YESHIVA 2600 OCEAN AVENUE	BROOKLYN NY	11229	(718) 743-3141	TIFERES BUNIM 5202 13TH AVENUE	BROOKLYN NY	11219	(718) 436-6870
HADAR HATORAH 824 EASTERN PARKWAY	BROOKLYN NY	11213	(718) 735-0200	TIFERES ELMELICH, YESHIVA 54 AVENUE O	BROOKLYN NY	11204	(718) 236-1001
HAICHEL HATORAH, MESIVTA 2449 OCEAN AVENUE	BROOKLYN NY	11229	(718) 648-1150	TINOK SCHOOL 1440 E 99TH STREET	BROOKLYN NY	11236	(718) 436-5555
HARMA INSTITUTE SEPHARDIC COMMUNITY HIGH SCHOOL 2600 OCEAN AVENUE	BROOKLYN NY	11229	(718) 743-3141	TOMER D'VORA SCHOOL FOR GIRLS 1413 45TH STREET	BROOKLYN NY	11219	(718) 853-9400
HARMA RELIGIOUS INST. OF SEC EDUC-YESHIVA H.S. FOR GIRLS 2600 OCEAN AVENUE	BROOKLYN NY	11229	(718) 743-3141	TOMER DVORA HIGH SCHOOL 1462 50TH STREET	BROOKLYN NY	11219	(718) 438-4600
HEBREW ACADEMY FOR SPECIAL CHILDREN 1311 55TH STREET	BROOKLYN NY	11219	(718) 851-6100	TOMER DVORA SCHOOL FOR GIRLS 4500 9TH AVENUE	BROOKLYN NY	11219	(718) 853-9400
HEBREW INSTITUTE FOR THE DEAF & EXCEPTIONAL CHILDREN 2025 67TH STREET	BROOKLYN NY	11204	(718) 259-2626	TORAH ACADEMY OF BROOKLYN 1540 CONEY ISLAND AVENUE	BROOKLYN NY	11230	(718) 998-0110
HEBREW INSTITUTE OF BORO PARK 4702 15TH AVENUE	BROOKLYN NY	11219	(718) 853-1600	TORAH TEMIMAH, YESHIVA 555 OCEAN PARKWAY	BROOKLYN NY	11218	(718) 853-8500
HEBREW MIDRASHA OF BROOKLYN 1609 AVENUE J	BROOKLYN NY	11230		TORAH UMESORAH HEADSTART PROGRAM 1315 43RD STREET	BROOKLYN NY	11219	(718) 851-0402
IMREI YOSEF SPINKA, YESHIVA 1460 56TH STREET	BROOKLYN NY	11219	(718) 851-1600	TORAH VYIRAH FOR GIRLS, YESHIVA 5301 14TH STREET	BROOKLYN NY	11219	(718) 438-7822
INSTITUTE FOR OLEI RUSSYA 4901 11TH AVENUE	BROOKLYN NY	11219	(718) 633-6244	TORAH VODAATH, YESHIVA 425 EAST 9TH STREET	BROOKLYN NY	11218	(718) 941-8000
INSTITUTE OF ADAS ISRAEL 1454 OCEAN PARKWAY	BROOKLYN NY	11230		TORAS EMES OF KAMINETZ, YESHIVA 1650 56TH STREET	BROOKLYN NY	11204	(718) 851-4735
JESODE HATORAH NACHLAS YAKOV, YESHIVA 1350 50TH STREET	BROOKLYN NY	11219	(718) 851-6462	TZE ULMAD 1725 E. 27TH STREET	BROOKLYN NY	11229	
JESODE HATORAH OF ADAS YEREIM, YESHIVA 505 BEDFORD AVENUE	BROOKLYN NY	11211	(718) 384-6393	UNGVARER YESHIVA 5306 16TH AVENUE	BROOKLYN NY	11219	(718) 851-0806
JEWISH CENTER FOR SPECIAL EDUCATION 430 KENT AVENUE	BROOKLYN NY	11211	(718) 782-0064	UNITED LUBAVITCHER YESHIVA HIGH SCHOOL 841 OCEAN PARKWAY	BROOKLYN NY	11230	(718) 434-0795
JOSEPH S. GRUSS HIGH SCHOOL-TORAS EMES OF KAMINETZ 1650 56TH STREET	BROOKLYN NY	11204	(718) 851-4735	UNITED LUBAVITCHER YESHIVOTH 841 OCEAN PARKWAY	BROOKLYN NY	11230	(718) 434-0795
KARLIN STOLIN, YESHIVA 1818 54TH STREET	BROOKLYN NY	11204	(718) 232-7800	UNITED LUBAVITCHER YESHIVOTH 841 OCEAN PARKWAY	BROOKLYN NY	11230	(718) 859-7600
KEHILATH YAKOV, YESHIVA 206 WILSON STREET	BROOKLYN NY	11211	(718) 963-3940	UNITED TALMUDICAL ACADEMY/BETH RACHEL SCHOOL FOR GIRLS 62 HARRISON AVENUE	BROOKLYN NY	11211	(718) 963-9260
KESSER MALKA 1315 43RD STREET	BROOKLYN NY	11219	(718) 854-2528	UNITED TALMUDICAL ACADEMY HIGH SCHOOL 227 MARCY AVENUE	BROOKLYN NY	11211	(718) 963-9260
KESSER MALKA 1315 43RD STREET	BROOKLYN NY	11219	(718) 854-7777	UNITED TALMUDICAL ACADEMY TORAH VYIRAH 5301 14TH AVENUE	BROOKLYN NY	11219	(718) 438-7822
KHAL ADAS PAYE, YESHIVA 296 MARCY AVENUE	BROOKLYN NY	11211	(718) 387-2231	UNITED TALMUDICAL ACADEMY TORAH VYIRAH 94 THROOP AVENUE	BROOKLYN NY	11206	(718) 963-9290
KINGS BAY, YESHIVA OF 2611 AVENUE Z	BROOKLYN NY	11235	(718) 646-8500	UNITED TALMUDICAL ACADEMY TORAH VYIRAH 236-238 MARCY AVENUE	BROOKLYN NY	11211	(718) 563-0658
KINGSWAY ACADEMY 2810 NOSTRAND AVENUE	BROOKLYN NY	11229	(718) 258-3344	UNITED TALMUDICAL ACADEMY TORAH VYIRAH 212 WILLIAMSBURG STREET EAST	BROOKLYN NY	11211	(718) 963-9288
LEV SOMEACH, YESHIVA 674 EAST 2ND STREET	BROOKLYN NY	11218	(718) 338-3929	UNITED TALMUDICAL ACADEMY TORAH VYIRAH 165 CLYMER STREET	BROOKLYN NY	11211	(718) 384-9585
M'KOR CHAIM, MESIFTA 1571 55TH STREET	BROOKLYN NY	11219	(718) 851-0183	UNITED TALMUDICAL ACADEMY/TORAH VYIRAH FOR BOYS, YESHIVA 82 LEE AVENUE	BROOKLYN NY	11211	(718) 963-9260
MACHZIKE TALMUD TORAH OF BORO PARK 4622 14TH AVENUE	BROOKLYN NY	11219	(718) 436-8690	YAGDIL TORAH, YESHIVA 5110 18TH AVENUE	BROOKLYN NY	11204	(718) 871-9100
MACHZIKEI HADAS, YESHIVA 1601 42ND STREET	BROOKLYN NY	11204	(718) 436-4445	YESHIVA & BETH JACOB OF CANARSIE 904 E. 98TH STREET	BROOKLYN NY	11234	(718) 649-1567
MACHZIKEI TORAH, YESHIVA 630 BEDFORD AVENUE	BROOKLYN NY	11211	(718) 875-2164	YESHIVA & MESIFTA BEER SHMUEL 4407 12TH AVENUE	BROOKLYN NY	11219	(718) 853-1376
MAGEN DAVID YESHIVA 50 AVENUE P	BROOKLYN NY	11204	(718) 236-5905	YESHIVA & MESIVTA BAIS YITZCHOK D'CHASIDEI SKWARE 4722 18TH AVENUE	BROOKLYN NY	11204	(718) 436-9434
MANHATTAN BEACH, YESHIVA OF 60 WEST END AVENUE	BROOKLYN NY	11235	(718) 743-5511	YESHIVA ACH PRI TEVUAH 1449 50 STREET	BROOKLYN NY	11219	
MESIVTA EITZ CHAIM OF BOBOV 1573 48TH STREET	BROOKLYN NY	11219	(718) 438-2018	YESHIVA AHAVAS YISROEL 6 LEE AVENUE	BROOKLYN NY	11211	(718) 388-0848
MESIVTA HAICHEL HATORAH 2449 OCEAN AVENUE	BROOKLYN NY	11229	(718) 648-1150	YESHIVA ATERET YISROEL 8101 AVENUE K	BROOKLYN NY	11236	(718) 763-6777
MESIVTA M'KOR CHAIM 1571 55TH STREET	BROOKLYN NY	11219	(718) 851-0197	YESHIVA ATERET TORAH 1020 OCEAN PARKWAY	BROOKLYN NY	11230	(718) 258-1776
MESIVTA NACHLAS YAKOV 185 WILSON STREET	BROOKLYN NY	11211	(718) 388-1751	YESHIVA BAIS EPHRAIM 2802 AVENUE J	BROOKLYN NY	11210	(718) 377-8448
MESIVTA RABBI CHAIM BERLIN 1593 CONEY ISLAND AVENUE	BROOKLYN NY	11230	(718) 377-0777	YESHIVA BAIS HILLEL MOSES 229 NEPTUNE AVENUE	BROOKLYN NY	11235	
MESIVTA SHAAREI EMUNAH 1631 42ND STREET	BROOKLYN NY	11204	(718) 853-1898	YESHIVA BAIS JEHUDO OF BORO PARK 1383 44TH STREET	BROOKLYN NY	11219	
MESIVTA TORAH VODAATH 425 EAST 9TH STREET	BROOKLYN NY	11218	(718) 941-8000	YESHIVA BAIS YITZCHOK 1334 47TH AVENUE	BROOKLYN NY	11219	
MIDWOOD INSTITUTE OF TORAH 1286 E 10TH STREET	BROOKLYN NY	11230	(718) 252-6168	YESHIVA BAIS YITZCHOK D'SPINKA 182 KEAP STREET	BROOKLYN NY	11211	(718) 387-4597
MINCHAS ELUZAR D'MUNKACS, YESHIVA 1377 42ND STREET	BROOKLYN NY	11219	(718) 438-5246	YESHIVA BAIS YITZCHOK D'SPINKA 191 RODNEY STREET	BROOKLYN NY	11211	(718) 387-4597
MIRREY YESHIVA 1791 OCEAN PARKWAY	BROOKLYN NY	11223	(718) 645-0536	YESHIVA BETH HATALMUD 2127 82ND STREET	BROOKLYN NY	11214	(718) 259-2525
MIRREY YESHIVA CENTRAL INST.-MORRIS MORGENSTERN HIGH SCHOOL 1795 OCEAN PARKWAY	BROOKLYN NY	11223	(718) 645-0536	YESHIVA BETH HILLEL OF KRASNE 1364 42ND STREET	BROOKLYN NY	11219	(718) 871-0210
MIZRACHI L'BONIM 2114 BROWN STREET	BROOKLYN NY	11229	(718) 934-3663	YESHIVA BETH REUVEN 1111 55TH STREET	BROOKLYN NY	11219	(718) 435-2535
NACHLAS YAAKOV OF ADAS YEREIM, MESIFTA 185 WILSON STREET	BROOKLYN NY	11211	(718) 388-1751	YESHIVA BETH YITZCHAK SPINK 205 HOOPER STREET	BROOKLYN NY	11211	
NODAH B'YEHUDA, INC. 750 REMSEN AVENUE	BROOKLYN NY	11236		YESHIVA CHANOCH LENAAR 876 EASTERN PARKWAY	BROOKLYN NY	11213	(718) 774-8456
OHEL MOSHE, YESHIVA 7914 BAY PARKWAY	BROOKLYN NY	11214	(718) 236-4003	YESHIVA CHATZAR HAKODESH SANZ-KLAUSENBERG 1420 50TH STREET	BROOKLYN NY	11219	(718) 436-1234
OHEL SOROH SCHOOL 771 CROWN STREET	BROOKLYN NY	11213	(718) 756-8300	YESHIVA CHESSED YISROEL 2422 AVENUE K	BROOKLYN NY	11210	(718) 338-8300
OHOLEI TORAH 706 EASTERN PARKWAY	BROOKLYN NY	11213	(718) 778-3340	YESHIVA DARKEI TSHIVO OF MUNKATSH 240 KEAP STREET	BROOKLYN NY	11211	
OHOLEI TORAH 667 EASTERN PARKWAY	BROOKLYN NY	11213	(718) 778-3340	YESHIVA FARM SETTLEMENT 194 DIVISION AVENUE	BROOKLYN NY	11211	(718) 387-0422
OHOLEI TORAH 417 TROY AVENUE	BROOKLYN NY	11213	(718) 773-9658	YESHIVA HAICHEL HATORAH 2449 OCEAN AVENUE	BROOKLYN NY	11229	
PHILIP HIRTH ACADEMY 4419 18TH STREET	BROOKLYN NY	11204	(718) 435-8478	YESHIVA HARAMA HIGH SCHOOL FOR GIRLS 2600 OCEAN AVENUE	BROOKLYN NY	11229	(718) 743-3142
PHILIP HIRTH ACADEMY OF BROOKLYN 1213-1223 ELM STREET	BROOKLYN NY	11230	(718) 339-4747	YESHIVA HARAMA TIFERETH ZVI 319 CROWN STREET	BROOKLYN NY	11225	(718) 773-5530
PROSPECT PARK YESHIVA 1202 AVENUE P	BROOKLYN NY	11229	(718) 645-7800	YESHIVA HARBOTZAS TORAH 239 HAVEMEYER STREET	BROOKLYN NY	11211	
PROSPECT PARK YESHIVA 1609 AVENUE R	BROOKLYN NY	11229	(718) 376-0004	YESHIVA IMREI YOSEF SPINKA 5801 15TH AVENUE	BROOKLYN NY	11219	(718) 851-1600
RABBI CHAIM BERLIN, MESIVTA 1302 AVENUE I	BROOKLYN NY	11230	(718) 277-0777	YESHIVA IMREI YOSEF SPINKA 1460 56TH STREET	BROOKLYN NY	11219	(718) 851-1600
RABBI CHAIM BERLIN, YESHIVA 1302 AVENUE I	BROOKLYN NY	11230	(718) 253-1000	YESHIVA INSTITUTE 6414 BAY PARKWAY	BROOKLYN NY	11204	(718) 259-1432
RABBI HARRY HALPERN DAY SCHOOL/EAST MIDWOOD JEWISH CENTER 1625 OCEAN AVENUE	BROOKLYN NY	11230	(718) 338-3800	YESHIVA JESODE HATORAH OF BORO PARK 1350 50TH STREET	BROOKLYN NY	11219	(718) 851-6462
RABBI HIRSH DACHOWITZ SCHOOL RTZAHAD YESHIVA 1800 UTICA AVENUE	BROOKLYN NY	11234	(718) 763-5500	YESHIVA KAHAL MAGLEI ZEDEK DEJ 1223 45TH STREET	BROOKLYN NY	11219	
RABBINICAL SEMINARY OF MUNKACS 1377 42ND STREET	BROOKLYN NY	11219	(718) 438-5246	YESHIVA KAHAL MAGLEI ZEDEK DEJ 1223 45TH STREET	BROOKLYN NY	11219	(718) 963-3940
RAMBAM, YESHIVA 3300 KINGS HIGHWAY	BROOKLYN NY	11234	(718) 338-6918	YESHIVA KEHILATH YAAKOV 206 WILSON STREET	BROOKLYN NY	11211	(718) 648-1152
SARA SCHENIER HIGH SCHOOL AND TEACHERS SEMINARY 4622 14TH AVENUE	BROOKLYN NY	11219	(718) 633-8557	YESHIVA KETANA OF OCEAN AVENUE 2449 OCEAN AVENUE	BROOKLYN NY	11229	(718) 851-0183
SAVE RUSSIAN JEWRY 2324 WEST 13TH STREET	BROOKLYN NY	11223	(718) 449-6741	YESHIVA M'KOR CHAIM 1571 55TH STREET	BROOKLYN NY	11219	(718) 851-0183
SEPHARDIC HIGH SCHOOL 511 AVENUE R	BROOKLYN NY	11223	(718) 998-8171	YESHIVA MACHZIKEI HADAS BELZ 1601 42ND STREET	BROOKLYN NY	11204	(718) 436-4445
SEPHARDIC INSTITUTE 511 AVENUE R	BROOKLYN NY	11223	(718) 998-8171	YESHIVA MACHZIKEI TORAH D'CHASSIDEI BELZ 630 BEDFORD AVENUE	BROOKLYN NY	11211	(718) 237-1818
SHAAREI EMUNAH, MESIVTA 153 OCEAN AVENUE	BROOKLYN NY	11225	(718) 287-4700	YESHIVA MEOR HATORAH 2221 OCEAN AVENUE	BROOKLYN NY	11229	
SHAAREI YOSHER, YESHIVA 4104 16TH AVENUE	BROOKLYN NY	11204	(718) 854-2290	YESHIVA NACHLAS HALEVYIM 544 E. 92ND STREET	BROOKLYN NY	11236	
SHAREI ZEDEK, YESHIVA 3701 SURF AVENUE	BROOKLYN NY	11224	(718) 266-4604	YESHIVA NESEVOS OLUM 205 HEWES STREET	BROOKLYN NY	11211	
SHEVET YEHUDA, YESHIVA 5220 13TH AVENUE	BROOKLYN NY	11219	(718) 342-6878	YESHIVA OHR MOLEH KOSON 1645 53RD STREET	BROOKLYN NY	11204	
SHEVET YEHUDAH RESNICK INSTITUTE OF TECHNOLOGY 5220 13TH AVENUE	BROOKLYN NY	11219	(718) 853-1212	YESHIVA RTZAHAD - THE RABBI HIRSH DACHOWITZ DAY SCHOOL 1800 UTICA AVENUE	BROOKLYN NY	11234	(718) 763-5500
SHULAMITH SCHOOL FOR GIRLS 1350-1353 50TH STREET	BROOKLYN NY	11219	(718) 853-7070	YESHIVA RABBI CHAIM BERLIN 1302 AVENUE I	BROOKLYN NY	11230	(718) 253-1000
SHULAMITH SCHOOL FOR GIRLS 1277 EAST 14TH STREET	BROOKLYN NY	11230	(718) 338-4000	YESHIVA RABBI CHAIM BERLIN 1569 CONEY ISLAND AVENUE	BROOKLYN NY	11230	(718) 252-7190
SHULAMITH SCHOOL FOR GIRLS 60 WEST END AVENUE	BROOKLYN NY	11235	(718) 338-4000	YESHIVA RABBI DAVID LEIBOWITZ 9102 CHURCH AVENUE	BROOKLYN NY	11236	
SOLOMON SCHECHTER HIGH SCHOOL OF BROOKLYN 500 CHURCH AVENUE	BROOKLYN NY	11218	(718) 854-3500	YESHIVA RABBI HACHOEN 289 EAST 53RD STREET	BROOKLYN NY	11203	
TALMUD TORAH TIFERES BUNIM 5202 13TH AVENUE	BROOKLYN NY	11219	(718) 436-8868	YESHIVA RABBI SOLOMON KLUGER-MESIVTA CHASAN SOFER 1876 50TH STREET	BROOKLYN NY	11204	(718) 236-1171
TALMUD TORAH TOLDOS YAKOV YOSEF 1383 44TH STREET	BROOKLYN NY	11219	(718) 436-2550	YESHIVA RAMBAM 3300 KINGS HIGHWAY	BROOKLYN NY	11234	(718) 338-6918
TALMUD TORAH TOLDOS YAKOV YOSEF 105 HEYWARD ST (MAIL GPO BOX 1721, BKLN 11206)	BROOKLYN NY	11211	(718) 852-0502				

YESHIVA SHAAREI SIMCHA 4619 13TH AVENUE	BROOKLYN NY 11219		
YESHIVA SHAAREI TORAH 1326 OCEAN PARKWAY	BROOKLYN NY 11230	(718) 998-3883	
YESHIVA SHAAREI YOSHER 4102 16TH AVENUE	BROOKLYN NY 11204	(718) 854-2290	
YESHIVA SHAREI ZEDEK IN SEA GATE 3701 SURF AVENUE	BROOKLYN NY 11224	(718) 266-4604	
YESHIVA SHARIE HAYOSHER 1440 E. 99TH STREET	BROOKLYN NY 11236	(718) 436-5555	
YESHIVA TIFERES ELIMELECH 54 AVENUE O	BROOKLYN NY 11204	(718) 236-1001	
YESHIVA TIFERETH AVROHOM 2997 OCEAN PARKWAY	BROOKLYN NY 11235		
YESHIVA TOLDOS YAKOV YOSEF CHASIDEI SQVERE 1983 44TH STREET	BROOKLYN NY 11219	(718) 436-2550	
YESHIVA TORAH 5114 18TH AVENUE	BROOKLYN NY 11204		
YESHIVA TORAH M'ZION 1440 E. 99TH STREET	BROOKLYN NY 11236		
YESHIVA TORAH V'YIRAH OF BORO PARK 1356 53RD STREET	BROOKLYN NY 11219		
YESHIVA TORAH YODAATH 425 EAST 9TH STREET	BROOKLYN NY 11218	(718) 941-8000	
YESHIVA TORAS EMES KAMENITZ 1650 56TH STREET	BROOKLYN NY 11204	(718) 851-4735	
YESHIVA TORAS EMES KAMENITZ-JOSEPH S. GRUSS HIGH SCHOOL 1650 56TH STREET	BROOKLYN NY 11204	(718) 851-4735	
YESHIVA TORAS EMES KAMENITZ-JOSEPH S. GRUSS HIGH SCHOOL 1310 53RD STREET	BROOKLYN NY 11219	(718) 851-4735	
YESHIVA TORAS EMES KAMENITZ-JOSEPH S. GRUSS HIGH SCHOOL 321 AVENUE N	BROOKLYN NY 11230	(718) 851-4735	
YESHIVA YAGDIL TORAH 5110 18TH AVENUE	BROOKLYN NY 11204	(718) 871-9100	
YESHIVA YESODE HATORAH 187 HOOPER STREET	BROOKLYN NY 11211	(718) 387-6242	
YESHIVA YESODE HATORAH 131 LEE AVENUE	BROOKLYN NY 11211	(718) 384-1611	
YESHIVA YESODE HATORAH SHEARITH HAPLETA 131 LEE AVENUE	BROOKLYN NY 11211		
YESHIVA YESODE HATORAH OF ADAS YEREIM 505 BEDFORD AVENUE	BROOKLYN NY 11211	(718) 384-6393	
YESHIVA YESODEI HACHAIM HIGH SCHOOL 4514 11TH AVENUE	BROOKLYN NY 11219	(718) 851-5755	
YESHIVA YESODEI HATORAH (WEINER YESHIVA) 1350 50TH STREET	BROOKLYN NY 11219	(718) 851-6462	
YESHIVA ZICHRON ELIEZER MESKIN 725 CROWN STREET	BROOKLYN NY 11213	(718) 773-1298	
YESHIVA ZICHRON YOSEF ARYEH 4911 16TH AVENUE	BROOKLYN NY 11204		
YESHIVA AND MESIVTA ARUGATH HABOSEM 171-173 HOOPER STREET	BROOKLYN NY 11211	(718) 388-7534	
YESHIVA AND MESIVTA BAI'S SHOLOM ALTERNATIVE SCHOOL 555 REMSEN AVENUE	BROOKLYN NY 11236	(718) 494-2100	
YESHIVA AND MESIVTA BAI'S YITZCHOK 4314 10TH AVENUE	BROOKLYN NY 11220	(718) 851-6959	
YESHIVA AND MESIVTA BE'ER SCHMUEL 4407 12TH AVENUE	BROOKLYN NY 11219	(718) 853-1376	
YESHIVA AND MESIVTA BE'ER SCHMUEL 1363 50TH STREET	BROOKLYN NY 11219	(718) 438-6100	
YESHIVA AND MESIVTA KARLIN STOLIN 1818 54TH STREET	BROOKLYN NY 11204	(718) 232-7800	
YESHIVA AND MESIVTA MAHARYATS MARGARETEN 7902 15TH AVENUE	BROOKLYN NY 11228	(718) 259-0423	
YESHIVA AND MESIVTA TORAH TEMIMAH 555 OCEAN PARKWAY	BROOKLYN NY 11218	(718) 853-8500	
YESHIVA OF BENSONHURST, INC. 2025 79TH STREET	BROOKLYN NY 11214	(718) 232-7400	
YESHIVA OF BRIGHTON 293 NEPTUNE AVENUE	BROOKLYN NY 11235		
YESHIVA OF BROOKLYN 1470-1476 OCEAN PARKWAY	BROOKLYN NY 11230	(718) 376-3775	
YESHIVA OF BROOKLYN-BOYS DIVISION 1210 OCEAN PARKWAY	BROOKLYN NY 11230	(718) 376-3775	
YESHIVA OF BROOKLYN-GIRLS HIGH SCHOOL DIVISION 1470-1476 OCEAN PARKWAY	BROOKLYN NY 11230	(718) 376-3775	
YESHIVA OF CANARSIE 904 EAST 98TH STREET	BROOKLYN NY 11236	(718) 649-1567	
YESHIVA OF CROWN HEIGHTS 6363 AVENUE U	BROOKLYN NY 11234	(718) 444-5800	
YESHIVA OF FLATBUSH 919 E. 10TH STREET	BROOKLYN NY 11230	(718) 377-4466	
YESHIVA OF FLATBUSH ELEMENTARY SCHOOL 919 EAST 10TH STREET	BROOKLYN NY 11230	(718) 377-4466	
YESHIVA OF FLATBUSH HIGH SCHOOL 1609 AVENUE J	BROOKLYN NY 11230	(718) 377-4466	
YESHIVA OF FLATBUSH-JOEL BRAVERMAN HIGH SCHOOL & ELEMENTARY 1609 AVENUE J	BROOKLYN NY 11230	(718) 377-4466	
YESHIVA OF KINGS BAY 2611 AVENUE Z	BROOKLYN NY 11235	(718) 646-8500	
YESHIVA OF MANHATTAN BEACH 60 WEST END AVENUE	BROOKLYN NY 11235	(718) 743-5511	
YESHIVA OF MIDWOOD 904 EAST 98TH STREET	BROOKLYN NY 11203		
YESHIVAH MAGEN DAVID 50 AVENUE P	BROOKLYN NY 11204		
YESHIVAH OHEL MOSHE 7914 BAY PARKWAY	BROOKLYN NY 11214	(718) 236-4003	
YESHIVAS CH'SAN SOFER 1876 50TH STREET	BROOKLYN NY 11204	(718) 236-1171	
YESHIVAT MIZRACHI L'BANIM 2114 BROWN STREET	BROOKLYN NY 11229	(718) 252-3579	
YESHIVATH CHACHMEY LUBLIN 1404 E. 7TH STREET	BROOKLYN NY 11230		
YESOD HACHAIM YESHIVA 4514 11TH AVENUE	BROOKLYN NY 11219	(718) 851-5755	
YESODE HATORAH, YESHIVA SHEARITH HAPLETAH 204 KEAP STREET	BROOKLYN NY 11211	(718) 384-1611	
ZICHRON MEILECH OF EASTERN PARKWAY, YESHIVA 3121 KINGS HIGHWAY	BROOKLYN NY 11234	(718) 338-6100	
HEBREW ACADEMY OF BUFFALO-YESHIVA LUBAVITZ 85 SARANAC AVENUE	BUFFALO NY 14216		
HEBREW ACADEMY OF FIVE TOWNS AND ROCKAWAYS CEDARHURST AND LOCUST AVENUE	CEDARHURST NY 11516	(516) 569-3807	
HEBREW ACADEMY OF THE FIVE TOWNS AND THE ROCKAWAYS CENTRAL & LOCUST AVENUES	CEDARHURST NY 11516	(516) 569-3370	
SOLOMON SCHECTER DAY SCHOOL OF SUFFOLK COUNTY 74 HAUPPAUGE ROAD	COMMACK NY 11725		
L.I. PERETZ JEWISH SCHOOL 574 NEWBRIDGE AVENUE	EAST MEADOW NY 11554	(516) 542-9640	
BNOS ISRAEL INSTITUTE 612 BEACH 9TH STREET	FAR ROCKAWAY NY 11691	(718) 327-8007	
MAIMONIDES INSTITUTE 3401 MOTT AVENUE	FAR ROCKAWAY NY 11691	(718) 471-0100	
SHOR YOSHUV INSTITUTE 1526 CENTRAL AVENUE	FAR ROCKAWAY NY 11691	(718) 327-2048	
SIACH YITZCHOK (BOYS) 1513-17 CENTRAL AVENUE	FAR ROCKAWAY NY 11691	(718) 327-2048	
TAPEINU 1284 CENTRAL AVENUE	FAR ROCKAWAY NY 11691	(718) 327-9273	
TAPEINU ELEMENTARY SCHOOL (GIRLS) 1284 CENTRAL AVENUE	FAR ROCKAWAY NY 11691	(718) 327-8305	
TORAH ACADEMY FOR GIRLS 444 BEACH 6TH STREET	FAR ROCKAWAY NY 11691	(718) 471-8444	
YESHIVA DARCHEI TORAH 257 BEACH 17TH STREET	FAR ROCKAWAY NY 11691	(718) 337-5880	
YESHIVA OF FAR ROCKAWAY-DERECH AYSON 802 HICKSVILLE ROAD	FAR ROCKAWAY NY 11691	(718) 327-7600	
BETH SHOSHANA ACADEMY OF QUEENS 75-09 MAIN STREET	FLUSHING NY 11367	(718) 268-2626	
CENTRAL QUEENS, YESHIVA OF 147-37 70TH ROAD	FLUSHING NY 11367	(718) 793-8500	
EZRA ACADEMY OF QUEENS 71-25 MAIN STREET	FLUSHING NY 11367	(718) 263-5500	
SOLOMON SCHECTER DAY SCHOOL 76-16 PARSONS BOULEVARD	FLUSHING NY 11366	(718) 591-9800	
YESHIVA OF CENTRAL QUEENS (INCORP. MAX & ROSE HELLER ACADEMY) 147-37 70TH ROAD	FLUSHING NY 11367	(718) 793-8500	
YOUNG ISRAEL OF KEW GARDEN HILLS PRIMARY SCHOOL 150-05 70TH ROAD	FLUSHING NY 11367	(718) 261-9723	
FOREST HILLS, MESIVTA OF 108-55 69TH AVENUE	FOREST HILLS NY 11375	(718) 263-1445	
FOREST PARK SCHOOL-BETH JACOB EDUCATIONAL CENTER 102-35 63RD RD.	FOREST HILLS NY 11375	(718) 896-4444	
MAX & DOROTHY COHN HIGH SCHOOL FOR GIRLS-OHR TORAH 66-35 108TH STREET	FOREST HILLS NY 11375	(718) 268-3444	
MESIVTA OF FOREST HILLS 68-54 KESSEL STREET	FOREST HILLS NY 11375	(718) 263-1445	
OHR TORAH INSTITUTE 66-35 108TH STREET	FOREST HILLS NY 11375	(718) 268-3444	
OHR YISROEL, MESIVTA 66-20 THORNTON PLACE	FOREST HILLS NY 11374	(718) 263-6242	
OHR YISROEL, YESHIVA 66-20 THORNTON PLACE	FOREST HILLS NY 11375	(718) 263-6242	
RABBI DOV REVEL YESHIVA OF FOREST HILLS 71-02 113TH STREET	FOREST HILLS NY 11375	(718) 261-9624	
YESHIVA CHOFETZ CHAIM 68-54 KESSEL STREET	FOREST HILLS NY 11375	(718) 263-1445	
YESHIVA CHOFETZ CHAIM-MESIVTA OF FOREST HILLS 92-15 69TH AVENUE	FOREST HILLS NY 11375	(718) 263-1445	
YESHIVA SHUVA YISROEL 100-09 METROPOLITAN AVENUE	FOREST HILLS NY 11375	(718) 544-7960	
YESHIVA AND MESIVTA OHR YISROEL 66-20 THORNTON PLACE	FOREST HILLS NY 11374	(718) 263-6242	
BUREAU OF JEWISH ED./INSTITUTE & H.S. OF JEWISH STUDIES 2640 NORTH FOREST ROAD	GETZVILLE NY 14068	(718) 689-8844	
TORAH TEMIMAH SCHOOL 2501 NORTH FOREST ROAD	GETZVILLE NY 14068	(716) 688-6524	
NORTH SHORE HEBREW ACADEMY 26 OLD MILL ROAD	GREAT NECK NY 11023	(516) 487-9163	
NORTH SHORE HEBREW ACADEMY 16 CHERRY LANE	GREAT NECK NY 11024	(516) 487-9687	
NORTH SHORE HEBREW ACADEMY 26 OLD MILL ROAD	GREAT NECK NY 11023	(516) 487-9694	
BETH SHRAGA HEBREW ACADEMY 2211-A WESTERN AVENUE	GUILDERLAND NY 12084	(914) 456-6816	
TORAS CHAIM OF SOUTH SHORE, YESHIVA 1170 WILLIAM STREET	HEWLETT NY 11557	(516) 374-7363	
YESHIVA AND MESIVTA TORAS CHAIM AT SOUTH SHORE 1170 WILLIAM STREET	HEWLETT NY 11557	(516) 374-7363	
SAMUEL H. WANG YESHIVA HIGH SCHOOL OF QUEENS 86-86 PALO ALTO STREET	HOLLISWOOD NY 11423	(718) 479-8550	
YESHIVA HIGH SCHOOL OF QUEENS, OHR TORAH 86-86 PALO ALTO STREET	HOLLISWOOD NY 11423	(718) 479-8550	
HEBREW ACADEMY OF WEST QUEENS 34-25 82ND STREET	JACKSON HEIGHTS NY 11372	(718) 899-9193	
SOLOMON SCHECTER DAY SCHOOL OF NASSAU COUNTY BARBARA LANE	JERICO NY 11753	(516) 935-1441	
BAIS YAAKOV ACADEMY OF QUEENS 124-50 METROPOLITAN AVENUE	KEW GARDENS NY 11415	(718) 847-5352	
SHAAREY BNOS CHAYIL-SHEVAVH HIGH SCHOOL 124-27 85TH AVENUE	KEW GARDENS NY 11415	(718) 847-4402	
SHEVACH HIGH SCHOOL 124-27 85TH STREET	KEW GARDENS NY 11415	(718) 847-4402	
TIFERETH MOSHE, YESHIVA 83-06 ABINGDON ROAD	KEW GARDENS NY 11415	(718) 846-7300	
YESHIVA SHAR HATORAH 83-96 117 STREET	KEW GARDENS NY 11418	(718) 846-1940	
YESHIVA TIFERETH MOSHE 83-06 ABINGDON ROAD	KEW GARDENS NY 11415	(718) 846-7300	
HEBREW DAY SCHOOL OF SULLIVAN AND ULSTER COUNTY ROUTE 42	KIAMESHA LAKE NY 12751	(914) 794-7890	
BRANDEIS SCHOOL 25 FROST LANE	LAWRENCE NY 11559	(516) 371-4747	
HEBREW ACADEMY OF FIVE TOWNS AND ROCKAWAY 44 FROST LANE	LAWRENCE NY 11559	(516) 569-3488	
HEBREW ACADEMY OF FIVE TOWNS AND ROCKAWAY 33 WASHINGTON AVENUE	LAWRENCE NY 11559	(516) 569-3370	
HEBREW ACADEMY OF LONG BEACH 530 WEST BROADWAY	LONG BEACH NY 11561	(516) 432-8285	
MESIVTA OF LONG BEACH 205 WEST BEECH STREET	LONG BEACH NY 11561	(516) 431-7414	
TORAH HIGH SCHOOL OF LONG BEACH 205 W. BEECH STREET	LONG BEACH NY 11561	(516) 431-7414	
KEHILATH YAAKOV, MESIVTA 33-23 GREENPOINT AVENUE	LONG ISLAND CITY NY 11101	(718) 963-3940	
YESHIVA KEHILATH YAAKOV 33-23 GREENPOINT AVENUE	LONG ISLAND CITY NY 11101	(718) 729-9857	
WESTCHESTER DAY SCHOOL 856 ORIENTA AVENUE	MAMARONECK NY 10543	(914) 698-8900	
WESTCHESTER HEBREW HIGH SCHOOL 856 ORIENTA AVENUE	MAMARONECK NY 10543	(914) 698-0806	
HEBREW DAY SCHOOL OF ORANGE COUNTY 195 WATKINS AVENUE	MIDDLETOWN NY 10940	(914) 343-8588	
BAIS ROCHEL SCHOOL BAKERTOWN ROAD	MONROE NY 10950	(914) 782-5889	
YESHIVA TORAH V'YIRAH D'RABBEINU YOEL D'SATMAR SCHUNEMUNK ROAD	MONROE NY 10950	(914) 782-0844	
ADOLPH H. SCHREIBER HEBREW ACADEMY OF ROCKLAND COUNTY 70 HIGHWAY ROAD	MONSEY NY 10952	(914) 357-1515	
BAIS MIKRA 23 WEST MAPLE AVENUE	MONSEY NY 10952	(914) 356-1239	
BAIS YAAKOV H.S. 11 SMOLLEY DRIVE-P.O. BOX 116	MONSEY NY 10952	(914) 356-1133	
BAIS YITZCHOK, YESHIVA 184 MAPLE AVENUE	MONSEY NY 10952	(914) 352-9635	
BETH DAVID, YESHIVA 20 WEST MAPLE AVENUE, P.O. BOX 136	MONSEY NY 10952	(914) 352-2111	
BETH JACOB HIGH SCHOOL FOR GIRLS 11 SMOLLEY DRIVE, P.O. BOX 116	MONSEY NY 10952	(914) 356-3113	
BETH ROCHEL SCHOOL FOR GIRLS P.O. BOX 302, 145 SADDLE RIVER ROAD	MONSEY NY 10952	(914) 352-5000	
BETH ROCHEL SCHOOL FOR GIRLS 145 SADDLE RIVER ROAD - P.O. BOX 302	MONSEY NY 10952	(914) 352-7654	
BETH SHRAGA, MESIVTA 28 SADDLE RIVER ROAD, P.O. BOX 412	MONSEY NY 10952	(914) 356-1980	
BNOS YISROEL GIRLS SCHOOL OF VIZNITZ 73 MAIN STREET	MONSEY NY 10952	(914) 356-1100	
BNOS YISROEL GIRLS SCHOOL OF VIZNITZ 73 MAIN STREET	MONSEY NY 10952	(914) 356-2322	
HADAR, YESHIVAT 70 HIGHVIEW ROAD	MONSEY NY 10952		
MESIVTA BETH SHRAGA 145 SADDLE RIVER ROAD - P.O. BOX 412	MONSEY NY 10952	(914) 356-1980	
MESIVTA HIGH SCHOOL 207 MAPLE AVENUE	MONSEY NY 10952	(914) 356-5929	
ROCKLAND HEBREW DAY SCHOOL 101 ROUTE 306	MONSEY NY 10952	(914) 352-6629	
SHAAREI TORAH OF ROCKLAND COUNTY 1 SCHOOL TERRACE	MONSEY NY 10952	(914) 356-4773	
SPRING VALLEY, YESHIVA OF 229-230 MAPLE AVENUE	MONSEY NY 10952	(914) 356-1400	
UNITED TALMUDIC ACADEMY 89 SOUTH MAIN STREET - P.O. BOX 188	MONSEY NY 10952	(914) 425-0392	
VIZNITZ, YESHIVA P.O. BOX 446	MONSEY NY 10952	(914) 356-1010	
YESHIVA BETH DAVID 20 WEST MAPLE AVENUE - P.O. BOX 136	MONSEY NY 10952	(914) 352-2111	
YESHIVA VIZNITZ 20 ASHEL LANE	MONSEY NY 10952	(914) 356-1010	
YESHIVA OF SPRING VALLEY - BAI'S SARAH 230 MAPLE AVENUE	MONSEY NY 10952	(914) 356-1400	
YESHIVA K'TANA OF MOUNTAINDALE P.O. BOX 118	MOUNTAINDALE NY 12763	(914) 434-3612	
BETH MIRIAM-LEAH PINES BRIDGE ROAD	MT KISCO NY 10549	(212) 387-8742	
FARM SETTLEMENT OF NITRA, YESHIVA PINESBRIDGE ROAD	MT KISCO NY 10549	(212) 666-0746	
TALMUD TORAH BAI'S YECHIEL-YESHIVA OF NITRA PINES BRIDGE ROAD	MT KISCO NY 10549	(212) 387-0422	

YESHIVA FARM SETTLEMENT SCHOOL R.D. 4 BOX 428	MT KISCO NY	10549	(212) 387-0422	MESIVTA OF YONKERS 63 HAMILTON AVENUE	YONKERS NY	10705	(914) 963-1951
SOLOMON SCHECHTER DAY SCHOOL OF ROCKLAND COUNTY ROUTE 45	NEW CITY NY	10956	(914) 354-5500	HILLEL ACADEMY OF AKRON 750 WHITE POND DRIVE	AKRON OH	44320	(216) 836-0419
OHR HAMEIR HIGH SCHOOL 3 BOULEVARD	NEW ROCHELLE NY	10601	(914) 632-6192	AGNON SCHOOL THE 26500 SHAKER BLVD	BEACHWOOD OH	44122	(216) 464-4055
OHR HAMEIR THEOLOGICAL SEMINARY AND H.S. 3 BOULEVARD	NEW ROCHELLE NY	10601	(212) 828-6520	CINCINNATI HEBREW DAY SCHOOL 7855 DAWN ROAD	CINCINNATI OH	45237	(513) 761-1614
GRUSS GIRLS SCHOOL OF NEW SQUARE 15 ROOSEVELT AVENUE	NEW SQUARE NY	10977	(914) 354-5778	YAVNEH DAY SCHOOL 1636 SUMMIT ROAD	CINCINNATI OH	45237	(513) 984-3770
YESHIVA OF NEW SQUARE 91 WASHINGTON AVENUE	NEW SQUARE NY	10977	(914) 354-5591	AGNON SCHOOL 26500 SHAKER BLVD	CLEVELAND OH	44122	(216) 464-4055
BETH JACOB SCHOOL 142 BROOME STREET	NEW YORK NY	10002	(212) 473-4500	AKIVA HIGH SCHOOL 26500 SHAKER BLVD	CLEVELAND OH	44122	(216) 464-4370
BNAI JESHURUN DAY SCHOOL 270 WEST 89TH STREET	NEW YORK NY	10024	(212) 787-7600	HEBREW ACADEMY OF CLEVELAND 1860 SOUTH TAYLOR ROAD	CLEVELAND OH	44118	(216) 382-6495
CHOFETZ CHAIM, MESIVTA 346 WEST 89TH STREET	NEW YORK NY	10024	(212) 362-1435	MOSDOS OHR HATORAH - BOYS DIVISION 1508 WARRENSVILLE CENTER ROAD	CLEVELAND OH	44121	(216) 382-6248
LINCOLN SQUARE SYNAGOGUE NURSERY SCHOOL 200 AMSTERDAM AVENUE	NEW YORK NY	10023	(212) 874-6100	MOSDOS OHR HATORAH - GIRLS DIVISION 3246 DESOTA AVENUE	CLEVELAND OH	44118	(216) 321-1547
MANHATTAN DAY SCHOOL-YESHIVA OHR TORAH 310 WEST 75TH STREET	NEW YORK NY	10023	(212) 595-6800	RATNER DAY SCHOOL 4900 ANDERSON ROAD	CLEVELAND OH	44124	(216) 291-0034
MESIVTA RABBI SAMSON RAPHAEL HIRSCH 220 BENNETT AVENUE	NEW YORK NY	10040	(212) 568-6200	TEISHA HIGH SCHOOL 28400 EUCLID AVENUE	CLEVELAND OH	44092	(216) 944-0299
MESIVTA TIFERETH JERUSALEM 141-7 EAST BROADWAY	NEW YORK NY	10002	(212) 964-2830	YESHIVATH ADATH BNAI ISRAEL 2308 WARRENSVILLE CENTER ROAD	CLEVELAND OH	44118	(216) 932-7664
PARK EAST DAY SCHOOL-EAST SIDE HEBREW INSTITUTE 164 EAST 68TH STREET	NEW YORK NY	10021	(212) 737-6900	HEBREW ACADEMY OF CLEVELAND 1860 SOUTH TAYLOR ROAD	CLEVELAND HEIGHTS OH	44118	(216) 321-5838
PARK EAST-ESHI DAY SCHOOL 164 EAST 68TH STREET	NEW YORK NY	10021	(212) 737-6900	HEBREW ACADEMY OF CLEVELAND-FOREIGN DIVISION (RUSSIANS) 1970 SOUTH TAYLOR ROAD	CLEVELAND HEIGHTS OH	44118	(216) 321-2941
RABBI JOSEPH KONVITZ, YESHIVA 313 HENRY STREET	NEW YORK NY	10002	(212) 473-5078	MOSDOS OHR HATORAH 1508 WARRENSVILLE CENTER ROAD	CLEVELAND HEIGHTS OH	44121	(216) 382-6248
RABBI MOSES SOLOVEICHIK, YESHIVA 560 WEST 185TH STREET	NEW YORK NY	10033	(212) 923-2900	YAVNE HIGH SCHOOL FOR GIRLS 1860 SOUTH TAYLOR ROAD	CLEVELAND HEIGHTS OH	44118	(216) 321-5838
RABBI SAMSON RAPHAEL HIRSCH, MESIVTA 91 BENNETT AVENUE	NEW YORK NY	10033	(212) 568-6200	COLUMBUS TORAH ACADEMY 181 NOE-BIXBY ROAD	COLUMBUS OH	43213	(614) 864-0299
RABBI SAMSON RAPHAEL HIRSCH, YESHIVA 85-91 BENNETT AVENUE	NEW YORK NY	10033	(212) 568-6200	HILLEL ACADEMY OF DAYTON 100 EAST WOODBURY DRIVE	DAYTON OH	45415	(513) 277-8966
RAMAZ UPPER SCHOOL 60 EAST 78TH STREET	NEW YORK NY	10028	(212) 427-1000	MESIVTA HIGH SCHOOL OF HEBREW ACADEMY OF CLEVELAND 1975 LYNDWAY	LYNDHURST OH	44121	(216) 382-6495
RAMAZ-LOWER SCHOOL 125 EAST 85TH STREET	NEW YORK NY	10028	(212) 427-1000	HEBREW ACADEMY OF TOLEDO 2727 KENWOOD BLVD	TOLEDO OH	43606	(419) 531-8960
RODEPH SHOLOM DAY SCHOOL 10 WEST 84TH STREET	NEW YORK NY	10024	(212) 362-8800	TELSHE HIGH SCHOOL 28400 EUCLID AVENUE	WICKLIFFE OH	44092	(914) 943-5300
RODEPH SHOLOM DAY SCHOOL 10 WEST 84TH STREET	NEW YORK NY	10024	(212) 362-8769	HERITAGE ACADEMY 1719 SOUTH OWASSO	TULSA OK	74120	(918) 584-2596
SOLOMON SCHECHTER DAY SCHOOL ASSOCIATION 155 FIFTH AVENUE	NEW YORK NY	10010	(212) 533-7800	HILLEL ACADEMY OF PORTLAND 920 N.W. 25TH AVENUE	PORTLAND OR	97210	(503) 223-0155
THE RABBI JOSEPH H. LOOKSTEIN UPPER SCHOOL OF RAMAZ 60 EAST 78TH STREET	NEW YORK NY	10021	(212) 427-1000	JEWISH DAY SCHOOL OF ALLENTOWN 2313 PENNSYLVANIA STREET	ALLENTOWN PA	18104	(215) 437-0721
THE RAMAZ LOWER SCHOOL 125 EAST 85TH STREET	NEW YORK NY	10028	(212) 427-1000	TORAH ACADEMY OF GREATER PHILADELPHIA WYNWOOD AND ARGYLE ROADS	ARDMORE PA	19003	(215) 642-7870
TIFERETH JERUSALEM, MESIVTA 147 EAST BROADWAY	NEW YORK NY	10002	(212) 964-2830	BETH JACOB SCHOOLS OF PHILADELPHIA HIGH SCHOOL ROAD AND MONTGOMERY AVENUE	ELKINS PARK PA	19117	(215) 635-6805
TIFERETH JERUSALEM, YESHIVA 145 EAST BROADWAY	NEW YORK NY	10002	(212) 964-2830	YESHIVA ACADEMY OF HARRISBURG 100 VAUGHN STREET	HARRISBURG PA	17110	(717) 238-2074
TONYA SOLOVEICHIK-YESHIVA UNIVERSITY H.S. FOR GIRLS 425 5TH AVENUE	NEW YORK NY	10016	(212) 481-3746	ISRAEL BEN ZION ACADEMY THIRD AVENUE AND INSTITUTE LANE	KINGSTON PA	18704	(717) 287-9608
YESHIVA CHOFETZ CHAIM 346 WEST 89TH STREET	NEW YORK NY	10024	(212) 363-1435	LANCASTER JEWISH DAY SCHOOL 22 SPENCER AVENUE	LANCASTER PA	17604	(717) 397-0183
YESHIVA HECHAL MOSHE-BETH JACOB SCHOOL 303 WEST 91ST STREET	NEW YORK NY	10024	(212) 877-8709	AKIBA HEBREW ACADEMY 223 N. HIGHLAND AVENUE	MERION STATION PA	19066	(215) 839-3540
YESHIVA RABBI JOSEPH KONVITZ 313 HENRY STREET	NEW YORK NY	10002	(212) 473-1000	BETH JACOB - LOWER GIRLS SCHOOL PENWAY & FRIENDSHIP STREETS	PHILADELPHIA PA	19111	
YESHIVA RABBI MOSES SOLOVEICHIK 560 WEST 185TH STREET	NEW YORK NY	10033	(212) 923-2900	BETH JACOB SCHOOL HIGHSCHOOL ROAD & MONTGOMERY AVENUE	PHILADELPHIA PA	19124	(215) 635-6805
YESHIVA RABBI SAMSON RAPHAEL HIRSCH 85-93 BENNETT AVENUE	NEW YORK NY	10033	(212) 568-6200	HEBREW ACADEMY OF N.E. PHILADELPHIA 97-68 VERREE ROAD	PHILADELPHIA PA	19115	(215) 969-3956
YESHIVA RABBI SAMSON RAPHAEL HIRSCH-BETH JACOB HIGH SCHOOL 85-93 BENNETT AVENUE	NEW YORK NY	10033	(212) 568-6200	TALMUDICAL YESHIVA OF PHILADELPHIA 6063 DREXEL ROAD	PHILADELPHIA PA	19131	(215) 477-1000
YESHIVA UNIVERSITY HIGH SCHOOL FOR BOYS 2540 AMSTERDAM AVENUE	NEW YORK NY	10033	(212) 960-5345	HEBREW INSTITUTE OF PITTSBURGH 6401-07 FORBES AVENUE	PITTSBURGH PA	15217	(412) 521-1100
YESHIVA UNIVERSITY HIGH SCHOOL FOR GIRLS 425 FIFTH AVENUE	NEW YORK NY	10016	(212) 481-3746	HILLEL ACADEMY OF PITTSBURGH 5685 BEACON STREET	PITTSBURGH PA	15217	(412) 521-8131
HEBREW DAY SCHOOL OF ORANGE COUNTY 290 NORTH STREET	NEWBURGH NY	12550	(914) 343-8588	NECHAMA MINSKY SCHOOL FOR GIRLS 2100 WIGHTMAN STREET	PITTSBURGH PA	15217	(412) 422-7779
YESHIVA DAY SCHOOL OF QUEENS 107-01 CROSS BAY BLVD	OZONE PARK NY	11417	(718) 641-0100	YESHIVA ACHEI TMMIM FOR BOYS 2410 5TH AVENUE	PITTSBURGH PA	15213	(412) 681-2446
YESHIVA DAY SCHOOL OF SOUTH QUEENS 115-70 LEFFERTS BLVD.	OZONE PARK NY	11420	(718) 641-0100	BAIS YAAKOV INSTITUTE 901 OLIVE STREET	SCRANTON PA	18510	(717) 342-4247
HANC MID-ISLAND HEBREW DAY SCHOOL JOYCE ROAD	PLAINVIEW NY	11803	(516) 681-5922	HILLEL ACADEMY 900 GIBSON STREET	SCRANTON PA	18510	(717) 343-7837
HEBREW ACADEMY OF NASSAU COUNTY-MID-ISLAND SCHOOL JOYCE ROAD	PLAINVIEW NY	11803	(516) 681-5922	SCRANTON HEBREW DAY SCHOOL 540 MONROE AVENUE	SCRANTON PA	18510	(717) 346-1576
MESORAT YISRAEL ACADEMY 98-12 66TH AVENUE	REGO PARK NY	11374	(718) 459-1274	YESHIVA BETH MOSHE 930 HICKORY STREET - P.O. BOX 1141	SCRANTON PA	18505	(717) 346-1747
KINNERET DAY SCHOOL 2600 NETHERLAND AVENUE	RIVERDALE NY	10483	(212) 584-0900	ABRAMS HEBREW ACADEMY 31 WEST COLLEGE AVENUE	YARDLEY PA	19067	
SAR ACADEMY 655 W. 25TH STREET	RIVERDALE NY	10471	(212) 549-5160	NEW ENGLAND ACADEMY OF TORAH 450 ELMGROVE AVENUE	PROVIDENCE RI	02906	(401) 331-5327
SALANTER AKA RIVERDALE ACADEMY 655 WEST 254 STREET	RIVERDALE NY	10471	(212) 549-5160	PROVIDENCE HEBREW DAY SCHOOL 450 ELMGROVE AVENUE	PROVIDENCE RI	02906	(401) 331-5327
HILLEL SCHOOL OF ROCHESTER 191 FAIRFIELD DRIVE	ROCHESTER NY	14620	(716) 271-6877	ADDESTONE HEBREW ACADEMY 182 RUTLEDGE AVENUE	CHARLESTON SC	29403	(803) 577-6597
TALMUDICAL INSTITUTE OF UPSTATE NEW YORK 769 PARK AVENUE	ROCHESTER NY	14607	(716) 473-2810	CHATTANOOGA JEWISH DAY SCHOOL 5326 LYNNLAD TERRACE	CHATTANOOGA TN	37411	(615) 892-2337
ROBERT GORDIS DAY SCHOOL OF TEMPLE BETH EL 445 BEACH 135TH STREET	ROCKAWAY PARK NY	11694	(718) 634-7711	BAIS YAAKOV 392 CONWELL ROAD	MEMPHIS TN	38117	(901) 685-7451
HEBREW ACADEMY OF SUFFOLK COUNTY 525 VETERANS HIGHWAY	SMITHTOWN NY	11787	(516) 543-3377	MEMPHIS HEBREW ACADEMY 390 SOUTH WHITE STATION ROAD - P.O. BOX 171154	MEMPHIS TN	38117	(901) 682-2409
YESHIVA GEDOLAH ZICHRON MOSHE ELEMENTARY AND HIGH SCHOOL LAUREL PARK ROAD	SOUTH FALLSBURG NY	12779	(914) 434-5240	YESHIVA OF THE SOUTH 5255 MEADOWCREST COVE	MEMPHIS TN	38117	(901) 767-4140
BETH ESTHER D'SATMAR 89 SOUTH MAIN STREET, P.O. BOX 188	SPRING VALLEY NY	10977	(914) 425-6758	AKIVA SCHOOL 3600 WEST END AVENUE	NASHVILLE TN	37206	(615) 292-6614
BETH ESTHER D'SATMAR 5502 COMMERCE STREET	SPRING VALLEY NY	10977	(914) 425-6758	AKIBA ACADEMY OF DALLAS 6210 CHURCHILL WAY	DALLAS TX	75230	(214) 239-7248
UNITED TALMUDICAL ACADEMY 89 SOUTH MAIN STREET, P.O. BOX 188	SPRING VALLEY NY	10977	(914) 425-0392	TORAH ACADEMY HIGH SCHOOL OF TEXAS 7120 SPRING VALLEY ROAD	DALLAS TX	75240	(214) 386-9213
UNITED TALMUDICAL BOYS ACADEMY 89 SOUTH MAIN	SPRING VALLEY NY	10977	(914) 356-4480	TORAH HIGH SCHOOL OF TEXAS 7120 SPRING VALLEY ROAD	DALLAS TX	75240	(214) 233-6766
UNITED TALMUDICAL GIRLS ACADEMY 206 VIOLA ROAD	SPRING VALLEY NY	10977	(914) 425-6758	EL PASO HEBREW DAY SCHOOL 220 EAST CLIFF STREET	EL PASO TX	79902	(915) 532-4484
JEWISH FOUNDATION SCHOOL 20 PARK HILL CIRCLE	STATEN ISLAND NY	10304	(718) 981-6700	HEBREW ACADEMY 5435 SOUTH BRAESWOOD	HOUSTON TX	77096	(713) 723-7170
MESIVTA OF STATEN ISLAND 1870 DRUMGOOLE ROAD, E	STATEN ISLAND NY	10309	(718) 356-2101	TORAH DAY SCHOOL OF HOUSTON-LUBAVITCH 10900 FONDREN ROAD	HOUSTON TX	77096	(713) 777-2000
RABBI JACOB JOSEPH SCHOOL 3495 RICHMOND ROAD	STATEN ISLAND NY	10306	(718) 979-6333	THE JEWISH DAY SCHOOL OF SAN ANTONIO 703 TRAFALGAR ROAD	SAN ANTONIO TX	78216	(512) 341-0735
YESHIVA TIFERETH SHMUEL EZRA JEWISH FOUNDATION SCHOOL OF S.I. 20 PARK HILL CIRCLE	STATEN ISLAND NY	10304	(718) 981-6700	HENRIETTA KURZER HEBREW ACADEMY 1815 CHESTNUT AVENUE	NEWPORT NEWS VA	23607	
YESHIVA TIFERETH SHMUEL EZRA 20 PARK HILL CIRCLE	STATEN ISLAND NY	10304	(718) 981-6700	THE JOSEPH AND FANNIE RUDLIN TORAH ACADEMY 6801 PATTERSON AVENUE	RICHMOND VA	23226	(804) 288-7610
YESHIVA OF STATEN ISLAND 1870 DRUMGOOLE ROAD EAST	STATEN ISLAND NY	10309	(718) 356-4323	HEBREW ACADEMY OF TIDEWATER 1244 THOMPSON LANE	VIRGINIA BEACH VA	23454	(804) 424-4327
CHOFETZ CHAIM, YESHIVA 24 HIGHLVIEW ROAD	SUFFERN NY	10901	(914) 357-0774	SEATTLE HEBREW ACADEMY 1617 INTERLAKEN DRIVE EAST	SEATTLE WA	98112	(206) 323-5750
MAX GILBERT HEBREW ACADEMY 5655 THOMPSON ROAD - P.O. BOX 189	SYRACUSE NY	13214	(315) 446-1900	YESHIVAT OR HAZAFON 1617 INTERLAKEN DRIVE EAST	SEATTLE WA	98112	(206) 323-5750
KADIMAH SCHOOL OF BUFFALO 300 FRIES ROAD	TONAWANDA NY	14150	(716) 836-6903	HILLEL ACADEMY 4650 NORTH PORT WASHINGTON ROAD	MILWAUKEE WI	53212	(414) 962-9545
HEBREW ACADEMY 215 OAK STREET	UNIONDALE NY	11553	(516) 538-8161	TORAH ACADEMY OF MILWAUKEE 1144 EAST HENRY CLAY	MILWAUKEE WI	53217	(414) 963-0621
HEBREW ACADEMY OF NASSAU COUNTY 215 OAK STREET	UNIONDALE NY	11553	(516) 538-8161	WISCONSIN INSTITUTE FOR TORAH STUDY 3288 NORTH LAKE DRIVE	MILWAUKEE WI	53211	(414) 963-9317
HEBREW ACADEMY OF NASSAU COUNTY - BROOKDALE HIGH SCHOOL 215 OAK STREET	UNIONDALE NY	11553	(516) 538-8161	AKIVA ACADEMY 19-2323 OAKMOOR DRIVE	CALGARY AT	T2V H2T	(403) 252-0339
HEBREW ACADEMY OF NASSAU COUNTY - MOSES HORNSTEIN JR. H.S. 215 OAK STREET	UNIONDALE NY	11553	(516) 538-8161	EDMONTON TALMUD TORAH 1312 106TH AVENUE	EDMONTON AT	T5N 1A3	(403) 455-9114
HILLEL DAY SCHOOL 2310 ONEIDA STREET	UTICA NY	13501	(315) 724-7317	UNITED TALMUD TORAH OF MONTREAL 931 EMERSON DRIVE	CHOMEDEY, LAVAL H7W 3Y5	(514) 681-9146	
HEBREW ACADEMY OF NASSAU COUNTY 609 HEMPSTEAD AVENUE	WEST HEMPSTEAD NY	11552	(516) 485-7786	HEBREW ACADEMY OF MONTREAL 8205 MACKLE ROAD	COTE ST. LUC H4W 1B1	(514) 489-8289	
SOLOMON SCHECHTER SCHOOL OF WESTCHESTER 30 DELLWOOD ROAD	WHITE PLAINS NY	10605	(914) 948-3111	UNITED TALMUD TORAH OF MONTREAL 5554 ROBINSON AVENUE	COTE ST. LUC H4W 2P8	(514) 484-1151	
				HEBREW FOUNDATION SCHOOL OF CONGREGATION BETH TIKVAH 2 HOPE DRIVE	DOLLARD DES ORMEAUX H9A 2V5	(514) 684-6270	

**ASSOCIATED HEBREW SCHOOLS OF TORONTO - BETH DAVID BRANCH**

55 YEOMANS ROAD	DOWNSVIEW	M3H 3J7	(416) 630-4162
RAMAH HEBREW SCHOOL 705 LANKARK STREET	WINNIPEG	MB R3N 1M4	(204) 453-4136
TORAH ACADEMY 620 BROOK STREET	WINNIPEG	MB R3N 0Z4	(204) 489-6262
WINNIPEG HEBREW SCHOOLS 427-437 MATHESON AVENUE	WINNIPEG	MB R2W 0E1	(204) 586-5822
BETH ISRAEL RELIGIOUS SCHOOL 1480 OXFORD STREET	HALIFAX	NS	(902) 422-1301

**OH R CHAIM BNAI AKIVA YESHIVA HIGH SCHOOL**

159 ALMORE AVENUE	DOWNSVIEW	ON M3H 2H9	(416) 630-6772
ULPANAT OROT 45 CANYON AVENUE	DOWNSVIEW	ON M3H 3S4	(416) 638-5434

**ULPANAT OROT GIRL'S SCHOOL-NACHMAN SOKOL TORAH CENTRE**

45 CANYON AVENUE	DOWNSVIEW	ON M3H 3S4	(416) 638-5434
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**YESHIVA OR CHAIM-ISRAEL & GOLDA KOSCHITZKY TORAH CENTER**

159 ALMORE AVENUE	DOWNSVIEW	ON M3H 2H9	(416) 630-6772
HILLEL ACADEMY 1400 COLDREY AVENUE	OTTAWA	ON K1Z 7P9	(613) 728-1759

**HILLEL ACADEMY-OTTAWA TALMUD TORAH BOARD**

453 RIDEAY STREET	OTTAWA	ON K1N 5Z3	(613) 235-1841
OTTAWA TORAH INSTITUTE 2310 VIRGINIA DRIVE	OTTAWA	ON K1H 6S2	(613) 521-9700

**ASSOCIATED HEBREW SCHOOLS OF TORONTO**

3630 BATHURST STREET	TORONTO	ON M6A 2E3	(416) 789-7471
BIALIK HEBREW DAY SCHOOL 12 VIEWMOUNT AVENUE	TORONTO	ON M6C 1S6	(416) 783-3346

**ASSOCIATED HEBREW SCHOOLS OF TORONTO-HURWICH EDUCATION CNTR.**

252 FINCH AVENUE WEST	WILLOWDALE	ON M2R 1M9	(416) 223-4845
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**ASSOCIATED HEBREW SCHOOLS OF TORONTO - BETH EMETH BRANCH**

100 ELDER STREET	DOWNSVIEW	M3H 5G7	(416) 223-4845
OR HAEMET SEFARDIC SCHOOL 210 WILSON STREET	DOWNSVIEW	M5M 3B1	(416) 630-3216

**EDMONTON TALMUD TORAH HEBREW DAY SCHOOL**

13212-106 AVENUE	EDMONTON	T5N 1A3	(403) 455-9114
HAMILTON HEBREW ACADEMY 60 DOW AVENUE	HAMILTON	L8S 1W4	(416) 528-0330

**LONDON COMMUNITY HEBREW DAY SCHOOL 247 EPWORTH AVENUE**

247 EPWORTH AVENUE	LONDON	N6A 2M2	(519) 439-8419
BAIS MALKA 1495 DUCHARME AVENUE	OUTREMENT	H2V 1E8	(514) 279-8033

**BNO'S YERUSHALAYLM 1495 DUCHARME AVENUE**

1495 DUCHARME AVENUE	OUTREMENT	H2V 1E8	(514) 271-9464
HEBREW ACADEMY OF MONTREAL 1500 DUCHARME AVENUE	OUTREMENT	H2V 1G1	(514) 274-3573

**UNITED ORTHODOX JEWISH SCHOOL 1495 DUCHARME AVENUE**

1495 DUCHARME AVENUE	OUTREMENT	H2V 1E8	(514) 273-1698
BAIS YAAKOV OF TORONTO 85 STORMONT AVENUE	TORONTO	M5N 2C3	(416) 781-3073

**BETH JACOB HIGH SCHOOL FOR GIRLS 410 LAWRENCE AVENUE WEST**

410 LAWRENCE AVENUE WEST	TORONTO	M5M 1C2	(416) 787-4949
ETZ CHAIM YESHIVA 1 VIEWMOUNT AVENUE	TORONTO	M6M 1T2	(416) 789-4366

**YESHIVA YESODEL HATORAH 567 LAWRENCE AVENUE WEST**

567 LAWRENCE AVENUE WEST	TORONTO	M6A 1A5	(416) 789-1891
THE AKIVA SCHOOL 1000 LUCERNE ROAD	TOWN OF MT. ROYAL	H3R 2H9	(514) 731-3491

**VANCOUVER TALMUD TORAH 998 WEST 26TH AVENUE**

998 WEST 26TH AVENUE	VANCOUVER	V5Z 2G1	(604) 736-7307
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**SEPHARDIC ACADEMY OF MONTREAL (ECOLE SEPHARDE)**

805 TASSE	VILLE ST. LAURENT	4HL 1N8	(514) 744-2861
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**ASSOCIATED HEBREW SCHOOLS OF TORONTO - LESLIE BRANCH**

6100 LESLIE STREET	WILLOWDALE	M2H 3J1	(416) 491-5232
ETZ CHAIM YESHIVA-WILLOWDALE 475 PATRICIA AVENUE	WILLOWDALE	M6B 1T2	(416) 225-1187

**NER ISRAEL YESHIVA COLLEGE OF TORONTO**

625 FINCH AVENUE WEST	WILLOWDALE	M2R 1N8	(416) 636-2360
JOSEPH WOLINSKY COLLEGIATE 437 MATHESON AVENUE	WINNIPEG	R2W 0E1	(204) 589-4311

**WINNIPEG HEBREW SCHOOLS TALMUD TORAH**

427 MATHESON AVENUE	WINNIPEG	R2W 0E1	(204) 586-5822
BETH ESTHER SCHOOL 5402 PARK AVENUE	MONTREAL	QU H2V 3G7	(514) 272-4998

**BETH JACOB SCHOOL OF MONTREAL 1750 GLENDALE AVENUE**

1750 GLENDALE AVENUE	MONTREAL	QU H2V 1B3	(514) 739-3614
BETH RIVKAH ACADEMY FOR GIRLS 5001 VEZINA AVENUE	MONTREAL	QU H3W 1C2	(514) 731-3681

**BETH ZION HEBREW ACADEMY 5740 HUDSON AVENUE**

5740 HUDSON AVENUE	MONTREAL	QU H4W 2K5	(514) 489-8411
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**BIALIK H.S. OF THE JEWISH PEOPLE'S SCHOOL & PERETZ SCHOOLS**

7946 WAVELL ROAD	MONTREAL	QU	(514) 489-8291
FIRST MESIVTA OF CANADA 2325 EKERS AVENUE	MONTREAL	QU	(514) 342-0977

**HERZLIAH HIGH SCHOOL 805 DORAIS**

805 DORAIS	MONTREAL	QU H4M 2A2	(514) 336-7490
HERZLIAH HIGH SCHOOL 4840 ST. KEVIN AVENUE	MONTREAL	QU H3W 1P2	(514) 739-2291

**JEWISH PEOPLE'S SCHOOLS & PERETZ SCHOOLS**

570 VAN HORNE AVENUE	MONTREAL	QU H3W 1J6	(514) 731-7741
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**MEOR HAGDOLA RABBINICAL COLLEGE OF CANADA**

5815 JEANNE MANCE AVENUE	MONTREAL	QU H2V 4K9	(514) 274-8467
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**RABBINICAL COLLEGE OF CANADA - TOMCHE TIMIMIM LUBAVITCH**

6405 WESTBURY AVENUE	MONTREAL	QU H3W 2X5	(514) 735-2201
UNITED TALMUD TORAH OF MONTREAL 4850 ST. KEVIN AVENUE	MONTREAL	QU H3W 1P2	(514) 739-2291

**UNITED TALMUD TORAH OF MONTREAL 2250 RUE DE L'EGLISE**

2250 RUE DE L'EGLISE	MONTREAL	QU H3M 1G5	(514) 337-4566
UNITED TALMUD TORAH OF MONTREAL 4894 ST. KEVIN AVENUE	MONTREAL	QU H3W 1P2	(514) 739-2291

**YESHIVA CHASIDEI BELZ 5340 JEANNE MANCE STREET**

5340 JEANNE MANCE STREET	MONTREAL	QU H2V 4K4	(514) 270-5086
YESHIVA GEDOLA MERKAZ HATORAH 6155 DEACON ROAD	MONTREAL	QU H3S 2P4	(514) 735-6611

**YESHIVA TORAS MOSHE 5214 ST. URBAIN**

5214 ST. URBAIN	MONTREAL	QU	(514) 273-1698
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**DAY SCHOOLS - SOLOMON SCHECHTER**

UNITED SYNAGOGUE DAY SCHOOL (N-9) 1700 BATHURST STREET	TORONTO	M5P 3K3	(416) 781-5658
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**UNITED SYNAGOGUE DAY SCHOOL BAYVIEW BRANCH (N-6)**

3080 BAYVIEW AVENUE	WILLOWDALE		(416) 225-1144
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**SOLOMON SCHECHTER DAY SCHOOL OF TUCSON 8016 E. 7TH STREET**

8016 E. 7TH STREET	TUCSON	AZ	85710 (704) 366-6390
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**JEWISH STUDIES INSTITUTE DAY SCHOOL 1770 W. CERRITOS AVENUE**

1770 W. CERRITOS AVENUE	ANAHEIM	CA	92804 (714) 535-3665
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**KADIMA HEBREW ACADEMY (K-7) 22600 SHERMAN WAY**

22600 SHERMAN WAY	CANOGA PARK	CA	91307 (213) 346-0849
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**JEWISH STUDIES INSTITUTE DAY SCHOOL (N-7)**

12181 BUARO STREET	GARDEN GROVE	CA	92640 (714) 636-3361
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**AKIBA ACADEMY (K-7) 10400 WILSHIRE BLVD**

10400 WILSHIRE BLVD	LOS ANGELES	CA	90024 (213) 475-6401
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**GOLDA MEIR ACADEMY NEW JEWISH HIGH SCHOOL**

1317 N. CRESCENT HTS.	LOS ANGELES	CA	90046 (213) 656-3060
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**HERZL SCHOOLS (7-9) 1039 S. LA CIENEGA BLVD**

1039 S. LA CIENEGA BLVD	LOS ANGELES	CA	90035 (213) 652-1854
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**ADAT ARI EL DAY SCHOOL (K-6) 5540 LAUREL CANYON BLVD**

5540 LAUREL CANYON BLVD	N. HOLLYWOOD	CA	91607 (818) 766-3506
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**YAVNEH DAY SCHOOL 19700 PROSPECT RD.**

19700 PROSPECT RD.	SARATOGA	CA	95070 (408) 446-2956
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**ETZ CHAIM DAY SCHOOL PO BOX 246**

PO BOX 246	WALNUT CREEK	CA	94596 (415) 934-9449
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**SOLOMON SCHECHTER ACADEMY OF NEW LONDON COUNTY (K-6)**

660 OCEAN AVENUE	NEW LONDON	CT	06320 (203) 443-5589
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**SOLOMON SCHECHTER DAY SCHOOL OF GREATER HARTFORD (K-6)**

160 MOHEGAN DRIVE	WEST HARTFORD	CT	06117 (203) 233-1418
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**EZRA ACADEMY (K-8) 75 RIMMON ROAD**

75 RIMMON ROAD	WOODBIDGE	CT	06525 (203) 389-5500
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**SOLOMON SCHECHTER DAY SCHOOL - JACKSONVILLE JEWISH CTR. (N-7)**

10101 SAN JOSE BLVD, P.O. BOX 23886	JACKSONVILLE	FL	32217 (904) 268-6736
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**BETH DAVID SOLOMON SCHECHTER DAY SCHOOL (N-6)**

7500 S.W. 120TH STREET	MIAMI	FL	33156 (305) 238-2601
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**LEHRMAN DAY SCHOOL OF TEMPLE EMANU-EL (N-9)**

727 77TH STREET	MIAMI BEACH	FL	33141 (305) 866-2771
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**SARASOTA HEBREW DAY SCHOOL (K-6) 1050 S. TUTTLE AVENUE**

1050 S. TUTTLE AVENUE	SARASOTA	FL	33577 (813) 955-8121
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**PINELLAS COUNTY JEWISH DAY SCHOOL (K-3)**

301 59TH STREET N.	ST. PETERSBURG	FL	33710 (813) 381-8111
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**HARRY EPSTEIN SCHOOL (1-8) 600 PEACHTREE BATTLE AVENUE N.W.**

600 PEACHTREE BATTLE AVENUE N.W.	ATLANTA	GA	30327 (404) 351-7623
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**AKLBA-SCHNECHTER JEWISH DAY SCHOOL (1-3)**

5200 S. HYDE PARK BLVD.	CHICAGO	IL	60615 (312) 493-8880
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**SAGER SOLOMON SCHECHTER DAY SCHOOL (K-6) 350 LEE ROAD**

350 LEE ROAD	NORTHBROOK	IL	60062 (312) 498-2100
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**SOLOMON SCHECHTER DAY SCHOOL OF SKOKIE (K-6)**

9301 GROSS POINT ROAD	SKOKIE	IL	60076 (312) 679-6270
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**SOLOMON SCHECHTER SECONDARY EDUCATION DEPARTMENT (7-12)**

9301 GROSS POINT ROAD	SKOKIE	IL	60076 (312) 679-6270
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**SOLOMON SCHECHTER DAY SCHOOL OF THE MERRIMACK VALLEY**

514 MAIN STREET	HAVERHILL	MA	01830 (617) 887-9790
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**SOLOMON SCHECHTER DAY SCHOOL 60 STEIN CIRCLE**

60 STEIN CIRCLE	NEWTON CENTRE	MA	02159 (617) 964-7765
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**HILLEL ACADEMY OF THE NORTH SHORE (K-9)**

837 HUMPHREY STREET	SWAMPSCOTT	MA	01907 (617) 599-3837
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**SOLOMON SCHECHTER DAY SCHOOL OF WORCESTER (K-6)**

633 SALISBURY STREET	WORCESTER	MA	01609 (617) 799-7888
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**SOLOMON SCHECHTER DAY SCHOOL (K-2) 8100 STEVENSON ROAD**

8100 STEVENSON ROAD	BALTIMORE	MD	21208 (301) 486-6400
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**CHARLES E. SMITH JEWISH DAY SCHOOL (9-12)**

1901 E. JEFFERSON STREET	ROCKVILLE	MD	20852 (301) 881-1408
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**CHARLES E. SMITH JEWISH DAY SCHOOL (K-6)**

1901 E. JEFFERSON STREET	ROCKVILLE	MD	20852 (301) 881-1403
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**HEBREW DAY SCHOOL OF ANN ARBOR (K-6) 1920 AUSTIN**

1920 AUSTIN	ANN ARBOR	MI	48104 (313) 668-6770
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**HILLEL DAY SCHOOL (K-9) 32200 MIDDLEBELT ROAD**

32200 MIDDLEBELT ROAD	FARMINGTON	MI	48018 (313) 851-2394
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**SOLOMON SCHECHTER DAY SCHOOL OF ST. LOUIS (K-2)**

324 S. MASON ROAD	ST. LOUIS	MO	63141 (314) 576-6177
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<b>SOLOMON SCHECHTER DAY SCHOOL OF GREATER PITTSBURGH (K-1)</b>			
1900 COCHRAN RD	PITTSBURGH PA	15220	(412) 344-5877
<b>SOLOMON SCHECHTER ACADEMY (N-7)</b> 5555 COTE ST. LUC ROAD			
	MONTREAL QU	H3X 2C9	(514) 481-7719
<b>SOLOMON SCHECHTER DAY SCHOOL OF RHODE ISLAND (K-4)</b>			
99 TAFT AVENUE	PROVIDENCE RI	02906	(401) 751-2470
I. WEINER SECONDARY SCHOOL (6-10)	4610 BELLAIRE AVENUE	BELLAIRE TX	77401 (713) 668-0393
<b>SOLOMON SCHECHTER ACADEMY OF DALLAS (K-3)</b>			
9401 DOUGLAS AVENUE	DALLAS TX	75225	(214) 369-8237
I. WEINER SECONDARY SCHOOL	12583 S. GESSNER	HOUSTON TX	77071 (713) 668-0393
<b>WILLIAM S. MALEY SCHOOL OF RELIGIOUS STUDIES (N-6)</b>			
4525 BEECHNUT BLVD.	HOUSTON TX	77096	(713) 666-1884

**DEAF, ORGANIZATIONS FOR THE**

TEMPLE BETH SOLOMON OF THE DEAF	13580 OSBOURNE STREET	ARLETA CA	91331	(213) 899-2202
CHABAD HOUSE-WEST COAST	741 GAYLEY AVE.	LOS ANGELES CA	90024	
LOS ANGELES HAD	458 N. DETROIT AVENUE	LOS ANGELES CA	90036	
TEMPLE BETH SOLOMON O/T DEAF	8936 LANGDON	SAN FERNANDO CA	91343	
GALLAUDET COLLEGE HILLEL CLUB, THE HILLEL CLUB, C/O OFF OF CAMPUS				
MINISTRIES, GALLAUDET CLG		WASHINGTON DC	20002	(202) 651-5106
JEWISH COMM CTR ASSN J FERSHLEISER CENT VILL V D79		DEERFIELD FL	33441	
CONGREGATION BENE SHALOM OF THE HEBREW ASSOC. OF THE DEAF				
5920 NORTH KENMORE		CHICAGO IL	60660	
BENE SHOLOM CONGREGATION - HEBREW ASSOCIATION FOR THE DEAF				
4435 WEST OAKTON		SKOKIE IL	60076	(312) 677-3330
BOSTON HAD	154 SALISBURY ROAD	BROOKLINE MA	02146	
BALTIMORE JSD	5709 GREENSPRING	BALTIMORE MD	21209	
NATIONAL CONGRESS OF JEWISH DEAF	9102 EDMONSTON CT. #302	GREENBELT MD	20770	
WASHINGTON SOCIETY OF THE JEWISH DEAF	6610 23 AVENUE	WEST HYATTS MD	20782	
TEMPLE BETH OR OF THE DEAF	195 PRINCETON DRIVE	RIVER EDGE NJ	07661	
BETH TORAH O/T DEAF	1949 E 21ST ST.	BROOKLYN NY	11229	
B'KLYN HSD/SISTERHOOD	1230 AVENUE Y	BROOKLYN NY	11235	
HEBREW INSTITUTE FOR THE DEAF & EXCEPTIONAL CHILDREN				
2025 67TH STREET		BROOKLYN NY	11204	(718) 259-2626
TEMPLE BETH OR O/T DEAF R GEFFEN-TREAS	582 BENTON RD.	EAST MEADOW NY	11554	
NEW YORK SOCIETY FOR THE DEAF (PHONE FOR THE HEARING PERSON)				
344 E. 14TH STREET		NEW YORK NY	10003	(212) 673-6500
NEW YORK SOCIETY FOR THE DEAF (TELETYPEWRITER PHONE FOR DEAF)				
344 E. 14TH STREET		NEW YORK NY	10003	(212) 673-6974
HEARING IMPAIRED CHAVURA	199 DORKING RD	ROCHESTER NY	14610	
HEBREW ASSOCIATION OF THE DEAF - JEWISH COMMUNITY CENTER				
3505 MAYFIELD ROAD		CLEVELAND OH	44118	(216) 382-4000
HAD - CLEVELAND	P.O. BOX 29114	PARMA OH	44129	
HAD - PHILADELPHIA	7005 CALVERT STREET	PHILADELPHIA PA	19149	
PHILADELPHIA HAD	9801 HALDEMAN AVENUE APT. D204	PHILADELPHIA PA	19115	
TORONTO JEWISH DEAF SOCIETY JACK OSTEN	58 SUMERSIDE CR.	WILLOWDALE ON	M2H 1X1	

**DRIVER EDUCATION**

PROSPECT PARK YESHIVAH HIGH SCHOOL	1609 AVENUE R	BROOKLYN NY	11229	(718) 376-0006
YESHIVAH OF FLATBUSH	1609 AVENUE J	BROOKLYN NY	11230	(718) 377-4466
<b>HEBREW ACADEMY OF FIVE TOWNS &amp; ROCKAWAY</b>				
33 WASHINGTON AVENUE		LAWRENCE NY	11559	(516) 569-3370
RAMAZ DAY SCHOOL	60 EAST 78TH STREET	NEW YORK NY	10021	(212) 427-1000
HEBREW ACADEMY OF NASSAU COUNTY	215 OAK STREET	UNIONDALE NY	11553	(516) 538-8161

**EDUCATIONAL ORGANIZATIONS**

BRANDEIS-BARDIN INSTITUTE, THE	1101 PEPPERTREE LANE	BRANDEIS CA	93064	(805) 348-7201
BUREAU OF JEWISH EDUCATION	6505 WILSHIRE BLVD	LOS ANGELES CA	90048	(213) 852-1234
<b>AMERICAN FRIENDS OF THE HEBREW UNIVERSITY OF JERUSALEM</b>				
717 MARKET STREET, SUITE 323		SAN FRANCISCO CA	94103	(415) 391-9056
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2719 HOLLYWOOD BLVD	HOLLYWOOD FL	33020	(305) 921-8810
<b>JACKSONVILLE JEWISH FEDERATION, THE</b>			
10829-1 OLD ST. AUGUSTINE ROAD, PO BOX 24508	JACKSONVILLE FL	32223	(904) 262-2800
<b>THE JEWISH FEDERATION OF GREATER ORLANDO</b>			
851 NORTH MAITLAND AVENUE, P.O. BOX 1508	MAITLAND FL	32751	(305) 645-5933
<b>GREATER MIAMI JEWISH FEDERATION, INC. 4200 BISCAYNE BLVD.</b>	MIAMI FL	33137	(305) 576-4000
<b>PENSACOLA FEDERATED JEWISH CHARITIES 1320 EAST LEE STREET</b>	PENSACOLA FL	32503	(904) 438-1464
<b>SARASOTA-MANATEE JEWISH FEDERATION 2197 RINGLING BLVD.</b>	SARASOTA FL	33577	(813) 365-4410
<b>TAMPA JEWISH FEDERATION 2808 HORATIO</b>	TAMPA FL	33609	(813) 875-1618
<b>JEWISH FEDERATION OF PALM BEACH COUNTY, INC.</b>			
501 SOUTH FLAGLER DRIVE, SUITE 305	WEST PALM BEACH FL	33401	(305) 832-2120
<b>ATLANTA JEWISH FEDERATION 1753 PEACHTREE ROAD N.E.</b>	ATLANTA GA	30309	(404) 873-1661

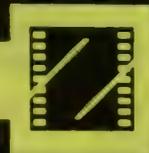
FEDERATION OF JEWISH CHARITIES P.O. BOX 3251, SILBEE ROAD.....	AUGUSTA GA 30904	(404) 736-1818	UNITED JEWISH FUND & COUNCIL 790 SOUTH CLEVELAND.....	ST. PAUL MN 55116	(612) 690-1707
JEWISH WELFARE FEDERATION OF COLUMBUS, INC. P.O. BOX 6313 .....	COLUMBUS GA 31907	(404) 563-4766	JEWISH FEDERATION OF GREATER KANSAS CITY		
SAVANNAH JEWISH COUNCIL-UJA-FEDERATION CAMPAIGN			25 EAST 12TH STREET, 10TH FLOOR.....	KANSAS CITY MO 64106	(816) 421-5808
5111 ABERCORN STREET.....	SAVANNAH GA 31405	(912) 355-8111	UNITED JEWISH FUND OF ST. JOSEPH 1124 NORTH 26TH STREET.....	ST. JOSEPH MO 64507	(816) 364-6507
JEWISH FEDERATION OF HAWAII 817 COOKE STREET.....	HONOLULU HI 96813	(808) 536-7228	JEWISH FEDERATION OF ST. LOUIS 10957 SCHUETZ ROAD.....	ST. LOUIS MO 63141	(314) 432-0200
JEWISH FEDERATION OF GREATER DES MOINES 910 POLK BLVD.....	DES MOINES IA 50312	(515) 277-6321	JACKSON JEWISH WELFARE FUND, INC. P.O. BOX 12329.....	JACKSON MS 39211	(601) 956-6215
JEWISH FEDERATION 525 14TH STREET.....	SIoux CITY IA 51105	(712) 258-0618	FEDERATED JEWISH CHARITIES OF ASHEVILLE, INC.		
JEWISH FEDERATION OF SOUTHERN ILLINOIS			236 CHARLOTTE STREET.....	ASHEVILLE NC 28801	(704) 253-0701
6464 WEST MAIN, SUITE 7A.....	BELLEVILLE IL 62223	(618) 398-6100	DURHAM-CHAPEL HILL JEWISH FEDERATION & COMMUNITY COUNCIL		
CHAMPAIGN-URBANA JEWISH FEDERATION 503 EAST JOHN STREET.....	CHAMPAIGN IL 61820	(217) 356-5907	1509 CRESTWOOD LANE.....	CHAPEL HILL NC 27514	(919) 933-6810
JEWISH FEDERATION OF METROPOLITAN CHICAGO			CHARLOTTE JEWISH FEDERATION P.O. BOX 220188.....	CHARLOTTE NC 28222	(704) 366-0358
ONE SOUTH FRANKLIN STREET.....	CHICAGO IL 60606	(312) 346-6700	GREENSBORO JEWISH FEDERATION		
DECATUR JEWISH FEDERATION, C/O TEMPLE B'NAI ABRAHAM			713-A NORTH GREENE STREET.....	GREENSBORO NC 27401	(919) 272-3189
1326 WEST ELDORADO.....	DECATUR IL 62522	(217) 429-5740	HIGH POINT JEWISH FEDERATION P.O. BOX 2063.....	HIGH POINT NC 27261	(919) 431-7101
ELGIN AREA JEWISH WELFARE CHEST 330 DIVISION STREET.....	ELGIN IL 60120	(312) 741-5656	WINSTON-SALEM JEWISH COMMUNITY COUNCIL		
JOLIET JEWISH WELFARE CHEST 250 NORTH MIDLAND AVENUE.....	JOLIET IL 60435	(815) 741-4600	620 LANKASHIRE ROAD.....	WINSTON-SALEM NC 27106	(919) 765-6685
JEWISH FEDERATION OF PEORIA 3100 NORTH KNOXVILLE, SUITE 17.....	PEORIA IL 61603	(309) 686-0611	LINCOLN JEWISH WELFARE FEDERATIONS, INC., THE P.O. BOX 80014.....	LINCOLN NE 68501	(402) 435-0230
JEWISH FEDERATION OF THE QUAD CITIES			JEWISH FEDERATION OF OMAHA 333 SOUTH 132ND STREET.....	OMAHA NE 68154	(402) 334-8200
224 18TH STREET, SUITE 511.....	ROCK ISLAND IL 61201	(309) 793-1300	JEWISH FEDERATION OF GREATER MANCHESTER		
ROCKFORD JEWISH COMMUNITY COUNCIL 1500 PARKVIEW AVENUE.....	ROCKFORD IL 61107	(815) 399-5497	698 BEECH STREET.....	MANCHESTER NH 03104	(603) 627-7679
SPRINGFIELD JEWISH FEDERATION 730 EAST VINE STREET.....	SPRINGFIELD IL 62703	(217) 528-3446	BAYONNE JEWISH COMMUNITY COUNCIL 1050 KENNEDY BLVD.....	BAYONNE NJ 07002	(201) 436-6900
EVANSVILLE JEWISH COMMUNITY COUNCIL, INC. P.O. BOX 5026.....	EVANSVILLE IN 47715	(812) 477-7050	JEWISH FEDERATION OF SOUTHERN NEW JERSEY		
FORT WAYNE JEWISH FEDERATION 227 E. WASHINGTON BLVD.....	FORT WAYNE IN 45802	(219) 422-8566	2393 WEST MARLTON PIKE.....	CHERRY HILL NJ 08002	(609) 665-6100
THE JEWISH FEDERATION, INC. 2939 JEWETT STREET.....	HIGHLAND IN 45322	(219) 972-2251	JEWISH FEDERATION OF GREATER CLIFTON-PASSAIC, UJ CAMPAIGN		
JEWISH WELFARE FEDERATION, INC.			199 SCOLES AVENUE.....	CLIFTON NJ 07012	(201) 777-7031
615 NORTH ALABAMA STREET.....	INDIANAPOLIS IN 46204	(317) 637-2473	JEWISH FEDERATION OF GREATER MONMOUTH COUNTY 100 GRANT AVENUE,		
FEDERATED JEWISH CHARITIES P.O. BOX 708.....	LAFAYETTE IN 47902	(317) 742-9081	P.O. BOX 210.....	DEAL PARK NJ 07723	(201) 531-6200
MICHIGAN CITY UNITED JEWISH WELFARE FUND			JEWISH COMMUNITY FEDERATION OF METROPOLITAN NEW JERSEY-UJA		
2800 FRANKLIN STREET.....	MICHIGAN CITY IN 46360	(219) 874-4477	60 GLENWOOD AVENUE.....	EAST ORANGE NJ 07017	(201) 673-6800
JEWISH FEDERATION OF ST. JOSEPH VALLEY 804 SHERLAND BLDG.....	SOUTH BEND IN 46801	(219) 233-1164	JEWISH FEDERATION OF NORTHERN MIDDLESEX COUNTY-UJA		
TOPEKA-LAWRENCE JEWISH FEDERATION			1775 OAK TREE ROAD.....	EDISON NJ 08820	(201) 494-3920
3237 SOUTHWEST WESTOVER ROAD.....	TOPEKA KS 66604	(913) 357-4244	JEWISH FEDERATION OF RARITAN VALLEY		
MID-KANSAS JEWISH FEDERATION, INC.			2 SOUTH ADELAIDE AVENUE.....	HIGHLAND PARK NJ 08904	(201) 246-1905
400 NORTH WOODLAWN, SUITE 8.....	WICHITA KS 67208	(316) 686-4741	UNITED JEWISH APPEAL 71 BENTLEY AVENUE.....	JERSEY CITY NJ 07304	(201) 332-6644
CENTRAL KENTUCKY JEWISH ASSOCIATION			OCEAN COUNTY JEWISH FEDERATION 301 MADISON AVENUE.....	LAKEWOOD NJ 08701	(201) 363-0530
258 PLAZA DRIVE, SUITE 208.....	LEXINGTON KY 40503	(606) 277-8048	UNITED JEWISH COMMUNITY OF BERGEN COUNTY		
JEWISH FEDERATION OF LOUISVILLE, INC., UJ CAMPAIGN			111 KINDERKAMACK ROAD, P.O. BOX 176, HACKENSACK STATION.....	RIVER EDGE NJ 07661	(201) 488-6800
P.O. BOX 33035, 3630 DUTCHMANS LANE.....	LOUISVILLE KY 40232	(502) 451-8840	JEWISH FEDERATION OF SOMERSET COUNTY		
THE JEWISH WELFARE FED. & COMMUNITY COUNCIL OF CENTRAL LA			2 DIVISION STREET, PO BOX 874.....	SOMERVILLE NJ 08876	(201) 725-6994
1262 HEYMAN LANE.....	ALEXANDRIA LA 71301	(318) 442-1264	JEWISH FEDERATION OF CENTRAL NEW JERSEY, UJ CAMPAIGN		
JEWISH FEDERATION OF GREATER BATON ROUGE			GREEN LANE.....	UNION NJ 07083	(201) 351-5060
P.O. BOX 80827.....	BATON ROUGE LA 70898	(504) 769-0561	FEDERATION OF JEWISH AGENCIES OF ATLANTIC COUNTY		
UNITED JEWISH CHARITIES OF NORTHEAST LOUISIANA			5321 ATLANTIC AVENUE.....	VENTNOR CITY NJ 08406	(609) 822-7122
2400 ORREL PLACE.....	MONROE LA 71201	(318) 387-0730	THE JEWISH FEDERATION OF CUMBERLAND COUNTY		
JEWISH FEDERATION OF GREATER NEW ORLEANS			629 WOOD STREET, SUITE 204.....	VINELAND NJ 08360	(609) 696-4445
1539 JACKSON AVENUE.....	NEW ORLEANS LA 70130	(504) 525-0673	JEWISH FEDERATION OF NORTH JERSEY-UJA DRIVE ONE PIKE DRIVE.....	WAYNE NJ 07470	(201) 595-0555
SHREVEPORT JEWISH FEDERATION 2030 LINE AVENUE.....	SHREVEPORT LA 71104	(318) 221-4129	JEWISH COMMUNITY COUNCIL OF ALBUQUERQUE		
COMBINED JEWISH PHILANTHROPIES OF GREATER BOSTON, INC.			12800 LOMAS N E, SUITE F.....	ALBUQUERQUE NM 87112	(505) 292-1061
72 FRANKLIN STREET.....	BOSTON MA 02110	(617) 542-8080	JEWISH FEDERATION OF LAS VEGAS 1030 EAST TWAIN AVENUE.....	LAS VEGAS NV 89109	(702) 732-0556
JEWISH FEDERATION OF FITCHBURG 40 BOUTELLE STREET.....	FITCHBURG MA 01420	(617) 342-2227	GREATER ALBANY JEWISH FEDERATION 350 WHITEHALL ROAD.....	ALBANY NY 12208	(518) 459-8000
GREATER FRAMINGHAM JEWISH FEDERATION			THE JEWISH FEDERATION OF BROOME COUNTY		
76 SALEM END ROAD.....	FRAMINGHAM MA 01701	(617) 879-3301	500 CLUBHOUSE ROAD.....	BINGHAMTON NY 13903	(607) 724-2332
HAVERHILL UNITED JEWISH APPEAL, INC. 514 MAIN STREET.....	HAVERHILL MA 01830	(617) 373-3861	JEWISH FEDERATION OF GREATER BUFFALO, INC.		
JEWISH COMMUNITY COUNCIL OF GREATER LAWRENCE			787 DELAWARE AVENUE.....	BUFFALO NY 14209	(716) 886-7750
580 HAVERHILL STREET.....	LAWRENCE MA 01841	(617) 686-4157	ELMIRA JEWISH WELFARE FUND, INC.		
LEOMINSTER JEWISH COMMUNITY COUNCIL, INC.			P.O. BOX 3087, GRANDVIEW ROAD EXT.....	ELMIRA NY 14905	(607) 734-8122
268 WASHINGTON STREET.....	LEOMINSTER MA 01453	(617) 534-6121	QUEENS JEWISH COMMUNITY COUNCIL		
JEWISH FEDERATION OF THE NORTH SHORE, INC.			114-18 QUEENS BOULEVARD.....	FOREST HILLS NY 11375	(718) 544-9033
4 COMMUNITY ROAD.....	MARBLEHEAD MA 01945	(617) 598-1810	GREATER GLEN FALLS JEWISH WELFARE FUND P.O. BOX 177.....	GLEN FALLS NY 12401	(914) 338-8131
JEWISH FEDERATION OF GREATER NEW BEDFORD, INC.			JEWISH WELFARE FUND OF HUDSON, N.Y. JOSLEN BLVD.....	HUDSON NY 12354	(518) 828-6848
467 HAWTHORN STREET.....	NEW BEDFORD MA 02747	(617) 977-7471	JEWISH FEDERATION OF GREATER KINGSTON, INC.		
JEWISH FEDERATION OF THE BERKSHIRES 235 EAST STREET.....	PITTSFIELD MA 01201	(413) 442-4360	159 GREEN STREET.....	KINGSTON NY 12401	(914) 338-8131
SPRINGFIELD JEWISH FEDERATION, INC., UJ WELFARE FUND			COUNCIL OF JEWISH FEDERATIONS & WELFARE FUNDS, INC.		
1160 DICKINSON.....	SPRINGFIELD MA 01108	(413) 737-4313	730 BROADWAY.....	NEW YORK NY 10003	(212) 475-5000
WORCESTER JEWISH FEDERATION, INC., JEWISH WELFARE FUND			FEDERATION OF JEWISH PHILANTHROPIES OF NEW YORK		
633 SALISBURY STREET.....	WORCESTER MA 01609	(617) 756-1513	130 EAST 59TH STREET.....	NEW YORK NY 10022	(212) 980-1000
WINNIPEG JEWISH COMMUNITY COUNCIL 370 HARGRAVE STREET.....	WINNIPEG MB R3B 2K1	(204) 943-0406	INTERNATIONAL COUNCIL ON JEWISH SOCIAL & WELFARE SERVICES		
ANNAPOLIS JEWISH WELFARE FUND 601 RIDGLEY AVENUE.....	ANNAPOLIS MD 21401		200 PARK AVENUE S.....	NEW YORK NY 10003	(212) 674-6800
ASSOCIATED JEWISH CHARITIES & WELFARE FUND			UNITED JEWISH APPEAL OF GREATER NEW YORK, INC.		
101 W. MOUNT ROYAL AVENUE.....	BALTIMORE MD 21201	(301) 727-4828	130 EAST 59TH STREET.....	NEW YORK NY 10022	(212) 980-1000
UNITED JEWISH APPEAL FED. OF GREATER WASHINGTON, INC.			UNITED JEWISH COUNCIL OF THE EAST SIDE, INC.		
6935 ARLINGTON ROAD.....	BETHESDA MD 20814	(301) 652-6480	235 EAST BROADWAY.....	NEW YORK NY 10002	(212) 233-6037
LEWISTON-AUBURN JEWISH FEDERATION, UJA			JEWISH FEDERATION OF GREATER ORANGE COUNTY		
74 BRADMAN STREET, P.O. BOX 259.....	AUBURN ME 04210	(207) 786-4201	360 POWELL AVENUE.....	NEWBURGH NY 12550	(914) 562-7860
JEWISH COMMUNITY COUNCIL & JEWISH FEDERATION OF BANGOR			JEWISH FEDERATION OF NIAGARA FALLS, NEW YORK, INC. TEMPLE BETH ISRAEL,		
28 SOMERSET STREET.....	BANGOR ME 04401	(207) 945-5631	ROOM #5, COLLEGE & MADISON AVENUES.....	NIAGARA FALLS NY 14305	(716) 284-4575
JEWISH FEDERATION COMMUNITY COUNCIL OF SOUTHERN MAINE, UJA			JEWISH WELFARE FUND OF DUTCHESS COUNTY		
57 ASHMONT STREET.....	PORTLAND ME 04103	(207) 773-7254	110 GRAND AVENUE.....	POUGHKEEPSIE NY 12603	(914) 471-9811
JEWISH WELFARE FEDERATION OF DETROIT, ALLIED JEWISH CAMPAIGN			JEWISH COMMUNITY FEDERATION OF ROCHESTER, NY INC.		
163 MADISON, FRED M. BUTZEL MEMORIAL BLDG.....	DETROIT MI 48226	(313) 965-3939	441 EAST AVENUE.....	ROCHESTER NY 14607	(716) 461-0490
GREATER LANSING JEWISH WELFARE FEDERATION PO BOX 975.....	EAST LANSING MI 48823	(517) 351-3197	JEWISH FEDERATION OF GREATER SCHENECTADY		
FLINT JEWISH FEDERATION 120 WEST KEARSLEY STREET.....	FLINT MI 48502	(313) 767-5922	2565 BALLTOWN ROAD.....	SCHENECTADY NY 12309	(518) 393-1136
JEWISH COMMUNITY FUND OF GRAND RAPIDS			SYRACUSE JEWISH FEDERATION, INC.		
1121 KENEBERRY WAY S.E.....	GRAND RAPIDS MI 49506	(616) 949-5238	2223 EAST GENESEE STREET, PO BOX 5004.....	SYRACUSE NY 13214	(315) 422-4104
KALAMAZOO JEWISH FEDERATION C/O CONGREGATION OF MOSES			TROY JEWISH COMMUNITY COUNCIL, INC. 2430 21ST STREET.....	TROY NY 12180	(518) 274-0700
2501 STADIUM DRIVE.....	KALAMAZOO MI 49008	(616) 375-5715	JEWISH FEDERATION OF UTICA, NEW YORK, INC. 2310 ONEIDA STREET.....	UTICA NY 13501	(315) 733-2343
SAGINAW JEWISH WELFARE FEDERATION			AKRON JEWISH COMMUNITY FEDERATION 750 WHITE POND DRIVE.....	AKRON OH 44320	(216) 867-7850
1424 SOUTH WASHINGTON AVENUE.....	SAGINAW MI 48601	(517) 753-5230	CANTON JEWISH COMMUNITY FEDERATION		
JEWISH FEDERATION AND COMMUNITY COUNCIL			2631 HARVARD AVENUE N.W.....	CANTON OH 44709	(216) 452-6444
1602 EAST SECOND STREET.....	DULUTH MN 55812	(218) 724-8857	JEWISH FEDERATION OF CINCINNATI AND VICINITY		
MINNEAPOLIS FEDERATION FOR JEWISH SERVICES			200 WEST 4TH STREET.....	CINCINNATI OH 45202	(513) 381-5800
811 LASALLE AVENUE.....	MINNEAPOLIS MN 55402	(612) 339-7491			

<b>JEWISH COMMUNITY FEDERATION OF CLEVELAND</b>			
1750 EUCLID AVENUE	CLEVELAND OH	44115	(216) 566-9200
COLUMBUS JEWISH FEDERATION 1175 COLLEGE AVENUE	COLUMBUS OH	43209	(614) 237-7686
JEWISH FEDERATION OF GREATER DAYTON 4501 DENLINGER ROAD	DAYTON OH	45426	(513) 854-4150
<b>FEDERATED JEWISH CHARITIES OF LIMA DISTRICT</b>			
2417 WEST MARKET STREET	LIMA OH	45805	(419) 224-8941
JEWISH COMMUNITY COUNCIL P.O. BOX 472	STUEBENVILLE OH	43952	(614) 282-9031
<b>JEWISH WELFARE FEDERATION OF GREATER TOLEDO</b>			
6505 SYLVANIA AVENUE, P.O. BOX 587	SYLVANIA OH	43560	(419) 885-4461
<b>YOUNGSTOWN AREA JEWISH FEDERATION</b>			
P.O. BOX 449, 505 GYPSY LANE	YOUNGSTOWN OH	44501	(216) 746-3251
JEWISH COMMUNITY COUNCIL 11032 QUAIL CREEK ROAD #201	OKLAHOMA CITY OK	73120	(405) 755-6030
JEWISH FEDERATION OF TULSA 2021 EAST 71ST STREET	TULSA OK	74136	(918) 495-1100
HAMILTON JEWISH FEDERATION 57 DELAWARE AVENUE	HAMILTON ON	L8M 1T6	(416) 528-8570
LONDON JEWISH COMMUNITY COUNCIL 532 HURON STREET	LONDON ON	N5Y 4J5	(519) 432-6337
JEWISH COMMUNITY COUNCIL OF OTTAWA 151 CHAPEL STREET	OTTAWA ON	K1N 7Y2	(613) 232-7306
TORONTO JEWISH CONGRESS 150 BEVERLY STREET	TORONTO ON	M5T 1Y6	(416) 977-3811
CJF CANADIAN OFFICE 4600 BATHURST STREET SUITE 251	WILLOWDALE ON	M2R 3V3	(416) 635-9567
JEWISH COMMUNITY COUNCIL 1641 QUELLETTE AVENUE	WINDSOR ON	N8X 1K9	(519) 254-7558
<b>JEWISH FEDERATION OF PORTLAND</b>			
4850 SOUTHWEST SCHOLLS FERRY ROAD, SUITE 304	PORTLAND OR	97225	(503) 297-8104
<b>JEWISH FEDERATION OF ALLENTOWN, INC.</b>			
702 NORTH 22ND STREET	ALLENTOWN PA	18104	(215) 821-5500
FEDERATION OF JEWISH PHILANTHROPIES 1308 17TH STREET	ALTOONA PA	16601	(814) 944-4072
BUTLER JEWISH WELFARE FUND 148 HAVERFORD DRIVE	BUTLER PA	16001	(412) 287-3814
<b>JEWISH COMMUNITY COUNCIL OF ERIE</b>			
701 G. DANIEL BALDWIN BLDG., 1001 STATE STREET	ERIE PA	16501	(814) 455-4474
<b>UNITED JEWISH FEDERATION OF GREATER HARRISBURG</b>			
100 VAUGHN STREET	HARRISBURG PA	17110	(717) 236-9555
JEWISH COMMUNITY COUNCIL LAUREL & HEMLOCK STREETS	HAZELTON PA	18201	(717) 454-3528
<b>UNITED JEWISH FEDERATION OF JOHNSTOWN</b>			
1334 LUZERNE STREET EXT	JOHNSTOWN PA	15905	(814) 255-1447
LANCASTER JEWISH FEDERATION 2120 OREGON PIKE	LANCASTER PA	17601	(717) 569-7352
<b>JEWISH FEDERATION OF DELAWARE VALLEY</b>			
20-28 NORTH PENNSYLVANIA AVENUE	MORRISVILLE PA	19067	(215) 736-8022
<b>UNITED JEWISH APPEAL OF NEW CASTLE, PENNSYLVANIA</b>			
P.O. BOX 5050	NEW CASTLE PA	16105	(412) 658-8389
TIFERES ISRAEL JEWISH CENTER 1541 POWELL STREET	NORRISTOWN PA	19401	(215) 275-8797
<b>FEDERATION OF JEWISH AGENCIES OF GREATER PHILADELPHIA</b>			
226 SOUTH 16TH STREET	PHILADELPHIA PA	19102	(215) 893-5800
<b>UNITED JEWISH FEDERATION OF GREATER PITTSBURGH</b>			
234 MCKEE PLACE	PITTSBURGH PA	15213	(412) 681-8000
UNITED JEWISH CHARITIES 2300 MAHANTONGO STREET	POTTSVILLE PA	17901	(717) 622-5890
<b>JEWISH FEDERATION OF READING, PENNSYLVANIA, INC.</b>			
1700 CITY LINE STREET	READING PA	19604	(215) 921-2766
<b>SCRANTON-LACKAWANNA JEWISH FEDERATION</b>			
601 JEFFERSON AVENUE	SCRANTON PA	18510	(717) 961-2300
<b>JEWISH FEDERATION OF GREATER WILKES-BARRE</b>			
60 SOUTH RIVER STREET	WILKES-BARRE PA	18702	(717) 824-4646
YORK COUNCIL OF JEWISH CHARITIES, INC. 120 EAST MARKET STREET	YORK PA	17401	(717) 843-0918
<b>ALLIED JEWISH COMMUNITY SERVICES</b>			
5151 COTE ST. CATHERINE ROAD	MONTREAL QU	H3W 1M6	(514) 735-3541
JEWISH FEDERATION OF RHODE ISLAND 130 SESSIONS STREET	PROVIDENCE RI	02906	(401) 421-4111
<b>CHARLESTON JEWISH FEDERATION</b>			
1645 RAOUL WALLENBERG BLVD., P.O. BOX 31298	CHARLESTON SC	29407	(803) 571-6565
<b>COLUMBIA UNITED JEWISH WELFARE FEDERATION</b>			
4540 TRENHOLM ROAD	COLUMBIA SC	29206	(803) 787-2023
JEWISH WELFARE FUND NATIONAL RESERVE BLDG	SIoux FALLS SD	57102	(605) 336-2880
CHATTANOOGA JEWISH FEDERATION 5326 LYNNLAND TERRACE	CHATTANOOGA TN	37411	(615) 894-1317
JEWISH WELFARE FUND, INC. 6800 DEANE HILL DRIVE, P.O. BOX 10882	KNOXVILLE TN	37919	(615) 693-5837
MEMPHIS JEWISH FEDERATION 6560 POPLAR AVENUE, P.O. BOX 38268	MEMPHIS TN	38138	(901) 767-5161
<b>JEWISH FEDERATION OF NASHVILLE &amp; MIDDLE TENNESSEE</b>			
3500 WEST END AVENUE	NASHVILLE TN	37205	(615) 269-0729
<b>JEWISH COMMUNITY COUNCIL OF AUSTIN</b>			
5758 BALCONES DRIVE, SUITE 104	AUSTIN TX	78731	(512) 451-6435
BEAUMONT JEWISH FEDERATION OF TEXAS, INC. P.O. BOX 1981	BEAUMONT TX	77704	(713) 833-5427
<b>CORPUS CHRISTI JEWISH COMMUNITY COUNCIL</b>			
750 EVERHART ROAD	CORPUS CHRISTI TX	78411	(512) 855-6239
<b>JEWISH FEDERATION OF GREATER DALLAS</b>			
7800 NORTHAVEN ROAD, SUITE A	DALLAS TX	75230	(214) 369-3313
JEWISH FEDERATION OF EL PASO, INC. 405 MARDI GRAS, P.O. BOX 12097	EL PASO TX	79912	(915) 584-4437
<b>JEWISH FEDERATION OF FORT WORTH &amp; TARRANT COUNTY</b>			
6801 DAN DANCIGER ROAD	FORT WORTH TX	76133	(817) 292-3081
GALVESTON COUNTY JEWISH WELFARE ASSOCIATION P.O. BOX 146	GALVESTON TX	77553	(713) 744-8295
<b>JEWISH FEDERATION OF GREATER HOUSTON</b>			
5603 SOUTH BRAESWOOD BLVD	HOUSTON TX	77096	(713) 729-7000
JEWISH FEDERATION OF SAN ANTONIO 8434 AHERN DRIVE	SAN ANTONIO TX	78216	(512) 341-8234
FEDERATION OF JEWISH WELFARE FUND P.O. BOX 8601	TYLER TX	75711	
JEWISH WELFARE COUNCIL OF WACO P.O. BOX 8031	WACO TX	76710	(817) 776-3740
<b>UNITED JEWISH COUNCIL &amp; SALT LAKE JEWISH WELFARE FUND</b>			
2416 EAST 1700 SOUTH	SALT LAKE CITY UT	84108	(801) 581-0098
<b>JEWISH FEDERATION OF THE VIRGINIA PENINSULA, INC.</b>			
2700 SPRING ROAD, P.O. BOX 6680	NEWPORT NEWS VA	23606	(804) 595-5544
<b>UNITED JEWISH FEDERATION OF TIDEWATER</b>			
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JEWISH COMMUNITY COUNCIL P.O. BOX 1074	ROANOKE VA	24005	(703) 774-2828
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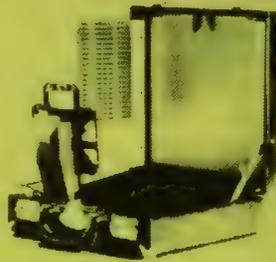


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- BEEF LIVER (sliced)
- COCKTAIL FRANKS
- CHOPPED LIVER
- BEEF KNOCKWURST
- BEEF FRANKS
- BEEF BOLOGNA

## TURKEY ITEMS

- TURKEY DINNER
- WHITE TURKEY ROLL
- DARK TURKEY ROLL
- TURKEY PASTRAMI
- TURKEY SALAMI
- MINI TURKEY BREAST
- TURKEY SLICES (all kinds)
- WHITE TURKEY PAN ROAST
- CHINESE TURKEY PAN ROAST
- WHITE & DARK PAN ROAST
- COOKED TURKEY BREAST
- SMOKED TURKEY BREAST
- TURKEY NUGGETS
- SMOKED WINGS
- TURKEY BURGER
- TURKEY-TACO
- TURKEY MEATLOAF
- SMOKED 1/2 HEN BREAST
- HEN TURKEYS (6 lbs.-16 lbs.)
- TOM TURKEYS (16 lbs. and up)
- BBQ TURKEYS
- SMOKED WHOLE TURKEY
- SMOKED DRUMSTICKS
- CRYOVAC DRUMSTICKS
- CRYOVAC THIGHS
- CRYOVAC BREASTS
- TURKEY PATTIES
- TURKEY FRANKS
- CHOPPED LIVER SPREAD
- TURKEY POT PIE
- FRIED TURKEY NUGGETS
- FRIED TURKEY PATTIES



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- CHOW MEIN NOODLES
- POTATO KUGEL MIX
- POTATO PANCAKE MIX
- FERFEL STUFFING MIX
- KOTE N' BAKE COATING MIX
- MATZOH BALL & SOUP MIX
- MATZOH BALL MIX
- KICHEL
- DIET KICHEL
- SOUP NUTS
- MINISTRONE SOUP MIX
- ONION SOUP MIX
- NOODLE SOUP MIX
- RICE WITH VERMICELLI
- BORSCHT
- VEGETABLE SOUP BLEND
- SPLIT PEA SOUP MIX
- LIMA BEAN-BARLEY SOUP MIX
- BARLEY & MUSHROOM SOUP
- CLEAR CHICKEN SOUP
- CHICKEN MATZOH BALL SOUP
- GEFILTE FISH—LIQUID
- GEFILTE FISH—JELLED
- GEFILTE FISH—SWEET
- PIKE & WHITEFISH
- CRACKERS
- CONCORD GRAPE JUICE
- MUSCAT GRAPE JUICE
- DUCK SAUCE
- POTATO STARCH
- SOUR SALT
- Sponge cake mix
- Chocolate cake mix
- Coffee cake mix
- Honey cake mix
- Golden yellow cake mix
- Chocolate fudge brownie mix
- Cocoanut macaroons
- Chocolate flavored macaroons
- Almond macaroons
- Chocolate chip macaroons
- Chocolate dipped macaroons
- Tea bags
- Black pepper
- White pepper
- Cinnamon
- Ginger
- Paprika
- Garlic powder
- Onion powder
- Honey
- Apple juice
- Tomato juice
- Apple sauce
- Cranberry sauce
- Tomato & mushroom sauce
- Strawberry preserve
- Red cherry preserve
- Red raspberry preserve
- Concord grape jam
- Milk chocolate bars
- Pareve chocolate bars
- Chocolate coated egg matzohs
- Chocolate coated passover matzohs

CHOCOLATE PUDDING

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- ONION FLAVORED MATZOH
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- PASSOVER MATZOH
- EGG MATZOH
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RIVERSIDE MEMORIAL CHAPEL, INC. 1920 ALTON ROAD	MIAMI BEACH	FL 33139 (305) 531-1151
RIVERSIDE MEMORIAL CHAPEL, INC. 1250 NORMANDY DRIVE	MIAMI BEACH	FL 33139 (305) 531-1151
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RIVERSIDE MEMORIAL CHAPEL, INC. 1171 NORTHWEST 61ST AVENUE	SUNRISE	FL (305) 531-1151
RIVERSIDE MEMORIAL CHAPEL 6701 COMMERCIAL BLVD.	TAMARAC	FL 33319 (305) 523-5901
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KATZ-LEVE MEMORIALS 4350 NORTH HARLEM AVENUE	CHICAGO	IL 60634	(312) 761-3334
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PISER MENORAH CHAPELS 6130 NORTH CALIFORNIA AVENUE	CHICAGO	IL 60659	(312) 338-2300
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WEINSTEIN MENORAH CHAPELS 5206 NORTH BROADWAY	CHICAGO	IL 60649	(312) 561-1890
ORIGINAL WEINSTEIN MENORAH CHAPELS 9200 SKOKIE BLVD.	SKOKIE	IL 60077	(312) 673-1891
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STANETSKY MEMORIAL CHAPELS 1688 BEACON STREET	BROOKLINE	MA 02146	(617) 232-9300
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TORF FUNERAL SERVICE, INC. 151 WASHINGTON AVENUE	CHELSEA	MA 02150	(617) 889-2900
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LOUIS MEMORIAL CHAPEL 6830 TROOST AVENUE	KANSAS CITY	MO 64131	(816) 361-5221
BERGER MEMORIAL CHAPEL 4715 MCPHERSON AVENUE	ST. LOUIS	MO 63108	(314) 361-0622
HERMAN RINDSKOPF, INC. 5216 DELMAR BLVD	ST. LOUIS	MO 63108	(314) 367-0438
MAYER FUNERAL HOME 4356 LINDELL STREET	ST. LOUIS	MO 63108	(314) 371-9067
JEWISH FUNERAL CHAPEL 1912 CUMING STREET	OMAHA	NE 68104	(402) 346-1184
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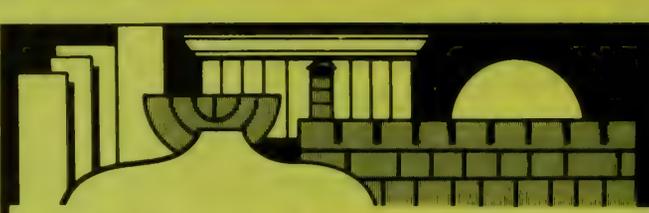
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<b>AMERICAN-ISRAEL CHAMBER OF COMMERCE</b> 500 FIFTH AVENUE.....	NEW YORK NY 10017	(212) 354-6510
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<b>WOMEN'S SOCIAL SERVICE FOR ISRAEL</b> 240 W. 98TH STREET.....	NEW YORK NY 10025	(212) 666-7880
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<b>JOSEPH MAZUR, SUPPLY MISSION, GOVERNMENT OF ISRAEL</b>		
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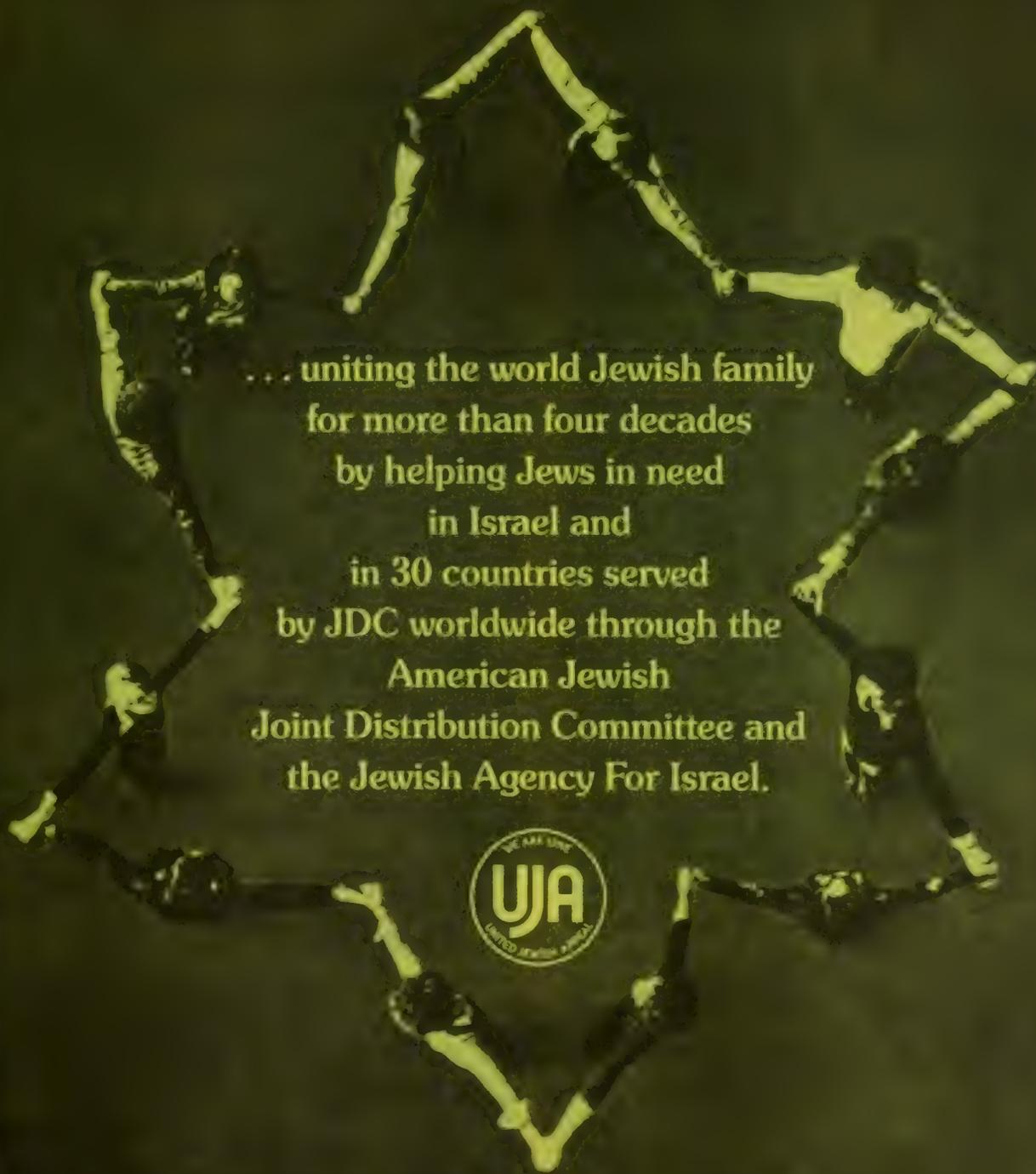
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<b>YM-YWHA</b> 316 MADISON AVENUE	PERTH AMBOY NJ	08861	(201) 442-0365
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<b>YM-YWHA OF METROPOLITAN NEW JERSEY - NORTHWEST BRANCH</b> 1 HENDERSON DRIVE	WEST CALDWELL NJ	07006	(201) 736-3200
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<b>CONGREGATION SHEIRIS ISRAEL BAY RIDGE JEWISH CENTER</b> 405 81ST STREET	BROOKLYN NY	11209	(718) 836-3103
<b>HEBREW EDUCATIONAL SOCIETY</b> 9502 SEAVIEW AVENUE	BROOKLYN NY	11236	(718) 241-3000
<b>JEWISH COMMUNAL CENTER</b> 1302 AVENUE I	BROOKLYN NY	11210	(718) 377-9281
<b>JEWISH COMMUNITY HOUSE OF BENSONHURST</b> 7802 BAY PARKWAY	BROOKLYN NY	11214	(718) 331-6800
<b>KINGS BAY YM-YWHA</b> 3495 NOSTRAND AVENUE	BROOKLYN NY	11229	(718) 648-7703
<b>RECREATION ROOMS &amp; SETTLEMENT</b> 715 EAST 105TH STREET	BROOKLYN NY	11236	(718) 649-1461
<b>SEPHARDIC COMMUNITY CENTER</b> 1901 OCEAN PARKWAY	BROOKLYN NY	11223	(718) 627-4300
<b>SHOREFRONT YM-YWHA OF BRIGHTON-MANHATTAN BEACH</b> 3300 CONEY ISLAND AVENUE	BROOKLYN NY	11235	(718) 646-1444
<b>YM &amp; YWHA OF BORO PARK</b> 4912 14TH AVENUE	BROOKLYN NY	11219	(718) 438-5921
<b>JEWISH CENTER OF GREATER BUFFALO, INC.</b> 787 DELAWARE AVENUE	BUFFALO NY	14209	(716) 886-3145
<b>BETH EL, TEMPLE</b> BROADWAY & LOCUST AVENUE	CEDARHURST NY	11516	(516) 569-2700
<b>GREATER FIVE TOWNS YM-YWHA</b> 207 GROVE AVENUE, P.O. BOX 191	CEDARHURST NY	11516	(516) 569-6733
<b>YM &amp; YWHA OF SUFFOLK</b> 74 HAUPPAUGE ROAD	COMMACK NY	11725	(516) 462-9800
<b>JEWISH COMMUNITY CENTER OF SYRACUSE, INC.</b> 5655 THOMPSON ROAD, P.O. BOX 29	DEWITT NY	13214	(315) 445-2360
<b>JEWISH COMMUNITY CENTER, THE</b> P.O. BOX 3087, GRANDVIEW ROAD EXT	ELMIRA NY	14905	(607) 734-8122
<b>GUSTAVE HARTMAN YM &amp; YWHA</b> 1742 SEAGIRT BLVD	FAR ROCKAWAY NY	11691	(718) 471-9600
<b>GUSTAVE HARTMAN YM &amp; YWHA</b> 710 HARTMAN LANE	FAR ROCKAWAY NY	11691	(718) 471-0200
<b>HILLCREST JEWISH CENTER</b> 183-02 UNION TURNPIKE	FLUSHING NY	11366	(718) 380-4145
<b>YM-YWHA OF GREATER FLUSHING</b> 45-35 KISSENA BLVD	FLUSHING NY	11355	(718) 461-3030
<b>CENTRAL QUEENS YM-YWHA</b> 67-09 108TH STREET	FOREST HILLS NY	11375	(718) 268-5011
<b>FOREST HILLS JEWISH CENTER</b> 106-06 QUEENS BLVD	FOREST HILLS NY	11375	(718) 263-7000
<b>JEWISH CENTER OF GREATER BUFFALO</b> 2640 NORTH FOREST ROAD	GETZVILLE NY	14068	(716) 688-4033
<b>JEWISH COMMUNITY CENTER</b> 28 EAST FULTON STREET	GLOVERSVILLE NY	12078	(518) 725-3161
<b>HUNTINGTON HEBREW CONGREGATION</b> 510 PARK AVENUE	HUNTINGTON NY	11743	(516) 427-1089
<b>JEWISH CENTER OF JACKSON HEIGHTS</b> 35-25 82 STREET	JACKSON HEIGHTS NY	11372	(718) 429-1150
<b>SAMUEL FIELD YM-YWHA</b> 58-20 LITTLE NECK PARKWAY	LITTLE NECK NY	11362	(718) 225-6750
<b>BEACH YM &amp; YWHA</b> 310 NATIONAL BLVD.	LONG BEACH NY	11561	(516) 431-2929
<b>TEMPLE ISRAEL</b> 305 RIVERSIDE BLVD	LONG BEACH NY	11561	(516) 432-1410
<b>SUNNYSIDE JEWISH CENTER</b> 45-46 43RD STREET	LONG ISLAND CITY NY	11104	(718) 786-3576
<b>MERRICK JEWISH CENTER</b> 225 FOX BLVD	MERRICK NY	11566	(516) 379-9650
<b>YM &amp; YWHA OF LOWER WESTCHESTER</b> 30 OAKLEY AVENUE	MOUNT VERNON NY	10550	(914) 664-0500
<b>92ND STREET YM-YWHA</b> 1395 LEXINGTON AVENUE	NEW YORK NY	10028	(212) 427-6000
<b>ANCHE CHESD, TEMPLE</b> 251 WEST 100 STREET	NEW YORK NY	10025	(212) 865-6000
<b>ASSOCIATED YM-YWHA'S OF GREATER NEW YORK</b> 130 EAST 59TH STREET	NEW YORK NY	10022	(212) 751-8880
<b>EDUCATIONAL ALLIANCE, THE</b> 197 EAST BROADWAY	NEW YORK NY	10002	(212) 475-6200
<b>EMANU-EL MIDTOWN YM-YWHA</b> 344 EAST 14TH STREET	NEW YORK NY	10003	(212) 674-7200
<b>JWB</b> 15 EAST 26TH STREET	NEW YORK NY	10010	(212) 532-4949
<b>YM &amp; YWHA OF WASHINGTON HEIGHTS &amp; INWOOD</b> 54 NAGLE AVENUE	NEW YORK NY	10040	(212) 569-6200
<b>MID-ISLAND YM &amp; YWHA</b> 45 MANETTO HILL ROAD	PLAINVIEW NY	11803	(516) 822-3535
<b>UNITED JEWISH Y'S OF LONG ISLAND</b> 45 MANETTO HILL ROAD	PLAINVIEW NY	11803	(516) 938-4600
<b>JEWISH COMMUNITY CENTER</b> 110 SOUTH GRAND AVENUE	POUGHKEEPSIE NY	12603	(914) 471-0430
<b>REGO PARK JEWISH CENTER</b> 97-30 QUEENS BLVD	REGO PARK NY	11374	(718) 459-1000
<b>JEWISH COMMUNITY CENTER OF GREATER ROCHESTER, INC.</b> 1200 EDGEWOOD AVENUE	ROCHESTER NY	14618	(716) 461-2000
<b>NORTH SHORE YM &amp; YWHA</b> REMSEN AVENUE, P.O. BOX 393	ROSLYN NY	11576	(516) 484-1545
<b>YM &amp; YWHA OF MID WESTCHESTER</b> 999 WILMOT ROAD	SCARSDALE NY	10583	(914) 472-3300
<b>JEWISH COMMUNITY CENTER</b> 2565 BALLTOWN ROAD	SCHENECTADY NY	12309	(518) 377-8803
<b>JEWISH COMMUNITY CENTER</b> 475 VICTORY BLVD	STATEN ISLAND NY	10301	(718) 981-1500
<b>MAILMAN MEM. CENTER OF THE JEWISH COMMUNITY CENTER ASSN.</b> 2310 ONEIDA STREET	UTICA NY	13501	(315) 733-2343
<b>CONGREGATION SONS OF ISRAEL</b> 111 IRVING PLACE	WOODMERE NY	11598	(516) 374-0655
<b>JEWISH COMMUNITY CENTER</b> 122 SOUTH BROADWAY	YONKERS NY	10701	(914) 963-8457
<b>JEWISH CENTER</b> 750 WHITE POND DRIVE	AKRON OH	44320	(216) 867-7850
<b>JEWISH COMMUNITY CENTER</b> 2631 HARVARD AVENUE N.W.	CANTON OH	44709	(216) 453-1132
<b>JEWISH COMMUNITY CENTER</b> 1580 SUMMIT ROAD	CINCINNATI OH	45237	(513) 761-7500
<b>JEWISH COMMUNITY CENTER</b> 3505 MAYFIELD ROAD	CLEVELAND HEIGHTS OH	44118	(216) 382-4000
<b>LEO YASSENOFF JEWISH CENTER</b> 1125 COLLEGE AVENUE	COLUMBUS OH	43209	(614) 231-2731
<b>DAYTON JEWISH CENTER</b> 4501 DENLINGER ROAD	DAYTON OH	45426	(513) 854-4014
<b>JEWISH FEDERATION, INC.</b> 667 STEWAR LANE	MANSFIELD OH	44907	(419) 756-7347
<b>JEWISH COMMUNITY CENTER</b> 6465 SYLVANIA AVENUE	SYLVANIA OH	43560	(419) 885-4485
<b>JEWISH COMMUNITY CTR. OF THE YOUNGSTOWN AREA-JEWISH FED.</b> P.O. BOX 449, 505 GYPSY LANE	YOUNGSTOWN OH	44501	(216) 746-3251
<b>JEWISH COMMUNITY COUNCIL</b> 3022 NORTHWEST EXPRESSWAY #116	OKLAHOMA CITY OK	73112	(405) 755-6030
<b>JEWISH COMMUNITY CENTER</b> 2021 EAST 71ST STREET	TULSA OK	74136	(918) 495-1111
<b>JEWISH COMMUNITY CENTRE</b> 57 DELAWARE AVENUE	HAMILTON ON	L8M 1T6	(416) 528-8577
<b>JEWISH COMMUNITY CENTER</b> 532 HURON STREET	LONDON ON	N5Y 4J5	(519) 432-6337
<b>JEWISH COMMUNITY CENTER</b> 151 CHAPEL STREET	OTTAWA ON	K1N 7Y2	(613) 232-7306
<b>BLOOR BRANCH</b> 750 SPADINA AVENUE	TORONTO ON	M5S 2J2	(416) 493-8866
<b>JEWISH COMMUNITY CENTER</b> 4588 BATHURST STREET	WILLOWDALE ON	M2R 1W6	(416) 636-1880
<b>KOFFLER CENTRE OF THE ARTS</b> 4588 BATHURST STREET	WILLOWDALE ON	M2R 1W6	(416) 636-1880
<b>LEAH POSLUNS THEATRE</b> 4588 BATHURST STREET	WILLOWDALE ON	M2R 1W6	(416) 636-1880
<b>NORTH EAST BRANCH</b> 1091 FINCH AVENUE EAST	WILLOWDALE ON	M2J 2X3	(416) 493-8866
<b>NORTHERN BRANCH</b> 4588 BATHURST STREET	WILLOWDALE ON	M2R 1W6	(416) 636-1880
<b>JEWISH COMMUNITY COUNCIL</b> 1641 OUELLETTE AVENUE	WINDSOR ON	N8X 1K9	(519) 254-7558
<b>MITTMELMAN JCC</b> 6651 SOUTHWEST CAPITOL HIGHWAY	PORTLAND OR	97219	(503) 244-0111
<b>JEWISH COMMUNITY CENTER</b> 722 NORTH 22ND STREET	ALLENTOWN PA	18104	(215) 435-3571
<b>BRITH SHOLOM COMMUNITY CENTER</b> BRODHEAD & PACKER AVENUES, P.O. BOX 5323	BETHLEHEM PA	18015	(215) 866-8009
<b>JEWISH COMMUNITY CENTER</b> 100 VAUGHN STREET	HARRISBURG PA	17110	(717) 236-9555
<b>JEWISH COMMUNITY CENTER ASSOCIATION</b> 2120 OREGON PIKE	LANCASTER PA	17601	(717) 569-7352
<b>JCC OF THE DELAWARE VALLEY</b> 501 TRENTON ROAD	LANGHORNE PA	19047	(215) 493-2900
<b>JEWISH COMMUNITY CENTER</b> 1541 POWELL STREET	NORRISTOWN PA	19401	(215) 275-8797
<b>DAVID G. NEUMAN SENIOR CENTER</b> 6600 BUSTLETON AVENUE	PHILADELPHIA PA	19149	(215) 338-9800
<b>JEWISH YS AND CENTERS OF GREATER PHILADELPHIA</b> 401 SO. BROAD STREET	PHILADELPHIA PA	19147	(215) 545-4400
<b>KAISERMAN BRANCH</b> CITY LINE & HAVERFORD AVENUE	PHILADELPHIA PA	19151	(215) 886-7770
<b>KLEIN BRANCH</b> RED LION ROAD & JAMISON AVENUE	PHILADELPHIA PA	19116	(215) 698-7300
<b>MULTI-SERVICE CENTER</b> MARSHALL & PORTER STREETS	PHILADELPHIA PA	19148	(215) 468-6285
<b>SENIOR ADULT SERVICES AND RESEARCH</b> 401 SOUTH BROAD STREET	PHILADELPHIA PA	19147	(215) 545-4400
<b>YM &amp; YWHA BRANCH</b> 401 SO. BROAD STREET	PHILADELPHIA PA	19147	(215) 545-4400
<b>JCC SQUIRREL HILL</b> 5738 FORBES AVENUE	PITTSBURGH PA	15217	(412) 521-8010
<b>JEWISH COMMUNITY CENTER</b> 315 SOUTH BELLEFIELD AVENUE	PITTSBURGH PA	15213	(412) 621-6500
<b>JEWISH COMMUNITY CENTER</b> 1700 CITY LINE STREET	READING PA	19604	(215) 921-0624
<b>JEWISH COMMUNITY CENTER</b> 601 JEFFERSON AVENUE	SCRANTON PA	18510	(717) 346-6595
<b>JEWISH COMMUNITY CENTER</b> 60 SOUTH RIVER STREET	WILKES-BARRE PA	18702	(717) 824-4646
<b>JEWISH COMMUNITY CENTER</b> 120 EAST MARKET STREET	YORK PA	17401	(717) 871-0918
<b>USO-JEWISH COMMUNITY ARMED FORCES CENTER, INC.</b> BOX 105	BALBOA PZ		52-5972
<b>DAVIS YM-YWHA</b> 5700 KELLERT AVENUE, COTE ST. LUC, P.Q.	MONTREAL QU	H4W 1T4	(514) 482-0730
<b>LAVAL JEWISH COMMUNITY CENTRE</b> 755 DU SABLON, CHOMEDEY, LAVAL, P.Q.	MONTREAL QU	H7W 4H5	(514) 688-8961
<b>NEIGHBORHOOD HOUSE SERVICES</b> 5480 WESTBURY AVENUE	MONTREAL QU	H3W 3G2	(514) 735-5565
<b>SAIDYE BRONFMAN CENTRE</b> 5170 COTE ST. CATHERINE ROAD	MONTREAL QU	H3W 1M7	(514) 739-2301
<b>SNOWDON CENTER</b> 5500 WESTBURY AVENUE	MONTREAL QU	H3W 2W8	(514) 737-6551
<b>YM-YWHA &amp; NHS</b> 5500 WESTBURY AVENUE	MONTREAL QU	H3W 2W8	(514) 737-6551

<b>JEWISH COMMUNITY CENTER OF RHODE ISLAND</b>			
401 ELMGROVE AVENUE	PROVIDENCE RI	02906	(401) 861-8800
<b>JEWISH COMMUNITY CENTER</b>			
1645 WALLENBERG BLVD., P.O. BOX 31298	CHARLESTON SC	29407	(803) 571-6565
JEWISH COMMUNITY CENTER 4540 TRENHOLM ROAD	COLUMBIA SC	29206	(803) 787-2023
JEWISH COMMUNITY CENTER 5326 LYNNLAND TERRACE	CHATTANOOGA TN	37411	(615) 894-1317
<b>ARNSTEIN JEWISH COMMUNITY CENTER</b>			
6800 DEANE HILL DRIVE, P.O. BOX 10882	KNOXVILLE TN	37919	(615) 690-6343
JEWISH COMMUNITY CENTER P.O. BOX 38349	MEMPHIS TN	38138	(901) 761-0810
JEWISH COMMUNITY CENTER 3500 WEST END AVENUE	NASHVILLE TN	37205	(615) 297-3588
JEWISH COMMUNITY COUNCIL OF AUSTIN 5758 BALCONES DRIVE	AUSTIN TX	78731	(512) 451-6435
JEWISH COMMUNITY COUNCIL 750 EVERHART ROAD	CORPUS CHRISTI TX	78411	(512) 855-6239
JEWISH COMMUNITY CENTER 7900 NORTHHAVEN ROAD	DALLAS TX	75230	(214) 739-2737
<b>JEWISH FED. &amp; JEWISH COMMUNITY CENTER</b>			
P.O. BOX 12097, 405 MARDI GRAS DRIVE	EL PASO TX	79912	(915) 584-4438
DAN DANCIGER JCC 6801 GRANBURY ROAD	FT. WORTH TX	76133	(817) 292-3111
JCC MEMORIAL CENTER 783 COUNTRY PLACE	HOUSTON TX	77024	(713) 496-0283
JEWISH COMMUNITY CENTER 5601 SOUTH BRAESWOOD	HOUSTON TX	77096	(713) 729-3200
JEWISH COMMUNITY CENTER 103 WEST RAMPART DRIVE	SAN ANTONIO TX	78216	(512) 344-3453
FEDERATED JEWISH WELFARE FUND P.O. BOX 8601	TYLER TX	75711	(409) 581-0098
ASSOCIATION OF JEWISH YOUTH 50 LINDLEY STREET	LONDON UK	E1 3AX	(1) 790-6407
JEWISH COMMUNITY CENTER 2416 EAST 1700 SOUTH	SALT LAKE CITY UT	84108	(801) 581-0098
NORTHERN VIRGINIA JCC 8822 LITTLE RIVER TURNPIKE	FAIRFAX VA	22031	(703) 323-0880
<b>JEWISH COMMUNITY CENTER OF THE VIRGINIA PENINSULA</b>			
2700 SPRING ROAD, P.O. BOX 1680	NEWPORT NEWS VA	23806	(804) 595-5544
JEWISH COMMUNITY CENTER OF TIDEWATER 7300 NEWPORT AVENUE	NORFOLK VA	23505	(804) 489-1371
JEWISH COMMUNITY CENTER 5403 MONUMENT AVENUE	RICHMOND VA	23226	(804) 288-6091
<b>SAMUEL &amp; ALTHEA STROUM JEWISH COMM. CTR. OF GREATER SEATTLE</b>			
P.O. BOX 779, 3801 EAST MERCER WAY	MERCER ISLAND WA	98040	(206) 232-7115
<b>MADISON JEWISH COMMUNITY COUNCIL, INC.</b>			
310 NORTH MIDVALE BLVD., SUITE 325	MADISON WI	53705	(608) 278-0716
JEWISH COMMUNITY CENTER 1400 NORTH PROSPECT AVENUE	MILWAUKEE WI	53202	(414) 276-0716
<b>FEDERATION JEWISH CHARITIES OF CHARLESTON, INC.</b>			
723 KANAWHA BLVD E.	CHARLESTON WV	25326	(304) 346-7500
<b>ARGENTINE FEDERATION OF MACCABI COMMUNITY CENTERS</b>			
2233 SARMIENTO	BUENOS AIRES AG		(1) 48-5880
<b>JEWISH FAMILY SERVICES</b>			
<b>JEWISH FAMILY SERVICE, HOUSE OF ISRAEL BUILDING, ROOM 1</b>			
102 18TH AVENUE S.E.	CALGARY AT		(403) 252-8136
<b>JEWISH FAMILY SERVICES</b>			
606 MCLEOD BUILDING, 10136 100TH STREET	EDMONTON AT	T5J 0P1	(403) 424-6346
JEWISH FAMILY & CHILDREN'S SERVICE 20-39 N. SEVENTH STREET	PHOENIX AZ	85006	(602) 257-1904
<b>JEWISH FAMILY SERVICES OF TUCSON JEWISH COMMUNITY COUNCIL</b>			
102 NORTH PLUMER AVENUE	TUCSON AZ	85719	(602) 792-3641
JEWISH FAMILY SERVICE AGENCY WEST 42ND AVENUE	VANCOUVER BC		(604) 266-2396
JEWISH FAMILY & CHILDREN'S SERVICES 490 EL CAMINO REAL	BELMONT CA	94002	(415) 591-8991
<b>JEWISH FAMILY SERVICE OF ORANGE COUNTY</b>			
121-81 BUARD STREET	GARDEN GROVE CA	92640	(714) 537-4980
JEWISH FAMILY SERVICE 3801 EAST WILLOW	LONG BEACH CA	90815	(213) 427-7916
JEWISH FAMILY SERVICE 11646 WEST PICO BLVD.	LOS ANGELES CA	90064	(213) 879-0910
<b>JEWISH FAMILY SERVICE OF LOS ANGELES</b>			
6505 WILSHIRE BLVD., SUITE 614	LOS ANGELES CA	90048	(213) 852-1234
<b>JEWISH FAMILY SERVICE, FREDA MOHR MULTISERVICE CENTER</b>			
351 NORTH FAIRFAX AVENUE	LOS ANGELES CA	90036	(213) 655-5141
<b>JEWISH FAMILY SERVICE OF THE GREATER EAST BAY</b>			
3245 SHEFFIELD AVENUE	OAKLAND CA	94602	(415) 532-6314
JEWISH FAMILY AND CHILDREN'S SERVICES 299 CALIFORNIA STREET	PALO ALTO CA	94306	(415) 326-6696
JEWISH FAMILY SERVICE 3355 4TH AVENUE	SAN DIEGO CA	92103	(619) 291-0473
JEWISH FAMILY & CHILDREN'S SERVICES 160 SCOTT STREET	SAN FRANCISCO CA	94115	(415) 567-8860
<b>JEWISH FAMILY SERVICE OF SANTA CLARA COUNTY</b>			
2075 LINCOLN AVENUE, SUITE C	SAN JOSE CA	95125	(408) 264-7140
<b>JEWISH FAMILY AND CHILDREN'S SERVICES</b>			
1330 LINCOLN AVENUE, ROOM 204	SAN RAFAEL CA	94901	(415) 456-7554
JEWISH FAMILY SERVICE OF SANTA MONICA 1424 4TH STREET	SANTA MONICA CA	90401	(213) 393-0732
<b>JEWISH FAMILY SERVICE OF SANTA MONICA</b>			
2811 WILSHIRE BOULEVARD	SANTA MONICA CA	90401	(213) 828-9521
JEWISH FAMILY CENTER, SAN FERNANDO VALLEY 6651 LENNOX	VAN NUYS CA	91405	(818) 873-1520
<b>JEWISH FAMILY &amp; CHILDREN'S SERVICE OF COLORADO</b>			
1375 DELAWARE STREET	DENVER CO	80204	(303) 321-3115
JEWISH FAMILY SERVICES 300 S. DAHLIA STREET 101	DENVER CO	80222	(303) 321-3115
JEWISH FAMILY SERVICE 144 GOLDEN HILL STREET	BRIDGEPORT CT	06803	(203) 366-5438
JEWISH FAMILY SERVICE 2370 PARK AVENUE	BRIDGEPORT CT	06804	(203) 366-5438
JEWISH FAMILY SERVICE 50 GILLET STREET	HARTFORD CT	06105	(203) 236-1927
JEWISH FAMILY SERVICE OF NEW HAVEN 52 TEMPLE STREET	NEW HAVEN CT	06510	(203) 777-6841
<b>JEWISH FAMILY SERVICE</b>			
NEWFIELD AVENUE & VINE ROAD, P.O. BOX 3038	STAMFORD CT	06905	(203) 322-6938
JEWISH FAMILY SERVICE 333 BLOOMFIELD AVENUE	WEST HARTFORD CT	06117	
<b>JEWISH FAMILY SERVICE</b>			
TALLEYVILLE SHOPPING CENTER, 3617 SILVERSIDE ROAD	WILMINGTON DE	19803	(302) 478-5111
JEWISH FAMILY SERVICE 101 GARDEN OF EDEN ROAD	WILMINGTON DE	19803	(302) 478-9411
<b>GULF COAST JEWISH FAMILY SERVICE, INC.</b>			
304 S. JUPITER AVENUE	CLEARWATER FL	33515	(813) 446-1005
<b>GULF COAST JEWISH FAMILY SERVICE, INC.</b>			
DADE CITY HALL, 612 E. MERIDIAN AVENUE	DADE CITY FL	33525	(904) 567-7657
JEWISH FAMILY SERVICE 1909 HARRISON STREET	HOLLYWOOD FL	33020	(305) 922-1144
JEWISH FAMILY & CHILDREN'S SERVICE 1415 LASALLE STREET	JACKSONVILLE FL	32207	(904) 396-2941
JEWISH FAMILY & CHILDREN'S SERVICE 1790 S.W. 27TH AVENUE	MIAMI FL	33145	(305) 445-0555
<b>GULF COAST JEWISH FAMILY SERVICE, INC.</b>			
1718 W. KENNEDY BLVD	PORT RICHEY FL	33568	(813) 848-5174
<b>GULF COAST JEWISH FAMILY SERVICE, INC.</b>			
8167 ELBOW LANE N.	ST. PETERSBURG FL	33710	(813) 381-2373
<b>GULF COAST JEWISH FAMILY SERVICE, INC.</b>			
TRILBY ADULT & COMMUNITY SCHOOL, OLD TRILBY ROAD	TRILBY FL	33593	(904) 583-3421
<b>JEWISH FAMILY &amp; CHILDREN'S BUREAU OF THE ATLANTIC JEWISH WELFARE FEDERATION, 41 EXCHANGE PLACE S.E.</b>			
JEWISH FAMILY & CHILDREN'S BUREAU 1753 PEACHTREE ROAD N.E.	ATLANTA GA	30303	(404) 881-1858
JEWISH FAMILY & COMMUNITY SERVICE 1 SOUTH FRANKLIN STREET	CHICAGO IL	60606	(404) 873-2277
JEWISH FAMILY & COMMUNITY SERVICE			(312) 346-6700
210 SKOKIE VALLEY ROAD	HIGHLAND PARK IL	60035	(312) 831-4225
JEWISH FAMILY & CHILDREN'S SERVICES 1475 WEST 86TH STREET	INDIANAPOLIS IN	46260	(317) 872-6641
JEWISH SOCIAL SERVICE AGENCY 118 SOUTH SECOND STREET	LOUISVILLE KY	40202	(502) 452-6341
JEWISH FAMILY & CHILDREN'S SERVICE 107 CAMP STREET	NEW ORLEANS LA	70130	(504) 524-8476
<b>SHREVEPORT JEWISH FAMILY &amp; CHILDREN'S SERVICES</b>			
2030 LINE AVENUE	SHREVEPORT LA	71104	(318) 221-4129
JEWISH FAMILY & CHILDREN'S SERVICE 31 NEW CHARDON STREET	BOSTON MA	02114	(617) 227-6641
JEWISH FAMILY SERVICE 71 LEGION PARKWAY	BROCKTON MA	02401	(617) 588-7324
JEWISH FAMILY SERVICE 430 NORTH CANAL STREET	LAWRENCE MA	01840	(617) 683-6711
<b>JEWISH FAMILY SERVICE OF GREATER SPRINGFIELD</b>			
367 PINE STREET	SPRINGFIELD MA	01105	(413) 737-2601
JEWISH FAMILY SERVICE 25 WEST STREET	WORCESTER MA	01509	(617) 755-3101
<b>JEWISH CHILD &amp; FAMILY SERVICES</b>			
228 NOTRE DAME AVENUE, SUITE 1001	WINNIPEG MB		(204) 943-6425
<b>JEWISH FAMILY &amp; CHILDREN'S SERVICES</b>			
5750 PARK HEIGHTS AVENUE	BALTIMORE MD	21215	(301) 466-9200
JEWISH SOCIAL SERVICE AGENCY 6123 MONTROSE ROAD	ROCKVILLE MD	20852	(301) 881-3700
JEWISH FAMILY & CHILDREN'S SERVICE 24123 GREENFIELD	SOUTHFIELD MI		(313) 559-1500
<b>JEWISH FAMILY &amp; CHILDREN'S SERVICE</b>			
404 SOUTH 8TH STREET, ROOM 244	MINNEAPOLIS MN	55404	(612) 338-8771
JEWISH FAMILY SERVICE 1546 ST. CLAIR AVENUE	ST. PAUL MN	55105	(612) 698-0767
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<b>JEWISH FAMILY &amp; COUNSELING SERVICE OF JERSEY CITY-BAYONNE</b>			
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JEWISH FAMILY SERVICE 2393 W. MARLTON PIKE	CHERRY HILL NJ	08002	(609) 662-8611
JEWISH FAMILY SERVICE 199 SCOLLES AVENUE	CLIFTON NJ	07012	(201) 777-7638
JEWISH FAMILY SERVICE AGENCY OF UNION COUNTY GREEN LANE	ELIZABETH NJ	07083	(201) 352-8375
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JEWISH COUNSELING & SERVICE AGENCY 161 MILLBURN AVENUE	JERSEY CITY NJ	07041	(201) 436-1299
JEWISH FAMILY SERVICE	PATERSON NJ	07501	(201) 777-7031
JEWISH FAMILY SERVICE 255 EAST HANOVER STREET	TRENTON NJ	08602	(609) 822-9317
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JEWISH FAMILY SERVICE 291 STATE STREET	ALBANY NY	12210	(518) 462-4291
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JEWISH FAMILY SERVICE 305 EAST KINGSBRIDGE ROAD	BRONX NY	10458	(212) 933-2800
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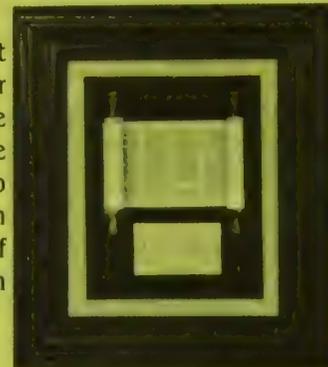
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# The Kashrus Newsletter

The bimonthly magazine for the kosher consumer.

## Can You Pass This Kashrus Quiz?

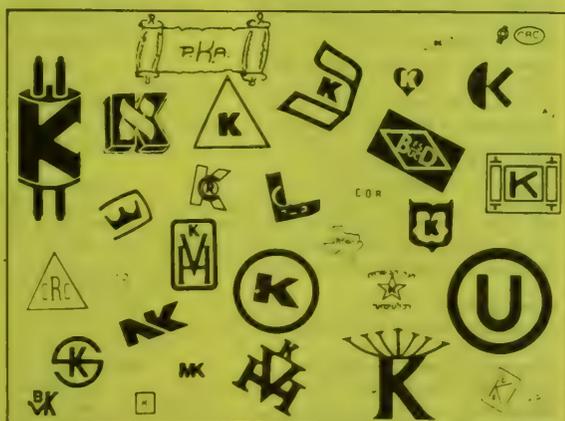
### TRUE OR FALSE:

1. There are over 200 acceptably kosher cereals, many without any rabbinic supervision.
2. The "K" means that some rabbi or supervisory organization certifies the product as kosher.
3. All kashrus organizations have the same standards.
4. A kosher symbol on a product is the consumer's guarantee that the product is kosher.

### Answers:

1. True. **The Kashrus Newsletter** recently printed such a recommended cereal list.
2. False. A company need not have rabbinic supervision in order to display a "K" symbol. The company's own management may claim kashrus status.
3. The methods of koshering equipment, the standards of industrial products used as ingredients and the regularity of kosher supervision vary widely from one supervisory agency to another. **The Kashrus Newsletter** features reports on the various supervisory organizations.
4. False. Last year alone nearly 100 products were either mislabeled or bore an unauthorized kosher symbol. There are also many package markings that are look-alikes for kosher symbols.

## WHO'S BEHIND THESE 33 SYMBOLS?



Inside each bimonthly 40 page issue of **The Kashrus Newsletter** you'll find features like:

- \* **"Consumer Alert"** — listing all products that are mislabeled, bear unauthorized symbols, have a supervision change, whose pareve/dairy status needs clarification, is kosher even if no kosher symbol is on the label, plus dozens of other clarifications.

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- \* **Indepth research articles on current kashrus issues** — "Hotel Catering," "The New Vegetable Wax Coating," "Insect Infestation in Vegetables," "The Kashrus Standards of Packaged Baked Goods," "Recommended Kosher Cereals," "Report on Caterers," and "Who's Who In Kosher Supervision."

- \* **Travel reports on the Jewish communities worldwide** — with specific attention paid to the kosher food available and whom to contact.

- \* **Health, Nutrition and Pharmaceuticals** — by Dr. Philip Zimmerman, Chief Chemist at Freeda Vitamins.

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5151 COTE ST. CATHERINE ROAD ..... MONTREAL QU H3W 1M6 (514) 735-6535

**LUBAVITCH CENTERS / CHABAD**

**CHABAD LUBAVITCH** 3348 STONERIDGE LANE ..... MOUNTAINBROOK AL 35243 (205) 967-4417

**LUBAVITCH** 92 HOTHAM STREET, EAST S. KILDA 3183 ..... MELBOURNE AU 92804 (714) 520-0770

**YESHIVA GEDOLAH** 67 ALEXANDRA STREET, EAST S. KILDA 3183 ..... MELBOURNE AU 92804 (714) 520-0770

**YESHIVA GEDOLAH** 67A PENKIL STREET, BONDI 2026 ..... SYDNEY AU 85704 (602) 297-8150

**CHABAD LUBAVITCH** 1536 EAST MARYLAND ..... PHOENIX AZ 85014 (602) 274-5377

**LUBAVITCH CENTER** 915 W. 14TH STREET ..... TEMPE AZ 85281 (602) 566-4649

**CHABAD LUBAVITCH** 6200 N. ORACLE ROAD, #213 ..... TUCSON AZ 85704 (602) 297-8150

**CHABAD HOUSE** 497 WEST 39TH STREET ..... VANCOUVER BC (604) 324-2406

**CHABAD HOUSE** 5750 OAK STREET ..... VANCOUVER BC V6M 2V7 (604) 266-1313

**CHABAD OF ANAHEIM** 518 S. BROOKHURST ST. .... ANAHEIM CA 92804 (714) 520-0770

**CHABAD HOUSE** 2340 PIEDMONT AVENUE ..... BERKELEY CA 94704 (415) 845-7791

**CHABAD HOUSE** 409 NORTH FOOTHILL ..... BEVERLY HILLS CA 90210 (213) 855-3545

**CHABAD OF THE VALLEY** 4915 HAYVENHURST AVENUE ..... ENCINO CA 91436 (818) 784-9985

**CHABAD OF IRVINE** 4872 ROYCE ROAD ..... IRVINE CA 92715 (714) 795-5000

**CHABAD HOUSE** 8950 VILLA LA JOLLA DRIVE ..... LA JOLLA CA 92037 (619) 455-1670

**CHABAD HOUSE** 24412 NARBONNE AVENUE ..... LOMITA CA 90717 (213) 326-8234

**CONGREGATION LUBAVITCH** 3981 ATLANTIC AVENUE ..... LONG BEACH CA 91807 (213) 434-6338

**CHABAD HOUSE** 741 GAYLEY AVENUE ..... LOS ANGELES CA 90024 (213) 208-7511

**CHABAD HOUSE, MID-CITY** 420 NORTH FAIRFAX ..... LOS ANGELES CA 90036 (213) 655-4739

**CHABAD HOUSE, WEST COAST HEADQUARTERS**

741 GAYLEY AVENUE ..... LOS ANGELES CA 90024 (213) 272-7113

**CONGREGATION LUBAVITCH** 9017 W. PICO BLVD. .... LOS ANGELES CA 90035 (213) 208-7511

**LUBAVITCH** 101 N. EDINBURG AVENUE ..... LOS ANGELES CA 90048 (213) 931-0913

**OHR ELCHONON** 7215 WARING AVENUE ..... LOS ANGELES CA 90046 (213) 937-3763

**RUSSIAN CENTER** 221 S. LA BREA AVENUE ..... LOS ANGELES CA 90036 (213) 938-1837

**TREATMENT CENTER** 1952 ROBERTSON BLVD. .... LOS ANGELES CA 90034 (213) 204-3196

**CHABAD HOUSE** 425 AVENIDA ORTEGA ..... PALM SPRINGS CA 92282 (619) 325-0774

**CHABAD HOUSE** 2850 COWPER #15 ..... PALO ALTO CA 94306 (415) 322-4700

**CHABAD HOUSE** 6115 MONTEZUMA ROAD ..... SAN DIEGO CA 92115 (619) 265-7700

**CHABAD HOUSE** 2415 VAN NESS AVENUE, #203 ..... SAN FRANCISCO CA 94109 (415) 928-0165

**CHABAD HOUSE** 4141 STATE STREET #F1 ..... SANTA BARBARA CA 93110 (805) 683-1544

**CHABAD BAY AREA** 1428 17TH STREET ..... SANTA MONICA CA 90401 (213) 829-5620

**CHABAD HOUSE** 1247 LINCOLN BLVD. .... SANTA MONICA CA 90403 (213) 395-4470

**CHABAD OF LAGUNA** 21452 WESLEY ..... SO. LAGUNA CA (714) 786-5000

**BLAUNER YOUTH CENTER** 18211 BURBANK BLVD. .... TARZANA CA 92256 (818) 881-2352

**CHABAD HOUSE** 24248 CRENSHAW ..... TORRANCE CA 90506 (805) 326-8234

**CHABAD HOUSE** 13079 CHANDLER BOULEVARD ..... VAN NUYS CA 91401 (818) 889-9539

**CHABAD OF CONEJO** 741 LAKEFIELD ROAD #E ..... WESTLAKE VILLAGE CA 91361 (805) 497-9635

**HEBREW ACADEMY** 14401 WILLOW LANE ..... WESTMINSTER CA 92683 (714) 895-2015

**CHABAD HOUSE** 85 FOREST STREET ..... DENVER CO 80220 (303) 329-0211

**HEBREW ACADEMY** 111 ALDEN AVENUE ..... NEW HAVEN CT 06511 (203) 387-8468

**LUBAVITCH YOUTH ORGANIZATION** 152 GOFFE TERRACE ..... NEW HAVEN CT 06511 (203) 865-3549

**LUBAVITCH** 17 MORTON ..... NEW LONDON CT 06250 (203) 444-1005

**LUBAVITCH YESHIVAH** 261 DERBY AVENUE ..... ORANGE CT 06477 (203) 795-5261

**CHABAD HOUSE** 798 FARMINGTON AVENUE ..... WEST HARTFORD CT 06119 (203) 233-5912

**CHABAD HOUSE** 1540 ALBENGA AVENUE ..... CORAL GABLES FL 33146 (305) 661-7642

**CONGREGATION LEVI YITZCHOK** 1504 WILEY ..... HOLLYWOOD FL 33020 (305) 923-1707

**CHABAD SYNAGOGUE** 13830 S.W. 73RD STREET ..... MIAMI FL 33183 (305) 672-8947

**CHABAD HOUSE** 1401 ALTON ROAD ..... MIAMI BEACH FL 33139 (305) 673-5664

**MERKOS** 1140 ALTON ROAD ..... MIAMI BEACH FL 33139 (305) 932-7770

**CHABAD OF NORTH DADE** 2590 N.E. 202ND STREET ..... NORTH MIAMI BEACH FL 33180 (305) 932-7770

**CHABAD OF INVERRARY** 7770 NORTHWEST 44TH STREET ..... SUNRISE FL 33321 (305) 748-1777

**CHABAD HOUSE** 3645 COLLEGE PARK CIRCLE ..... TAMPA FL 33612 (813) 971-6768

**CHABAD HOUSE** 13104 N. 50TH STREET ..... TAMPA FL 33617 (813) 985-7926

**CHABAD HOUSE** CTR217, UC BOX 2463, UNIVERSITY OF SOUTH FLORIDA ..... TAMPA FL 33617 (813) 971-6768

**CHABAD HOUSE** 2923 UNIVERSITY AVENUE ..... DES MOINES IA 50311 (515) 277-0770

**CHABAD HOUSE** 2014 ORRINGTON ..... EVANSTON IL 60201 (312) 859-8060

**NORTH SUBURBAN CHABAD** 1871 SHEAHAN COURT ..... HIGHLAND PARK IL 60035 (312) 433-1367

**CHABAD OF SKOKIE** 3912 CHURCH ..... SKOKIE IL 60076 (312) 679-1649

**CHABAD LUBAVITCH** 816 WEST 64TH STREET ..... INDIANAPOLIS IN 46280 (317) 251-5573

**CHABAD HOUSE** 7037 FRERET STREET ..... NEW ORLEANS LA 70118 (504) 866-5164

**CHABAD HOUSE** 30 N. HADLEY ROAD ..... AMHERST MA 01002 (413) 253-9040

**CHABAD HOUSE** 491 COMMONWEALTH AVENUE ..... BOSTON MA 02215 (617) 424-1190

**LUBAVITCH YOUTH ORGANIZATION** 42 KIRKWOOD ROAD ..... BRIGHTON MA 02135 (617) 787-2667

**LUBAVITCH YESHIVA** 9 PRESCOTT STREET ..... BROOKLINE MA 02146 (617) 731-5330

**CHABAD HOUSE** 74 JOSEPH ROAD ..... FRAMINGHAM MA 01701 (617) 877-8888

**LUBAVITCH YOUTH ORGANIZATION** 74 JOSEPH ROAD ..... FRAMINGHAM MA 01761 (617) 877-5313

**CHABAD HOUSE** 1148 CONVERSE STREET ..... LONG MEADOW MA 01106 (413) 253-9040

**SHALOM HOUSE** 68 SMITH ROAD ..... MILTON MA 02196 (617) 333-0477

**CONGREGATION LUBAVITCH** 100 WOODCLIFF ..... SOUTH BROOKLINE MA 02167 (617) 469-9007

**LUBAVITCH** 15 ELWOOD DRIVE ..... SPRINGFIELD MA 01108 (413) 567-8665

**LUBAVITCH YOUTH ORGANIZATION** 15 ELWOOD DRIVE ..... SPRINGFIELD MA 01108 (413) 737-7998

**LUBAVITCH YOUTH ORGANIZATION** 24 CRESWELL ..... WORCESTER MA 01602 (617) 752-5791

**CHABAD LUBAVITCH** 532 INKSTER BOULEVARD ..... WINNIPEG MB R2W 0K9 (204) 586-1867

**LUBAVITCH** 6711 WELLS PARKWAY ..... HYATTSVILLE MD 20872 (301) 422-6200

**CHABAD HOUSE** 311 WEST MONTGOMERY AVENUE ..... ROCKVILLE MD 20850 (301) 340-6858

**CHABAD HOUSE** 715 HILL STREET ..... ANN ARBOR MI 48104 (313) 995-3276

**CHABAD HOUSE** 32276 TAREYTON ..... FARMINGTON HILLS MI 48018 (313) 626-3194

**CHABAD HOUSE** 1549 MICHIGAN N.E. .... GRAND RAPIDS MI 49503 (616) 458-6575

**CHABAD LUBAVITCH** 14000 WEST NINE MILE ROAD ..... OAK PARK MI 48237 (313) 548-2666

**LUBAVITCH** 7189 COTTONWOOD KNOLL ..... WEST BLOOMFIELD MI 48033

**MERKOS L'INYONEI CHINUCH LUBAVITCH** 15 MONTCALM CT. .... ST. PAUL MN 55116 (612) 698-3858

**CHABAD HOUSE** 8901 HOLMES STREET ..... KANSAS CITY MO 64131 (816) 333-7117

**CHABAD LUBAVITCH** 921 GAY AVENUE ..... ST. LOUIS MO 63130 (314) 863-3516

**LUBAVITCH OF NORTH CAROLINA** 6500 NEWHALL ROAD ..... CHARLOTTE NC 28226 (704) 366-3984

**CHABAD HOUSE** 2801 PACIFIC AVENUE ..... ATLANTIC CITY NJ 08410 (609) 345-6102

**LUBAVITCH** 410 NORTH 8TH AVENUE ..... EDISON NJ 08817 (201) 572-3523

**FRIENDS OF LUBAVITCH** 409 GRAND AVENUE, #7 ..... ENGLEWOOD NJ 07631 (201) 568-9423

**LUBAVITCH** 12 BEVERLY ROAD ..... LIVINGSTON NJ 07039 (201) 994-0262

**LUBAVITCH** 12 WELLESLEY ROAD ..... MAPLEWOOD NJ 07040 (201) 762-6628

**LUBAVITCH** 16 IRONDALE ROAD ..... MORRIS PLAINS NJ 07950 (201) 538-6321

**LUBAVITCH STUDENTS ORGANIZATION** 226 SUSSEX AVENUE ..... MORRISTOWN NJ 07960 (201) 540-0877

**RABBINICAL COLLEGE** 226 SUSSEX AVENUE ..... MORRISTOWN NJ 07960 (201) 267-9404

**CHABAD HOUSE** 8 SICARD STREET ..... NEW BRUNSWICK NJ 08901 (201) 828-7374

**LUBAVITCH** 6 MANOR ROAD ..... PATERSON NJ 07514 (201) 271-2250

**LUBAVITCH** 2202 SUNSET AVENUE ..... WANAMASSA NJ 07712 (201) 774-5921

**CHABAD HOUSE** 1801 SIGMI CHI ..... ALBUQUERQUE NM 87106 (505) 242-2321

**CHABAD HOUSE** 122 SOUTH MAIN AVENUE ..... ALBANY NY 12208 (518) 465-5638

**LUBAVITCH WORLD HDQ. MERKOS L'INYANEL CHINUCH MACHNE ISRAEL**

770 EASTERN PARKWAY ..... BROOKLYN NY 11213 (718) 493-9250

**LUBAVITCH WORLD HEADQUARTERS** 770 EASTERN PARKWAY ..... BROOKLYN NY 11213 (718) 774-4000

**SHABBOS CANDLE CAMPAIGN** 603 LEFFERTS AVENUE ..... BROOKLYN NY 11203 (718) 774-2060

**CHABAD HOUSE** 3292 MAIN STREET ..... BUFFALO NY 14214 (716) 833-8334

**CHABAD HOUSE** 74 HAUPPAUGUE ROAD ..... COMMACK NY 11725 (516) 462-6640

**CHABAD HOUSE** 2501 NORTH FOREST ROAD ..... GETZVILLE NY 14058 (716) 688-1642

**CHABAD HOUSE** 4 PHYLLISS TERRACE ..... MONSEY NY 10952 (914) 352-7622

**EDUCATION CENTER** 59E HERITAGE ROAD ..... NEW CITY NY 10956 (914) 638-4458

**CHABAD HOUSE** 550 WEST 110TH STREET ..... NEW YORK NY 10025 (212) 866-3401

**CHABAD LUBAVITCH** 36 LATTIMORE ROAD ..... ROCHESTER NY 14620 (716) 244-4324

**CHABAD HOUSE** 211 LOCKWOOD ROAD ..... SYRACUSE NY 13214 (315) 446-8340

**CHABAD HOUSE** 2306 15TH STREET ..... TROY NY 12180 (518) 274-5572

**LUBAVITCH** 43 THOMPSON STREET ..... WELLINGTON 1 NZ

**CHABAD HOUSE** 1636 SUMMIT ROAD ..... CINCINNATI OH 45237 (513) 821-5100

**LUBAVITCH** 1542 BEAVERTON ..... CINCINNATI OH 45237 (513) 761-5200

**CHABAD HOUSE** 2004 SOUTH GREEN ROAD ..... CLEVELAND OH 44121 (216) 382-5050

**CHABAD HOUSE** 2057 CORNELL ROAD ..... CLEVELAND OH 44106 (216) 721-5050

**HOUSE OF TRADITION** 57 EAST 14TH AVENUE ..... COLUMBUS OH 43201 (614) 294-3296

**CHABAD HOUSE** 44 EDINBURGH DRIVE ..... DOWNSVIEW ON M3N 1B4 (416) 633-8020

**CHABAD LUBAVITCH** 87 WESTWOOD AVENUE ..... HAMILTON ON L8S 2B1 (416) 529-7458

**DR. Y. BLOCK** 1059 WILLIAMS STREET ..... LONDON ON (519) 439-4828

**LUBAVITCH** 312 ROBIN LANE ..... OTTAWA ON K1Z 7J8 (613) 820-9484

**RABBI M. BERGER** 690 MELBOURNE STREET ..... OTTAWA ON K2A 1XA (613) 722-5029

**CHABAD HOUSE, RABBI Y. HECHT** 1059 DOUGALL ..... WINDSOR ON (519) 258-1225

**LUBAVITCH** 102 THIRD AVENUE ..... KINGSTON PA 18704 (717) 287-6336

**LUBAVITCH CENTER** 7622 CASTOR AVENUE ..... PHILADELPHIA PA 19152 (215) 725-2030

**CHABAD HOUSE** 315 SOUTH BELLFIELD, ROOM 416 ..... PITTSBURGH PA 15213 (412) 681-6473

**LUBAVITCH YOUTH ORGANIZATION** 5819 DOUGLAS STREET ..... PITTSBURGH PA 15213 (412) 521-5252

**YESHIVA ACHEL TMINIM** 5717 HOBART ..... PITTSBURGH PA 15217 (412) 681-2446

**CHABAD HOUSE** 3429 PEEV STREET ..... MONTREAL QU H3A 1W7 (514) 462-6616

**CHABAD LUBAVITCH** 48 SAVOY STREET ..... PROVIDENCE RI 02906 (401) 273-7238

**CONGREGATION SHERITZ ISRAEL** 3730 WHITLAND AVENUE ..... NASHVILLE TN 37205 (615) 385-3730

**CHABAD HOUSE** 2101 NEUCES AVENUE ..... AUSTIN TX 78705 (512) 472-3900

**FRIENDS OF LUBAVITCH** 3924 PERSIMMON DRIVE ..... FAIRFAX VA 22031 (703) 323-0233

**CHABAD LUBAVITCH** 5311 WEST FRANKLIN STREET ..... RICHMOND VA 23226 (804) 288-0588

**LUBAVITCH CENTER** 212 GASKINS ROAD ..... RICHMOND VA 23229 (804) 740-2000

**CHABAD LUBAVITCH** 609 NICKLAUS ..... VIRGINIA BEACH VA 23462 (804) 467-4980

**CHABAD HOUSE** 4541 19TH AVENUE NORTHEAST ..... SEATTLE WA 98106 (206) 527-1411

**CHABAD HOUSE** 613 HOWARD PLACE ..... MADISON WI 53703 (608) 251-6022

**TZEIRE AGUDATH JABAD** CORRIENTES 2470 20 1' ..... BUENOS AIRES AG 1046 (147-1593)

**JABAD LUBAVITCH** D. P. GARAT 437 (3200) ..... CONCORDIA, E. RIOS AG (045) 215-995

**JABAD LUBAVITCH** LAMADRID 752 (4000) ..... TUCUMAN AG (081) 225-429

**LUBAVITCH YOUTH ORGANIZATION**

49 PLANTIJN EN MORETUSLES 2026 ..... ANTWERP BE B2000

**LUBAVITCH** 1A AVENUE REINE MARIE HENRIETTE 1090 ..... BRUSSELS BE (345) 052-2

**BEIT CHABAD** R. AMERICO DIAMANTINO, 78, BELLO HORIZONTE ..... MINAS GERAIS BZ (221) 996-6

**CHABAD** RUA BEUNOS AIRES 144, CURITIBA PORTO ALEGRE ..... PARANA BZ (232) 252-3

**BEIT CHABAD** R. PROF JULIO FERREIRA, DE MELO 756/401, RECIFE ..... PERNAMBUCO BZ (325) 370-3

**YESHIVA COLEGIAL** SCP 372 ..... PETROPOLIS, R. J. BZ (345) 052-2

**BEIT CHABAD** F. FELIPE CAMARAO 72 # APT 22, PORTO ALEGRE ..... RIO GRANDE DO SUL BZ (255) 966-

**RABINO R. BLUMENFELD** R. SANTA CLARA ..... RIO DE JANEIRO BZ ZC07 (236) 024-9

**BEIT CHABAD** RUA CHABAD 60 ..... SAO PAULO BZ 01417 (280) 181-9

**LUBAVITCH** CALLE 92 #9A-20 (406) ..... BOGOTA CM (257) 043-6

**LUBAVITCH** 34 RUE DE GOULET, 93300 ..... AUBERVILLES FR

Yeshiva Tomchei Tmimim Lubavitch	2 Avenue du Petit Chateau	BRUNOY	FR	92800	(046) 314-6
Lubavitch	727 Rue Juliette Savar, 94000	CRETEIL	FR		
Chabad	3 Impasse Cazenove	LYON, ARENOVE	FR	69003	(890) 832-
Beth Lobavitch	8 Rue Lamartine	PARIS	FR	75009	(526) 876-0
Bureau Europeen de Loubavitch	8 Rue Meslay	PARIS	FR	75003	
Hadar Hatora	5 Rue Duc	PARIS	FR	75018	
Beth Rivkah Ecole de Filles	49 Rue Raymond Poincare	YERRES	FR		(948) 460-1
Beth Rivkah Seminary Filles	49 Rue Raymond Poincare	YERRES	FR		(948) 178-5
Lubavitch	101 Operaweg	AMERSFOOT	HD		(033) 262-04
Lubavitch	Vlaschaarde 59	AMSTELVEEN	HD		(020) 441-402
Lubavitch	Grevelingen Str. 20	AMSTERDAM	HD		(020) 794-455
Chabad House	Via Dagnini 24	BOLOGNA	IT	Y0129	(051) 340-936
Lubavitch	Via G. Uheriti 41	MILAN	IT	20129	(022) 720-01
Chabad	Via Genova 26, Laipoli	ROMA	IT	00055	(992) 644-7
Lubavitch	Via Lorenzo il Magnifico 23	ROME	IT		(424) 696-2
Chabad	10 Washington Avenue	CASABLANCA	MC		(222) 146-2
Chabad	174 Bd. Zirajoui	CASABLANCA	MC		(221) 204-2
Chabad	27 Rue Verles Hanus	CASABLANCA	MC		(279) 218-
Rabbi C. Sued Moliere	311 P.B.	MX	5 D.F.		(424) 696-2
Rabbi S. Schabbes Moliere	88-301	MX	507		(424) 696-2
Lubavitch Foundation	31 Arthurs Road, Seapoint, 8001	CAPTOWN	SA		(443) 740-
Lubavitch Foundation	33 Harley Street, Yeoville, 2198	JOHANNESBURG	SA		(648) 125-3
Chabad of Sandton	P.O. Box 7861, Gallo Manor 2052	SANDTON	SA		
Lubavitch	Calle General, Sanjurjo, 22 Apt. 5B	MADRID	SP		(441) 543-0
Lubavitch Foundation	8 Orchard Drive	GIFRNOCK	ST	7NR	(041) 638-6116
Lubavitch	P.O. Box 565	ZURICH	SW	8018	
Chabad	65 Av. Taieb Mehiri	TUNIS	TU		(280) 900-
Lubavitch Center	10900 Fondren Road	HOUSTON	TX	77096	(713) 777-2000
Lubavitch Centre, Rabbi S. Arkush	95 Willows Road	BIRMINGHAM	UK		(021) 440-5853
Leeds Lubavitch, Rabbi Y. Angyal	594 Stonegate Road	LEEDS	UK		
Lubavitch Foundation, Rabbi N. Sudaq	107-115 Stamford Hill	LONDON	UK		(018) 000-022
Lubavitch House, Rabbi C. Farro	62 Singleton Road	SALFORD, NANCHESTER	UK	M70LU	
Chabad Lubavitch	Appartado 5454	CARACAS	VZ	101	

MAPS

ISRAEL OFFICE OF INFORMATION	800 Second Avenue	NEW YORK	NY	10017	
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MEAT RESEARCH

NORMARK / NORTHEAST MARKETS INC. JEWISH DIVISION	110 W. 34TH STREET	NEW YORK	NY	10001	(212) 714-2935
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MEALS - ON - WHEELS

KOSHER MEALS FOR THE ELDERLY	7711 Melrose Avenue	LOS ANGELES	CA	90036	(213) 653-8682
THE ARK	3509 W. Lawrence Avenue	CHICAGO	IL	60625	(312) 478-9600
JEWISH HOME OF EASTERN PENNSYLVANIA, THE	1101 Vine Street	SCRANTON	PA	18510	(717) 344-6177
NATIONAL COUNCIL OF JEWISH WOMEN, MONTREAL SECTION	5775 Victoria	MONTREAL	QU		(514) 733-7589
JEWISH COMMUNITY CENTER	7300 Newport Avenue	NORFOLK	VA	23523	(804) 489-1371

MEAT & POULTRY - RETAIL

KOSHER STAR MARKET	4182 North 19th Avenue	PHOENIX	AZ		(602) 265-3762
SEGAL'S KOSHER MARKET	2905 North 16th Street	PHOENIX	AZ		(602) 277-5769
FEIG'S KOSHER FOODS	5071 East 5th Street	TUCSON	AZ	85711	(602) 325-2255
ENCINO KOSHER MEATS	17942 Ventura Boulevard	ENCINO	CA	91316	(818) 343-7900
SAM'S KOSHER MEAT MARKET	12432 Lampton Street	GARDEN GROVE	CA	92640	(714) 534-5621
COMMUNITY KOSHER MEAT MARKET	2325 East Anaheim Street	LONG BEACH	CA	90804	(213) 439-8652
AL GOLDSTEIN KOSHER MEATS	3815 Santa Rosalia Drive	LOS ANGELES	CA	90008	(213) 294-8067
BASTOMSKI'S KOSHER MEAT MARKET	7667 Beverly Boulevard	LOS ANGELES	CA	90036	(213) 933-4040
BEVERLYWOOD KOSHER MEATS	9126 West Pico Boulevard	LOS ANGELES	CA	90035	(213) 274-3650
CARMEL KOSHER MEATS	8914 West Pico Boulevard	LOS ANGELES	CA	90035	(213) 278-6347
CENTURY CITY MEATS	8973 West Pico Boulevard	LOS ANGELES	CA	90035	(213) 278-1754
DOHENY KOSHER MEATS	9213 West Pico Boulevard	LOS ANGELES	CA	90035	(213) 276-7232
EMES KOSHER MEATS	2627 South La Cienega Boulevard	LOS ANGELES	CA	90034	(213) 836-0535
HAZAN	415 North Fairfax Avenue	LOS ANGELES	CA	90036	(213) 655-5554
G & K	8702 West Pico Boulevard	LOS ANGELES	CA	90035	(213) 652-4747
G & L KOSHER MEAT MARKET	10657 West Pico Boulevard	LOS ANGELES	CA	90064	(213) 475-3253
G & M	501 North Fairfax Avenue	LOS ANGELES	CA	90036	(213) 651-3034
HADAR KOSHER MEAT MARKET	440 North Fairfax Avenue	LOS ANGELES	CA	90036	(213) 655-0250
HAYOT & HAYOT KOSHER MEAT	7605 Beverly Boulevard	LOS ANGELES	CA	90035	(213) 939-0529
KOTLAR'S	8622 West Pico Boulevard	LOS ANGELES	CA	90035	(213) 652-5355
KUROSH-DAVID'S	8365 West Third Street	LOS ANGELES	CA	90048	(213) 655-2265
L. KULKIN	7605 Beverly Boulevard	LOS ANGELES	CA	90048	(213) 653-6929
M & D KOSHER MEAT MARKET	8365 West Third	LOS ANGELES	CA	90048	(213) 655-2265
MARY & SAM KOSHER MEATS	445 North Fairfax Avenue	LOS ANGELES	CA	90036	(213) 651-2474
MAX'S KOSHER MEATS	10608 West Pico Boulevard	LOS ANGELES	CA	90064	(213) 837-4147
MAZEL FOODS KOSHER MEAT & POULTRY MARKETS	6151 West Pico Boulevard	LOS ANGELES	CA		(213) 653-8244
MEHADRIN KOSHER MEAT MARKET	7613 Beverly Boulevard	LOS ANGELES	CA	90035	(213) 934-2196
PRIME KOSHER MEAT MARKET	7919 Beverly Boulevard, In Merlo's Market	LOS ANGELES	CA	90036	(213) 655-0057
R.K.F.	7862 Santa Monica Boulevard	LOS ANGELES	CA	90046	(213) 936-7119
REAL KOSHER MEAT MARKET	7965 Beverly Boulevard	LOS ANGELES	CA	90048	(213) 653-8355
SAM & MARTY'S	455 North Fairfax Avenue	LOS ANGELES	CA	90036	(213) 651-2474

SHALOM KOSHER MEATS	7605 Beverly Boulevard	LOS ANGELES	CA	90036	(213) 939-0529
SMELLY'S	345 North Fairfax Avenue	LOS ANGELES	CA	90036	(213) 655-1835
SOL'S	1458 South Robertson Boulevard	LOS ANGELES	CA	90035	(213) 276-0830
SOLOMON'S KOSHER MEAT MARKET	1053 South Fairfax Avenue	LOS ANGELES	CA	90019	(213) 935-7314
WILSHIRE KOSHER MEAT	5407 1/2 Wilshire Boulevard	LOS ANGELES	CA	90036	(213) 936-6283
H. DREXLER	12519 Burbank Boulevard	NORTH HOLLYWOOD	CA	91607	(818) 761-6405
SUPERIOR KOSHER MEATS	12820 Victory Boulevard	NORTH HOLLYWOOD	CA	91606	(818) 671-9500
VALLEY MARKET	9561 Laurel Canyon Boulevard	NORTH HOLLYWOOD	CA	91607	(818) 764-0363
HENRY'S KOSHER MEAT MARKET	3256 Grand Avenue	OAKLAND	CA	94610	(415) 451-3885
ZION KOSHER MEATS	18236 Sherman Way	RESEDA	CA	91335	(818) 881-1777
ISRAEL KOSHER MEAT MARKET	5621 Geary Boulevard	SAN FRANCISCO	CA	94121	(415) 752-3064
JACOB'S KOSHER MEAT MARKET	2435 Noriega Street	SAN FRANCISCO	CA	94122	(415) 564-7482
TEL AVIV KOSHER MEAT MARKET	1301 Noriega Street	SAN FRANCISCO	CA	94122	(415) 661-7588
WILLOW GLEN	1185 Lincoln Avenue	SAN JOSE	CA	95125	(408) 297-6604
ELLIOT'S KOSHER MEATS	4609 1/2 Van Nuys Boulevard	SHERMAN OAKS	CA	91403	(818) 783-7190
MURRAY'S KOSHER MEATS	14539 Ventura Boulevard	SHERMAN OAKS	CA	91403	(818) 784-8722
ROZ KOSHER MEATS	12910 Riverside Drive	SHERMAN OAKS	CA	91403	(818) 984-1102
SHERMAN OAKS KOSHER MEATS	14054 Ventura Boulevard	SHERMAN OAKS	CA	91403	(818) 784-4987
VENTURA KOSHER MEATS	18357 Ventura Boulevard	TARZANA	CA	91356	(818) 881-3717
G & L KOSHER MEATS	10657 West Pico Boulevard	WESTWOOD	CA	90064	(213) 475-3253
MEYER'S KOSHER MEAT MARKET	3211 East Colfax Avenue	DENVER	CO	80206	(303) 377-2729
WEST HILL GROCERY	3933 West Colfax Avenue	DENVER	CO	80204	(303) 892-1180
COPACO KOSHER MEAT DEPARTMENT	Cottage Grove Road	BLOOMFIELD	CT	06002	(203) 242-5521
BENNY LEVINE MEATS	1115 Madison Avenue	BRIDGEPORT	CT	06606	(203) 335-2216
RUBENSTEIN BROTHERS KOSHER MEAT MARKET	982 Madison Avenue	BRIDGEPORT	CT	06606	(203) 333-0420
STATE KOSHER MARKET	1147 Madison Avenue	BRIDGEPORT	CT	06606	(203) 579-1699
ESTRYN'S KOSHER MEAT MARKET	300 Whalley Avenue	NEW HAVEN	CT	06511	(203) 787-5348
M & J KOSHER MEAT MARKET	418 Whalley Avenue	NEW HAVEN	CT	06511	(203) 777-1656
TEITELMAN KOSHER MEAT MARKET	376 Whalley Avenue	NEW HAVEN	CT	06515	(203) 387-8885
SOLTZ KOSHER MEAT MARKET	300 Bank Street	NEW LONDON	CT	06320	(203) 443-4734
BLUE RIBBON PROVISION COMPANY	5646 Third Street N.E.	WASHINGTON	DC	20011	(202) 526-4940
POSIN'S KOSHER MARKET	5756 Georgia Avenue N.W.	WASHINGTON	DC	20011	(202) 726-4424
ROLAND FOODS	135 R Street S.W.	WASHINGTON	DC	20024	(202) 488-0888
SAVAL DIRECTOR	2266 25th Place N.E.	WASHINGTON	DC	20001	(202) 832-9400
FOOD FAIR STORES	6500 North Andrews Avenue	FORT LAUDERDALE	FL		(305) 371-6008
HARRISON'S KOSHER MEAT MARKET	8330 West Oakland Park Boulevard	FORT LAUDERDALE	FL		(305) 741-0855
STAR OF DAVID KOSHER BUTCHER	3570 North State Road 7	FORT LAUDERDALE	FL		(305) 484-6272
TOM-TOV KOSHER BUTCHER & APPETIZER	2610 West Atlantic Avenue	FORT LAUDERDALE	FL		(305) 741-1995
TRI KOSHER MEAT INCORPORATED	6600 West Atlantic Avenue	FORT LAUDERDALE	FL		(305) 496-0966
KEZREH, INC.	1025 E. Hallandale Beach Boulevard	HALLANDALE	FL	33009	(305) 454-5776
SYON KOSHER MEATS	17G-1 East Hallandale Beach Boulevard	HALLANDALE	FL	33009	(305) 454-5659
HOLLYWOOD KOSHER MEATS	2009 Harrison	HOLLYWOOD	FL	33020	(305) 922-1697
WEST HOLLYWOOD KOSHER MEATS	142 South State Road 7	HOLLYWOOD	FL	33020	(305) 962-5018
SUPERIOR KOSHER MEATS	677 North Orlando	MAITLAND	FL	32751	(305) 645-1704
MEYERS ROYAL KOSHER MEAT MARKET	5987 SW 8th Street	MIAMI	FL	33144	(305) 264-0691
RUBINDALE KOSHER MEAT & POULTRY	10021 S.W. 72nd Street	MIAMI	FL	33136	(305) 279-1568
ZION CORPORATION	1717 N.W. 7th Avenue	MIAMI	FL	33136	(305) 324-1855
ADAM'S STRICTLY KOSHER MEAT & POULTRY	1403 1/2 Washington Avenue	MIAMI BEACH	FL	33139	(305) 532-0103
COMMUNITY KOSHER	525 41st Street, Arthur Godfrey Road	MIAMI BEACH	FL	33140	(305) 531-7691
FREDDY'S MEAT MARKET	1419 Washington Avenue	MIAMI BEACH	FL	33139	(305) 531-1267
GOLDSTEIN & SONS PRIME MEAT	7443 Collins Avenue	MIAMI BEACH	FL	33141	(305) 865-4981
KARL & ALLEN QUALITY MEATS	1321 Washington Avenue	MIAMI BEACH	FL	33139	(305) 531-4800
M & L FOOD CENTER	7446 Collins Avenue	MIAMI BEACH	FL	33141	(305) 865-2648
MENDELSON & SONS KOSHER MEAT MARKET	953 Washington Avenue	MIAMI BEACH	FL	33139	(305) 532-2426
NORMANDY KOSHER MEAT MARKET	1112 71st Street	MIAMI BEACH	FL	33141	(305) 866-5223
S & W KOSHER MEATS	1255 Washington Avenue	MIAMI BEACH	FL	33139	(305) 534-8863
SURF KOSHER MEAT & POULTRY	7432 Collins Avenue	MIAMI BEACH	FL	33141	(305) 868-0559
NORMANDY KOSHER MEAT MARKET	1112 Normandy Drive	NORMANDY ISLAND	FL	33141	(305) 866-5223
KLEINMAN'S STRICTLY KOSHER MARKET	18315 N.E. 19th Avenue	NORTH MIAMI BEACH	FL	33162	(305) 932-5611
MENDELSON & SONS KOSHER MEAT MARKET	1354 N.E. 163rd Street	NORTH MIAMI BEACH	FL	33162	(305) 945-6451
NEW DEAL KOSHER MEAT MARKET & POULTRY	1362 N.E. 163rd Street	NORTH MIAMI BEACH	FL	33162	(305) 945-2512
SOUTH FLORIDA KOSHER MEATS	1320-24 NE 163rd Street	NORTH MIAMI BEACH	FL	33162	(305) 949-6068
ARTHUR'S KOSHER MEAT MARKET	2166 Briarcliffe Road N.E.	ATLANTA	GA	30329	(404) 634-6881
ARGYLE KOSHER MEAT MARKET	1009 West Argyle	CHICAGO	IL		(312) 561-4550
COHEN & HOROWITZ KOSHER MEATS & POULTRY	3341 North Broadway	CHICAGO	IL		(312) 528-6565
DEVON KOSHER MEAT MARKET	2255 West Devon	CHICAGO	IL		(312) 274-6198
EBNER'S KOSHER MEAT AND POULTRY MARKET	2649 W Devon	CHICAGO	IL		(312) 764-1446
FINE'S KOSHER MEAT MARKETS	3310 North Broadway	CHICAGO	IL		(312) 248-5599
HUNGARIAN KOSHER DELI & SAUSAGE COMPANY	2613 West Devon Avenue	CHICAGO	IL	60638	(312) 973-5991
J & N KOSHER MEAT MARKET	1009 West Argyle	CHICAGO	IL		(312) 274-2220
JACOB MILLER & SONS	2727 West Devon Avenue	CHICAGO	IL	60638	(312) 761-4200
KOSHER KARRY OUT	2828 West Devon Avenue	CHICAGO	IL	60659	(312) 973-4355
KOSHER ZION	5529 North Kedzie Avenue	CHICAGO	IL	60625	(312) 463-3351
LIPMAN KOSHER MEATS	2255 West Devon	CHICAGO	IL		(312) 338-6120
MILLER JACOB & SONS MEAT MARKET & POULTRY	2727 West Devon	CHICAGO	IL		(312) 761-4200
RAPOPORT KOSHER MEAT MARKET	3920 West Lawrence	CHICAGO	IL		(312) 463-2434

ROMANIAN KOSHER SAUSAGE 7200 NORTH CLARK	CHICAGO IL	60659	(312) 761-4141	VILLAGE KOSHER MEATS 403 PIAGET AVENUE	CLIFTON NJ	07011	(201) 772-5100
ROSENBLUM'S MEATS 2906 WEST DEVON AVENUE	CHICAGO IL	60636	(312) 262-1700	MORRIS COUNTY MEATS 303 SOUTH SALEM	DOVER NJ	07801	(201) 361-1888
SAVITZKY & MILLSTEIN KOSHER MEAT MARKET 2604 WEST DEVON	CHICAGO IL		(312) 274-0430	J & J KOSHER MEAT & POULTRY MARKET EVERGREEN ROAD	EDISON NJ	08817	(201) 549-3707
TOUHY KOSHER MARKET 2811 WEST TOUHY	CHICAGO IL		(312) 274-2132	ELIZABETH KOSHER MEAT & POULTRY MARKET 149 ELMORA AVENUE	ELIZABETH NJ	07202	(201) 353-5448
REISBERG'S KOSHER MEAT MARKET 6334 GUILDFORD AVENUE	INDIANAPOLIS IN	46220	(317) 257-0422	FARKAS BROTHERS 179 ELMORA AVENUE	ELIZABETH NJ	07202	(201) 352-3766
KOSHER FOODS 2307 TAYLORSVILLE ROAD	LOUISVILLE KY	40205	(502) 452-6519	GREENSPAN'S KOSHER MEAT & LIVE POULTRY			
STAN'S KOSHER MEAT MARKET 2423 BARDSTOWN ROAD	LOUISVILLE KY	40205	(502) 458-3679	81 WEST PALISADE AVENUE	ENGLEWOOD NJ	07631	(201) 567-2868
RALPH'S KOSHER MEAT & DELICATESSEN 4518 FRERET STREET	NEW ORLEANS LA	70115	(504) 891-8476	CENTER KOSHER PRIME MEAT & POULTRY MARKET 12-76 RIVER ROAD	FAIRLAWN NJ	07410	(201) 797-7928
BRIGHTON KOSHER MEAT MARKET 1620 COMMONWEALTH AVENUE	BRIGHTON MA	02135	(617) 277-0786	HAROLD'S KOSHER MEATS 1911 FAIRLAWN AVENUE	FAIRLAWN NJ	07410	(201) 796-0003
BROCKTON 217 BELMONT STREET	BROCKTON MA	02401	(617) 588-6170	BLUE RIBBON SELF SERVICE KOSHER MEAT MARKET			
SAM'S 31 PLEASANT	BROCKTON MA	02401	(617) 583-3748	1363 INWOOD TERRACE	FT. LEE NJ	07024	(201) 224-3220
AL'S KOSHER MEAT 415 HARVARD STREET	BROOKLINE MA	02146	(617) 277-0780	SEROFF'S KOSHER MEAT MARKET 29 MILL ROAD	IRVINGTON NJ	07111	(201) 399-3741
ALTER BROTHERS 1620 COMMONWEALTH	BROOKLINE MA		(617) 566-9010	SINGER KOSHER MEAT MARKET 59 NORTH BEAVERWYCK ROAD	LAKE HIAWATHA NJ	07034	(201) 263-3200
BEACON KOSHER 1671 BEACON STREET	BROOKLINE MA	02146	(617) 277-6551	KERN Z 299 RIDGE AVENUE	LAKEWOOD NJ	08201	(201) 363-0009
NATHAN'S 400 HARVARD STREET	BROOKLINE MA	02146	(617) 566-7888	COUNTY KOSHER MEAT & POULTRY			
PARKWAY 1004 W ROXBURY PARKWAY	BROOKLINE MA	02146	(617) 469-9100	1171 WEST ST. GEORGES AVENUE, LINDEN PLAZA	LINDEN NJ	07036	(201) 925-4050
SHAFRAN'S 423 HARVARD STREET	BROOKLINE MA	02146	(617) 566-9622	LIVINGSTON KOSHER MEAT MARKET			
THE BUTCHERIE 428 HARVARD STREET	BROOKLINE MA	02146	(617) 731-9888	57 EAST MT. PLEASANT AVENUE	LIVINGSTON NJ	07039	(201) 992-2313
WARD-BEACON 1671 BEACON STREET	BROOKLINE MA	02146	(617) 277-3502	MOISHAS BUTCHER & PROVISIONS 105 WILLIAM STREET	MIDDLESEX NJ	08848	(201) 560-1919
SOLOMON & TUTIN 827 WASHINGTON STREET	CANTON MA	01718	(617) 838-3530	E & F KOSHER MEAT 7531 BERGEN LINE	NORTH BERGEN NJ		(201) 869-1832
TRI KOSHER MEATS 110 WASHINGTON STREET	CANTON MA		(617) 838-3530	HAROLD'S KOSHER MEATS 67A EAST RIDGEWOOD AVENUE	PARAMUS NJ	07652	(201) 262-0030
ARLINGTON 139 ARLINGTON STREET	CHELSEA MA	02150	(617) 884-9538	BROOK KOSHER MEAT MARKET 222 BROOK AVENUE	PASSAIC NJ	07055	(201) 773-1910
LARRY LEVINE'S KOSHER MARKET 35 CENTRAL AVENUE	CHELSEA MA	02150	(617) 884-1406	MARTIN HERMAN 516 PARK AVENUE	PATERSON NJ	07504	(201) 345-1311
SEA-LECT FOODS 5 CHARLES STREET, PO BOX 86	CHELSEA MA	02150	(617) 884-7222	COHEN LEMPERT M & M COMPANY 719 MOUNTAIN AVENUE	SPRINGFIELD NJ	07081	(201) 379-6643
DELI-TIZER 147 COCHITUATE ROAD	FRAMINGHAM MA	01701	(617) 875-3048	MARTY & HARRIS SELF SERVICE KOSHER MEATS & DELI			
HURWITZ KOSHER MEAT MARKET				205 MORRIS AVENUE	SPRINGFIELD NJ	08736	(201) 376-4711
326 CONCORD STREET, ROUTE 126	FRAMINGHAM MA	01701	(617) 875-0481	BERGEN COUNTY KOSHER MEATS 456 CEDAR LANE	TEANECK NJ	07666	(201) 837-1422
BENELL'S 6 WILLOW STREET	MALDEN MA	02148	(617) 324-0780	CEDAR LANE KOSHER MEATS & POULTRY 445 CEDAR LANE	TEANECK NJ	07666	(201) 836-6700
AMERICAN KOSHER 1188 BLUE HILL AVENUE	MATTAPAN MA	02126	(617) 296-5605	KURTS KOSHER MEAT 206 WEST ENGLEWOOD AVENUE	TEANECK NJ	07666	(201) 386-8400
DELI-TIZER 1657 BEACON STREET	NEWTON MA	02146	(617) 566-5933	MAPLE KOSHER MEAT MARKET 2933 VAUXHALL ROAD	VAUXHALL NJ	07068	(201) 688-2080
DELI-TIZER 1134 BEACON STREET	NEWTON MA	02158	(617) 527-7826	COUNTY KOSHER MEAT CENTER 1111 ST. GEORGES AVENUE	WEST LINDEN NJ	07036	(201) 925-4050
FOUR CORNERS 52 COMMONWEALTH	NEWTON MA	02158	(617) 527-3913	LINDEN KOSHER MEAT & POULTRY MARKET			
GORDON & ALPERIN 552 COMMONWEALTH	NEWTON MA	02158	(617) 332-4170	712 ST. GEORGES AVENUE	WEST LINDEN NJ	07036	(201) 925-0088
SOLOMON & TUTIN'S 827 WASHINGTON STREET	NEWTON MA	02158	(617) 332-7577	FRANK GREENBERG KOSHER 500 PLEASANT VALLEY WAY	WEST ORANGE NJ	07052	(201) 731-4426
STAR KOSHER MEATS 1138 BEACON STREET	NEWTON MA	02158	(617) 961-1177	NEW PLEASANTDALE KOSHER SELF SERVICE			
MYER'S 412 CENTER STREET	RANDOLPH MA		(617) 986-6880	470 PLEASANT VALLEY WAY	WEST ORANGE NJ	07052	(201) 731-3216
RANDOLPH 41 NORTH MAIN STREET	RANDOLPH MA	02368	(617) 961-2931	SEGAL'S KOSHER MEATS	LAS VEGAS NV		(702) 734-9540
J. KOOR MEAT MARKET 103 SHIRLEY AVENUE	REVERE MA	02151	(617) 284-9766	HAGELU 544 DELAWARE AVENUE	ALBANY NY	12209	(518) 434-3354
S & M KOSHER MEAT MARKET 168 SHIRLEY AVENUE	REVERE MA	02151	(617) 289-2063	KAGAN & SONS 216 SOUTH PEARL STREET	ALBANY NY		(518) 449-7961
SAM'S 76 SHIRLEY AVENUE	REVERE MA	02151	(617) 284-1397	SALE ON KOSHER MEATS 1044 WILLIS AVENUE	ALBERTSON NY	11507	(516) 621-9615
B. COHEN KOSHER MARKET 413 CHANDLER STREET	WORCESTER MA	01602	(617) 752-2047	JERRY FAYNE & MORRIS WEIDEN 3312 BROADWAY	ASTORIA NY	11102	(516) 371-2900
ACME PRODUCE 525 JARVIS	WINNIPEG MB		(204) 586-4709	HA-MAR KOSHER MEATS 18-48 PARK STREET	ATLANTIC BEACH NY	11509	(516) 371-4410
L. OMNITSKY & SONS 1428 MAIN STREET	WINNIPEG MB		(204) 582-4494	LEDERMAN & BOYER ATLANTIC BEACH 1948 PARK STREET	ATLANTIC BEACH NY	11509	(516) 371-4410
ZIPURSKY'S KOSHER MEAT MARKET 1836 GRANT AVENUE	WINNIPEG MB		(204) 489-9596	MAZUR KOSHER MEATS 909 ATLANTIC AVENUE	BALDWIN NY	11510	(516) 623-8252
AYRDALE LIBERTY KOSHER MEAT MARKET 8122 LIBERTY ROAD	BALTIMORE MD	21207	(301) 922-2030	SAHRA PACKING COMPANY 1757 GRAND AVENUE	BALDWIN NY	11510	(516) 223-3721
CAPLAN BROTHERS KOSHER MEAT MARKET 6970 REISTERSTOWN	BALTIMORE MD	21207	(301) 358-5868	MERRICK PACKING CORPORATION OF BAY TERRACE			
POSNER & SONS 6719 REISTERSTOWN	BALTIMORE MD	21215	(301) 764-1991	23-06 BELL BOULEVARD	BAY TERRACE NY	11360	(718) 224-7577
WASSERMAN & LEMBERGER KOSHER MARKET 610 REISTERSTOWN	BALTIMORE MD	21215	(301) 486-4191	SUSSMAN'S MEATS 47-36 BELL BOULEVARD	BAY TERRACE NY	11360	(718) 223-2300
WEINTRAUB'S KOSHER MEAT MARKET 607 REISTERSTOWN	BALTIMORE MD	21208	(301) 486-2726	AMERICAN FEDERATION OF RETAIL KOSHER BUTCHERS			
B. SUROSKY & SONS 106 REISTERSTOWN ROAD	PIKESVILLE MD		(301) 653-2000	212-01A 48TH AVENUE	BAYSIDE NY		(718) 428-4638
PIKESVILLE KOSHER MEAT & FISH MARKET				BASS & SCHWEITZER 214-22 73RD AVENUE	BAYSIDE NY	11364	(718) 464-8421
1013 REISTERSTOWN ROAD	PIKESVILLE MD		(301) 486-5220	BAYSIDE KOSHER FOODS, INCORPORATED 47-36 BELL BOULEVARD	BAYSIDE NY	11362	(718) 224-2300
WASSERMAN & LEMBERGER 610 REISTERSTOWN ROAD	PIKESVILLE MD		(301) 486-4191	D & W KOSHER MEATS 6142 SPRINGFIELD BOULEVARD	BAYSIDE NY	11364	(718) 225-1550
SHAPIRO'S SUPER MARKETS 8515 LIBERTY ROAD	RANDALLSTOWN MD	21133	(301) 922-1600	JOMAN, INC. 6123 SPRINGFIELD BOULEVARD	BAYSIDE NY	11364	(718) 224-8149
KATZ KOSHER SUPERMARKET 4860 BOWLING BROOK PARKWAY	ROCKVILLE MD		(301) 468-0400	MERRICK PACKING CORPORATION 2366 BELL BOULEVARD	BAYSIDE NY	11360	(718) 224-7577
SHALOM STRICTLY KOSHER MEATS				NEW BELL KOSHER CATERERS 214-22 73RD AVENUE	BAYSIDE NY	11364	(718) 464-8421
2307 UNIVERSITY BOULEVARD WEST	WHEATON MD	20902	(301) 946-6500	STAR OF DAVID 214-22 73RD AVENUE	BAYSIDE NY	11364	(718) 464-8421
SHAUL'S KOSHER MEAT MARKET 11238 GEORGIA AVENUE	WHEATON MD		(301) 949-8477	AND-HOW KOSHER MEATS 450 BEACH 129TH STREET	BELLE HARBOR NY	11694	(718) 474-4638
MORRIS KOSHER MEAT MARKET 7134 WEST SEVEN MILE ROAD	HAZEL PARK MI	48221	(313) 545-7600	GLEN OAKS KOSHER MEAT MARKET 248-18 UNION TPKE	BELLEROSE NY		(718) 343-6410
FRANKLIN KOSHER MEAT MARKET 32930 MIDDLEBELT RD	FARMINGTON MI		(313) 855-1020	BINGHAMTON KOSHER MARKETS 14-16 CONKLN AVENUE	BINGHAMTON NY	13903	(607) 723-5331
CARL'S KOSHER MEAT MARKET 26020 GREENFIELD RD	OAK PARK MI	48237	(313) 968-7450	ABRAHAM COHEN 49 EAST KINGSBRIDGE ROAD	BRONX NY	10468	(212) 933-3933
DEXTER-DAVISON KOSHER MEAT MARKET 24760 COOLIDGE RD	OAK PARK MI	48237	(313) 548-6800	BEE & SEY KOSHER MEAT INC. 2100 WHITE PLAINS ROAD	BRONX NY	10462	(212) 822-4658
LOUIS COHEN & SON 24721 COOLIDGE	OAK PARK MI	48237	(313) 543-8860	BLUE RIBBON MEATS 101 DREISER LOOP	BRONX NY	10475	(212) 379-3900
NORTHGATE KOSHER MEAT & POULTRY 25254 GREENFIELD	OAK PARK MI	48237	(313) 548-4887	BOB & SAM 27 EAST KINGSBRIDGE ROAD	BRONX NY	10468	(212) 367-6261
SINGER'S MEAT MARKET 13721 WEST SEVEN MILE ROAD	OAK PARK MI	48237	(313) 547-8111	BRETTSCHNEIDER MEATS 246 WEST 231ST STREET	BRONX NY	10463	(212) 548-0866
STRICT KOSHER MEAT CENTER 13831 WEST 9 MILE RD	OAK PARK MI	48237	(313) 543-7092	BRONX STAR KOSHER MEAT MARKET 132 EINSTEIN LOOP	BRONX NY	10475	(212) 379-3283
SUPERIOR KOSHER MEAT MARKET 23057 COOLIDGE	OAK PARK MI	48237	(313) 547-3900	BURKE KOSHER MEAT 700 BURKE AVENUE	BRONX NY		(212) 547-2646
DEXTER-DAVIDSON KOSHER MEAT MARKET				CARL HOCHSTEIN 153 EAST 181ST STREET	BRONX NY	10453	(212) 367-7555
19835 WEST 12 MILE ROAD	SOUTHFIELD MI	48076	(313) 557-7677	DAVE & JOE KOSHER MEAT 936 SHERIDAN AVENUE	BRONX NY		(212) 293-2639
HARVARD ROW KOSHER MEAT MARKET 21780 WEST 11 MILE RD	SOUTHFIELD MI	48076	(313) 356-5110	DAVE DAVITZ 700 BURKE AVENUE	BRONX NY	10467	(212) 547-2646
DUBEN & ADLER FARMER JACK MARKET				DAVID GEIER 1478 WHITE PLAINS ROAD	BRONX NY	10452	(212) 863-9686
6565 ORCHARD LAKE RD	W. BLOOMFIELD MI		(313) 851-4175	FRUCHTER & STEIN 791 LYDIG AVENUE	BRONX NY	10462	(212) 863-5909
FEINBERG DISTRIBUTING 2200 SUMMER AVENUE	MINNEAPOLIS MN	55413	(612) 623-1300	G & S KOSHER 305 EAST 204TH STREET	BRONX NY	10467	(212) 652-2554
L. FIDELMAN KOSHER MEAT MARKET				GLATT SHOP OF RIVERDALE INC. 3711 RIVERDALE AVENUE	BRONX NY		(212) 884-1200
540 NORTH WINNETKA AVENUE	MINNEAPOLIS MN	55427	(612) 544-5215	GLUCKSMAN BROTHERS 73 EAST KINGSBRIDGE ROAD	BRONX NY	10468	(212) 933-2620
MILT'S MARKET 4000 MINNETONKA BOULEVARD	MINNEAPOLIS MN	55417	(612) 926-5611	H & G KOSHER MEATS 779 LYDIG AVENUE WEST	BRONX NY	10462	(212) 829-0643
RUBIN'S KOSHER MEAT MARKET 934 SELBY AVENUE	ST. PAUL MN	55104	(612) 690-5837	HANS BROTHERS KOSHER MEAT 2232 WHITE PLAINS ROAD	BRONX NY		(212) 547-4998
TEL-AVIV KOSHER MEATS 2056 MARSHALL AVENUE	ST. PAUL MN	55104	(612) 690-4367	HERBIE & LEO'S KOSHER MEAT 305 EAST 204TH STREET	BRONX NY	10467	(212) 654-7993
EPSTEIN KOSHER FOODS 403 WEST 79TH STREET	KANSAS CITY MO	64114	(816) 361-0200	HILLSIDE MEAT MARKET 3099 BAINEBRIDGE AVENUE	BRONX NY	10469	(212) 519-1580
KELLER FOOD COMPANY 2917 BROADWAY	KANSAS CITY MO	64108	(816) 921-3500	HOCHSTEIN'S MEATS 3407 JEROME AVENUE	BRONX NY	10467	(212) 367-7555
KOSHER CONNECTION INCORPORATION 5333 W. 94 TERRACE	KANSAS CITY MO		(816) 383-9533	IRVING LUBIN 3478 JEROME AVENUE	BRONX NY	10468	(212) 881-0448
ARKY'S KOSHER MEAT MARKET 965 MIDLAND BOULEVARD	ST. LOUIS MO	63130	(314) 721-0062	JACK MUCHA 743 ALLERTON AVENUE	BRONX NY	10467	(212) 231-1050
DIAMANT'S KOSHER MEAT MARKET				JOSEPH SCHULLMAN 758 LYDIG AVENUE	BRONX NY	10462	(212) 863-3077
618 NORTH AND SOUTH BOULEVARD	ST. LOUIS MO	63130	(314) 721-9624	KAROUSEL 550 WEST 235TH STREET	BRONX NY	10463	(212) 884-4000
GALLER'S KOSHER MEAT MARKET 8502 OLIVE BOULEVARD	ST. LOUIS MO	63132	(314) 993-4535	KLEIN & FRUCHTER MEATS 791 LYDIG AVENUE	BRONX NY	10462	(212) 863-5909
TALISMIK & SON KOSHER MEAT MARKET 6602 DELMAR STREET	ST. LOUIS MO	64130	(314) 726-1177	KRAMES & ROSEHAM MEATS 27 EAST KINGSBRIDGE ROAD	BRONX NY	10468	(212) 367-6261
SCHANDLER'S 50 BROADWAY	ASHEVILLE NC	28802	(704) 253-5626	L & L KOSHER MEATS 731 ALLERTON AVENUE	BRONX NY	10467	(212) 231-3272
NEBRASKA KOSHER MEAT MARKET 4902 HAMILTON STREET	OMAHA NE	68154	(402) 558-5262	LEO BERMAN 206 EAST 198TH STREET	BRONX NY	10468	(212) 365-6640
K & Z KOSHER MEAT MARKET 1014 MAIN STREET	ASBURY PARK NJ	07712	(201) 775-1240	LUBIN'S OF KINGSBRIDGE ROAD 7 EAST KINGSBRIDGE ROAD	BRONX NY	10468	(212) 584-1195
REITNER & BLOCK 590 BROADWAY	BAYONNE NJ	07002	(201) 437-1594	LYDIG MEAT 716 LYDIG AVENUE	BRONX NY	10462	(212) 822-1681
CALDWELL KOSHER MEAT MARKET 412 BLOOMFIELD AVENUE	CALDWELL NJ	07006	(201) 226-0843	MANNHEIMER'S MEATS 3711 RIVERDALE AVENUE	BRONX NY		(212) 884-1200

MAX KOSHER MEAT MARKET 673 ALLERTON AVENUE	BRONX NY	(212) 547-4197	MEAL MART 206 DIVISION AVENUE	BROOKLYN NY	11211	(718) 963-3450
MAYER HERBLUM 634 LYDIG AVENUE	BRONX NY	10462 (212) 829-4822	MEHADIRIN GLATT KOSHER BUTCHER 1317 55TH AVENUE	BROOKLYN NY	11219	(718) 851-7342
MORHY & KING 2232 WHITE PLAINS ROAD	BRONX NY	10467 (212) 547-4998	MENDEL WEINSTOCK 54 LEE AVENUE	BROOKLYN NY	11211	
PELHAM KOSHER 732 LYDIG AVENUE	BRONX NY	10462 (212) 838-0170	MENDEL'S KOSHER MEAT MARKET 4620 AVENUE J	BROOKLYN NY		(718) 252-7354
RADZIMINSKY 2037 BARTOW AVENUE	BRONX NY	10475 (212) 671-0195	MOISHES MEAT MARKET 1706 EAST 16TH STREET	BROOKLYN NY	11229	(718) 627-9438
RIVERDALE KOSHER MEATS 246 WEST 231ST STREET	BRONX NY	10453 (212) 548-2131	MORRIS ZUHLER 1717 AVENUE M	BROOKLYN NY	11230	
ROSENHEIMER & SCHWARTZ 570 WEST 235TH STREET	BRONX NY	10453 (212) 548-1723	MOSES GLATT KOSHER MEAT CENTER 4602 18TH AVENUE	BROOKLYN NY	11204	(718) 633-5493
S & L MEAT MARKET INCORPORATED 116 EAST 170TH STREET	BRONX NY	(212) 293-2156	MOSKOWITZ BUTCHER SHOP 4535 16TH AVENUE	BROOKLYN NY	11219	(718) 853-0623
SSS KOSHER 131 EINSTEIN LOOP	BRONX NY	10475 (212) 379-3283	MURRAY BRAUN 771 FLATBUSH AVENUE	BROOKLYN NY	11226	
SCHULMAN BROTHERS 743 ASTOR AVENUE	BRONX NY	10467 (212) 654-9688	MURRAY TEICHER KOSHER MEATS 549 KINGS HIGHWAY	BROOKLYN NY	11223	
SIEGEL KOSHER MEATS 936 SHERIDAN AVENUE	BRONX NY	10451 (212) 293-2639	NADLER'S KOSHER MEAT & POULTRY 613 BRIGHTON BEACH AVENUE	BROOKLYN NY	11235	(718) 648-6900
SKYVIEW KOSHER MEATS 550 WEST 235TH STREET	BRONX NY		NETZACH ISRAEL SELF-SERVICE MEAT & POULTRY			
SPECTOR & KAUFMAN 3241 JEROME AVENUE	BRONX NY	10468 (212) 655-0571	4924 16TH AVENUE	BROOKLYN NY	11204	(718) 851-0051
STANLEY & HARVEY KOSHER MEAT 761 LYDIG AVENUE	BRONX NY	10462 (212) 892-5355	NETZACH ISRAEL MEAT & POULTRY 5010 16TH AVENUE	BROOKLYN NY	11204	(718) 851-0288
STARR & ERBST 761 LYDIG AVENUE	BRONX NY	10462 (212) 892-5355	NETZACH ISRAEL MEAT MARKET 4310 16TH AVENUE	BROOKLYN NY	11219	(718) 435-1128
VALUE PLUS KOSHER MEATS 5676 BROADWAY	BRONX NY	10463 (212) 549-9602	PARKWAY KOSHER MEAT CENTER 423 CHURCH AVENUE	BROOKLYN NY	11218	(718) 436-4321
4000D KOSHER MEATS 4815 13TH AVENUE	BROOKLYN NY	11219 (718) 871-4455	PASTERNAK KOSHER BUTCHER 422 DITMAS AVENUE	BROOKLYN NY	11218	(718) 438-4411
AARON WEINSTOCK 128 LEE AVENUE	BROOKLYN NY	11211	PIC-N-PAY KOSHER MEATS 1907 AVENUE M	BROOKLYN NY	11230	(718) 377-4050
ABE NADLER & SON KOSHER MEATS 613 BRIGHTON BEACH AVENUE	BROOKLYN NY	11235 (718) 648-6900	PICK-N-SAVE KOSHER MEATS 2052 ROCKAWAY PARKWAY	BROOKLYN NY	11236	(718) 251-3420
ABRAHAM JERUSALEM 5211 13TH AVENUE	BROOKLYN NY	11219 (718) 436-3134	R&W GLATT KOSHER BUTCHER COMPANY			
ADLER & MERMELSTEIN KOSHER MEAT 4501-14TH AVENUE	BROOKLYN NY	11219 (718) 853-6115	1501 CONEY ISLAND AVENUE	BROOKLYN NY	11230	(718) 377-7391
APEX KOSHER MEATS 1817 AVENUE M	BROOKLYN NY	11212 (718) 377-9081	R. GLICK MEATS 1875 ROCKAWAY PARKWAY	BROOKLYN NY	11230	(718) 377-3991
ARUGATH HABBOSEM MEAT MARKET 67 LEE AVENUE	BROOKLYN NY	11211 (718) 782-4457	RAN LEE KOSHER MEATS 3805 NOSTRAND AVENUE	BROOKLYN NY	11236	(718) 444-9570
BLUE CREST KOSHER MEATS 58 AVENUE O	BROOKLYN NY	11204 (718) 837-4500	RETAIL KOSHER BUTCHER ASSOCIATION OF NEW YORK			
BOB SCHELINS KOSHER MEATS 1944 RALPH AVENUE	BROOKLYN NY	11234 (718) 251-2880	1109 UTICA AVENUE	BROOKLYN NY		(718) 629-1014
CHAIMOVITZ KOSHER BUTCHERS 1203 AVENUE J	BROOKLYN NY	11230 (718) 377-8142	REUBEN GLAZER 8022 20TH AVENUE	BROOKLYN NY	11214	(718) 236-1785
COHN & GRUNBAUM 314 MARCY AVENUE	BROOKLYN NY	11211 (718) 387-8545	ROSNER KOSHER MEATS 719 AVENUE U	BROOKLYN NY	11223	(718) 645-5488
DANTER'S MEATS 4220 12TH AVENUE	BROOKLYN NY	11219 (718) 854-3744	SAM & HARRY'S KOSHER MEAT MARKET 557 KINGS HIGHWAY	BROOKLYN NY		(718) 339-6686
DAVE & JOE JOSHER MEATS 2807 NOSTRAND AVENUE	BROOKLYN NY	11229 (718) 252-6302	SAM FOX MEATS 2233 86TH STREET	BROOKLYN NY	11214	(718) 232-3234
DEBRECZINER BUTCHER CORP. 4922 FORT HAMILTON PKWY	BROOKLYN NY	11219 (718) 851-2917	SAM GLICK & SONS INC. 2259 86TH STREET	BROOKLYN NY	11214	(718) 236-9752
DORF'S MEATS 5021 AVENUE D	BROOKLYN NY	11204 (718) 629-1325	SAM WEISS & BROS SURKIS 1403 FOSTER AVENUE	BROOKLYN NY	11230	
E & S MEAT CORPORATION 1148 CONEY ISLAND AVENUE	BROOKLYN NY	11230 (718) 859-0203	SAMUEL LITTMAN 8017 FLATLANDS AVENUE	BROOKLYN NY	11236	(718) 436-5511
ECKHAUS BROTHERS KOSHER MEATS 497 NEPTUNE AVENUE	BROOKLYN NY	11224 (718) 996-1991	SASSON & FARRAH INCORPORATED 710 KINGS HIGHWAY	BROOKLYN NY	11223	(718) 376-7403
EDELSTEIN, JACOB 5009 17TH AVENUE	BROOKLYN NY	11204 (718) 851-0400	SATMAR BUTCHER & MEAT MARKET 82 LEE AVENUE	BROOKLYN NY	11211	(718) 963-1100
EMANUEL FRIED 5704 NEW UTRECHT AVENUE	BROOKLYN NY	11219 (718) 633-0239	SATMAR MEATS 5109 NEW UTRECHT AVENUE	BROOKLYN NY	11219	(718) 435-8200
EMMEL PACKING COMPANY 1817 AVENUE M	BROOKLYN NY	11230 (718) 253-5429	SCHNEPS KOSHER MEATS 421 BRIGHTON BEACH AVENUE	BROOKLYN NY	11235	
FAMOUS KOSHER 1391 CONEY ISLAND AVENUE	BROOKLYN NY	11230 (718) 377-3900	SCHNITZER'S GLATT KOSHER MEAT 4602 18TH AVENUE	BROOKLYN NY	11204	(718) 853-2801
FELDMAN & TAUB, INC. 511 BRIGHTON BEACH AVENUE	BROOKLYN NY	11235 (718) 332-2555	SIMON BUTCHER SHOP 539 KINGS HIGHWAY	BROOKLYN NY	11223	(718) 339-4570
FREIDMAN MEATS 950 NOSTRAND AVENUE	BROOKLYN NY	11225 (718) 756-0949	SPEERBER'S MEATS 4535 16TH AVENUE	BROOKLYN NY	11204	(718) 951-2677
G & G MEATS-BENEFIELD 4411 16TH AVENUE	BROOKLYN NY	11204 (718) 436-2265	STAR OF DAVID KOSHER MEATS 2440 NOSTRAND AVENUE	BROOKLYN NY	11210	(718) 252-0208
GANZ KOSHER MEATS 4620 AVENUE J	BROOKLYN NY	11234 (718) 377-3284	SYM'S KOSHER MEATS 1913 KINGS HIGHWAY	BROOKLYN NY		(718) 375-2777
GEORGETOWN KOSHER MEATS 2157 RALPH AVENUE	BROOKLYN NY	11234 (718) 531-6100	SYMS KOSHER MEATS 2318 NOSTRAND AVENUE	BROOKLYN NY	11210	(718) 951-6459
GLATT KOSHER MEAT MARKET 117 LEE AVENUE	BROOKLYN NY	11211 (718) 387-9618	TAUB'S MEATS 211 CHURCH AVENUE	BROOKLYN NY	11218	(718) 438-0422
GLATT MART 1205 AVENUE M	BROOKLYN NY	11230 (718) 338-4040	WEISS GLATT KOSHER MEATS 5520 13TH AVENUE	BROOKLYN NY	11219	(718) 871-5442
GLATT MART KOSHER MEATS 1205 AVENUE M	BROOKLYN NY	11230 (718) 338-4040	WERKER'S KOSHER MEATS 2802 AVENUE U	BROOKLYN NY	11229	(718) 646-5927
GLATT PACK KOSHER MEATS 4815 13TH AVENUE	BROOKLYN NY	11219 (718) 633-6346	ZAKEN'S KOSHER MEATS 3100 OCEAN PARKWAY	BROOKLYN NY	11235	
GLENWOOD KOSHER MEATS 1665 RALPH AVENUE	BROOKLYN NY	11236 (718) 251-4444	COHEN'S MEAT MARKET 1258 HERTEL	BUFFALO NY	14216	(716) 875-4690
GLICK BROTHERS 448 AVENUE F	BROOKLYN NY	11236 (718) 376-9556	KORNMEHL KOSHER MARKET 1440 HERTEL	BUFFALO NY	14216	(716) 838-2429
GLICK BROTHERS 2259 86TH STREET	BROOKLYN NY	11214 (718) 236-9752	GOURMET GLATT KOSHER MEATS 480 CENTRAL AVENUE	CEDARHURST NY	11516	(516) 569-2662
GLICK BROTHERS 1875 ROCKAWAY PARKWAY	BROOKLYN NY	11236 (718) 444-9570	LAWRENCE KOSHER MEAT MARKET 415 CENTRAL AVENUE	CEDARHURST NY	11516	(516) 569-3683
GLICK BROTHERS 3719 NOSTRAND AVENUE	BROOKLYN NY	11235 (718) 769-7705	COMMACK KOSHER MEATS 132 EAST JERICO TURNPIKE	COMMACK NY	11725	(516) 543-2300
GLICK KOSHER MEATS 520 NEPTUNE AVENUE	BROOKLYN NY	11224 (718) 372-9394	EAST MEADOW KOSHER MEAT & POULTRY			
GOLDMAN, SHIMON 1421 CONEY ISLAND AVENUE	BROOKLYN NY	11235 (718) 338-7661	495 BELLMORE AVENUE	EAST MEADOW NY	11554	(516) 481-3335
GOTTESMAN'S MEAT MARKET 626 AVENUE U	BROOKLYN NY	11223 (718) 375-3634	SAV-ON KOSHER MEATS 713 WHITE PLAINS ROAD	EASTCHESTER NY	10583	(914) 725-0565
GREENBAUM BUTCHER SHOP 154 LEE AVENUE	BROOKLYN NY	11211 (718) 624-7697	ABE LEVINE & SONS 104 CENTER STREET	ELLENVILLE NY	12428	(914) 647-5630
GRODKO KOSHER MEATS 8402 20TH AVENUE	BROOKLYN NY	11214	KING'S MEAT-O-MART 96-23 57TH AVENUE	ELMHURST NY	11373	(718) 271-8501
GROSSMAN'S MEAT MARKET 1919 KINGS HIGHWAY	BROOKLYN NY	11229 (718) 375-3320	MORRIS OBERMAN'S MEATS BOX 437	FALLSBURG NY	12733	(914) 434-4510
H A S KOSHER MEATS & POULTRY 421 BRIGHTON BEACH AVENUE	BROOKLYN NY	11235 (718) 743-3900	BERNARD BIRNBAUM 2152 MOTT AVENUE	FAR ROCKAWAY NY	11691	
HARRY GLAZER 8022 20TH AVENUE	BROOKLYN NY	11214 (718) 236-1785	ERP'S MEATS 1813 MOTT AVENUE	FAR ROCKAWAY NY	11691	(718) 471-3099
HERBST MEHADIRIN MEAT MARKET 4809 18TH AVENUE	BROOKLYN NY	11204 (718) 871-0444	MENORAH POULTRY 1813 MOTT AVENUE	FAR ROCKAWAY NY	11691	(718) 471-5166
HOLTZMAN & PARIS KOSHER MEATS 5513 13TH AVENUE	BROOKLYN NY	11219 (718) 851-9270	NAGLER & SMALL MEATS 1905 MOTT AVENUE	FAR ROCKAWAY NY	11691	(718) 327-2822
HOUSE OF GLATT 385 KINGSTON AVENUE	BROOKLYN NY	(718) 467-9411	NOAM FOOD SERVICE-GLATT KOSHER BEEF & VEAL			
ISRAEL GLATT KOSHER MEATS 4907 13TH AVENUE	BROOKLYN NY	11219 (718) 436-2948	1216 BRUNSWICK AVENUE	FAR ROCKAWAY NY	11691	(718) 471-3456
J & L PRIME MEATS 1840 FLATBUSH AVENUE	BROOKLYN NY	11210 (718) 338-1254	SMALL KOSHER MEAT MARKET 18-49 MOTT AVENUE	FAR ROCKAWAY NY	11691	(718) 327-1972
JACK & JOE'S KOSHER MEATS 621 BRIGHTON BEACH AVENUE	BROOKLYN NY	11235 (718) 934-0809	WAVECREST KOSHER MEATS 237 BEACH 20TH STREET	FAR ROCKAWAY NY	11691	
JACK'S KOSHER MEATS 2145 KNAPP STREET	BROOKLYN NY	11235 (718) 934-4179	BLOCH & FALK FINE FOODS 73-04 37TH AVENUE	FLUSHING NY	11367	(718) 429-2379
JERRY LEBOWITZ KOSHER MEATS 482 AVENUE P	BROOKLYN NY	11219 (718) 339-9890	BRACH'S GLATT SELF SERVICE MEAT MARKET 72-49 MAIN STREET	FLUSHING NY	11367	(718) 544-7448
JERUSALEM & SHAFRAN 5211 13TH AVENUE	BROOKLYN NY	11219 (718) 436-3134	EDEN KOSHER MEAT & POULTRY 79-09 MAIN STREET	FLUSHING NY	11367	(718) 381-1386
JERUSALEM GLATT 710 KINGS HIGHWAY	BROOKLYN NY	(718) 375-8879	EMMETT PACKING COMPANY INC. 7226 MAIN STREET	FLUSHING NY	11367	(718) 544-1950
JERUSALEM KOSHER MEAT MARKET 4516 FORT HAMILTON PKWY	BROOKLYN NY	11219 (718) 633-5555	GLICK BROTHERS 72-09 KISSENA BLVD	FLUSHING NY		(718) 658-9479
JOSEPH CHARATAN & SIDNEY KAPLAN, J & S 1321 AVENUE Z	BROOKLYN NY	11235	HERSHKOWITZ'S MEATS 71-26 MAIN STREET	FLUSHING NY	11367	(718) 263-1279
JOSEPH COHEN & SONS 9410 CHURCH AVENUE	BROOKLYN NY	11212 (718) 495-1335	LOBI KOSHER 68-24 MAIN STREET	FLUSHING NY	11367	(718) 263-4696
KASCON KOSHER MEATS 1917 AVENUE U	BROOKLYN NY	11229 (718) 934-8948	MARIN'S KOSHER MEAT 184-08 HORACE HARDING EXPRESSWAY	FLUSHING NY		(718) 358-3223
KLENETSKY MEAT MARKET 4321 18TH AVENUE	BROOKLYN NY	11218 (718) 854-3307	MITCHELL GARDENS KOSHER MEATS 2820 UNION STREET	FLUSHING NY	11354	(718) 463-5709
KOSHER CITY FOODS CORP. 2104 RALPH AVENUE	BROOKLYN NY	11236	PAULINE GLASS 172-07 67TH AVENUE	FLUSHING NY	11365	
LAMM'S MEATS 76 LEE AVENUE	BROOKLYN NY	11211 (718) 384-6315	PRIDE KOSHER MEATS 6833 FRESH MEADOW LANE	FLUSHING NY	11365	(718) 461-9844
LANDMARK KOSHER MEATS 2104 RALPH AVENUE	BROOKLYN NY	11234 (718) 531-7250	R. GLICK MEATS 7209 KISSENA BOULEVARD	FLUSHING NY	11367	(718) 658-9479
LEHRMAN MEAT & POULTRY 1809 SCHENECTADY AVENUE	BROOKLYN NY	11234 (718) 353-5031	REGENCY KOSHER MEATS 77-34 VLEIGH PLACE	FLUSHING NY		(718) 297-1205
LEO MENAKER & LEIB LAKMUS 321 CHURCH AVENUE	BROOKLYN NY	11218 (718) 435-2605	RUBIN ARON 188-18 UNION TURNPIKE	FLUSHING NY	11367	
LEON HERZEK & LEONARD KRIEGER 423 CHURCH AVENUE	BROOKLYN NY	11218	TRU VALUE KOSHER MEATS 25-17 PARSONS BOULEVARD	FLUSHING NY	11354	(718) 886-1444
LEON PUPKO MEAT MARKET 6914 BAY PARKWAY	BROOKLYN NY	11204 (718) 236-2795	TURNPIKE GLATT KOSHER MEATS 189-23 UNION TURNPIKE	FLUSHING NY	11366	(718) 776-7727
LIEBERMAN & RUBASHKIN GLATT KOSHER 4308 14TH AVENUE	BROOKLYN NY	11219 (718) 436-5511	YOUR KOSHER BUTCHERS, INC. 4185 MAIN STREET	FLUSHING NY	11355	(718) 886-1464
LITTMAN'S MEATS 8017 FLATBUSH AVENUE	BROOKLYN NY	11236 (718) 763-4444	CROFT KOSHER MEAT MARKET 65-49 99TH STREET	FOREST HILLS NY		(718) 458-8460
LOWY'S MEHADIRIN GLATT KOSHER 502 FLUSHING AVENUE	BROOKLYN NY	11205 (718) 625-2121	ABE'S GLATT KOSHER MEATS, INCORPORATED			
M & M KOSHER MEAT MARKET 1724 AVENUE M	BROOKLYN NY	11230 (718) 998-7744	98-106 QUEENS BOULEVARD	FOREST HILLS NY	11374	(718) 459-5820
M & M KOSHER MEAT MARKET 1624 CORTELYOU ROAD	BROOKLYN NY	11226 (718) 462-9144	CHAI KOSHER MEATS 6437 108TH STREET	FOREST HILLS NY	11375	(718) 897-9619
M & M KOSHER MEATS 557 KINGS HIGHWAY	BROOKLYN NY	11223 (718) 339-6667	CONTINENTAL MEATS 22-73 31 AUSTIN STREET	FOREST HILLS NY	11375	(718) 721-1900
M&D KOSHER MEAT MARKET 4004 13TH AVENUE	BROOKLYN NY	11218 (718) 871-4455	CROFT MEAT & POULTRY MARKET 65-49 99TH STREET	FOREST HILLS NY		(718) 459-8480
MARTIN & VICTOR KOSHER MEAT MARKET 1917 AVENUE U	BROOKLYN NY	11229 (718) 743-4927	D & A MEATS 164-08 69TH STREET	FOREST HILLS NY	11365	(718) 591-0750
MAX BROOKER 1624 CORTELYOU ROAD	BROOKLYN NY	11226	FINEST KOSHER MEAT MARKET 6371 108TH STREET	FOREST HILLS NY	11375	(718) 897-3053
MEAL MART 54 LEE AVENUE	BROOKLYN NY	11211 (718) 854-7800	HERMAN GLICK'S SONS 101-15 QUEENS BOULEVARD	FOREST HILLS NY	11365	(718) 896-7736

JOE STARK 6355 108TH STREET	FOREST HILLS NY 11375			PLAINVIEW KOSHER MEATS 1113 OLD COUNTRY ROAD	PLAINVIEW NY 11803	(516) 681-4410
KISSENA KOSHER MEATS INCORPORATED 103-35 QUEENS BOULEVARD	FOREST HILLS NY 11375	(718) 897-8996		STAR MARKET 73 PONINGO STREET	PORT CHESTER NY 10573	(914) 937-8007
LAZAR'S PACKING CORP. 100-30 QUEENS BOULEVARD	FOREST HILLS NY 11375	(718) 897-6635		IRVAL KOSHER MEATS 93-05 63RD DRIVE	QUEENS NY 11374	
PAUL & LUDWIG ZIEGLER 115-16 QUEENS BOULEVARD	FOREST HILLS NY 11375	(718) 263-3093		IDEAL KOSHER MEATS & POULTRY 97-18 63RD ROAD	REGO PARK NY 11375	(718) 459-2815
SIMON'S KOSHER BUTCHER 115-06 QUEENS BOULEVARD	FOREST HILLS NY 11375	(718) 261-7463		LAZAR'S PACKING 110-30 QUEENS BOULEVARD	REGO PARK NY 11375	(718) 897-6635
SIMON'S KOSHER MEAT & POULTRY 87-48 PARSONS BLVD	FOREST HILLS NY 11375	(718) 739-6066		MID-QUEENS KOSHER MEAT CORPORATION 94-05 63RD DRIVE	REGO PARK NY 11374	(718) 896-2927
ZIEGLER P & L KOSHER MEAT 115-16 QUEENS BOULEVARD	FOREST HILLS NY 11375	(718) 362-2975		SIDNEY REISS 6360 SAUNDERS STREET	REGO PARK NY 11374	(718) 459-9722
GEL OF GREAT NECK 503 MIDDLE NECK ROAD	GREAT NECK NY 11023	(516) 487-5886		GUSS' MEATS 113-17 LIBERTY AVENUE	RICHMOND HILL NY 11419	(718) 843-1993
GREAT NECK KOSHER MEATS 65 MIDDLE NECK ROAD	GREAT NECK NY 11021	(516) 482-0266		GLATT STOP OF RIVERDALE 3711 RIVERDALE AVENUE	RIVERDALE NY 10471	(212) 884-1200
JAY'S KOSHER MEAT 503 MIDDLE NECK ROAD	GREAT NECK NY 11023	(516) 487-7353		GORONKINS MEAT MARKET 515 RIDGE ROAD EAST	ROCHESTER NY 14615	(716) 476-4270
COHEN'S KOSHER MEATS & POULTRY 1330 BROADWAY	HEWLETT NY 11557	(516) 374-1129		LIPMAN'S KOSHER MEAT 1482 MONROE AVENUE	ROCHESTER NY 14618	(716) 271-7886
FIVE TOWN KOSHER PACKING 1324 PENINSULA BOULEVARD	HEWLETT NY 11557	(516) 791-9877		COHEN'S KOSHER MEAT 115-06 ROCKAWAY BEACH BOULEVARD	ROCKAWAY PARK NY 11694	(718) 634-1349
FELDMAN KOSHER MEATS 4285 OYSTER BAY ROAD	HICKSVILLE NY 11801	(516) 681-7766		G & K MEAT MARKET 115-06 ROCKAWAY BEACH BOULEVARD	ROCKAWAY PARK NY 11694	(718) 474-5704
JERUSALEM KOSHER MEATS 412 JERUSALEM AVENUE	HICKSVILLE NY 11801	(516) 935-2238		GREYSTONE KOSHER MEATS 176 NORTH LONG BEACH ROAD	ROCKVILLE CENTRE NY 11570	(516) 766-0099
LINDENWOOD KOSHER BUTCHER 82-09 153RD AVENUE	HOWARD BEACH NY 11414	(718) 641-2227		S & W KOSHER MEATS 16 SOUTH PARK AVENUE	ROCKVILLE CENTRE NY 11570	(516) 766-1771
R & A KOSHER MEATS INCORPORATED 156-30 CROSS BAY BOULEVARD	HOWARD BEACH NY 11414	(718) 641-1308		SAVON KOSHER MEATS 713 WHITE PLAINS ROAD	SCARSDALE NY 10709	(914) 725-0565
BERGER'S KOSHER MEATS 13 NEW FIFTH STREET	HUNTINGTON STATION NY 11746	(516) 423-0960		KING KOSHER MEATS 1087 HICKSVILLE ROAD	SEAFORD NY 11783	(516) 735-8490
BEACHHAVEN KOSHER MEATS & POULTRY CORPORATION 75-11 37TH AVENUE	JACKSON HEIGHTS NY 11372	(718) 898-0600		LAZAR'S MEAT MONTEGO PLAZA	SOUTH FALLSBURG NY 12701	(914) 434-7300
BRIARWOOD KOSHER MEATS 138-09 QUEENS BLVD	JAMAICA NY 11435	(718) 237-7340		HELLMAN'S MEATS 52 NORTH MAIN STREET	SPRING VALLEY NY 10977	(914) 356-0715
E&Z KOSHER MEAT 188-18 UNION TPKE	JAMAICA NY 11801	(718) 465-2664		HERBIES KOSHER MEATS 30 SOUTH CENTRAL AVENUE	SPRING VALLEY NY 10977	(914) 352-3113
JERICHO KOSHER MEATS 441 HICKSVILLE ROAD	JERICHO NY 11753	(516) 938-7900		HILLCREST KOSHER MEATS 285A NORTH MAIN STREET	SPRING VALLEY NY 10977	(914) 352-3626
H & W GLATT KOSHER MEATS 118-29A METROPOLITAN AVENUE	KEW GARDENS NY 11415	(718) 441-1140		L & D 303A NORTH MAIN STREET	SPRING VALLEY NY 10977	(914) 352-9444
METROPOLITAN KOSHER MEAT MARKET 116-10 METROPOLITAN AVENUE	KEW GARDENS NY 11415	(718) 441-1880		M & S 94 NORTH MAIN STREET	SPRING VALLEY NY 10977	(914) 356-1607
EDEN KOSHER MEAT 79-09 MAIN STREET	KEW GARDENS NY 11367	(718) 380-1366		DAVID'S KOSHER BUTCHERS 1989 VICTORY BOULEVARD	STATEN ISLAND NY 10314	(718) 442-3920
SUPERSOL LTD. 330 CENTRAL AVENUE	LAWRENCE NY 11559	(516) 295-3300		KOSHER ISLAND GLATT TAKE HOME 2206 VICTORY BOULEVARD	STATEN ISLAND NY 10314	(718) 698-5800
VALUE PLUS KOSHER MEATS 290 BURNSIDE AVENUE	LAWRENCE NY 11559	(516) 239-5458		STATEN ISLAND BUTCHERS 1919 VICTORY BOULEVARD	STATEN ISLAND NY 10314	(718) 442-3920
MITCHELL GARDENS KOSHER MEAT & POULTRY MARKET 28-20 UNION STREET	LINDEN HILL NY 11354	(718) 463-5709		TIKVA KOSHER MEATS & POULTRY 2845 RICHMOND AVENUE	STATEN ISLAND NY 10314	(718) 698-2603
LITTLE NECK SELF SERVICE 254-51 HORACE HARDING BOULEVARD	LITTLE NECK NY 11362	(718) 428-5000		ADLER'S KOSHER MARKET 41 LAFAYETTE AVENUE	SUFFERN NY 10901	(914) 357-1637
GORDON MEAT MARKET 220 WEST PARK AVENUE	LONG BEACH NY 11561	(516) 431-4540		GLATT STOP 191 ROUTE 59	SUFFERN NY 10977	(914) 357-9594
ISRAEL KOSHER MEATS 261 WEST PARK AVENUE	LONG BEACH NY 11561	(516) 431-4120		MEAL MART ROUTE 55	SWAN LAKE NY 12783	(914) 292-9439
PICK-N-SAVE KOSHER MEATS 172 EAST PARK AVENUE	LONG BEACH NY 11561	(516) 889-2828		MARTIN TENENBAUM KOSHER MEATS 2914 EAST GENESEE	SYRACUSE NY 13224	(315) 446-3254
BROADWAY KOSHER MEAT 33-12 BROADWAY	LONG ISLAND CITY NY 11561	(718) 728-5658		PARKMERE KOSHER MEATS 951 ROSEDALE ROAD	VALLEY STREAM NY 11581	(516) 791-3086
M.F. MEAT INC. 33-15 BROADWAY	LONG ISLAND CITY NY 11561	(718) 728-1626		SHUB & NOVICK 355 NORTH CENTRAL AVENUE	VALLEY STREAM NY 11580	(516) 825-8171
MALVERNE KOSHER MEAT & POULTRY 370 HEMPSTEAD AVENUE	MALVERNE NY 11565	(516) 599-1070		SUNRISE KOSHER MEAT MARKET 355 CENTRAL AVENUE	VALLEY STREAM NY 11580	(212) 276-3166
G&M KOSHER MEATS INC. 2065 MERRICK ROAD	MERRICK NY 11565	(516) 378-6463		KOSHER MEAT FARM #2 1172 WANTAGH AVENUE	WANTAGH NY 11793	(516) 781-6296
MENDLOWITZ'S MEATS 42 MAIN STREET	MONSEY NY 10952	(914) 356-2376		NORTH NASSAU KOSHER MEATS 598 OLD COUNTRY ROAD	WESTBURY NY 11590	(516) 333-1616
LASHINSKY'S 338 BROADWAY	MONTICELLO NY 12701	(914) 794-6140		SATMAR MEATS & POULTRY C/O CONGREGATION YETEV LEV	WHITE LAKE NY 12786	(914) 583-7020
LENK'S MEATS 380 BROADWAY	MONTICELLO NY 12701	(914) 794-7380		KEN-MAR MEATS 333 MAMARONECK AVENUE	WHITE PLAINS NY 10605	(914) 761-8046
LUNGEN'S MEATS 292 BROADWAY	MONTICELLO NY 12701	(914) 794-4990		CLEARVIEW KOSHER 160-32 WILLETS POINT BOULEVARD	WHITESTONE NY 11357	(718) 352-2099
WESTCHESTER KOSHER MEAT & POULTRY MARKET 11 EAST PROSPECT AVENUE	MOUNT VERNON NY 10552	(914) 664-4313		K & K 20-11 UTOPIA PARKWAY	WHITESTONE NY 11357	(718) 352-2776
NEW HYDE PARK KOSHER MEATS 1620 MARCUS AVENUE	NEW HYDE PARK NY 11040	(516) 484-3396		WOODMERE KOSHER MEATS 1017 BROADWAY	WOODMERE NY 11598	(516) 374-4058
BROADWAY KOSHER MEATS 13 QUAKER RIDGE ROAD	NEW ROCHELLE NY 10804	(914) 235-2500		KESSLER'S & SONS MAIN STREET	WOODRIDGE NY 12789	(914) 434-7550
EPPI'S FOOD CORPORATION 1291 NORTH AVENUE	NEW ROCHELLE NY 10804	(914) 636-4241		NAT KAGEN MEATS & POULTRY GREEN AVENUE	WOODRIDGE NY 12789	(914) 434-4334
ATLAS MEATS 860 WASHINGTON	NEW YORK NY 10014	(212) 255-3030		BAKER HILL PACKING COMPANY 2558 CENTRAL PARK AVENUE	YONKERS NY 10704	(914) 779-8100
BENDER BROTHERS 1 BENNETT AVENUE	NEW YORK NY 10033	(212) 798-0716		CENTUCK 622 TUCKAHOE ROAD	YONKERS NY 10710	(914) 779-3683
BLOCH & FALK MEAT PRODUCTS 152 NAGLE AVENUE	NEW YORK NY 10040	(212) 927-5010		HENRY'S KOSHER MEATS 636 MCLEAN AVENUE	YONKERS NY 10705	(914) 965-5802
EIGHTH AVENUE KOSHER MEAT & POULTRY, INC. 327 EIGHTH AVENUE	NEW YORK NY 10001	(212) 929-8870		SYON MEATS 2558 CENTRAL AVENUE	YONKERS NY 10710	(914) 779-8100
ERNST FLEISCHMAN 150 SHERMAN AVENUE	NEW YORK NY 10040	(212) 567-2030		VALUE PLUS MEATS OF YONKERS 1733 CENTRAL PARK AVENUE	YONKERS NY 10710	(914) 961-2048
FISCHER BROTHERS & LESSIE 230 WEST 72ND STREET	NEW YORK NY 10023	(212) 787-1715		BONEM'S KOSHER MEAT MARKET 7377 BROOKCREST DRIVE	CINCINNATI OH 45237	(513) 351-3144
GARY TURKEL 152 ESSEX STREET	NEW YORK NY 10002	(212) 477-0146		PILDER'S KOSHER FOODS 7601 READING	CINCINNATI OH 45237	(513) 821-7050
GOLDBERG BUTCHER STORE 500 GRAND STREET	NEW YORK NY 10002	(212) 475-6915		SIMON'S KOSHER MEAT MARKET 1436 SECTION ROAD	CINCINNATI OH 45237	(513) 761-1864
GRUENSCHECHT & SONS 2830 BROADWAY	NEW YORK NY 10032	(212) 568-5656		A & W FOODS 4900 CRAYTON AVENUE	CLEVELAND OH 44104	(216) 431-8000
GUTTMAN & MAYER MEATS 4229-4231 BROADWAY	NEW YORK NY 10033	(212) 923-1989		ALTMAN'S KOSHER MEAT MARKET 2185 SOUTH GREEN ROAD	CLEVELAND OH 44121	(216) 381-7615
H & M FELDSTEIN 2370 BROADWAY	NEW YORK NY 10025	(212) 873-3560		BASCH'S KOSHER MEAT MARKET 1944 SOUTH TAYLOR ROAD	CLEVELAND OH 44118	(216) 321-1911
HY-GRADE KOSHER MEAT 1200 MADISON AVENUE	NEW YORK NY 10028	(212) 722-6379		BERGER'S QUALITY KOSHER MEAT MARKET BERGER'S QUALITY KOSHER MEAT MARKET	CLEVELAND OH 44121	(216) 382-6560
I. SALZMAN 1384 SECOND AVENUE	NEW YORK NY 10021	(212) 650-1996		BORIS' KOSHER MEAT 14406 CEDAR ROAD	CLEVELAND OH 44118	(216) 382-5330
INWOOD KOSHER 587 WEST 207TH STREET	NEW YORK NY 10034	(212) 567-3088		COVENTRY POULTRY 1825 COVENTRY ROAD	CLEVELAND OH 44118	(216) 371-0555
IRVING BERGER 202 EAST 87TH STREET	NEW YORK NY 10028	(212) 289-7234		IRVING'S KOSHER MEAT MARKET 13938 1/2 CEDAR STREET	CLEVELAND OH 44118	(216) 321-5660
JOE KARTIN 327 EIGHTH AVENUE	NEW YORK NY 10001	(212) 929-8870		LEO'S KOSHER MEAT MARKET 1839 SOUTH TAYLOR ROAD	CLEVELAND OH 44118	(216) 932-9212
JONAS STERN & SONS-GLATT KOSHER 229 WEST 100TH STREET	NEW YORK NY 10024	(212) 662-7081		SAM & JACK'S KOSHER MEAT MARKET 2110 SOUTH TAYLOR ROAD	CLEVELAND OH 44118	(216) 321-7322
KOESTRICH BROTHERS 4092 BROADWAY	NEW YORK NY 10033	(212) 795-1670		SILVERMAN BROTHERS KOSHER MEAT MARKETS 26301 RICHMOND ROAD	CLEVELAND OH 44118	(216) 292-3720
MARTIN THAU 736 WEST 181ST STREET	NEW YORK NY 10033	(212) 923-9319		MARTIN'S KOSHER FOODS 3685 EAST BROAD STREET	COLUMBUS OH 43213	(614) 231-3653
MURRAY SCHEIN 507 GRAND STREET	NEW YORK NY 10002	(212) 254-0180		SIEGLE'S DELICATESSEN & FOOD MART 2636 WEST CENTRAL	TOLEDO OH 43606	(419) 473-2791
P. FELDSTEIN BUTCHERS 2370 BROADWAY	NEW YORK NY 10024	(212) 873-3560		SIEGLE'S DELICATESSEN & FOOD MART 15 WEST BANCROFT	TOLEDO OH 43620	(419) 243-6264
PARK EAST KOSHER 1163 MADISON AVENUE	NEW YORK NY 10028	(212) 787-3545		ABRAM'S KOSHER MART - LOBLAWS 270 WILSON AVENUE	TORONTO ON 416	(416) 635-5004
PERL'S BROADWAY KOSHER MEAT MARKET 2251 BROADWAY	NEW YORK NY 10024	(212) 877-9640		BATHURST MEAT MARKET 3774 BATHURST STREET	TORONTO ON 416	(416) 636-4440
PHILIP LEVITCH 807 WEST 181ST STREET	NEW YORK NY 10033	(212) 923-9826		COMMUNITY KOSHER FOODS LTD. 7335 YONGE STREET	TORONTO ON 416	(416) 881-8820
RICK BROTHERS MEATS 557 GRAND STREET	NEW YORK NY 10002	(212) 677-9230		COMMUNITY KOSHER MEATS LTD. 3862 BATHURST STREET	TORONTO ON 416	(416) 638-6898
ROSEN BROTHERS 2411 BROADWAY	NEW YORK NY 10025	(212) 724-0220		B. GOLDSTEIN 308 WILSON AVENUE	TORONTO ON 416	(416) 633-9642
ROSEN BROTHERS (IDEE CORP.) 2254 12TH AVENUE	NEW YORK NY 10024	(212) 281-5750		J & S MEAT 366 MARLEE AVENUE	TORONTO ON 416	(416) 781-2733
SCHILD BROTHERS INC. 4191 BROADWAY	NEW YORK NY 10033	(212) 927-5997		JOE KIRSCHEN'S KOSHER MEAT MARKET 3544 BATHURST STREET	TORONTO ON 416	(416) 781-7767
SHEDLETSKY'S MEATS 221 EAST BROADWAY	NEW YORK NY 10002	(212) 964-1232		MANOR KOSHER MEAT MARKET 662 SHEPPARD AVENUE WEST	TORONTO ON 416	(416) 636-2000
SIDNEY SISSUM 4230 BROADWAY	NEW YORK NY 10033	(212) 927-8188		H. PERL 3013 BATHURST STREET	TORONTO ON 416	(416) 787-4234
SMALLS MEAT & POULTRY 221 EAST BROADWAY	NEW YORK NY 10002	(212) 964-1232		SPRINGER'S 3393 BATHURST STREET	TORONTO ON 416	(416) 787-3971
STAHL KOSHER MEATS 62 AVENUE A	NEW YORK NY 10009	(212) 228-2668		STROLI'S 3459 BATHURST STREET	TORONTO ON 416	(416) 789-5333
WARSHAYCHIK'S MEATS 181 CLINTON STREET	NEW YORK NY 10002	(212) 982-1040		SUNNYBROOK FOODS LTD 241 WILMINGTON AVENUE (BATHURST MANOR PLAZA)	TORONTO ON 416	(416) 635-5987
WERNER'S MEATS 4316 BROADWAY	NEW YORK NY 10033	(212) 927-0463		YOSSIS FINE FOODS 4117 BATHURST STREET	TORONTO ON 416	(416) 635-9509
PARKMERE KOSHER MEATS 951 ROSEDALE ROAD	NORTH WOODMERE NY 11581	(516) 791-4683		ABE'S & SONS 7410 BUSTLETON AVENUE	PHILADELPHIA PA 19120	(215) 742-3800
D & W KOSHER MEAT & POULTRY MARKET 61-42 SPRINGFIELD BLVD	OAKLAND GARDENS NY 11364	(718) 255-1550		BLACK'S KOSHER MEAT & POULTRY 1601 EAST WADSWORTH	PHILADELPHIA PA 19150	(215) 247-0215
COHEN'S KOSHER MEATS 351 LONG BEACH ROAD	OCEANSIDE NY 11572	(516) 766-1714		MODERN KOSHER MEAT MARKET 5948 OGONTZ AVENUE	PHILADELPHIA PA 19141	(215) 924-8259
OCEANSIDE KOSHER MEAT MARKET 18 ATLANTIC AVENUE	OCEANSIDE NY 11572	(516) 766-5252		RHAWNURST KOSHER PRIME MEATS 8261 BUSTLETON AVENUE	PHILADELPHIA PA 19141	(215) 742-5287
JOE'S MEAT MARKET 17-11 101TH AVENUE	OZONE PARK NY 11364	(718) 845-3060		PRIME KOSHER FOODS 1916 MURRAY AVENUE	PITTSBURGH PA 15217	(412) 421-1015
KOSHER MEAT FARM OF PLAINVIEW 365A SOUTH OYSTER BAY ROAD	PLAINVIEW NY 11803	(516) 931-6446		SAUL KRONZEC MEATS 5719 BRYANT STREET	PITTSBURGH PA 15206	(412) 661-3377
				TEL AVIV KOSHER MEAT MARKET 1716 MURRAY AVENUE	PITTSBURGH PA 15217	(412) 421-4450
				GOTTESMAN'S KOSHER MEAT & POULTRY MARKET 1216 MULBERRY STREET	SCRANTON PA 18510	(717) 342-3886

ROBINSON KOSHER MEAT MARKET 1502 VINE STREET	SCRANTON PA 18510	(717) 961-9760
<b>CONTINENTAL KOSHER MEAT POULTRY &amp; DELICATESSEN PRODUCTS</b>		
230 FAIRMOUNT WEST	MONTREAL QU	(514) 274-5491
GATT'S KOSHER MEATS 7015 COTE ST LUC ROAD	MONTREAL QU	(514) 482-6227
GLATT KOSHER MEATS 175 LAURIER WEST	MONTREAL QU	(514) 274-9477
GLATT'S KOSHER MEATS 5897 VICTORIA	MONTREAL QU	(514) 737-3228
MARTY WEISSMAN KOSHER MEAT MARKET 88½ ROLFE STREET	CRANSTON RI 02910	(401) 467-8903
<b>FRED SPIGEL'S KOSHER MEAT MARKET &amp; DELI APPETIZER</b>		
243 RESERVOIR AVENUE	PROVIDENCE RI 02907	(401) 461-0425
STONE'S HOPE STREET KOSHER MEAT MARKET 780 HOPE STREET	PROVIDENCE RI 02906	(401) 421-0271
KIPPERT'S KOSHER FOODS 4965 SUMMER AVENUE	MEMPHIS TN 38122	(901) 682-3801
<b>MANNY'S KOSHER MEAT &amp; DELICATESSEN</b>		
215 PRESTON ROYAL SHOPPING CENTER	DALLAS TX 75225	(214) 943-5895
<b>REICHMAN'S KOSHER MEAT &amp; DELICATESSEN</b>		
215 PRESTON ROYAL SHOPPING CENTER	DALLAS TX 75225	(214) 368-2847
JIM JAMAIL & SONS 3114 KIRBY DRIVE	HOUSTON TX 77006	(713) 523-5535
MARTIN POULTRY EGG & FROZEN FOOD COMPANY 2002 WHITE	HOUSTON TX 77007	(713) 869-6191
UNITED FOODS 5901 BEVERLY HILLS	HOUSTON TX	(713) 789-0301
SIDNEY PERLIN'S KOSHER MEAT MARKET 619 WEST 35TH STREET	NORFOLK VA 23508	(804) 622-5196
RICHMOND KOSHER MEAT MARKET 3109 WEST CARY STREET	RICHMOND VA 23221	(804) 358-6905
KOSHER MEAT KLUB 4731 WEST BURLEIGH	MILWAUKEE WI 53210	(414) 871-3273
<b>RABINOWITZ BROTHERS KOSHER MEAT MARKET</b>		
4622 WEST BURLEIGH	MILWAUKEE WI 53210	(414) 871-3273

**MEAT & POULTRY - WHOLESALE**

<b>EMES KOSHER MEAT PRODUCTS</b>		
2627 SOUTH LA CIENEGA BOULEVARD	LOS ANGELES CA	(213) 836-0535
<b>HY-GRADE MEAT SPECIALTIES COMPANY 3462 LARIMER</b>		
	DENVER CO 80205	(303) 292-6328
<b>SUPERVISED PRODUCTS 3890 ADAMS STREET, PO BOX 16432</b>		
	DENVER CO 80216	(303) 321-7033
ROLAND FOODS 135 R STREET S.W.	WASHINGTON DC 20023	(202) 488-0888
SAVAL DIRECTOR 925 FIFTH STREET N.W.	WASHINGTON DC 20023	(202) 832-9400
GOLDBERG BROTHERS SOUTH MARKET STREET	WILMINGTON DE 19801	(302) 655-5301
AMERICAN KOSHER PROVISIONS 6988 N.W. 36TH AVENUE	MIAMI FL 33147	(305) 653-4496
HEBREW NATIONAL KOSHER, J & J PURVEYORS 2140 N.W. 13TH AVENUE	MIAMI FL 33142	(305) 592-0300
ZION CORPORATION 1717 N.W. SEVENTH AVENUE	MIAMI FL 33125	(305) 324-1855
BEST KOSHER SAUSAGE COMPANY	CHICAGO IL 60608	(312) 738-2100
<b>KOSHER STAR SAUSAGE MANUFACTURING COMPANY</b>		
1000 WEST PERSHING STREET	CHICAGO IL 60645	(312) 927-2810
KOSHER ZION SAUSAGE COMPANY 1455 SOUTH ABERDINE	CHICAGO IL 60635	(312) 738-2208
SINAI KOSHER FOODS CORP. 1000 WEST PERSHING ROAD	CHICAGO IL 60609	(312) 927-2810
UNITED KOSHER FOODS, INC. 711 W. GRAND AVENUE	CHICAGO IL 60610	(312) 243-3473
<b>STRATHMOOR KEY DISTRIBUTING COMPANY</b>		
2733 BARDSTOWN ROAD	LOUISVILLE KY 40205	(502) 458-2276
MORRISON & SCHIFF P.O. BOX 248	BOSTON MA 02135	
SNIDER'S DRESSED BEEF COMPANY 219 SUMMER STREET	WORCESTER MA 01608	(617) 755-5225
<b>EUROPEAN KOSHER PROVISION MANUFACTURING</b>		
6 SOUTH SPRING STREET	BALTIMORE MD 21231	(301) 342-2002
<b>EUROPEAN KOSHER PROVISIONS MANUFACTURING CO.</b>		
1419 EAST BALTIMORE STREET	BALTIMORE MD 21231	(301) 342-2002
EMPIRE PACKING COMPANY 8648 FENKELL	DETROIT MI 48221	(313) 345-6565
LANDY PACKING CO. P.O. BOX 670	ST CLOUD MN 56301	(612) 252-1331
FEINBERG DISTRIBUTING 323 SOUTH 9TH STREET	OMAHA NE 68154	(800) 247-7402
POSNOCK KOSHER FOODS 1713 ELIZABETH AVENUE	EAST LINDEN NJ 07036	(201) 925-5400
SHOFAR KOSHER FOODS, INC. 219 EMMET STREET	NEWARK NJ 07114	(201) 242-2434
ABELES & HEYMANN, INC. 3498 THIRD AVENUE	BRONX NY 10456	(212) 589-0100
ISAAC GELLIS, INC. 968 LONGFELLOW AVENUE	BRONX NY 10474	(212) 589-1770
<b>MOGEN DAVID KOSHER MEAT PRODUCTS CORP.</b>		
968 LONGFELLOW AVENUE	BRONX NY 10474	(212) 589-1770
PARKSIDE KOSHER MEATS INC. 1197 BRYANT AVENUE	BRONX NY	(212) 328-6999
ZION KOSHER DELICATESSEN COMPANY 968 LONGFELLOW AVENUE	BRONX NY 10474	(212) 589-1770
A TO Z KOSHER PRODUCTS 123 GRAND STREET	BROOKLYN NY	(718) 384-7400
ALLE PROCESSING CORP. 502 FLUSHING AVENUE	BROOKLYN NY 11205	(718) 855-1811
AMERICAN KOSHER PROVISIONS INC. 39 NORMAN AVENUE	BROOKLYN NY 11222	(718) 963-1700
GOLDEN SIMCHA POULTRY 1602 TROY AVENUE	BROOKLYN NY	(718) 253-7733
HOROWITZ KOSHER PROVISIONS INC. 258 EAST 87TH STREET	BROOKLYN NY	(718) 629-9820
SCHMULKA BERNSTEIN & CO. INC. 1100 UTICA AVENUE	BROOKLYN NY 11203	(718) 345-0050
YERUSHALAYIM KOSHER PROVISIONS INC. 502 FLUSHING AVENUE	BROOKLYN NY	(718) 855-4811
D. JACOBSON SONS 163 ADAMS STREET	BUFFALO NY 14216	(716) 854-1150
<b>METROPOLITAN KOSHER FOOD SERVICE</b>		
HUNTS POINT COOPERATIVE MARKET	HUNTS POINT NY	(212) 893-3500
FALLS POULTRY CORP. SCHOOL ROAD	LIVINGSTON MANOR NY 12578	(212) 594-7826
HEBREW NATIONAL FOODS 58-80 MAURICE AVENUE	MASPETH NY 11378	(718) 894-4300
HOD CARMEL KOSHER PROVISION COMPANY 58-80 MAURICE AVENUE	MASPETH NY 11378	(718) 894-4300
ISRAEL FINE FOOD IMPORTS INC. P.O. BOX 76	MONSEY NY 10952	(914) 352-0123
<b>EUROPEAN KOSHER PROVISION MANUFACTURING COMPANY, INC.</b>		
15 RIVINGTON STREET	NEW YORK NY 10002	(212) 254-5994
REAL KOSHER SAUSAGE CO., INC. 15 RIVINGTON STREET	NEW YORK NY 10002	(212) 254-5994
FALLS POULTRY CORP. MAIN STREET	S. FALLSBURG NY 12779	(914) 434-5000
<b>HEBREW NATIONAL KOSHER FOODS INC. - SALES AND DISTRIBUTION</b>		
58-65 52ND ROAD	WOODSIDE NY	(718) 779-3600
KOSHER KING PRODUCTS 58-65 52ND ROAD	WOODSIDE NY	(718) 779-3600
H.J.P. WHOLESALE KOSHER MEATS, INC. 636 MCLEAN AVENUE	YONKERS NY 10705	(914) 965-5802
GILDER'S KOSHER MEAT MARKET 14406 CEDAR	CLEVELAND OH 44121	(216) 382-5330
SIDNEY CROSS WHOLESALE MEATS 7707 SYCAMORE AVENUE	ELKINS PARK PA 19117	(215) 782-1400
EMPIRE KOSHER FOODS, INC. R.D. #3, P.O. BOX 165	MIFFLINTOWN PA 17059	(717) 436-2131
LUNDY'S & SONS 934 NORTH THIRD STREET	PHILADELPHIA PA 19140	(215) 627-2050
<b>SAMUEL SANDLER MANUFACTURING COMPANY</b>		
2207 NORTH 30TH STREET	PHILADELPHIA PA 19140	(215) 232-4700
ALBER & LEFF FOOD COMPANY 405 COLLEGE AVENUE	PITTSBURGH PA 15232	(412) 321-7700
WEISS PROVISION COMPANY 1114 MURIEL STREET	PITTSBURGH PA 15203	(412) 431-3270



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10 ROCKEFELLER PLAZA	NEW YORK NY 10020	(212) 265-6330
ISRAEL COMMUNICATIONS, INC. 575 LEXINGTON AVENUE	NEW YORK NY 10022	(212) 486-8835
ISRAEL COMMUNICATIONS, INC. 350 FIFTH AVENUE	NEW YORK NY 10118	(212) 695-2998
JEWISH BROADCASTING SERVICE 2130 BROADWAY	NEW YORK NY 10023	
JEWISH MEDIA SERVICE-JWB 15 E. 26TH STREET	NEW YORK NY 10010	(212) 532-4949
JEWISH VIDEO WORKSHOP-TORAH VISION, INC. 576 FIFTH AVENUE	NEW YORK NY 10036	(212) 921-2175
KAN ISRAEL - WEVD RADIO, N.Y. (HEBREW) 1700 BROADWAY	NEW YORK NY 10019	(212) 427-1218
MESSAGE OF ISRAEL 123 EAST 55TH STREET, CENTRAL SYNAGOGUE	NEW YORK NY 10022	
NIGHT-RAP RADIO PROGRAM CHANNEL J-MANHATTAN	NEW YORK NY	(212) 434-1928



**APPLAUSE!  
APPLAUSE!**

There  
must be a  
reason why  
most Jewish  
consumers eat



**Empire Kosher  
Chicken!**  
ask your Rabbi.

**WE BREED THEM, WE HATCH THEM, WE FEED THEM,  
WE PROCESS THEM, WE DELIVER THEM, WE GUARANTEE THEM,  
to be of Kosher Quality and taste like Kosher poultry should!**

**(800) 233-7177**

TELE-ISRAEL MANHATTAN CABLE-CHANNEL M	NEW YORK NY	(212) 620-7041
TELE-ISRAEL GROUP W-CHANNEL L25	NEW YORK NY	(212) 620-7041
WEVD RADIO FORWARD ASSOCIATION 770 BROADWAY	NEW YORK NY 10003	(212) 777-7900
JEWISH SCENE IN CLEVELAND - JEWISH COMMUNITY CENTER 3505 MAYFIELD ROAD	CLEVELAND OH 44118	(216) 382-4000
JEWISH VIDEO CLEVELAND - JEWISH COMMUNITY FEDERATION 1750 EUCLID AVENUE	CLEVELAND OH 44115	(216) 566-9200
ISRAEL RADIO BOX 204	CHELTENHAM PA 19012	

**MEMORIAL INFORMATION**

MEMORIAL INFORMATION SYSTEMS 21412 HILLTOP	SOUTHFIELD MI	(313) 358-1818
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**MEZUZOT**

VAAD MISHMERES STAM 4902 16TH AVENUE	BROOKLYN NY 11204	(718) 438-4963
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**MIKVAOT**

KNESSETH ISRAEL SYNAGOGUE 3225 MONTEVALLO ROAD	BIRMINGHAM AL 35223	(205) 879-1664
CONGREGATION AGUDATH ISRAEL 3525 CLOVERDALE ROAD	MONTGOMERY AL 36111	(205) 281-7998
MIKVAH, CHAPEL TWO, BUILDING #8-760 8TH & J STREET, ELMENDORF AFB	ANCHORAGE AK 99506	(907) 752-2202
CONGREGATION AGUDATH ACHIM 7901 WEST 5TH STREET	LITTLE ROCK AR 72205	(501) 225-1683
MIKVAH (CALGARY HEBREW SCHOOL) 1415 GLENMORE TRAIL	CALGARY AT T2V 4Y8	(403) 455-9114
BETH ISRAEL SYNAGOGUE 10205-119TH STREET	EDMONTON AT	(403) 488-2840
MIKVAH SOCIETY 515 EAST BETHANY HOME ROAD	PHOENIX AZ 85012	(602) 277-7479
YOUNG ISRAEL SYNAGOGUE 2443 EAST 4TH STREET	TUCSON AZ 85716	(602) 795-1267
CHABAD MIKVAH 5750 OAK STREET	VANCOUVER BC V6M 2V7	(604) 266-5295
CONGREGATION SCHARA TZEDEK 3476 OAK STREET	VANCOUVER BC	(604) 736-7607
MIKVAH TAHARAS ISRAEL 2520 WARRING AVENUE	BERKELEY CA 94705	(415) 848-7221
MIKVAH YISROEL 3947 ATLANTIC AVENUE	LONG BEACH CA 90807	(213) 427-1360
MIKVAH SOCIETY 9548 WEST PICO BOULEVARD	LOS ANGELES CA 90035	(213) 550-9124
MOGEN ABRAHAM SYNAGOGUE 356 NORTH LA BREA AVENUE	LOS ANGELES CA 90036	(213) 937-9690
OHEL DAVID SYNAGOGUE 7967 BEVERLY BOULEVARD	LOS ANGELES CA 90035	(213) 939-9239
VALLEY MIKVAH SOCIETY 12800 CHANDLER BOULEVARD	NORTH HOLLYWOOD CA 91607	(818) 763-2285
BETH JACOB SYNAGOGUE 3778 PARK BOULEVARD	OAKLAND CA 94602	(415) 482-1147
MIKVAH ISRAEL 5170 LA DORNA	SAN DIEGO CA 92115	(619) 287-6411
MIKVAH 1404 QUITMAN	DENVER CO 80204	(303) 893-5315
MIKVAH ISRAEL 1326 STRATFIELD ROAD	FAIRFIELD CT 06604	(203) 374-2191
NEW HAVEN MIKVAH SOCIETY 86 HUBINGER STREET	NEW HAVEN CT 06511	(203) 387-2184
CONGREGATION BROTHERS OF JOSEPH 2 BROAD STREET	NORWICH CT 06360	(203) 889-1900
CONGREGATION AGUDATH SHOLOM 301 STRAWBERRY HILL AVENUE	STAMFORD CT 06902	(203) 754-4159
CONGREGATION BNAI SHOLOM 135 ROSELAND AVENUE	WATERBURY CT 06710	(203) 754-4159
MIKVAH OF GREATER HARTFORD 61 NORTH MAIN STREET	WEST HARTFORD CT 06107	(203) 521-9446
MIKVAH ETZ CHAIM 5864 UNIVERSITY BOULEVARD WEST	JACKSONVILLE FL 32216	(904) 733-0720
DAUGHTER OF ISRAEL RITUALARIUM 151 MICHIGAN AVENUE	MIAMI BEACH FL 33139	(305) 672-3500
MIKVAH MIAMI GARDENS DRIVE AND 10TH AVENUE	NORTH MIAMI BEACH FL	(305) 944-1334
MIKVAH ISRAEL OF TAMPA BAY 3600 E FLETCHER AVE	TAMPA FL 33612	(813) 971-6768
CONGREGATION BETH JACOB 1855 LA VISTA ROAD N.E.	ATLANTA GA 30329	(404) 633-0551
CONGREGATION ADAS YESHURUN 935 JOHNS ROAD	AUGUSTA GA 30904	(404) 733-9491
CONGREGATION BNAI BRITH JACOB 5444 ABERCORN	SAVANNAH GA 31405	(912) 355-3406
BETH EL JACOB SYNAGOGUE 954 CUMMINS PARKWAY	DES MOINES IA 50312	(515) 274-1551
JEWISH COMMUNITY CENTER 14TH & NEBRASKA	SILOUX CITY IA 51505	(712) 258-2618
MIKVAH 3110 WEST TOUHY AVENUE	CHICAGO IL 60645	(312) 274-7425
CONGREGATION YEHUDA MOSHE 4721 WEST TOUHY AVENUE	LINCOLNWOOD IL 60546	(312) 674-0820
CONGREGATION AGUDAS ACHIM 3616 NORTH SHERIDAN ROAD	PEORIA IL 61604	(309) 688-4800
TRI-CITY JEWISH CENTER 2715 30TH STREET	ROCK ISLAND IL 61201	(309) 788-3426
CONGREGATION BNAI TORAH 6510 HOOVER ROAD	INDIANAPOLIS IN 46290	(317) 253-5253
HEBREW ORTHODOX CONGREGATION 3207 HIGH STREET	SOUTH BEND IN 46614	(219) 289-3988
AHAVATH ACHIM CONGREGATION 1850 NORTH WOODLAWN	WICHITA KS 67208	(316) 685-1339
ANSHEI SFARD SYNAGOGUE 3700 DUTCHMANS LANE	LOUISVILLE KY 40205	(502) 451-3122
BETH ISRAEL SYNAGOGUE 7000 CANAL BOULEVARD	NEW ORLEANS LA 70124	(504) 282-4916
DAUGHTERS OF ISRAEL 101 WASHINGTON STREET	BRIGHTON MA 02135	(617) 782-9433
BETH PINCAS 1710 BEACON STREET	BROOKLINE MA 02146	(617) 566-9162
MIKVAH 146 WALNUT STREET	CHELSEA MA 02150	(617) 884-5189
MIKVAH ISRAEL 1104 CONVERSE STREET	LONGMEADOW MA 01106	(413) 567-1607
RITUALARIUM OF THE NORTH SHORE (CONGREGATION AHABAT SHOLOM) 151 OCEAN STREET	LYNN MA 01902	(617) 595-9492
MIKVAH ORGANIZATION OF THE SOUTH SHORE, (YOUNG ISRAEL OF SHARON) 9 DUNBAR STREET	SHARON MA 02067	(617) 784-7444
MIKVAH 57 HUNTLEY	WORCESTER MA 01604	(617) 754-5495
CHABAD MIKVAH N.E. CORNER MCGREGOR & HARTFORD AVENUES	WINNIPEG MB	(204) 334-1680
MIKVAH (BAIS HAMDIRASH KHAL ARUGAS HABOSEM) 6615 PARK HEIGHTS AVE	BALTIMORE MD 21215	
MIKVAH 3500 WEST ROGERS AVENUE	BALTIMORE MD 21215	(301) 466-9719
MIKVAH 8901 GEORGIA AVENUE	SILVER SPRING MD 20997	(301) 587-2014
SILVER SPRING JEWISH CENTER 1401 ARCOLA AVENUE	SILVER SPRING MD 20902	(301) 649-4425
BANGOR MIKVAH-C/O RABBI ISAACS	BANGOR ME 04103	(207) 945-5940
SHAARAY TEFILOH SYNAGOGUE 76 NOYES STREET	PORTLAND ME 04103	(207) 733-2610
MIKVAH, CHABAD HOUSE 715 HILL STREET	ANN ARBOR MI 48104	(313) 995-3276
MIKVAH ISRAEL 15150 WEST TEN MILE ROAD	OAK PARK MI 48231	(313) 968-9715
MIKVAH IN EAST GRAND FORKS	GRAND FORKS MN 56401	(218) 773-9394
KNESSETH ISRAEL SYNAGOGUE 4330 WEST 28TH STREET	MINNEAPOLIS MN 55416	(612) 920-2183
CHABAD MIKVAH 15 MONTCALM COURT	ST PAUL MN 55116	(612) 698-3858
MIKVAH ASSOCIATION 1618 RANDOLPH AVENUE	ST PAUL MN 55105	(612) 698-6163
KEHILATH ISRAEL SYNAGOGUE 800 EAST MEYER BOULEVARD	KANSAS CITY MO 64131	(816) 333-1992
MIKVAH ISRAEL 8901 HOLMES RD	KANSAS CITY MO 64131	(816) 333-7117

MIKVAH 10977 SCHEUTZ ROAD	ST LOUIS MO 63141	(314) 721-8990
SYLVIA GREEN MIKVAH 4 MILLSTONE CAMPUS	ST LOUIS MO 63146	(314) 569-2774
MIKVAH (LUBAVITCH OF NORTH CAROLINA) 6500 NEWHALL RD.	CHARLOTTE NC 28226	(704) 366-3964
CONGREGATION SHAAREI ISRAEL 7400 FALLS OF THE NEUSE ROAD	RALEIGH NC 27609	(919) 847-6286
OMAHA MIKVAH 333 SOUTH 132 STREET	OMAHA NE 68154	(402) 333-5166
BETH EL SYNAGOGUE CORNER ELIZABETH & DOWNING AVENUES	ST JOHN'S NF A1B 1S3	(709) 726-0480
MIKVAH LEWIS HILL ROAD	BETHLEHEM NH 03574	(603) 869-3962
MIKVAH SONS OF ISRAEL 720 COOPER LANDING ROAD	CHERRY HILL NJ 08002	(609) 667-9700
MIKVAH 35 NORTH AVENUE	ELIZABETH NJ 07208	(201) 352-5048
MIKVAH 112 FIRST AVENUE SOUTH	HIGHLAND PARK NJ 08904	(201) 249-2411
MIKVAH 705 MADISON AVENUE	LAKEWOOD NJ 08701	(201) 363-9593
MIKVAH NEAR GERSHEL AVENUE	NORMA NJ 08347	(609) 691-7191
SHORE AREA MIKVAH 201 JEROME AVENUE	OAKHURST NJ 07755	(201) 531-1712
SHAARAY TEFILOH SYNAGOGUE 15 MARKET STREET	PERTH AMBOY NJ 08862	(201) 826-2977
MIKVAH ASSOCIATION 1726 WINDSOR ROAD	TEANECK NJ 07666	(201) 837-8220
MIKVAH ISRAEL OF NORTH HUDSON 412 34TH STREET	UNION CITY NJ 07087	(201) 866-0690
MIKVAH 717 PLEASANT VALLEY WAY	WEST ORANGE NJ 07052	(201) 731-1427
BETH ISRAEL SYNAGOGUE 1480 OXFORD STREET	HALIFAX NS B3H 3Y8	(902) 422-1301
CONGREGATION SGOOLAI ISRAEL 168 WESTMORLAND STREET	FREDERICTON NB	(506) 455-8425
CONGREGATION SHAAREI ZEDEK	ST JOHN NB	(506) 567-1962
MIKVAH 4800 EUBANK N.E.	ALBUQUERQUE NM 87111	(505) 296-6060
MIKVAH 190 ELM STREET	ALBANY NY 12202	(518) 482-5781
BETH DAVID SYNAGOGUE 39 RIVERSIDE DRIVE	BINGHAMTON NY 13905	(607) 722-1793
AITZ CHAIM 708 MACE AVENUE	BRONX NY 10465	(212) 798-6173
AGUDAS TAHARAS HAMISHPACHAH OF CROWN HEIGHTS 1608 UNION STREET	BROOKLYN NY 11211	(718) 493-2661
CANARSIE COMMUNITY MIKVAH FLATLANDS & REMSEN STREETS	BROOKLYN NY 11226	(718) 251-5084
CONGREGATION ARUGAS HABOSEM 135 RODNEY STREET	BROOKLYN NY 11211	(718) 782-6608
CONGREGATION KEHILAS MORIYOH-SEA GATE 3740 OCEANIC AVENUE	BROOKLYN NY 11224	(718) 372-6706
KEHILAS YAAKOV 110-112 PENN STREET	BROOKLYN NY 11211	(718) 625-8795
KEHILAS YAAKOV 115 RUTLEDGE	BROOKLYN NY 11211	(718) 624-9262
MIKVAH 2965 OCEAN PARKWAY	BROOKLYN NY 11235	(718) 391-4286
MIKVAH INFORMATION - FAMILY SANCTITY 780 MONTGOMERY STREET	BROOKLYN NY 11213	(718) 778-1070
MIKVAH ISRAEL OF BENSONHURST 48 BAY 28 STREET	BROOKLYN NY 11214	(718) 372-9563
MIKVAH ISRAEL OF BORO PARK 1351 46TH STREET	BROOKLYN NY 11219	(718) 871-6866
MIKVAH ISRAEL OF BRIGHTON 245 NEPTUNE AVENUE	BROOKLYN NY 11235	(718) 760-8599
MIKVAH OF BORO PARK 1249 52ND STREET	BROOKLYN NY 11219	(718) 438-9808
MIKVAH-CONGREGATION HAMAOR 5012 18TH AVENUE	BROOKLYN NY 11204	(718) 633-7724
RITUALARIUM OF EAST FLATBUSH 340 EAST 52ND STREET	BROOKLYN NY 11203	(718) 385-7707
RITUALARIUM OF EASTERN PARKWAY 1506 UNION STREET	BROOKLYN NY 11213	(718) 773-8826
SEPHARDIC MIKVAH ISRAEL 810 AVENUE S	BROOKLYN NY 11223	(718) 339-4600
TAHARATH ISRAEL OF EAST FLATBUSH 1013 EAST 15TH STREET	BROOKLYN NY 11226	(718) 377-9813
Y.I. OF BEDFORD BAY 2113 HARING STREET	BROOKLYN NY 11229	(718) 332-4120
YETEV LEV D'SATMAR 212 WILLIAMSBURG STREET	BROOKLYN NY 11211	(718) 387-9388
MIKVAH 1248 KENMORE	BUFFALO NY 14216	(716) 875-8451
CONGREGATION EZRATH ISRAEL 31 CENTER STREET	ELLENVILLE NY 12428	(914) 647-8740
HEBREW COMMUNITY SERVICE 1121 BAYPORT PLACE	FAR ROCKAWAY NY 11591	(718) 327-9727
FLEISCHMANN	FLEISCHMANN NY 12430	(914) 254-4595
MIKVAH (CONG. OF GEORGIAN JEWS FROM RUSSIA) 102-58 63RD AVENUE	FOREST HILLS NY 11375	(212) 897-6139
MIKVAH OF QUEENS 75-48 GRAND CENTRAL PARKWAY	FOREST HILLS NY 11375	(718) 261-6380
MIKVAH ASSOCIATION OF GREAT NECK 26 OLD MILL ROAD	GREAT NECK NY 11523	(516) 487-2726
MIKVAH SOUTH SHORE, CONGREGATION 1156 PENINSULA BLVD	HEWLETT NY 11557	(516) 568-5514
MIKVAH ISRAEL 71-11 VLEIGH PLACE	KEW GARDEN HILLS NY 11367	(718) 268-6500
MIKVAH 37 LINCOLN PLACE	LIBERTY NY 12754	(914) 292-9733
HOTEL AISHEL	LIVINGSTON MANOR NY 12758	(914) 439-5161
SCHARF MANOR 274 WEST BROADWAY	LONG BEACH NY 11561	(516) 431-7758
CONGREGATION YETEV LEV 20 QUICKWAY ROAD	MONROE NY 10950	(914) 783-3451
MIKVAH ISRAEL MAPLE LEAF ROAD	MONSEY NY 10952	(914) 356-1000
MIKVAH 16 NORTH STREET	MONTICELLO NY 12701	(914) 794-6757
YESHIVA FARM SETTLEMENT MIKVAH PINES BRIDGE ROAD	MOUNT KISCO NY 10549	(914) 666-5321
MIKVAH	MOUNTAINDALE NY 12763	(914) 434-9192
MIKVAH OF EAST SIDE 313 EAST BROADWAY	NEW YORK NY 10002	(212) 475-8514
MIKVAH OF MID-MANHATTAN 234 WEST 78TH STREET	NEW YORK NY 10024	(212) 799-1520
MIKVAH OF WASHINGTON HEIGHTS 536 WEST 187TH STREET	NEW YORK NY 10023	(212) 923-9548
MIKVAH 3397 PARK AVENUE	OCEANSIDE NY 11572	(516) 766-3242
SHOMREI ISRAEL SYNAGOGUE 18 PARK AVENUE	POUGHKEEPSIE NY 12603	(914) 454-4078
MIKVAH 3710 HENRY HUDSON PARKWAY	RIVERDALE NY 10463	(212) 549-8336
BETH HAKNESES HACHODOSH 27 ST. REGIS DRIVE N	ROCHESTER NY 14618	(716) 244-4888
Y.I. OF SCARSDALE 1313 WEAVER STREET	SCARSDALE NY 10583	(914) 636-8686
MIKVAH 33 TRUMAN AVENUE	SPRING VALLEY NY 10977	(914) 354-6578
MIKVAH ISRAEL 61 RUPERT AVENUE	STATEN ISLAND NY 10314	(718) 698-4066
YOUNG ISRAEL SYNAGOGUE 2200 EAST GENESEE STREET	SYRACUSE NY 13210	(315) 472-8411
CONGREGATION ANSHEI HASHARON THOMPSON STREET	TANNERSVILLE NY 12485	(518) 589-5830
MIKVAH IN UTICA 110 MEMORIAL PKWY	UTICA NY 13501	(315) 724-8357
MIKVAH ASSOCIATION OF NASSAU COUNTY 775 HEMPSTEAD AVENUE	WEST HEMPSTEAD NY 11552	(516) 489-9358
MIKVAH EAST POND ROAD	WOODRIDGE NY 12789	(914) 434-9726
MIKVAH GREEN RD	BEECHWOOD OH 44122	(216) 381-9178
MIKVAH 1546 KENOVA AVENUE	CINCINNATI OH 45237	(513) 821-6679
MIKVAH 1774 LEE ROAD	CLEVELAND HEIGHTS OH 44118	(216) 321-0270
CONGREGATION BETH JACOB 1223 COLLEGE AVENUE	COLUMBUS OH 43206	(614) 237-8641
MIKVAH 556 KENWOOD AVENUE	DAYTON OH 45406	(513) 277-6754
AITZ CHAIM SYNAGOGUE 3853 WOODLEY ROAD	TOLEDO OH 43606	(419) 473-8838
CHILDREN OF ISRAEL 1702 FIFTH AVENUE	YOUNGSTOWN OH 44504	(216) 744-1754
CONGREGATION BNAI EMUNAH	TULSA OK	(918) 583-7121
LUBAVITCH MIKVAH 42A EDINBURGH DRIVE	DOWNSVIEW ON	(416) 633-4608
MIKVAH SOCIETY 694 SHEPPARD AVENUE WEST	DOWNSVIEW ON	(416) 633-4729
ADAS ISRAEL RITUALARIUM OF HAMILTON 128 CLINE AVENUE SOUTH	HAMILTON ON	(416) 525-3768

BETH ISRAEL SYNAGOGUE 116 CENTRE STREET	KINGSTON ON	(613) 542-5012	MIKVAH (IN SYNAGOGUE) VIA L.C. FARINI 4	FLORENCE	270-763
CONGREGATION BETH TEPHON ADELAIDE STREET	LONDON ON	(519) 433-7081	MIKVAH (IN SYNAGOGUE)		
RITUALARIUM (IN SYNAGOGUE) 151 CHAPEL STREET	OTTAWA ON	(613) 232-3066	FREIHERR VON STEINSTRASSE 30	FRANKFURT-AM-MAIN	721-568
CONGREGATION SHAAREY ZEDEK 610 GILES BLVD. EAST	WINDSOR ON	(519) 252-1594	MIKVAH (IN SYNAGOGUE) JULIENSTRASSE 2	FUERTH	
JEWISH RITUALARIUM 1425 S.W. HARRISON STREET	PORTLAND OR	97201 (503) 222-7069	MIKVAH PARTIZANSKA 907	GALANTA	
MIKVAH 1836 WHITEHALL STREET	ALLENSTOWN PA	18102 (215) 434-3809	MIKVAH (IN SYNAGOGUE) 180 BEWICK ROAD	GATESHEAD	(832) 781-472
PHILADELPHIA MIKVAH ASSN. WYNNWOOD & ARGYLE RDS.	ARDMORE PA	19003 (215) 642-8679	MIKVAH (HEKHAL HANESS) 54 TER ROUTE DE MALGNOU	GENEVA	
MIKVAH 3601 NORTH 4TH STREET	HARRISBURG PA	17110 (717) 232-2023	MIKVAH 10 BOMB HOUSE LANE	GIBRALTAR	431-6
CONGREGATION OHEV SHOLOM 20 EAST THIRD STREET	LEWISTOWN PA	17044 (717) 248-8070	MIKVAH (GIFFNOCK & NEWLANDS SYNAGOGUE)		
CONGREGATION GEMILAS CHESED 1545 OHIO AVENUE	MCKEESPORT PA	15131 (412) 678-8859	MARYVILLE AVENUE	GIFFNOCK, GLASGOW	(041) 638-6600
MIKVAH 4600 OLD YORK ROAD	PHILADELPHIA PA	19140 (215) 455-0699	MIKVAH KAHN'S SILBERHORN HOTEL	GRINDELWALD	
JEWISH WOMEN'S LEAGUE 2336 SHADY AVENUE	PITTSBURGH PA	15217 (412) 422-7110	MIKVAH KENAUPARK 7	HAARLEM	143-42
MACHZIKEH HADAS MADISON AVENUE & VINE STREET	SCRANTON PA	18510 (717) 344-5138	MIKVAH (IN SYNAGOGUE) HOHE WEIDE 34	HAMBURG	
MIKVAH 3RD AVENUE AND INSTITUTE LANE	WILKES-BARRE PA	18704 (717) 287-2032	MIKVAH (IN SYNAGOGUE) HAECKELSTRASSE 10	HANOVER	
OHEV SHALOM CHERRY & BELMONT STREETS	WILLIAMSPORT PA	17701 (717) 322-7050	MIKVAH 70 ROBINSON ROAD	HONG KONG	
MIKVE KIRYAT THAS AVE. BET HALEVI	BOISBRIAND QU	(514) 430-4114	MIKVAH, CAGALOGLU KADINLAR HAMAMI CAGALOGLU	ISTANBUL	440-472
MIKVAH ISRAEL 7015 KILDARE, COTE ST. LUC	MONTREAL QU		MIKVAH (ADATH JESHURUN SYNAGOGUE)		
MIKVAH MAYEN (CONGREGATION YETEV LEV)			34 FORTESCUE ROAD, YEOVILLE	JOHANNESBURG	433-380
5214 ST. URBAIN STREET	MONTREAL QU	(514) 279-9443	MIKVAH (BETH DIN) 24 RALEIGH STREET, YEOVILLE	JOHANNESBURG	432-161
MIKVAH TAHARATH HAMISHPACHA 5124 ST. URBAIN STREET	MONTREAL QU	(514) 277-7013	MIKVAH VRIDELNI 59	KARLSBAD	
MIKVAH OF MONTREAL 6235 HILLSDALE ROAD	MONTREAL QU	(514) 737-2625	MIKVAH	KNOCKE	
CONGREGATION SHAARE ZEDEK 688 BROAD STREET	PROVIDENCE RI	02907 (401) 751-4936	MIKVAH (JEWISH COMMUNITY OF JAPAN)		
BRITH SHOLOM BETH ISRAEL 182 RUTLEDGE	CHARLESTON SC	29403 (803) 577-6599	66-1, KITANO-CHO, 4-CHOME, IKUTA-KU	KOBE 650	221-7236
CONGREGATION BETH JACOB 1640 VICTORIA AVENUE	REGINA SK	(306) 527-8643	MIKVAH (CONGREGATION SHOMREI HADASS) 368 HARROGATE ROAD	LEEDS	(532) 685-119
JEWISH COMMUNITY CENTER 715 MCKINNON AVENUE	SASKATOON SK	(306) 943-7023	MIKVAH (CHILDWALL SYNAGOGUE PRECINCT) DUNBABIN ROAD	LIVERPOOL	(051) 722-2079
BETH SHOLOM CONGREGATION 20 PISGAH AVENUE	CHATTANOOGA TN	37411 (615) 894-0801	MIKVAH 62 FILEY AVENUE	LONDON, N. 16	800-8534
BARON HIRSCH CONGREGATION 1740 VOLLINTINE AVENUE	MEMPHIS TN	38107 (901) 274-3525	NORTH LONDON MIKVAH 40 QUEEN ELIZABETH'S WALK	LONDON, N. 16	(01) 802-2554
CONGREGATION SHERITH ISRAEL 3600 WEST END AVENUE	NASHVILLE TN	37205 (615) 292-6614	STAMFORD HILL MIKVAH MARGARET STREET (LAMPARD GORVE)	LONDON, N. 16	(01) 806-3880
ANSHE SPHARD-BETH EL EMETH			NORTH WEST LONDON COMMUNAL MIKVAH 10 SHIREHALL LANE	LONDON, N.W. 4	(01) 202-8517
120 EAST YATES DRIVE NORTH	NORTH MEMPHIS TN	38117 (901) 682-1611	MIKVAH BRUCHSTR. 51	LUCERNE	
CONGREGATION TIFEREH ISRAEL 10909 HILLCREST ROAD	DALLAS TX	75230 (214) 691-3611	MIKVAH (IN SYNAGOGUE) 11 VIA MADERNO	LUGANO	
MIKVAH (CONG. BNAI ZION) 905 CHERRY HILL LANE	EL PASO TX	79912 (915) 532-3137	MIKVAH (IN SYNAGOGUE) CALLE BALMES	MADRID	445-9843
MIKVAH ISRAEL OF HOUSTON 109-00 FONDERN	HOUSTON TX	77096 (713) 981-1000	MIKVAH	MALAGA	214-875
UNITED ORTHODOX SYNAGOGUE			MIKVAH (JEWISH COMMUNITY CENTER) KAMERGATAN 11	MALMO	
4221 SOUTH BRAESWOOD BOULEVARD	HOUSTON TX	77096 (713) 723-3850	COMMUNITY MIKVAH BROOM HOLME, TETLOW LANE, SALFORD 7	MANCHESTER	(061) 740-4333
CONGREGATION RODEFI SHOLOM 115 EAST LAUREL	SAN ANTONIO TX	78212 (512) 227-6040	MANCHESTER & DISTRICT MIKVAH		
CONGREGATION ETZ CHAIM 720 WILSON STREET	DANVILLE VA	24541 (804) 245-7485	SEDGLEY PARK ROAD, PRESTWICH	MANCHESTER	(061) 733-1537
CONGREGATION ADATH JESHURUN 1815 CHESTNUT AVENUE	NEWPORT NEWS VA	23607 (804) 227-7358	MIKVAH (ADAS ISRAEL SYNAGOGUE)		
CONGREGATION BNAI ISRAEL 420 SPOTSWOOD AVENUE	NORFOLK VA	23517 (804) 353-5831	24 GLEN EIRA AVENUE, RIPPONLEA, ST. KILDA	MELBOURNE	523-5587
CONGREGATION KOL EMES 4811 PATTERSON AVENUE	RICHMOND VA	23226 (804) 353-5831	MIKVAH CAMPECHE 255, COLONIA HIPODROMO	MEXICO CITY	574-2224
MIKVAH 168 ARCHIBALD STREET	BURLINGTON VT	05401 (802) 658-2962	MIKVAH (MOGEN DAVID SYNAGOGUE)		
MIKVAH 5140 SOUTH HOLLY STREET	SEATTLE WA	98118 (206) 723-3644	PRESIDENTE MASARYK & BERNARD SHAW, COLONIA POLANCO	MEXICO CITY	540-3492
CONGREGATION AGUDAS ACHIM 5820 WEST BURLEIGH	MILWAUKEE WI	53210 (414) 447-9239	MIKVAH VIA SALLY MEYER 4-6	MILAN	412-1539
CONGREGATION BETH JEHUDA 2700 NO. 54TH STREET	MILWAUKEE WI	53210 (414) 447-7727	MIKVAH (IN SYNAGOGUE) VIA GUASTALLA 19	MILAN	791-892
MIKVAH (LUBAVITCH HOUSE) 3109 N. LAKE DRIVE	MILWAUKEE WI	53211 (414) 962-0566	MIKVAH MALDONADO 1168	MONTEVIDEO	981-405
BNAI JACOB SYNAGOGUE VIRGINIA & ELIZABETH STREETS	CHARLESTON WV	25311 (304) 346-4722	MIKVAH MARCELINO BERTELTO 1884	MONTEVIDEO	257-09
MT. SINAI CONGREGATION 2610 PIONEER AVENUE	CHEYENNE WY	82001 (307) 634-3052	MIKVAH (IN SYNAGOGUE) REICHENBACHSTRASSE 27	MUNICH	
MIKVAH (IN SYNAGOGUE) JOACHIMSTALERSTRASSE 13	1 BERLIN 15		MIKVAH (IN SYNAGOGUE) POSSARTSTRASSE 15	MUNICH	
MIKVAH (ASHKENAZI) HEINZSTR. 3	AMSTERDAM		MIKVAH BERGSTIEN 15	OSLO	
MIKVAH (SEPHARDI) J.D. MEYERPLEIN 7	AMSTERDAM		MIKVAH 55 ROOSEVELT ROAD, GLENNINGVALE	PORT ELIZABETH	331-332
MIKVAH STEENBOKSTRAAT 22	ANTWERP		MIKVAH RUA FRANCISCO FERRER 170	PORTO ALEGRE	
MIKVAH ANTHEON & KAMELION STREETS, SUBURB OF P. PSIHICO	ATHENS		MIKVAH ZAMOCKA 49A	PRESSBURG	
MIKVAH (BETH ISRAEL) GREY'S AVENUE	AUCKLAND		MIKVAH (GREAT SYNAGOGUE) 717 PRETORIUS STREET	PRETORIA	742-069
MIKVAH JUDISCHE KURHOTEL, FRANKFURTERSTR. 63-65	BAD NAUHEIM	(1) 817-26	MIKVAH RUA GENERAL CANABARRA 454	RIO DE JANEIRO	
MIKVAH (IN SYNAGOGUE) KARLSSTRASSE 34	BAD NAUHEIM	(1) 560-5	MIKVAH (IN SYNAGOGUE) VIA BALBO 33	ROME	475-9881
MIKVAH (IN SYNAGOGUE) CALLE PORVENIR 24	BARCELONA	(1) 200-6148	MIKVAH (IN SYNAGOGUE) LUNGOTEVERE CENCI 9	ROME	
MIKVAH LEIMENSTR. 24	BASEL		MIKVAH (IN SYNAGOGUE) A.B.N. DAVIDSPLEIN 4	ROTTERDAM	
MIKVAH, WOLFSON CENTRE 49 SOMERTON ROAD	BELFAST	(232) 777-974	MIKVAH LASSERSTRASSE 8	SALZBURG	
MIKVAH BOURNEVILLE LANE BATHS	BIRMINGHAM	(021) 440-1019	MIKVAH, NEXT TO CONGREGATION CHEVRA KADISHA	SANTIAGO	465-927
MIKVAH (BLOEMFONTEIN HEBREW CONGREGATION)			MIKVAH RUA HADDOCK LOBO 1279	SAO PAULO	
CORNER OF FAIRVIEW & UNION ROAD	BLOEMFONTEIN		MIKVAH BOM RETIRO, RUA TENENTE PENA 310	SAO PAULO	
MIKVAH CALLE 25 N. 27A 39	BOGOTA		MIKVAH (CONGREGATION KHAL CHASIDIM) RUA MAMORE 597	SAO PAULO	220-1735
MIKVAH CALLE 79N 9-66	BOGOTA		MIKVAH (KHAL MACHZIKI HADASS) RUA PADRE JOAO MANOEL 693	SAO PAULO	282-6762
MIKVAH (IN SYNAGOGUE) VIA MARIO FINZI	BOLOGNA	(051) 340-936	MIKVAH, SISLI SINAJONU EFE SOKATE NO. 4	SISLI-ISTANBUL	
MIKVAH (BOURNEMOUTH HEBREW CONGREGATION)			MIKVAH (SOUTHPORT HEBREW CONGREGATION) ARNSIDE ROAD	SOUTHPORT	(704) 261-89
WOOTTON GARDENS	BOURNEMOUTH	(202) 278-47	MIKVAH HOTEL EDELWEISS	ST. MORITZ	(082) 355-33
MACHSIKE HADASS 67A RUE DE LA CLINIQUE	BRUSSELS	(1) 521-1289	MIKVAH (JEWISH COMMUNITY CENTER) NYBROGATAN 19	STOCKHOLM	636-566
MIKVAH (IN SYNAGOGUE) STR. MAMULARI 21	BUCHAREST		MIKVAH (IN SYNAGOGUE) HOSPITALSTRASSE 36	STUTTART	295-665
MIKVAH, VII KAZINCZY UTCA 16	BUDAPEST		MIKVAH (BAIS AMEDRASH) MOWBRAY ROAD	SUNDERLAND	(783) 574-17
MIKVAH BOGOTA 3015 (FLORES)	BUENOS AIRES	(1) 612-4905	MIKVAH 117 GLENAYR AVENUE, BONDI	SYDNEY	302-509
MIKVAH MOLDES 2449 (BELGRANO)	BUENOS AIRES	(1) 781-4859	MIKVAH (IN SYNAGOGUE) WAGENSTR. 101	THE HAGUE	450-417
MIKVAH LARREA 730-732 (ONCE)	BUENOS AIRES		MIKVAH (JEWISH COMMUNITY CENTER)		
MIKVAH (HEBREW CONGREGATION)			8-8, HIROO 3-CHOME, SHIBUYA-KU	TOKYO 150	(400) 255-9
P.O. BOX 337, ABERCORN STREET	BULAWAYO		MIKVAH (LUBAVITCH) IN TUNIS 65 AV. TAIEB MEHIRI	TUNIS	280-900
CALGARY HEBREW SCHOOL 1415 GLENMORE TRAIL	CALGARY	(403) 253-3992	MIKVAH SPRINGWEG 164	UTRECHT	314-742
MIKVAH (BETH DIN) P.O. BOX 543	CAPETOWN		MIKVAH, JEWISH REST HOME SHETTO NUOVO 2874	VENICE	201-92
MIKVAH (UNION ISRAELITA SYNAGOGUE)			MIKVAH FLEISCHMARKT 22	VIENNA I	
AV. MARQUES DEL TORO, SAN BERNARDINO	CARACAS		MIKVAH DOBLINGER GURTEL 11	VIENNA XIX	
MIKVAH WALES EMPIRE POOL BUILDING	CARDIFF		MIKVAH (WELLINGTON HEBREW CONGREGATION)		
MIKVAH (ECOLE LUBAVITCH) 174 BLVD. ZIRAQUI	CASABLANCA		80 WEBB STREET	WELLINGTON	845-081
MIKVAH (EN HABANIM) 14 RUE LUSITANIA	CASABLANCA		MIKVAH GENESTA ROAD, AT REAR OF SATANITA ROAD	WESTCLIFF	(702) 449-00
MIKVAH (OZAR HATORAH) 59 RUE VERLET HANUS	CASABLANCA		MIKVAH VALENTIN-BECKERSTRASSE 11	WURZBURG	
MIKVAH (IN SYNAGOGUE) ROONSTRASSE 50	COLOGNE		MIKVAH (IN SYNAGOGUE) FREIGUTSTRASSE 37	ZURICH	201-6746
JEWISH COMMUNITY CENTER 6 NY KONGENSGADE 1472 K	COPENHAGEN		MIKVAH (IN SYNAGOGUE) FREIGUST STATION 37	ZURICH	201-6746
MIKVAH (IN SYNAGOGUE) UL. MIODOWA 24	CRACOW		MIKVAH, PAVILLION SALVATOR RUE DE PRESIDENT ROOSEVELT	AIX-LES-BAINS FR	352-808
MIKVAH ETANIA SANATORIUM	DAVOS		MIKVAH (IN SYNAGOGUE) 3 RUE MONTPEIRIN	AIX-EN-PROVENCE FR	266-939
MIKVAH 37 ADELAIDE ROAD	DUBLIN		MIKVAH (IN SYNAGOGUE) RUE GANBETTA	ARACHON FR	
MIKVAH (GREAT SYNAGOGUE) ESSENWOOD ROAD, BEREA	DURBAN		MIKVAH 213 RUE STE. CATHERINE	BORDEAUX FR	
MIKVAH (IN SYNAGOGUE) ZEITENSTRASSE 50	DUSSELDORF		MIKVAH 28 AVENUE DE NEWBURN	CHOISY-LE-ROI FR	853-4827
MIKVAH PRINSESTRAAT 16	ENSCHEDA		MIKVAH 3 RUE DE LA SYNAGOGUE	COLMAR FR	413-829
MIKVAH 465 CRANBROOK ROAD, ILFORD	ESSEX		MIKVAH RUE DU 8 MAI 1945	CRETEIL FR	207-3782

MIKVAH (IN SYNAGOGUE) 11 RUE MAGINOT	GRENOBLE FR	870-280
MIKVAH 317 RUE DUGUESCLIN	LYON FR	
MIKVAH 45 RUE A BOUTIN	LYON VILLEURBANNE FR	
MIKVAH 45A RUE CONSOLAT	MARSEILLES FR	
MIKVAH 73 RUE DE LA PALUD	MARSEILLES FR	
MIKVAH 41 RUE AUX ARENES	METZ FR	
MIKVAH RUE DE LA SYNAGOGUE	MEUDON-LA-FORET FR	630-8284
MIKVAH 19 RUE DE LA SYNAGOGUE	MULHOUSE FR	
MIKVAH (IN SYNAGOGUE) 5 IMPASSE COPERNIC	NANTES FR	734-892
MIKVAH 1 BIS RUE BOISSY D'ANGLAS	NICE FR	805-896
MIKVAH 22 RUE MICHELET	NICE FR	
MIKVAH 176 RUE DU TEMPLE	PARIS FR	75003 271-8928
MIKVAH 50 RUE DU FAUBOURG ST. MARTIN	PARIS FR	75010 206-4395
MIKVAH 74 AVENUE PAUL VALERY	SARCELLES FR	992-1180
MIKVAH RUE GEORGE V	SARRAGUEMINES FR	
MIKVAH LA RUE RENE HIRSCHLER	STRASBOURG FR	356-135
MIKVAH 15 RUE FRANCISQUE SARCEY	TOULOUSE FR	804-542
MIKVAH (IN SYNAGOGUE) 5 RUE BRUNNEVAL	TROYES FR	
MIKVAH RUE CHARLOT	VICHY FR	
MIKVAH GIVAT HAMOREH, SHCHUNAT YAAR EXTENSION	AFULA IS	
MIKVAH RECHOV KINAMON (OPPOSITE FOOTBALL FIELD)	AFULA IS	
MIKVAH SHIKUN RASSCO	AFULA LLIT IS	
MIKVAH DERECH HAARBAAH (NEWAR EGGED BUS STATION)	AKKO IS	
MIKVAH SHIKUN GIMMEL	AKKO IS	
MIKVAH NEAR YOUTH HOSTEL, OPPOSITE EMPLOYMENT OFFICE	ARAD IS	
MIKVAH DISTRICT A, NEAR RAMBAM SCHOOL	ASHDOD IS	
MIKVAH SHCHUNAT HAPOLANIM	ASHKELON IS	
MIKVAH 38 HALPER STREET	BAT YAM IS	
MIKVAH KIRYAT BOBOV	BAT YAM IS	
MIKVAH HAVRADIM ST., RAMAT YOSEF	BAT YAM IS	
MIKVAH SHCHUNA DALED, HAKNIZI CIRCLE, NEAR THE OLD CENTER	BEERSHEVA IS	
MIKVAH RECHOV CHOFETZ CHAIM, CORNER MAHARSHAL	BNEI BRAK IS	787-479
MIKVAH RECHOV RAMBAM	BNEI BRAK IS	
MIKVAH SHIKUN VISHNITZ	BNEI BRAK IS	
MIKVAH NEXT TO THE CENTRAL SYNAGOGUE	EILAT IS	
MIKVAH 55 TIBER STREET	GIVATAYIM IS	
MIKVAH 2 MENORAH STREET	GIVATAYIM IS	
MIKVAH RECHOV HAGIBORIM, ENTER FROM YOVEL STREET	HADERA IS	
CENTRAL MIKVAH, RECHOV ARLOZOROV, WOMEN'S ENTRANCE 2 BEZALEL STREET	HAIFA IS	
MIKVAH 5 RECHOV TZFAT (CORNER HANEVIIM & HERZLIA STREETS) HADAR	HAIFA IS	
MIKVAH NEAR CENTRAL SYNAGOGUE, KIRYAT SHMUEL	HAIFA IS	712-926
MIKVAH (CARMEL CENTRAL SYNAGOGUE) 10 DERECH HAYAM, MT. CARMEL	HAIFA IS	817-72
MIKVAH (IN SYNAGOGUE) 16 SDEROT SINAI, ACHUZA	HAIFA IS	
MIKVAH SIRKIN STREET, NEAR CENTRAL SYNAGOGUE	HERZLIA IS	
MIKVAH NEAR CENTRAL SYNAGOGUE, RAMATAYIM	HOD HASHARON IS	
MIKVAH RECHOV SOKOLOV, MAGDIEL	HOD HASHARON IS	
MIKVAH NEAR ASHKENAZI SYNAGOGUE, GANEI ZVI	HOD HASHARON IS	
MIKVAH RECHOV SHIMON HATZADIK, NEVEI NE'EMAN	HOD HASHARON IS	
MIKVAH EDNA INSTITUTE, 9 RAV KOOK ST., AGROBANK	HOLON IS	848-759
MIKVAH SHCHUNAT G. COHEN, RECHOV HASANHEDRIN	HOLON IS	
MIKVAH 3 RECHOV FLORENTIN, KIRYAT HAYOVEL	JERUSALEM IS	417-110
MIKVAH 1 RECHOV PANIM MEIROT, KIRYAT MATTERS DORF	JERUSALEM IS	521-019
MIKVAH 5 RECHOV HA'ARI, RECHAVIA	JERUSALEM IS	327-83
MIKVAH 7 RECHOV HAMATZOR, KATAMON	JERUSALEM IS	
MIKVAH 13 RECHOV YEHUDA HANASI, KATAMON HEH	JERUSALEM IS	363-52
MIKVAH ORENSTEIN BUILDINGS, ZICHRON MOCHE	JERUSALEM IS	
MIKVAH 8 RECHOV HANATZIV, SHCHUNAT BATEI RAND	JERUSALEM IS	
MIKVAH 22 RECHOV HARAV BLAU, SANHEDRIA	JERUSALEM IS	
MIKVAH NEAR CENTRAL SYNAGOGUE, SHCHUNAT MEKOR CHAIM	JERUSALEM IS	
MIKVAH (CENTRAL HOTEL) 6 PINES STREET	JERUSALEM IS	223-111
MIKVAH (CENTRAL SHEPHARDI SYNAGOGUE) RECHOV BAYIT VEGAN 9	JERUSALEM IS	225-560
MIKVAH TAL 7 RECHOV GID'ON, SHCHUNAT BAK'A	JERUSALEM IS	375-97
MIKVAH YISROEL, OFF STRAUSS STREET	JERUSALEM IS	234-791
MIKVAH 23 RECHOV HATIKVAH	KFAR SABA IS	
MIKVAH RECHOV HAMEYASDIM	KIRYAT ATTA IS	
MIKVAH 15 RECHOV REUVEN	KIRYAT BIALIK IS	
MIKVAH RECHOV BET GURBIN-NEXT TO BET YISROEL V'DAMESEK ELIEZER	KIRYAT GAT IS	
MIKVAH SHCHUNAT NACHALAT HAR-CHABAD, NEXT TO KUPAT CHOLIM CLINI	KIRYAT MALACHI IS	
MIKVAH RECHOV EILAT, NEXT TO CENTER FOR THE AGED	KIRYAT MALACHI IS	
MIKVAH RAMBAM STREET, NEXT TO MAON WIZO	KIRYAT MALACHI IS	
MIKVAH 1 RECHOV GRUSHKEVITZ	KIRYAT MOTZKIN IS	
MIKVAH 53 RECHOV JABOTINSKY	KIRYAT ONO IS	
MIKVAH RECHOV S.Y. AGNON	KIRYAT ONO IS	
MIKVAH SHIKUN CHABAD, SHCHUNAT HARAKEVET	LOD IS	
MIKVAH RECHOV ELPAEL, CORNER RECHOV NATAN SCHWARTZ	LOD IS	
MIKVAH RECHOV AHAD HA'AM	NAHARIYA IS	
MIKVAH NEAR HAGALIL CIRCLE, NEXT TO KINDERGARTEN	NAZARETH LLIT IS	
MIKVAH 29 RECHOV HA'ATZMAUT	NES ZIONA IS	
CENTRAL MIKVAH 25 YEHUDA HALEVI	NETANYA IS	918-39
MIKVAH KIRYAT ZANS	NETANYA IS	
MIKVAH KIRYAT NORDAU	NETANYA IS	
MIKVAH RECHOV HAMACHABIM, CORNER OF ORLOV, NEXT TO CENTRAL BUS ST.	PETACH TIKVAH IS	
MIKVAH RECHOV HERZL, CENTER OF TOWN	RA'ANANA IS	

MIKVAH 7 HAGIBORIM STREET	RAMAT GAN IS	
MIKVAH 5 RECHOV UZIEL	RAMAT GAN IS	783-540
MIKVAH RECHOV AZNEL, NEXT TO SCHOOL, RAMAT HASHIKMAH	RAMAT GAN IS	783-925
MIKVAH SHCHUNAT WEIZMAN	RAMLAH IS	
MIKVAH RECHOV MOTZKIN	RAMLAH IS	
MIKVAH RECHOV HASHOFTIM, CENTER OF TOWN, NEAR TNUVA DELIVERY CE.	RECHOVO IS	
CENTRAL MIKVAH RECHOV NECHAMA, NEAR CENTRAL SYNAGOGUE	RISHON LEZION IS	
MIKVAH SHCHUNAT MIZRACH RECHOV YOSEF HANASI	RISHON LEZION IS	
MIKVAH SHCHUNAT RAMAT ELIAHU, RECHOV TORAH V'AVODAH	RISHON LEZION IS	
MIKVAH SHIKUN DAROM, RECHOV HERZL, OPPOSITE RASSCO	SAFEED IS	
MIKVAH HAMAGINIM CIRCLE	SAFEED IS	
MIKVAH 202 BNEI EPHRAIM STREET, HADAR YOSEF	TEL AVIV IS	
MIKVAH 24 PINES STREET	TEL AVIV IS	548-53
MIKVAH 5 RECHOV HATECHIYA, YAFO	TEL AVIV IS	827-142
MIKVAH SDEROT HACHAYAL, YAD ELIAHU	TEL AVIV IS	372-56
MIKVAH 10 RECHOV YAVNE	TEL AVIV IS	296-512
MIKVAH 8 RECHOV HAKOVSHIM	TEL AVIV IS	
MIKVAH (ICHUD SHAVEI ZION SYNAGOGUE) 86 RECHOV BEN YEHUDA	TEL AVIV IS	228-188
MIKVAH RECHOV HAYARKON, IN LOWER CITY	TIBERIAS IS	
MIKVAH SHIKUN DALED, ON STREET OF DAN HALL	TIBERIAS IS	
MIKVAH END OF RECHOV HARAV VERNER, KIRYAT SHMUEL	TIBERIAS IS	
MIKVAH SHIKUN DROMI, OPPOSITE SCHOOL	ZICHRON YAAKOV IS	
MIKVAH RECHOV HAMEYASDIM, CENTER OF TOWN, OPPOSITE SCHOOL	ZICHRON YAAKOV IS	

**MONUMENTS**

LODGE MEMORIALS 1247 S. FAIRFAX AVENUE	LOS ANGELES CA	90019	(213) 931-1081
ALPINE MONUMENTS 1240 SOUTH KALAMATH	DENVER CO		(303) 777-1034
ARTCRAFT MEMORIALS 1450 MAIN STREET	HARTFORD CT		(203) 247-3054
LICHTENSTEIN COMPANY 100 LEGION AVENUE	NEW HAVEN CT		(203) 397-1336
GELB MONUMENTS 140 S.W. 57TH AVENUE	MIAMI FL		(305) 266-2888
SAM CANTOR & SONS 47 EVERETT AVENUE	CHELSEA MA	02150	(617) 889-1562
S. SLOTHNICK MONUMENTAL WORKS 232 FULLER STREET	EVERETT MA	02149	(617) 387-3980
EDEN MEMORIALS MAIN STREET	WINNIPEG MB		(204) 586-8579
SHELDON GRANITE COMPANY 19800 WOODWARD AVENUE	DETROIT MI	48203	(313) 368-3550
MONUMENT CENTER 661 EAST EIGHT MILE ROAD	FERNDALE MI	48220	(313) 542-8266
BERG & URBACH MONUMENT WORKS 13405 CAPITAL	OAK PARK MI	48293	(313) 544-2212
DETROIT MONUMENT WORKS 14441 WEST ELEVEN MILE ROAD	OAK PARK MI	49835	(313) 399-2711
MINNEAPOLIS GRANITE & MARBLE COMPANY 4400 CHICAGO AVENUE	MINNEAPOLIS MN		(612) 822-3135
AARON MONUMENT COMPANY 1799 HILLCREST	ST. PAUL MN	55116	(612) 698-6262
KANSAS CITY MONUMENT COMPANY 6842 TROOST	KANSAS CITY MO	64100	(816) 333-0075
ROSENBLUM MONUMENT COMPANY	ST. LOUIS MO		(314) 721-5070
J.F. BLOOM MONUMENT COMPANY 4431 NORTH 20TH STREET	OMAHA NE		(402) 451-6000
J.F. BLOOM MONUMENT COMPANY 2701 NORTH 90TH STREET	OMAHA NE		(402) 393-6222
BRONZE & GRANITE MEMORIALS 45 SAMWORTH ROAD	CLIFTON NJ		(201) 473-3922
GOODMAN BROTHERS MONUMENTS 402 PARK STREET	HACKENSACK NJ	07601	(201) 487-3810
LIMAN'S NEWARK MEMORIALS 358 GROVE STREET	NEWARK NJ		(201) 373-6514
ORLOVSKY MEMORIALS 284 SOUTH 20TH STREET	NEWARK NJ		(201) 372-6487
HAIMM GARDEN MEMORIAL CENTER U.S. HIGHWAY 1	WOODBRIIDGE NJ	07095	(201) 634-8500
BRONX MEMORIAL CORP. 1888 WASHINGTON AVENUE	BRONX NY	10457	(212) 733-5400
HASKELL, BENJAMIN & SON 1888 WASHINGTON AVENUE	BRONX NY	10457	(212) 294-3848
PARKWAY MONUMENTS 764 LYDIG AVENUE	BRONX NY	10457	(212) 583-6461
TREMONT MONUMENT WORKS 1811 WASHINGTON AVENUE	BRONX NY	10457	(212) 294-2626
BRENNER MONUMENTS CORP. 1572 CONEY ISLAND AVENUE	BROOKLYN NY	11230	(718) 438-0500
GREENBAUM MONUMENTS 4509 14TH AVENUE	BROOKLYN NY	11219	(718) 436-2411
HASKEL BROTHERS 1572 CONEY ISLAND AVENUE	BROOKLYN NY	11230	(718) 258-3230
J. GOLDSTEIN & SONS 826 JAMAICA AVENUE	BROOKLYN NY	11208	(718) 277-2937
RABBI PREMOK	BROOKLYN NY	11204	(718) 851-1314
WEISS MONUMENTS 2223 AVENUE U.	BROOKLYN NY		(718) 646-0300
WILLIAM ROSEN MONUMENTS 1912 FLATBUSH AVENUE	BROOKLYN NY	11210	(718) 951-6900
HEBREW MEMORIAL COMPANY 1640 EAST DELAVAN AVENUE	BUFFALO NY		(716) 893-2500
TEL-AVIV MEMORIALS 314 ELMONT ROAD	ELMONT NY	11003	(516) 481-3700
GOODMAN BROTHERS MONUMENTS 130-30 HORACE HARDING BOULEVARD	FLUSHING NY	11367	(718) 359-3724
GINSBERG MEMORIAL 1285 NORTHERN BOULEVARD	MANHASSET NY		(516) 821-7330
ADLER'S MONUMENTS 148 EAST 57TH STREET	NEW YORK NY	10022	(212) 753-6330
BLEVITZKY BROTHERS MONUMENTS 210-212 FORSYTH STREET	NEW YORK NY	10002	(212) 477-9908
DUBIN & STEINBERG 245 EAST HOUSTON STREET	NEW YORK NY	10002	(212) 475-7697
L. NEUMANN MONUMENTS 219 EAST THIRD STREET	NEW YORK NY	10002	(212) 228-7530
M. GOLDFINGER MONUMENTS 172 SUFFOLK STREET	NEW YORK NY	10002	(212) 473-2288
WEINREB BROTHERS & GROSS 172 SUFFOLK STREET	NEW YORK NY	10002	(212) 254-2360
WEITZNER BROTHERS & PAPPER 25 SECOND AVENUE	NEW YORK NY	10003	(212) 254-8826
WENIG MONUMENT WORKS 351 EAST HOUSTON STREET	NEW YORK NY	10002	(212) 228-7250
GALLE MEMORIAL STUDIOS 1481 LAKE AVENUE	ROCHESTER NY		(716) 458-5302
GOLDENBERG MONUMENTS 12 YOUNG AVENUE	YONKERS NY		(914) 779-3717
FRIEDMAN MONUMENTS 1900 SOUTH TAYLOR ROAD	CLEVELAND OH	44118	(216) 932-9122
GOLDBERG MONUMENTS 2687 BATHURST STREET	TORONTO ON		(416) 781-6669
KILVINGTON BROTHERS 2751 BLOOR STREET WEST	TORONTO ON		(416) 233-5531
SAM IZENBERG MONUMENTS 3173 BATHURST STREET	TORONTO ON		(416) 787-0319
ART MONUMENT COMPANY 4709 NORTH BROAD STREET	PHILADELPHIA PA	19141	(215) 324-5006
G. A. KAEPPNER & SONS 2540 WEST CHELTENHAM AVENUE	PHILADELPHIA PA	19150	(215) 924-1130
NATHAN SHAPIRO MONUMENTS 7056 BUSTLETON AVENUE	PHILADELPHIA PA	19152	(215) 745-7220
QUALITY MONUMENT 1869 COTTMAN AVENUE	PHILADELPHIA PA		(215) 745-3333
REIBSTEIN MEMORIALS 4709 NORTH BROAD STREET	PHILADELPHIA PA	19141	(215) 324-6400
WERTHEIMER MONUMENTS 6720 BUSTLETON AVENUE	PHILADELPHIA PA	19152	(215) 333-1222
FALDER MONUMENTS 2414 FIFTH AVENUE	PITTSBURGH PA	15215	(412) 682-5500

URBACH MONUMENTAL WORKS 2635 MURRAY AVENUE .....	PITTSBURGH PA	15215	(412) 421-8655
MOUNT SINAI MEMORIAL MONUMENT COMPANY 825 HOPE STREET .....	PROVIDENCE RI	02906	(401) 331-3337
SUGARMAN MONUMENT COMPANY 458 HOPE STREET .....	PROVIDENCE RI	02906	(401) 331-8094
QUIRING MONUMENTS 9608 AURORA NORTH .....	SEATTLE WA	(206) 522-8400	
UNIVERSAL MONUMENT WORKS 6339 WEST APPLETON AVENUE .....	MILWAUKEE WI	(414) 445-5330	

**MUSEUMS**

BETH ZEDEK MUSEUM 1700 BATHURST .....	TORONTO	(416) 781-3511
TEMPLE BETH ISRAEL 3310 NORTH 10TH AVENUE .....	PHOENIX AZ	(602) 264-4428
JUDAH L. MAGNES MEMORIAL MUSEUM 2911 RUSSELL STREET .....	BERKELEY CA	(415) 849-2710
HEBREW UNION COLLEGE-SKIRBALL MUSEUM 3077 UNIVERSITY AVENUE .....	LOS ANGELES CA	90007 (213) 749-3424
MARTYRS MEMORIAL & MUSEUM OF THE HOLOCAUST JEWISH FEDERATION COUNCIL 6505 WILSHIRE BOULEVARD .....	LOS ANGELES CA	90043 (213) 852-1234
B'NAI B'RITH KLUTZNICK EXHIBIT MALL 1640 RHODE ISLAND AVENUE N.W. ....	WASHINGTON DC	20036 (202) 857-6583
B'NAI B'RITH KLUTZNICK MUSEUM 1640 RHODE ISLAND AVENUE N.W. ....	WASHINGTON DC	20036 (202) 857-6600
MORTON WEISS MEMORIAL MUSEUM OF JUDAICA-K.A.M. ISAJAH ISRAEL 1110 EAST HYDE PARK BOULEVARD .....	CHICAGO IL	60615 (312) 924-1234
RODFEI ZEDEK CONGREGATION MUSEUM 5200 HYDE PARK .....	CHICAGO IL	60615 (312) 752-2770
SPERTUS MUSEUM OF JUDAICA 618 SOUTH MICHIGAN AVENUE .....	CHICAGO IL	60605 (312) 922-9012
AMERICAN JEWISH HISTORICAL SOCIETY 2 THORNTON ROAD .....	WALTHAM MA	02154 (617) 891-8110
CHIZUK AMUNO CONGREGATION 8100 STEVENSON ROAD .....	BALTIMORE MD	21208 (301) 486-6400
LLOYD STREET SYNAGOGUE MUSEUM BALTIMORE HEBREW COLLEGE, 5800 PARK HEIGHTS AVENUE .....	BALTIMORE MD	21215 (301) 588-2808
HOLOCAUST MEMORIAL CENTER 6602 WEST MAPLE ROAD .....	WEST BLOOMFIELD MI	48033 (313) 661-0840
TEMPLE-CONGREGATION B'NAI JEHUDA 712 EAST 69TH STREET .....	KANSAS CITY MO	64131 (816) 363-1050
JUDAICA MUSEUM 5961 PALISADE AVENUE .....	BRONX NY	10471 (212) 548-1006
FERKAUF MUSEUM OF THE INTERNATIONAL SYNAGOGUE JFK INTERNATIONAL AIRPORT .....	JAMAICA NY	11430 (718) 656-5044
CONGREGATION EMANU-EL MUSEUM 1 EAST 65TH STREET .....	NEW YORK NY	10021 (212) 744-1400
JEWISH MUSEUM, THE 1109 FIFTH AVENUE .....	NEW YORK NY	10028 (212) 860-1888
JEWISH MUSIC COUNCIL 15 E. 26TH STREET .....	NEW YORK NY	10010 (212) 532-4949
JEWISH RECORD SHOP 147 ESSEX STREET .....	NEW YORK NY	10002 (212) 674-1289
YIVO 1048 FIFTH AVENUE .....	NEW YORK NY	10028 (212) 535-6700
YESHIVA UNIVERSITY MUSEUM 2520 AMSTERDAM AVENUE .....	NEW YORK NY	10033 (212) 920-5390
TEMPLE B'RITH KODESH MUSEUM 2131 ELMWOOD AVENUE .....	ROCHESTER NY	14618 (716) 244-7060
TEMPLE BETH SHOLOM, JUDAICA MUSEUM ROSLYN ROAD AT NORTHERN STATE PARKWAY .....	ROSLYN NY	11577 (516) 621-2288
GALLERY OF ART AND ARTIFACTS-HEBREW UNION COLLEGE 3101 CLIFTON AVENUE .....	CINCINNATI OH	45252 (513) 221-1875
TEMPLE MUSEUM OF RELIGIOUS ART, THE UNIVERSITY CIRCLE AND SILVER PARK .....	CLEVELAND OH	44106
REVECCA AND GERSON FENSTER GALLERY OF JEWISH ART 1223 EAST 17TH PLACE .....	TULSA OK	74120 (918) 582-3732
BETH TZEDEK MUSEUM 1700 BATHURST STREET .....	TORONTO ON	M5P 3K3 (416) 781-5658
MUSEUM OF AMERICAN JEWISH HISTORY INDEPENDENCE MALL E. 55TH N. 5TH STREET .....	PHILADELPHIA PA	19106 (215) 923-3811
ASSOCIATED AMERICAN JEWISH MUSEUMS, INC. 303 LEROI ROAD .....	PITTSBURGH PA	15208
TEMPLE MUSEUM OF RELIGIOUS ART/TEMPLE EMANUEL 4100 SHERBROOKE STREET WEST .....	MONTREAL QU	(514) 937-3575
BETH YESHURIN JEWISH MUSEUM 4525 BEECHNUT .....	HOUSTON TX	77000 (713) 666-1381

**MUSIC**

THE KLEZMORIM 1846 SPRUCE, 23 .....	BERKELEY CA	94709 (415) 540-5501
THE KLEZMORIM 87 EDGECROFT .....	KENSINGTON CA	94707 (415) 540-5501
AMERICAN JEWISH CORAL SOCIETY .....	LOS ANGELES CA	(213) 653-1041
BARUCH COHON, SHALOM CONCERT BUREAU PO BOX 35092 .....	LOS ANGELES CA	90035 (213) 931-6125
SHALOM CONCERT BUREAU PO BOX 35092 .....	LOS ANGELES CA	90035 (213) 931-6125
HUGHES DULCIMER COMPANY, INC. 441 WEST COLFAX AVENUE .....	DENVER CO	80204 (303) 572-3753
SHIRU SHIR CHADASH C/O TEMPLE SHEARITH ISRAEL 46 PEACEABLE STREET .....	RIDGEFIELD CT	06877 (203) 438-6589
NEW ENGLAND JEWISH MUSIC FORUM C/O MARY WOLFMAN EPSTEIN 327 ST. PAUL STREET .....	BROOKLINE MA	02146 (617) 566-4042
KADIMA C/O HAL KATZMAN 34 IRVING STREET .....	NEWTON CENTRE MA	02158 (617) 969-1926
DAVID SHNEYER 2307 FOREST GLEN ROAD .....	SILVER SPRING MD	20910 (301) 565-9422
SHANACHIE RECORDS CORPORATION DALEBROOK PARK .....	HO-HO-KUS NJ	07423 (201) 445-5561
KAPELYE C/O HENRY SAPOZNIK 2018 VOORHIES AVENUE, #B24 .....	BROOKLYN NY	11235 (718) 934-3859
MERKOS L'YONEI CHINUCH, INC. 770 EASTERN PARKWAY .....	BROOKLYN NY	11213 (718) 493-9250
ISRAEL MUSIC FOUNDATION 109 CEDARHURST AVENUE .....	CEDARHURST NY	11516 (516) 569-1541
TARA PUBLICATIONS 29 DERBY AVENUE .....	CEDARHURST NY	11516 (516) 295-2290
MOSHE SHUR, HILLEL FOUNDATION, STUDENT SERVICES CORPORATION PO BOX 446 .....	FLUSHING NY	11367 (718) 793-2222
PAUL ZIM P.O. BOX 310 .....	FOREST HILLS NY	11375 (718) 520-0666
RAMIE & MERRI ARIAN, ETZ CHAIM CREATIVE JEWISH MUSIC 736 FOREST AVENUE .....	LARCHMONT NY	10538 (914) 834-2813
AMERICAN SOCIETY FOR JEWISH MUSIC 155 FIFTH AVENUE .....	NEW YORK NY	10010 (212) 533-2601
AMERICAN ZIONIST YOUTH FOUNDATION-EDUCATION DEPARTMENT 515 PARK AVENUE .....	NEW YORK NY	10022 (212) 308-4733
BALKAN ARTS CENTER 325 SPRING STREET .....	NEW YORK NY	10013 (212) 691-9510
BOARD OF JEWISH EDUCATION OF GREATER NEW YORK 426 WEST 58TH STREET .....	NEW YORK NY	10019 (212) 245-8200
DIASPORA YESHIVA BAND, B'NAI B'RITH LECTURE BUREAU 823 U.N. PLAZA .....	NEW YORK NY	10017 (212) 490-1170
GLORIA FEIDMAN, B'NAI B'RITH LECTURE BUREAU 823 U.N. PLAZA .....	NEW YORK NY	10017 (212) 490-1170
HEBREW ARTS SCHOOL FOR MUSIC & DANCE 129 WEST 67TH STREET .....	NEW YORK NY	10023 (212) 787-0650

HERSHMAN MUSICAL INSTRUMENT CO., INC. 135 WEST 29TH STREET .....	NEW YORK NY	10001 (212) 564-0252
JEWISH MUSIC & RECORD SHOP 147 ESSEX STREET .....	NEW YORK NY	10002 (212) 674-1289
JEWISH MUSIC ALLIANCE 1 UNION SQUARE .....	NEW YORK NY	10003 (212) 924-8311
JEWISH MUSIC COUNCIL, NATIONAL JEWISH WELFARE BOARD 15 EAST 26TH STREET .....	NEW YORK NY	10010 (212) 532-4949
JEWISH MUSIC SOCIETY 315 W. 36TH STREET .....	NEW YORK NY	10018 (212) 594-1690
MERKIN CONCERT HALL-ABRAHAM GOODMAN HOUSE 129 WEST 67TH STREET .....	NEW YORK NY	10023 (212) 944-9300
NAT'L FEDERATION OF TEMPLE YOUTH-UNION OF AMER. HEBR. CONG. 838 FIFTH AVENUE .....	NEW YORK NY	10021 (212) 249-0100
NAT'L JEWISH MUSIC COUNCIL OF THE NAT'L JEWISH WELFARE BOARD 15 EAST 26TH STREET .....	NEW YORK NY	10010 (212) 532-4949
SHERWOOD GOFFIN 142 WEST END AVENUE .....	NEW YORK NY	10023 (212) 799-1393
THE JEWISH MUSIC SOCIETY 315 WEST 37TH STREET .....	NEW YORK NY	10018 (212) 594-1690
TRANSCONTINENTAL MUSIC PUBLISHING, UNION OF AMER. HEBR. CONG 838 FIFTH AVENUE .....	NEW YORK NY	10021 (212) 249-0100
UNITED SYNAGOGUE, DEPARTMENT OF MUSIC 155 FIFTH AVENUE .....	NEW YORK NY	10010 (212) 533-7800
WORDTONE MUSIC, INC., RECORD LOFT INTERNATIONAL 230 SEVENTH AVENUE .....	NEW YORK NY	10011 (212) 691-1934
WORKMEN'S CIRCLE, EDUCATION DEPARTMENT 45 EAST 33RD STREET .....	NEW YORK NY	10016 (212) 889-6800
WORLD ZIONIST ORGANIZATION, DEPT. OF EDUCATION AND CULTURE 515 PARK AVENUE .....	NEW YORK NY	10022 (212) 752-0600
JOSEPH BACH 1432 NORTH 49TH STREET .....	ALLENTOWN PA	18104 (215) 398-2494
JAY M. BURMAN MUSIC 3 GREENWAY PLAZA EAST, SUITE B110 .....	HOUSTON TX	77024 (713) 776-8183

**NEEDLEWORK**

STITCHERY BY HENYE 5710 W. MARIPOSA #19 .....	PHOENIX AZ	85031
DOROTHY LOTSTEIN 26 BERWYN ROAD .....	WEST HARTFORD CT	06107 (203) 561-1137
BONNIE YALES 23 DANE ROAD .....	LEXINGTON MA	02173 (617) 861-8125
ALICE NUSSBAUM 2835 SALEM AVENUE SOUTH .....	MINNEAPOLIS MN	55416 (612) 922-3531
BETTY WINTER SAMUELS 390 WEST HUDSON AVENUE .....	ENGLEWOOD NJ	07631 (201) 567-8468
JANE BEARMAN 30 SPIER DRIVE .....	LIVINGSTON NJ	07039 (201) 992-3369
THE POMEGRANATE GUILD OF JUDAIC NEEDLEWORK 12 BAYVIEW AVENUE, C/O GILDA HECHT, VP MEMBERSHIP .....	GREAT NECK NY	11021 (914) 245-3244
THE POMEGRANATE GUILD OF JUDAIC NEEDLEWORK 289 LINDEN PLACE .....	YORKTOWN HEIGHTS NY	10598 (914) 245-3244

**NEWS SERVICES & SYNDICATES**

LUBAVITCH NEWS SERVICE 784 EASTERN PARKWAY .....	BROOKLYN NY	11213 (718) 774-4000
INTERNATIONAL JEWISH PRESS BUREAU 5 BEEKMAN STREET .....	NEW YORK NY	10038 (212) 267-5450
JEWISH NEWSPAPER AGENCY 1 PENN PLAZA .....	NEW YORK NY	10119 (212) 760-5555
JEWISH STUDENT PRESS SERVICE 15 E. 26TH STREET .....	NEW YORK NY	10010 (212) 679-1411
JEWISH TELEGRAPHIC AGENCY 165 WEST 46TH STREET, ROOM 511 .....	NEW YORK NY	10036 (212) 575-9370
SEVEN ARTS FEATURE SYNDICATE & WORLD-WIDE NEWS SERVICE 165 WEST 46TH STREET, ROOM 511 .....	NEW YORK NY	10036 (212) 575-9370
AMERICAN JEWISH PRESS ASSOCIATION P.O. BOX 742 .....	FORT WORTH TX	76101 (817) 927-2831

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**NEWSPAPERS & PERIODICALS**

<b>CONTEMPORARY JEWRY (SEMI-ANNUAL)</b>			
DEPT. OF SOCIOLOGY/UNIVERSITY OF ALABAMA	BIRMINGHAM AL	35294	(205) 934-4011
JEWISH MONITOR P.O. BOX 396	SHEFFIELD AL	35660	(205) 766-0508
JEWISH STAR (SEMI-WEEKLY) 2315 98TH AVE. SW	CALGARY AT	T2V 4S7	(403) 238-0010
THE JEWISH STAR (MONTHLY) 7200 156 STREET	EDMONTON AT	T5R 1X3	(403) 238-0010
<b>PHOENIX JEWISH NEWS (BIWEEKLY) CIRC. 4,300 (ENG.) EST. 1947</b>			
1530 WEST THOMAS ROAD	PHOENIX AZ	85015	(602) 264-0536
<b>ARIZONA POST (FORTNIGHTLY) CIRC. 3,400 (ENG.) EST. 1946</b>			
102 NORTH PLUMER AVENUE	TUCSON AZ	85719	(602) 791-9962
<b>CHABAD TIMES (MONTHLY 11X) CIRCULATION 10,000 (ENGLISH)</b>			
2414 MAIN STREET #4	VANCOUVER BC	V5T 3E3	(604) 874-1323
JEWISH WESTERN BULLETIN 3268 HEATHER STREET	VANCOUVER BC	V5Z 3K5	(604) 879-6575
SHMATE (BI-MONTHLY) P.O. BOX 4228	BERKELEY CA	94704	
<b>ISRAEL TODAY (WEEKLY) CIRC. 104,000 (ENGLISH) EST. 1973</b>			
16661 VENTURA BLVD	ENCINO CA	91436	(818) 786-4000
<b>B'NAI B'RITH MESSENGER (WEEKLY) CIRC. 65,200 (ENG) EST. 1897</b>			
2510 WEST SEVENTH STREET	LOS ANGELES CA	90057	(213) 380-5000
CALIFORNIA JEWISH PRESS 6399 WILSHIRE BLVD. #511	LOS ANGELES CA	90043	(213) 651-2230
<b>H'AAM (6X YEAR) CIRC. 10,000 (ENGLISH)</b>			
112 KH/308 WESTWOOD PLAZA	LOS ANGELES CA	90024	
<b>HERITAGE-SOUTHWEST (WEEKLY) CIRC. 15,000 (ENG.) EST. 1914</b>			
2130 SOUTH VERMONT AVENUE	LOS ANGELES CA	90007	(213) 737-2122
JEWISH COMMUNITY BULLETIN 6505 WILSHIRE BLVD	LOS ANGELES CA	90048	(213) 852-1234
JEWISH DAILY FORWARD 1161 N. OGDEN DRIVE	LOS ANGELES CA	90048	(213) 659-0861
<b>LIFE IN ISRAEL (6 TIMES/YR. L.A. TIMES)</b>			
CIRCULATION 198,000 (ENGLISH)	LOS ANGELES CA		
<b>ULTIMATE ISSUES (QUARTERLY)</b>			
2265 WESTWOOD BLVD. SUITE 508	LOS ANGELES CA	90064	(213) 204-4290
<b>JEWISH OBSERVER OF THE EAST BAY (FORTNIGHTLY) EST. 1967</b>			
3245 SHEFFIELD AVENUE	OAKLAND CA	94602	(415) 533-7462
<b>JEWISH STAR (MONTHLY) CIRC. 2,000 (ENGLISH) EST. 1956</b>			
693 MISSION STREET, #305	SAN FRANCISCO CA	94105	(415) 421-4874
<b>NORTH CALIFORNIA JEWISH BULLETIN</b>			
121 STEUART ST. SUITE 302	SAN FRANCISCO CA	94105	(415) 957-9340
<b>SAN FRANCISCO JEWISH BULLETIN (WEEKLY) CIRC. 22,900 EST. 1946</b>			
670 MARKET STREET, SUITE 954	SAN FRANCISCO CA	94102	(415) 391-9444
JEWISH COMMUNITY NEWS 1777 HAMILTON AVENUE, SUITE 210	SAN JOSE CA	95125	(408) 267-2770
<b>JEWISH SPECTATOR (QUARTERLY) CIRC. 17,500, EST. 1935</b>			
PO BOX 2016	SANTA MONICA CA	90405	(213) 929-2484
<b>WESTERN STATES JEWISH HISTORICAL QUARTERLY (QUARTERLY)</b>			
2429 23RD STREET	SANTA MONICA CA	90405	(213) 399-3585
<b>INTERMOUNTAIN JEWISH NEWS (WEEKLY) CIRC. 10,000 (ENGLISH)</b>			
1275 SHERMAN STREET, SUITE 215-217, ESTABLISHED 1913	DENVER CO	80203	(303) 861-2235
<b>JEWISH DIGEST (MONTHLY) ESTABLISHED 1955</b>			
1363 FAIRFIELD AVENUE	BRIDGEPORT CT	06605	(203) 384-2284
<b>CONNECTICUT JEWISH LEDGER (WEEKLY) CIRC. 25,000 (ENGLISH)</b>			
PO BOX 1688, ESTABLISHED 1929	HARTFORD CT	06101	(203) 233-2148
<b>THE JEWISH LEADER (BIWEEKLY) CIRC. 2,000 (ENGLISH)</b>			
302 STATE STREET	NEW LONDON CT	06320	(203) 442-7677

ALERT, ESTABLISHED 1970 1411 K STREET, N.W., SUITE 402	WASHINGTON DC	20005	(202) 393-4117
<b>JERUSALEM POST WASHINGTON BUREAU</b>			
2139 WISCONSIN AVE., NW	WASHINGTON DC	20007	(202) 338-4553
<b>JEWISH VETERAN (5X/YR.) CIRC. 55,800 (ENG.) EST. 1896</b>			
1811 R STREET NW	WASHINGTON DC	20009	(202) 265-6280
JEWISH WEEK CIRC. 16,000 (ENG.) EST. 1965 1317 F STREET NW	WASHINGTON DC	20004	(202) 783-7200
<b>MEMORAH (MONTHLY) EST. 1979</b>			
1747 CONNECTICUT AVENUE, N.W.	WASHINGTON DC	20009	
<b>NEAR EAST REPORT (WEEKLY) CIRC. 28,000, EST. 1957</b>			
444 NORTH CAPITOL STREET, N.W./SUITE 412	WASHINGTON DC	20001	(202) 638-1225
<b>SHOFAR (8X/YR.) CIRC. 33,000-B'NAI B'RITH YOUTH ORG.</b>			
1640 RHODE ISLAND AVENUE, N.W.	WASHINGTON DC	20036	(202) 857-6644
<b>THE B'NAI B'RITH INTERNATIONAL JEWISH MONTHLY (MONTHLY)</b>			
1640 RHODE ISLAND AVENUE, N.E. CIRC. 200,000, EST. 1886	WASHINGTON DC	20036	(202) 857-6645
<b>WOMEN'S WORLD (BI-MONTHLY) CIRC. 137,000-B'NAI B'RITH WOM.</b>			
1640 RHODE ISLAND AVENUE, N.W.	WASHINGTON DC	20036	(202) 857-6640
JEWISH VOICE 101 GARDEN OF EDEN ROAD	WILMINGTON DE	19803	(302) 478-6200
HERITAGE FLORIDA JEWISH NEWS P.O. BOX 742	FERN PARK FL	32730	(813) 224-0700
JEWISH JOURNAL P.O. BOX 23909	FORT LAUDERDALE FL	33307	(305) 563-3311
<b>SOUTHERN JEWISH WEEKLY, CIRC. 28,500 (ENG.) EST. 1924</b>			
PO BOX 3297	JACKSONVILLE FL	32206	(904) 355-3459
<b>JEWISH FLORIDIAN NEWSPAPERS (WEEKLY) CIRC. 54,700 (ENGLISH)</b>			
PO BOX 012973	MIAMI FL	33101	(305) 373-4605
<b>THE JEWISH FLORIDIAN &amp; SHOFAR OF GR. HOLLYWOOD (26X YEAR)</b>			
JEWISH FLORIDIAN GROUP/PO BOX 012973, CIRC. 12,000 (ENGL)	MIAMI FL	33101	(305) 373-4605
<b>THE JEWISH FLORIDIAN OF MIAMI BEACH (WEEKLY) CIRC. 25,000</b>			
JEWISH FLORIDIAN GROUP/PO BOX 012973	MIAMI FL	33101	(305) 373-4605
<b>THE JEWISH FLORIDIAN OF PALM BEACH COUNTY (26X YEAR)</b>			
JEWISH FLORIDIAN GROUP/PO BOX 012973, CIRC. 10,000 (ENGL)	MIAMI FL	33101	(305) 373-4605
<b>JEWISH FLORIDIAN OF GREATER FORT LAUDERDALE (WEEKLY) CIRC. 24,000</b>			
8358 WEST OAKLAND PARK BLVD. P.O. BOX 26810	TAMARAC FL	33320	(305) 748-8400
<b>THE JEWISH FLORIDIAN OF TAMPA (WEEKLY) CIRC. 2,500 (ENGLISH)</b>			
3655 HENDERSON BOULEVARD	TAMPA FL	33609	(813) 872-4470
<b>JEWISH WORLD (WEEKLY) CIRC. 2,000 (ENGLISH)</b>			
2405 MERCER AVENUE	WEST PALM BEACH FL	33409	(305) 659-5311
<b>SOUTHERN ISRAELITE (WEEKLY) CIRC. 7200 (ENG.) EST. 1925</b>			
PO BOX 77388	ATLANTA GA	30357	(404) 876-8249
<b>HAWAII JEWISH NEWS (MONTHLY) CIRC. 2,000 (ENGLISH)</b>			
817 COOKE STREET	HONOLULU HI	96813	(808) 536-7228
M'GODOLIM/THE JEWISH QUARTERLY 621 HOLD	IOWA CITY IA	52240	(206) 322-1431
<b>SOUTHERN ILLINOIS JEWISH NEWS (MONTHLY) (EST. 1945)</b>			
6464 W. MAIN, SUITE 7A	BELLEVILLE IL	62223	(618) 271-2400
<b>JUF NEWS (MONTHLY) (CIRC. 48,000)</b>			
ONE SOUTH FRANKLIN, ROOM 702	CHICAGO IL	60606	(312) 444-2863

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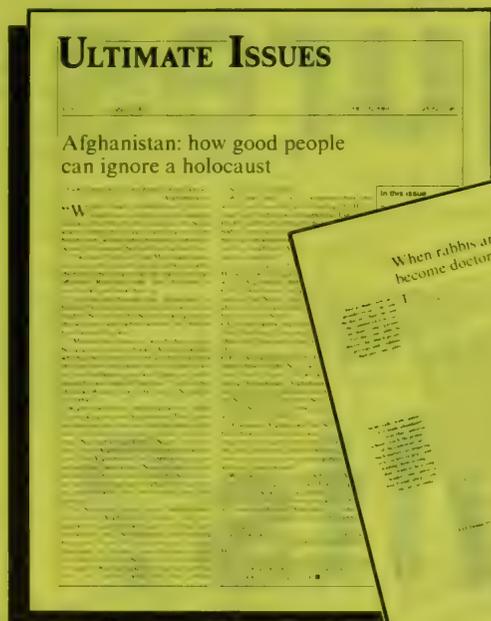
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 Coauthor of *The Nine Questions  
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*Why The Jews? The Reason For  
 Antisemitism*

**Editor's Note:** I am so impressed with *Ultimate Issues* that I have featured two of Dennis Prager's *Ultimate Issues* articles in *The Jewish Directory and Almanac*: "Jesse Jackson and The Meaning of Antisemitism" (see page 127) and "The Greatest Jewish Problem" (see page 59). I believe that *Ultimate Issues* may be the most important publication of its type in the Jewish world today.

Ivan Tillem



The *Los Angeles Times*, in a feature article on Dennis Prager, described him as an "amazingly gifted man and charismatic moralist . . . whose mission in life already has been crystallized . . . to get people obsessed with what's right and wrong."

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D'VAR SHALOM P O BOX 554 .....	HIGHLAND PARK IL 60035	
CHICAGO JEWISH POST AND OPINION, THE 6350 NORTH ALBANY .....	SKOKIE IL 60659	(312) 677-5451
INDIANA JEWISH POST (WEEKLY) CIRC. 2,000, EST. 1935 611 NORTH PARK AVENUE .....	INDIANAPOLIS IN 46204	(317) 634-1307
JEWISH POST AND OPINION (WEEKLY) CIRC. 10,000 611 NORTH PARK AVENUE .....	INDIANAPOLIS IN 46204	(317) 634-1307
KANSAS CITY JEWISH CHRONICLE (WEEKLY) CIRC. 12,200 EST. 1920 7375 W 107TH STREET .....	OVERLAND PARK KS 66212	(913) 381-1010
KANSAS CITY JEWISH CHRONICLE 7375 W 107TH STREET .....	SHAWNEE MISSION KS 66212	(913) 648-4620
COMMUNITY (BI-WEEKLY) CIRC. 5,400 (ENGLISH) PO BOX 33035 .....	LOUISVILLE KY 40232	
KENTUCKY JEWISH POST AND OPINION (WEEKLY) CIRC. 4,500 1551 BARDSTOWN ROAD .....	LOUISVILLE KY 40205	(502) 459-1914
JEWISH TIMES (BIWEEKLY) CIRC. 10,700 (ENG.) EST. 1945 THE JEWISH CIVIC PRESS (BIWEEKLY) CIRC. 7,000 (ENG) EST. 1965 PO BOX 15500 .....	NEW ORLEANS LA 70130	(504) 524-3147
GENESIS 2 (BX ANNUALLY) CIRC. 15,000 (ENGLISH) 99 BISHOP ALLEN DRIVE .....	CAMBRIDGE MA 02139	(617) 576-1801
JEWISH ADVOCATE (WEEKLY) CIRC. 25,200 (ENG.) EST. 1902 251 CAUSEWAY STREET .....	BOSTON MA 02114	(617) 227-5130
MOMENT (MONTHLY) CIRC. 23,000, EST. 1975 462 BOYLSTON STREET, SUITE 301 .....	BOSTON MA 02116	(617) 536-6252
JEWISH TIMES (WEEKLY) CIRC. 5,000 (ENG.) EST. 1974 118 CYPRESS STREET .....	BROOKLINE MA 02146	(617) 566-7710
JEWISH SPORTS REVIEW 198 MT. VERNON STREET .....	DEDHAM MA 02026	(617) 326-0938
JEWISH REPORTER (MONTHLY) CIRC. 5,300 (ENG.) EST. 1970 76 SALEM END ROAD .....	FRAMINGHAM MA 01701	(617) 879-3300
JOURNAL, THE 140 WASHINGTON STREET .....	SALEM MA 01970	(617) 744-5675
THE JOURNAL OF THE NORTH SHORE JEWISH COMMUNITY CENTER 209 WASHINGTON STREET .....	SALEM MA 01970	(617) 741-1558
JEWISH WEEKLY NEWS, CIRC. 8,530 (ENG.) EST. 1945 PO BOX 1569/38 HAMPDEN STREET .....	SPRINGFIELD MA 01103	(413) 739-4771
AMERICAN JEWISH HISTORY (QUARTERLY) CIRC. 3,500, ETS. 1893 2 THORNTON ROAD .....	WALTHAM MA 02154	(617) 891-8110
JEWISH CHRONICLE LEADER (SEMIMONTHLY) CIRC. 4,700 (ENGLISH) 340 MAIN STREET, SUITE 551 .....	WORCESTER MA 01608	(617) 752-2512
JEWISH CIVIC LEADER 11 HARVARD STREET .....	WORCESTER MA 01609	(617) 791-0953
JEWISH POST P.O. BOX 3777 .....	WINNIPEG MB R2W 3R6	(204) 633-5575
WESTERN JEWISH NEWS P.O. BOX 87, 400-259 PORTAGE AVENUE .....	WINNIPEG MB R3C 2G6	(204) 942-6361
YIDDISH PRESS 230 CATHEDRAL AVENUE .....	WINNIPEG MB	
BALTIMORE JEWISH TIMES (WEEKLY) CIRC. 19,000 (ENG.) EST. 1919 9104 NORTH CHARLES STREET .....	BALTIMORE MD 21218	(301) 752-3504

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WASHINGTON INTERNATIONAL REPORT 5608 GREENTREE ROAD .....	BETHESDA MD 20014	(703) 573-7192
WASHINGTON JEWISH WEEK 9030 COMPRINT COURT .....	GAITHERSBURG MD 20879	(301) 258-9435
AMERICAN JEWISH JOURNAL (QUARTERLY) CIRC. 8,000, EST. 1944 1220 BLAIR MILL ROAD .....	SILVER SPRING MD 20910	(301) 585-1756
JEWISH WEEK 8630 FENTON STREET, SUITE 611 .....	SILVER SPRING MD 20910	(301) 565-9336
MICHIGAN JEWISH HISTORY (SEMI-ANNUAL) EST. 1960 24680 RENSSELAER .....	OAK PARK MI 48237	(313) 548-9176
DETROIT JEWISH NEWS 17515 W. NINE MILE ROAD, SUITE 865 .....	SOUTHFIELD MI 48075	(313) 424-8833
AMERICAN JEWISH WORLD (WEEKLY) CIRC. 6,200 (ENG.) EST. 1912 4509 MINNETONKA .....	MINNEAPOLIS MN 55416	(612) 920-7000
AMERICAN JEWISH PRESS ASSOCIATION C/O ST. LOUIS JEWISH LIGHT, 12 MILLSTONE CAMPUS DRIVE .....	ST. LOUIS MO 63146	(314) 432-3353
MISSOURI JEWISH POST AND OPINION (WEEKLY) CIRC. 3,500 8235 OLIVE STREET .....	ST. LOUIS MO 63132	(314) 993-2842
ST. LOUIS JEWISH LIGHT (BIWEEKLY) CIRC 17,300 (ENG) EST. 1947 12 MILLSTONE CAMPUS DRIVE .....	ST. LOUIS MO 63146	(314) 432-3353
AMERICAN JEWISH TIMES OUTLOOK (MONTHLY) CIRC. 2,400 (ENG.) PO BOX 10674 .....	CHARLOTTE NC 28234	(704) 372-3296



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JEWISH GUARDIAN (QUARTERLY) CIRC. 10,000, EST. 1974	BROOKLYN NY	11202	(718) 384-4661
PO BOX 2143			
JEWISH JOURNAL (WEEKLY) CIRC. 45,000 (ENG.) EST. 1970	BROOKLYN NY	11201	
16 COURT STREET			
JEWISH PRESS (WEEKLY) CIRC. 209,000 (ENG.) EST. 1950	BROOKLYN NY	11215	(718) 858-3300
338 THIRD AVENUE			
KASHRUS - BIMONTHLY, CIRC. 7,000 P.O. BOX 96	BROOKLYN NY	11204	(718) 998-3201
LONG ISLAND JEWISH WORLD 1029 BRIGHTON BEACH AVENUE	BROOKLYN NY	11235	(718) 769-6000
MOSHIACH TIMES 1304 PRESIDENT STREET	BROOKLYN NY	11213	(718) 769-6000
SHMUESSEN MIT KINDER IN YUGENT (MONTHLY) EST. 1942	BROOKLYN NY	11213	(718) 493-9250
770 EASTERN PARKWAY			
SVET (LIGHT)(MONTHLY) CIRC. 25,000 (RUSSIAN)	BROOKLYN NY	11213	(718) 774-0065
455 ALBANY AVENUE			
TALKS AND TALES (MONTHLY) EST. 1942, LUBAVITCH PUBLICATION	BROOKLYN NY	11213	(718) 493-9250
770 EASTERN PARKWAY			
THE JEWISH HOMEMAKER (5X/YEAR) CIRC. 43,000 (ENGLISH)	BROOKLYN NY	11204	(718) 851-6428
PO BOX 218			
THE UPORATZTO JOURNAL (QUARTERLY) CIRC. 20,000	BROOKLYN NY	11213	(718) 778-4270
770 EASTERN PARKWAY			
YAGDIL TORAH 770 EASTERN PARKWAY	BROOKLYN NY	11213	(718) 774-4001
BUFFALO JEWISH REVIEW (WEEKLY) CIRC. 3,800 (ENG.) EST. 1910	BUFFALO NY	14203	(716) 854-2192
15 E. MOHAWK STREET			
JEWISH WORLD OF LONG ISLAND AND QUEENS (EVERY OTHER WEEK)	COMMACK NY	11725	(516) 543-2427
1 OLD INDIAN HEAD ROAD CIRC. 12,500-NEWSPAPER (ENGLISH)			(315) 422-4104
JEWISH OBSERVER 2223 EAST GENESEE STREET P.O. BOX 510	DEWITT NY	13214	
JEWISH CURRENT EVENTS (BIWEEKLY) EST. 1959 430 KELLER AVENUE	ELMONT NY	11003	
CONTEMPORARY JEWRY (SEMI-ANNUAL) EST. 1974	FLUSHING NY	11367	(718) 222-3699
65-30 KISSENA BOULEVARD-QUEENS CLG. DEPT. OF SOCIOLOGY			
MODERN JEWISH STUDIES ANNUAL, QUEENS COLLEGE, EST. 1977	FLUSHING NY	11367	(718) 520-7067
65-30 KISSENA BOULEVARD			
YIDDISH QUEENS COLLEGE ACADEMY (QUARTERLY) ESTABLISHED 1973	FLUSHING NY	11367	(718) 520-7067
65-30 KISSENA BOULEVARD			
LONG ISLAND GREAT NECK RECORD (WEEKLY) CIRC. 5,000 (ENGLISH)	GREAT NECK NY	11021	(516) 482-4490
1 GREAT NECK ROAD			

FEDERATION NEWS 713-A N. GREENE ST.	GREENSBORO NC	27401	(919) 272-3189
THE JEWISH PRESS (WEEKLY) CIRC. 3,700 (ENG.) EST. 1921	OMAHA NE	68154	(402) 334-8200
333 SOUTH 132ND STREET			
JEWISH RECORD (WEEKLY) CIRC. 5,000 (ENG.) EST. 1939	ATLANTIC CITY NJ	08401	(609) 344-5119
1537 ATLANTIC AVENUE			
BERGEN JEWISH NEWS (MONTHLY)	BERGEN COUNTY NJ		
CIRCULATION 25,000 (ENGLISH)			
THE JEWISH VOICE (BIWEEKLY) CIRC. 10,000, EST. 1941	CHERRY HILL NJ	08002	(609) 665-6100
2393 WEST MARLTON PIKE			
THE JEWISH VOICE 100 GRANT AVENUE	DEAL PARK NJ	07723	(201) 531-6200
JEWISH NEWS (WEEKLY) CIRC. 24,000 (ENG.) EST. 1947	EAST ORANGE NJ	07017	(201) 678-3900
60 GLENWOOD AVENUE			
JEWISH VOICE (BIWEEKLY) CIRC. 5,000 (ENG.) EST. 1975	EDISON NJ	08837	(201) 494-3920
100 MENLO PARK, SUITE 101-102			
JEWISH COMMUNITY NEWS (MONTHLY 11X)	GR. CLIFTON/PASSAIC NJ		
CIRCULATION 3,700 (ENGLISH)			
JEWISH JOURNAL (SEMIMONTHLY) CIRC. 8,000 (ENG.) EST. 1956	HIGHLAND PARK NJ	08904	(201) 246-1905
2 SOUTH ADELAIDE AVENUE			
JEWISH STANDARD (WEEKLY) CIRC. 10,000 (ENG.) EST. 1931	JERSEY CITY NJ	07306	(201) 653-6330
40 JOURNAL SQUARE			
MORRIS/SUSSEX JEWISH NEWS (MONTHLY) CIRC. 6,800 (ENGLISH)	LEDGEWOOD NJ	07852	(201) 584-1850
500 ROUTE 10			
THE JEWISH VOICE (24X YEAR) CIRC. 6,500 (ENGLISH)	NORTH PLAINFIELD NJ	07060	(201) 561-0988
574A SOMERSET STREET			
BERGEN JEWISH NEWS 111 KINDERKAMACK ROAD	RIVER EDGE NJ	07661	(201) 488-6800
JEWISH HORIZON (WEEKLY) CIRC. 12,000 (ENG.) EST. 1939	UNION NJ	07083	(201) 351-1473
GREEN LANE			
THE JEWISH COMMUNITY NEWS (WEEKLY)	UNION NJ	07083	(201) 351-5060
GREEN LANE, CIRCULATION 14,000 (ENGLISH)			
THE JEWISH CHRONICLE 629 WOOD ST., SUITE 204	VINELAND NJ	08360	(609) 696-4445
FEDERATION NEWS (SEMI-MONTHLY) CIRCULATION 8,400 (ENGLISH)	WAYNE NJ		
JEWISH REPORTER (MONTHLY) ESTABLISHED 1976	LAS VEGAS NV	89109	(702) 732-0556
1030 EAST TWAIN AVENUE			
LAS VEGAS ISRAELITE (WEEKLY) CIRC. 19,000 (ENG.) EST. 1965	LAS VEGAS NV	89114	(702) 876-1255
PO BOX 14096			
ALBANY JEWISH WORLD 1104 CENTRAL AVENUE	ALBANY NY	12205	(518) 459-8455
THE REPORTER (WEEKLY) CIRC. 1,500 (ENGLISH)	BINGHAMTON NY	13901	(607) 724-2360
500 CLUBHOUSE ROAD			
KINDER JOURNAL, EST. 1920 3301 BAINBRIDGE AVENUE	BRONX NY		(212) 881-3588
A THOUGHT FOR THE WEEK - LUBAVITCH 784 EASTERN PARKWAY	BROOKLYN NY	11213	(718) 774-7200
BORO PARK VOICE 4616 13TH AVENUE	BROOKLYN NY	11219	(718) 436-5800
CROWN HEIGHTS CHRONICLE, THE - KEREN PUBLICATIONS	BROOKLYN NY	11202	(718) 282-9041
G.P.O. BOX 2007			
DER YID (WEEKLY) CIRC. 8,000 (YIDDISH) 260 BROADWAY	BROOKLYN NY	11211	(718) 387-8600
DI YIDDISH HEIM (QUARTERLY) CIRC. 3,000 (ENG-YID) EST. 1958	BROOKLYN NY	11213	(718) 493-9250
770 EASTERN PARKWAY			
ESRA - THE WOMEN'S INTEREST GUIDE 774 E. 8TH STREET	BROOKLYN NY	11230	(718) 434-2712
JEWISH AMERICAN RECORD P.O. BOX 1100, 271 CAMDEN PLAZA E	BROOKLYN NY	11201	(718) 646-5184

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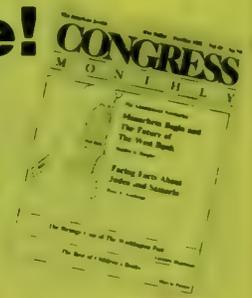
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JEWISH VIEW - BIWEEKLY	CIRC. 12,000 P.O. BOX 309	ISLAND PARK NY	11558	(516) 431-6109
SHOFAR	43 NORTHCOOTE DRIVE	MELVILLE NY	11747	(516) 643-4598
EDUCATION MEDIA EXPOSITION SOCIETY, INC.	PO BOX 122	MONSEY NY	10952	(914) 352-0630
AFN SHVEL (QUARTERLY)	CIRC. 1,000 (YIDDISH) EST. 1941			
	200 WEST 72ND STREET	NEW YORK NY	10023	(212) 787-6675
ALGEMEINER JOURNAL (WEEKLY)	CIRC. 20,000 (YIDDISH) EST. 1972			
	404 PARK AVENUE SOUTH	NEW YORK NY	10016	(212) 689-3390
ALIYON/THE JEWISH AGENCY (6X/YR.)	CIRC. 4,000 (ENGLISH)			
	515 PARK AVENUE	NEW YORK NY	10022	(212) 752-0600
AMERICAN JEWISH YEARBOOK (ANNUAL)	EST. 1899			
	165 EAST 56TH STREET	NEW YORK NY	10022	(212) 751-4000
AMERICAN ZIONIST (BIMONTHLY)	CIRC. 47,000 (ENG.) EST. 1910			
	4 EAST 34TH STREET	NEW YORK NY	10016	(212) 481-1500
AMIT WOMEN (8X/YR.)	CIRC. 25,000 (ENG.) EST. 1925	817 BROADWAY	NEW YORK NY	10003
AUFBAU (WEEKLY)	CIRC. 13,400 (GERMAN) EST. 1934	2121 BROADWAY	NEW YORK NY	10023
B'NAI YIDDISH (BIMONTHLY)	CIRC. 1,500-ENGLISH-YIDDISH			
	41 UNION SQUARE	NEW YORK NY	10003	(212) 989-3162
B. B. INTL JEWISH MONTHLY (10X/YR.)	CIRC. 189,000 (ENGLISH)			
	823 UNITED NATIONS PLAZA	NEW YORK NY	10016	(212) 243-0308
BITZARON (BIMONTHLY)	CIRC. 19,000 (HEBREW) EST. 1939			
	1141 BROADWAY, COOPER STATION, PO BOX 798	NEW YORK NY	10003	(212) 598-3209
BOOKS IN REVIEW (BIMONTHLY)	BOOK REVIEWS			
	15 EAST 26TH STREET	NEW YORK NY	10010	(212) 532-4949
BROTHERHOOD (QUARTERLY)	CIRC. 70,000 (ENGLISH) REL/EDUC.			
	838 FIFTH AVENUE	NEW YORK NY	10021	(212) 249-0100
COMMENTARY (MONTHLY)	CIRC. 60,000 (ENG.) EST. 1945			
	165 EAST 56TH STREET	NEW YORK NY	10022	(212) 751-4000
CONGRESS MONTHLY (8X/YR.)	CIRC. 31,600 (ENG.) EST. 1933			
	15 EAST 84TH STREET	NEW YORK NY	10028	(212) 879-4500
CONSERVATIVE JUDAISM (QUARTERLY)	CIRC. 2,400, EST. 1945			
	3080 BROADWAY	NEW YORK NY	10027	(212) 678-8863
DER WECHEK (BIMONTHLY)	YIDDISH, EST. 1921	45 EAST 33RD STREET	NEW YORK NY	10016
DI ZUKUNFT (MONTHLY)	CIRC. 3,430, EST. 1892	25 EAST 78TH STREET	NEW YORK NY	10021
DOS YIDDISHE VORT (MONTHLY)	YIDDISH, EST. 1953			
	5 BEEKMAN STREET	NEW YORK NY	10038	(212) 791-1181
ECONOMIC HORIZONS (QUARTERLY)	CIRC. 3,000, EST. 1953			
	500 FIFTH AVENUE	NEW YORK NY	10036	(212) 354-6510
EMUNAH WOMAN (QUARTERLY)	CIRC. 40,000 (ENGLISH)			
	370 SEVENTH AVENUE	NEW YORK NY	10001	
FARBAND NEWS (IRREGULAR)	CIRC. 26,000 - LABOR ZIONISM			
	575 SIXTH AVENUE	NEW YORK NY	10011	(212) 989-0300
HADAROM (SEMI-ANNUAL)	CIRC. 1,500, EST. 1957	1250 BROADWAY	NEW YORK NY	10001
HADASSAH MAGAZINE (MONTHLY)	CIRC. 370,000 (ENG.) EST. 1921			
	50 WEST 58TH STREET	NEW YORK NY	10019	(212) 355-7900
HADOAR (WEEKLY)	CIRC. 5,300 (HEBREW) EST. 1921	1841 BROADWAY	NEW YORK NY	10023
IMPACT (QUARTERLY)	ENGLISH - HEBREW JOURNAL FOR EDUCATORS			
	155 FIFTH AVENUE	NEW YORK NY	10010	(212) 533-7800
ISRA-LAMED (BIMONTHLY)	RIGHTS OF THE JEWISH PEOPLE			
	515 PARK AVENUE	NEW YORK NY	10022	(212) 752-0600
ISRAEL HORIZONS (BIMONTHLY)	CIRC. 3,000, EST. 1952			
	150 FIFTH AVENUE, SUITE 1002	NEW YORK NY	10011	(212) 255-8760
ISRAEL QUALITY (QUARTERLY)	CIRC. 15,000, EST. 1976			
	500 FIFTH AVENUE	NEW YORK NY	10110	(212) 354-6510
ISRAEL SCENE (MONTHLY)	CIRCULATION 9,000 (ENGLISH)			
	515 PARK AVENUE	NEW YORK NY	10022	
ISRAEL SHELANU (WEEKLY)	CIRC. 46,800 (HEBREW)			
	933 EAST 17TH STREET	NEW YORK NY	11230	(212) 258-8696

ISRAEL TODAY (DAILY 5X)	CIRC. 100,000			
	205 WEST 34TH STREET, SUITE 2306	NEW YORK NY	10001	(212) 695-1581
JASA BROOKDALE NEWS (BIMONTHLY)	CIRC. 25,000-NEWSLETTER			
	222 PARK AVENUE SOUTH	NEW YORK NY	10003	(212) 677-2530
JDC WORLD	60 E. 42ND ST.	NEW YORK NY	10165	(212) 687-6200
JWB CIRCLE (BIMONTHLY)	CIRC. 28,000, EST. 1946			
	15 EAST 26TH STREET	NEW YORK NY	10010	(212) 532-4949
JERUSALEM POST, THE	120 EAST 56TH STREET	NEW YORK NY	10022	(212) 355-4440
JEWISH ACTION (QUARTERLY)	CIRC. 50,000, EST. 1950			
	45 WEST 36TH STREET	NEW YORK NY	10018	(212) 563-4000
JEWISH AMERICAN RECORD (MONTHLY)	EST. 1973 G.P.O. BOX 317	NEW YORK NY	10116	
JEWISH BOOK ANNUAL	CIRC. 18,000, EST. 1942	15 EAST 26TH STREET	NEW YORK NY	10010
JEWISH BOOKS IN REVIEW	EST. 1945, JEWISH BOOK COUNCIL			
	15 EAST 26TH STREET	NEW YORK NY	10010	(212) 532-4949
JEWISH BRAILLE INSTITUTE VOICE (10X/YR.)	EST. 1978			
	110 EAST 30TH STREET	NEW YORK NY	10016	(212) 889-2525
JEWISH BRAILLE REVIEW (10X/YR.)	CIRC. 2,000, EST. 1931			
	110 EAST 30TH STREET	NEW YORK NY	10016	(212) 889-2525
JEWISH CHRONICLE NEWS SERVICE	235 WEST 102ND STREET	NEW YORK NY	10025	(212) 866-6139
JEWISH CURRENTS (MONTHLY)	CIRC. 4,500 (ENG.) EST. 1946			
	22 EAST 17TH STREET, SUITE 601	NEW YORK NY	10003	(212) 924-5740
JEWISH DAILY FORWARD	CIRC. 20,000 (YIDDISH) EST. 1897			
	45 EAST 33RD STREET	NEW YORK NY	10016	(212) 889-8200
JEWISH EDUCATION (QUARTERLY)	EST. 1929 114 FIFTH AVENUE	NEW YORK NY	10011	(212) 675-5656
JEWISH EDUCATION DIRECTORY (TRIENNIAL)	EST. 1951			
	114 FIFTH AVENUE	NEW YORK NY	10011	(212) 675-5656
JEWISH EDUCATION NEWS (IRREGULAR)	CIRC. 2,000, EST. 1939			
	114 FIFTH AVENUE	NEW YORK NY	10011	(212) 675-5656
JEWISH EXAMINER	1 PARK AVENUE	NEW YORK NY	10016	(212) 686-2320
JEWISH FRONTIER (MONTHLY)	CIRC. 13,500 (ENG.) EST. 1934			
	114 FIFTH AVENUE	NEW YORK NY	10011	(212) 243-2741
JEWISH JOURNAL	1841 BROADWAY, ROOM 315	NEW YORK NY	10023	(212) 265-3274
JEWISH LIFE (QUARTERLY)	CIRC. 20,700 (ENG.) EST. 1946			
	116 EAST 27TH STREET	NEW YORK NY	10016	(212) 563-4000
JEWISH MUSIC NOTES (SEMI-ANNUAL)	CIRC. 18,000, EST. 1945			
	15 EAST 26TH STREET	NEW YORK NY	10010	(212) 532-4949
JEWISH OBSERVER (MONTHLY)	CIRC. 13,700 (ENG.) EST. 1963			
	5 BEEKMAN STREET	NEW YORK NY	10038	(212) 791-1814
JEWISH PARENT, THE	229 PARK AVENUE SOUTH	NEW YORK NY	10003	(212) 674-6700
JEWISH POST OF NEW YORK (WEEKLY)	CIRC. 88,000 (ENG) EST. 1977			
	101 FIFTH AVENUE	NEW YORK NY	10003	(212) 989-6262

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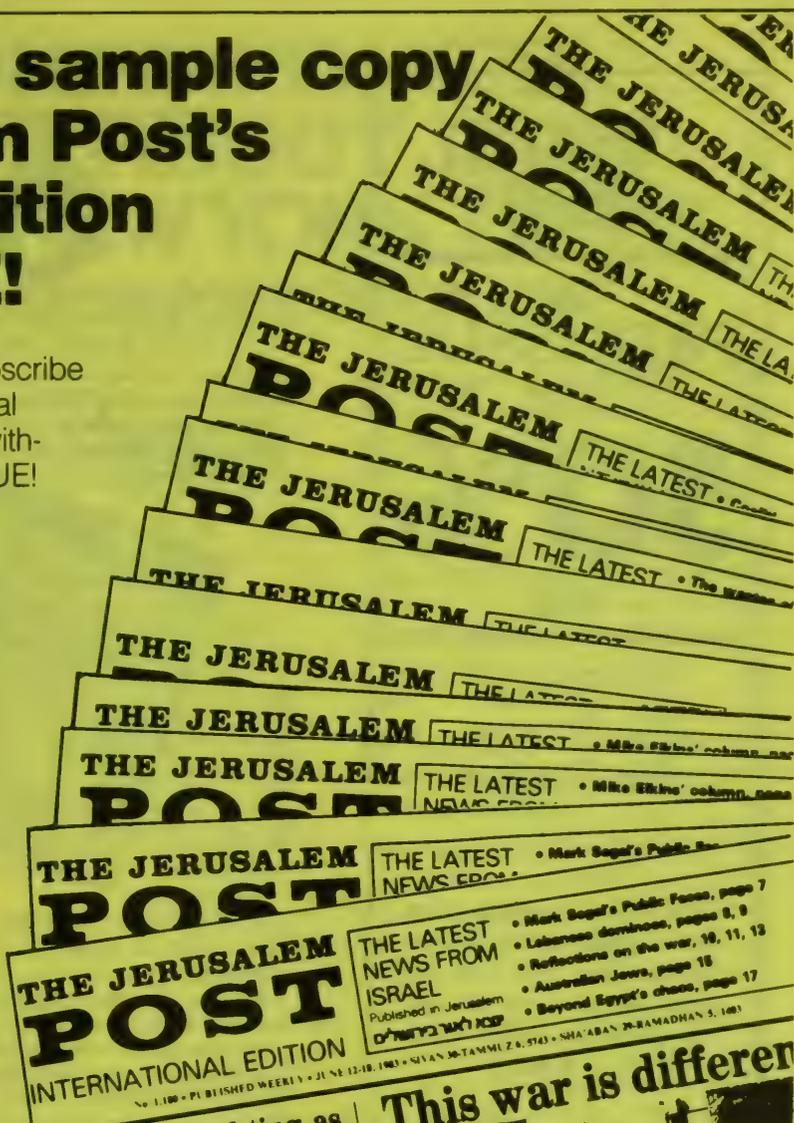
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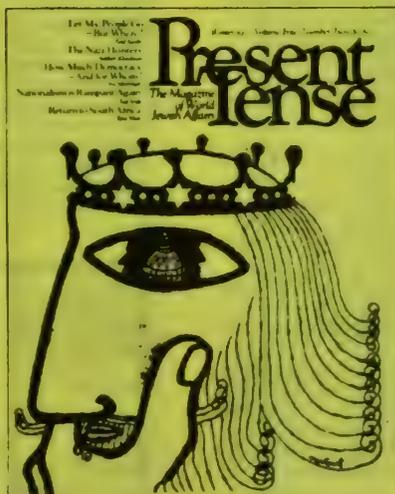
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**On Israel's Nature Reserves:** "It may be that General Yoffe's animals will somehow lead the people of the Middle East to peace one day. But the tanks were in the mountains, waiting. The real beast in the desert was still man." Robert Spero.



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**On Israel's Arab intellectuals:** "I am an Israeli but I cannot be a Jew." Naomi Shepherd.

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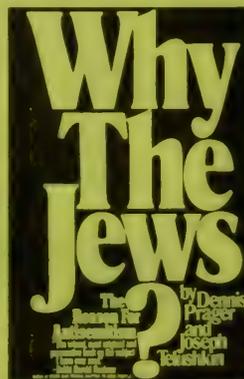
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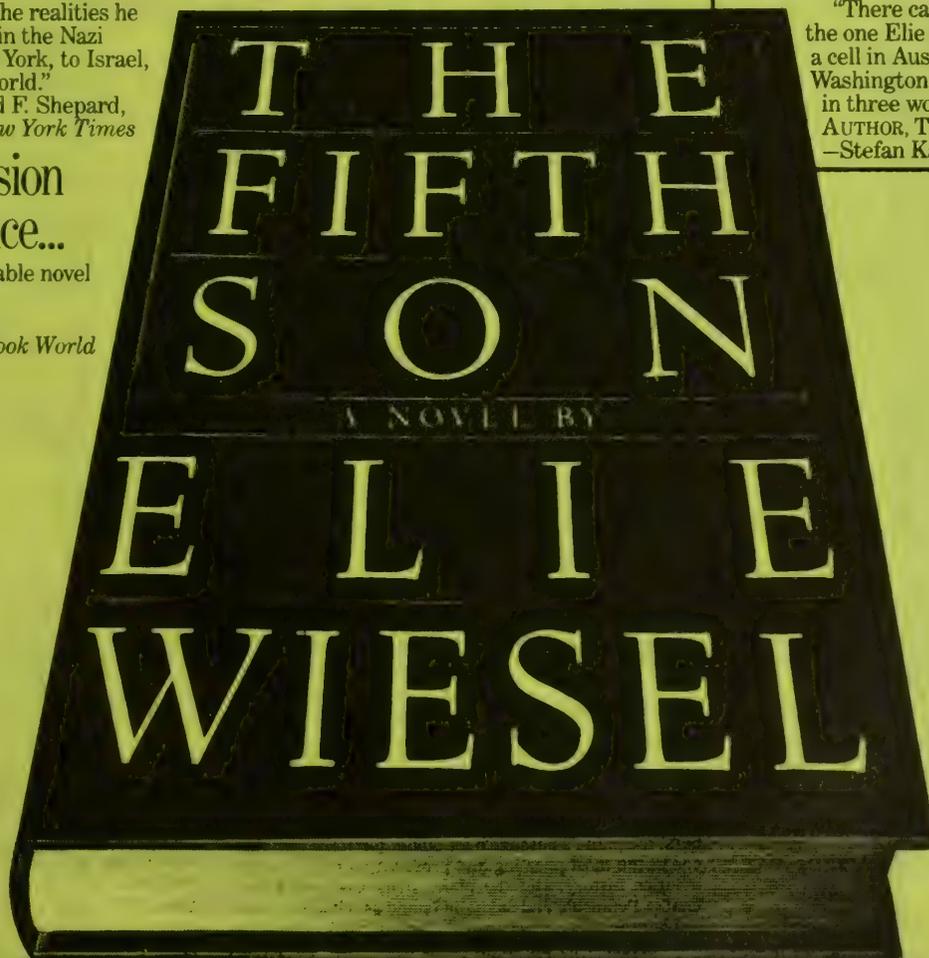
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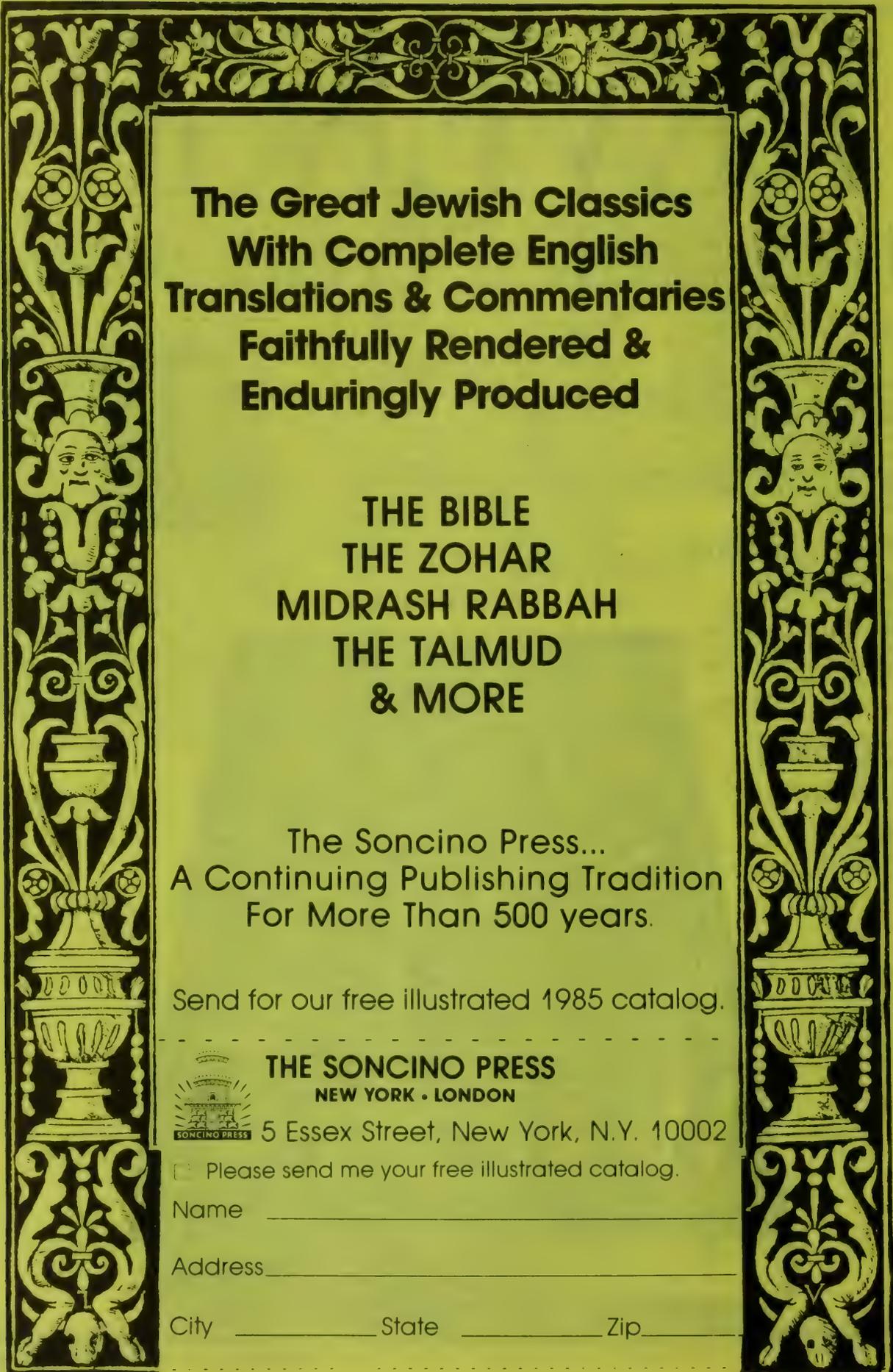
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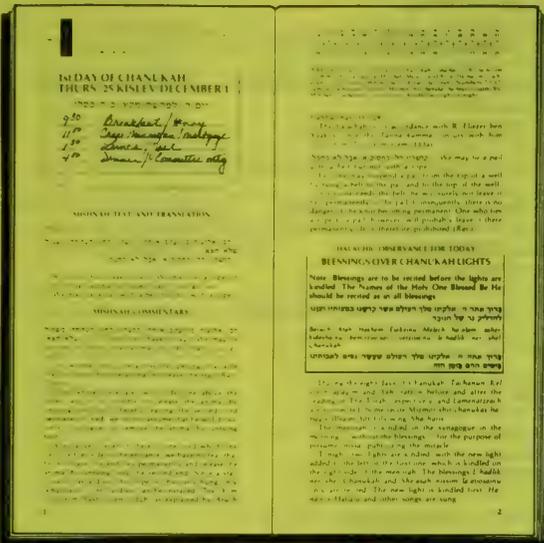
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ELITE RESTAURANT 1622 E. 16TH STREET	BROOKLYN NY	11229	(718) 376-9862
EMIL FRIEDMAN 1555 48TH STREET	BROOKLYN NY	11219	(718) 854-3596
EMPRESS KOSHER DELI 2210 86TH STREET	BROOKLYN NY	11214	(718) 266-7679
ESS & BENCH 299 KINGSTON AVENUE	BROOKLYN NY	11213	
FAMOUS DAIRY RESTAURANT 4818-13TH AVENUE	BROOKLYN NY	11219	(718) 435-4201
FRANKEL'S 5301 NEW UTRECHT AVENUE	BROOKLYN NY	11219	(718) 853-2040
GOTTLIEB'S GLATT KOSHER DELICATESSEN 352 ROEBLING STREET	BROOKLYN NY	11211	(718) 384-9037
GRABSTEIN BROS. 1845 ROCKAWAY PARKWAY	BROOKLYN NY	11236	(718) 251-2280
GUTTMAN'S RESTAURANT 5120-13TH AVENUE	BROOKLYN NY	11219	(718) 436-4830
H & S KOSHER DELI 1654 SHEEPSHEAD BAY ROAD	BROOKLYN NY	11235	(718) 646-9032
HIGHWAY ISRAELI GREEK RESTAURANT, THE 1811 KINGS HIGHWAY	BROOKLYN NY	11229	(718) 627-9516
IMPERIAL 4910 13TH AVENUE	BROOKLYN NY	11219	(718) 851-7550
IRVINGS KNISHERY & KOSHER PIZZA 7922 FLATLANDS AVENUE	BROOKLYN NY	11236	(718) 451-1645
IRWIN JAY'S DELI 1121 AVENUE J	BROOKLYN NY	11230	(718) 258-9363
ISRAEL KOSHER PIZZA & FALAFEL 4810 13TH AVENUE	BROOKLYN NY	11219	(718) 438-9872
ITZU'S DAIRY RESTAURANT 45 LEE AVENUE	BROOKLYN NY	11211	
JACK'S KOSHER DELI 116 COURT STREET	BROOKLYN NY	11201	(718) 875-0225
JACK'S KOSHER PIZZA 709 KINGS HIGHWAY	BROOKLYN NY	11223	
JAY'S KOSHER DELI 1416 AVENUE J	BROOKLYN NY	11230	(718) 253-7440
JERUSALEM II KOSHER PIZZA 1312 AVENUE J	BROOKLYN NY	11230	(718) 338-8156
JERUSALEM II PIZZA 1424 AVENUE M	BROOKLYN NY	11230	(718) 645-4753
JERUSALEM RESTAURANT 5209 13TH AVENUE	BROOKLYN NY	11219	
JOE'S KOSHER DELI 545 KINGS HIGHWAY	BROOKLYN NY	11223	(718) 336-4040
KING ARTHUR'S KOSHER DELI 9732 SEAVIEW AVENUE	BROOKLYN NY	11236	(718) 763-2233
<b>KOSHER COUNTRY-BROOKLYN COLLEGE</b>			
AVENUE H & BEDFORD AVENUE	BROOKLYN NY	11210	(718) 434-9798
KOSHER DELIGHT 1223 AVENUE J	BROOKLYN NY	11230	(718) 377-6873
KOSHER DELIGHT 13TH AVENUE AT 46TH STREET	BROOKLYN NY	11219	(718) 435-8500
KOSHER DELIGHT 710 BRIGHTON BEACH AVENUE	BROOKLYN NY	11235	(718) 332-1150
KOSHER HUT 709 KINGS HIGHWAY	BROOKLYN NY	11223	(718) 376-8996
KOSHER PIZZA 5114 13TH AVENUE	BROOKLYN NY	11219	
KOSHER PRIDE 4924 13TH AVENUE	BROOKLYN NY	11219	
LA GVINA PIZZARIA 379 KINGSTON AVENUE	BROOKLYN NY	11213	(718) 778-9500
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LEE KOSHER PIZZA 108 LEE AVENUE	BROOKLYN NY	11211	(718) 384-9380
LEVY'S KOSHER PIZZA 4810 13TH AVENUE	BROOKLYN NY	11219	(718) 438-9872
LOU'S KOSHER DELI 514 KINGS HIGHWAY	BROOKLYN NY	11223	(718) 339-9353
LULU'S KOSHER DELI 107 BRIGHTON BEACH AVENUE	BROOKLYN NY	11235	
M & D KOSHER PIZZA 380 KINGSTON AVENUE	BROOKLYN NY	11225	
MASADA RESTAURANT 2178 NOSTRAND AVENUE	BROOKLYN NY	11223	(718) 434-9835
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MENDELES & ABRAHAM 942 MCDONALD AVENUE	BROOKLYN NY	11218	(718) 436-1702
MILL BASIN KOSHER DELI 5823 AVENUE T	BROOKLYN NY	11234	(718) 241-4910
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NATANYA PIZZA 1383 CONEY ISLAND AVENUE	BROOKLYN NY	11230	
NEW PALACE KOSHER DELI 1906 AVENUE M	BROOKLYN NY	11230	(718) 339-2650
NOSHERIA FAST FOOD, INC. 4813-13TH AVENUE	BROOKLYN NY	11219	(718) 436-0400
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REGENCY 4910 13 AVENUE	BROOKLYN NY	11219	(718) 851-7550
REICH'S KOSHER DAIRY RESTAURANT 702 KINGS HIGHWAY	BROOKLYN NY	11223	
RUTHIE'S RESTAURANT 1427 CONEY ISLAND AVENUE	BROOKLYN NY	11230	(718) 252-5308
SAM'S KNISHES 504 BRIGHTON BEACH AVENUE	BROOKLYN NY	11235	(718) 646-5450
SAM'S FAMOUS KNISHES & PIZZA 5006 13TH AVENUE	BROOKLYN NY	11219	(718) 871-2100
SAMUEL'S RESTAURANT 5508-16TH AVENUE	BROOKLYN NY	11204	(718) 438-8927
SCHICK'S RESTAURANT 4901-12TH AVENUE	BROOKLYN NY	11219	(718) 853-6329
SHALOM ISRAELI ORIENTAL FOODS 538 KINGS HIGHWAY	BROOKLYN NY	11223	(718) 339-8085
SHANG CHAI RESTAURANT 2189 FLATBUSH AVENUE	BROOKLYN NY	11234	(718) 377-6100
SHARON KOSHER PIZZA 4916 13TH AVENUE	BROOKLYN NY	11219	(718) 438-8900
SHAY'S RESTAURANT 4819 16TH AVENUE	BROOKLYN NY	11204	
SHELANU ISRAELI & SYRIAN RESTAURANT 521 KINGS HIGHWAY	BROOKLYN NY	11223	(718) 339-0612
SHMUEL'S PIZZA 162 KINGS HIGHWAY	BROOKLYN NY	11223	
WEISS KOSHER DAIRY RESTAURANT 1369 CONEY ISLAND AVENUE	BROOKLYN NY	11230	(718) 253-9494
WILLIAMSBURG KOSHER PIZZA 216 WILLIAMSBURG STREET W	BROOKLYN NY	11211	(718) 384-2540
WILLIAMSBURG RESTAURANT 214 ROSS STREET	BROOKLYN NY	11211	(718) 384-2540
WINDSOR KOSHER DELI 2281 NOSTRAND AVENUE	BROOKLYN NY	11210	(718) 377-1476
YUN KEE 1424 ELM AVENUE	BROOKLYN NY	11230	(718) 627-0072
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MASTMAN'S KORNER DELICATESSEN 1322 HERTEL AVENUE	BUFFALO NY	14216	(716) 877-9446
BURGER NOSH 530 CENTRAL AVENUE	CEDARHURST NY	11559	(516) 569-6183
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LINDEN HILLS KOSHER DELI 29-20 UNION STREET	FLUSHING NY	11354	(718) 762-1515
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NATURE'S NOSH 67-03 MAIN STREET	FLUSHING NY	11367	(718) 268-4010
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BERSO 64-20 108 STREET	FOREST HILLS NY	11375	(718) 275-9793
BOULEVARD KOSHER DELI 98-02 QUEENS BLVD	FOREST HILLS NY	11374	(718) 896-0900
JOMAN KOSHER DELI 97-20 QUEENS BLVD	FOREST HILLS NY	11374	
KATZ'S KOSHER DELI 98-102 QUEENS BLVD	FOREST HILLS NY	11374	(718) 896-0900
KNISH NOSH 101-02 QUEENS BLVD	FOREST HILLS NY	11374	(718) 897-5554
LEVY'S KOSHER PIZZA 93-01 63RD DRIVE	FOREST HILLS NY	11374	
SAM'S ZION KOSHER PIZZA 63-45 108TH STREET	FOREST HILLS NY	11375	(718) 897-0907
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ZION PIZZA CORP 63-46 108TH STREET	FOREST HILLS NY	11375	(718) 897-0907
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184-02 HORACE HARDING BOULEVARD	FRESH MEADOWS NY	11365	(718) 353-3030
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389 CENTRAL AVENUE	HARTSDALE NY	10530	(914) 428-5320
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SHIMON'S KOSHER PIZZA FALAFEL 71-24 MAIN STREET	KEW GARDENS HILLS NY	11367	(718) 793-1491
TAIN LEE CHOW 72-24 MAIN STREET	KEW GARDENS HILLS NY	11367	(718) 268-0960
B & H KOSHER DELI 4811 43RD AVENUE	LONG ISLAND CITY NY	11377	(718) 457-9052
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MEAL MART 2189 BROADWAY	NEW YORK NY	10024	(212) 787-4720
MOSHE PEKING 40 WEST 37TH STREET	NEW YORK NY	10018	(212) 594-6500
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FLAME-LAPID, THE 97-04 QUEENS BLVD	REGO PARK NY	11374	(718) 275-1403
MAMA'S PLACE 97-28 63RD RD.	REGO PARK NY	11374	(718) 896-9627
PIZZA FALAFEL OF QUEENS 93-01 63RD DRIVE	REGO PARK NY	11374	(718) 897-5111
FLASH KOSHER PIZZA 3602 RIVERDALE AVENUE	RIVERDALE NY	10463	(212) 543-1811
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HERSHEY'S KOSHER RESTAURANT 33 MAPLE AVENUE	SPRING VALLEY NY	10977	(914) 352-9720
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KOSHER COTTAGE 338 HEMPSTEAD AVENUE	WEST HEMPSTEAD NY	11552	(516) 486-8362
SQUARE KOSHER DELICATESSEN 20-14 FRANCIS LEWIS BLVD	WHITESTONE NY	11435	(718) 746-9222
DELI COUNTRY MAIN STREET	WOODBOURNE NY	12788	(914) 434-2298
WOODBOURNE KOSHER PIZZA 398 MAIN STREET	WOODBOURNE NY	12788	(914) 434-4790
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SIEGLER'S DELICATESSEN & FOOD MARKET 2636 WEST CENTRAL	TOLEDO OH	43603	(419) 473-2791
KRAVITZ'S DELICATESSEN 3135 BELMONT	YOUNGSTOWN OH		(216) 544-3842
<b>NEWPORT DELICATESSEN &amp; SANDWICH SHOP</b>			
4609 HILLMAN WAY	YOUNGSTOWN OH		(216) 782-4213
SPIEGLE'S DELICATESSEN & GOURMET SHOP UNION SQUARE	YOUNGSTOWN OH		(216) 748-1993
3560 BATHURST STREET	TORONTO ON		(416) 789-5131
MALKAT PEKING 2436 BATHURST STREET	TORONTO ON		(416) 783-9345
MALKAT PEKING 3426 BATHURST STREET	TORONTO ON		(416) 783-9345
MARKY'S DELICATESSEN 280 WILSON	TORONTO ON		(416) 638-1081
MATI'S FALAFEL HOUSE 3430 BATHURST STREET	TORONTO ON		(416) 783-9505
PERL'S MEAT & DELICATESSEN PRODUCTS 3013 BATHURST STREET	TORONTO ON		(416) 787-4234
GOLD CUTS 245 S. 17TH STREET	PHILADELPHIA PA		(212) 735-4762
ABE'S DELICATESSEN & RESTAURANT 325 PENN AVENUE	SCRANTON PA		(717) 342-4517
DELI PEKING 6900 DECARIE BLVD	MONTREAL QC		(514) 738-2844
DAVIS' DAIRY PRODUCTS COMPANY 721 HOPE STREET	PROVIDENCE RI	02906	(401) 331-4239
<b>JEWISH COMMUNITY CENTER KOSHER RESTAURANT</b>			
1400 WEST PROSPECT AVENUE	MILWAUKEE WI		(414) 276-0716

**RETIREMENT HOMES**

KIVEL MANOR 3040 NORTH 36TH STREET	PHOENIX AZ	85018	(602) 966-0150
BETH AVOT 7721 BEVERLY BOULEVARD	LOS ANGELES CA	90048	(213) 932-8889
BEVERLY HILLS CARMEL RETIREMENT HOTEL 8750 BURTON WAY	LOS ANGELES CA	90048	(213) 278-9720
BEVERLY HILLS GARDENS 1470 SOUTH ROBERTSON BOULEVARD	LOS ANGELES CA	90035	(213) 273-3668
BEVERLY SINAI TOWERS 8435 BEVERLY BOULEVARD	LOS ANGELES CA	90048	(213) 852-9237
<b>FLORA TERRACE RETIREMENT HOTEL</b>			
6070 WEST PICO BOULEVARD	LOS ANGELES CA	90035	(213) 653-5565
GOLDEN STATE RETIREMENT HOTEL 4340 LOCKWOOD	LOS ANGELES CA	90036	(213) 663-2153
SHALOM KOSHER HOTEL 330 NORTH HAYWORTH	LOS ANGELES CA	90036	(213) 655-1500
ROYAL BELLINGHAM 12229 CHANDLER BOULEVARD	NORTH HOLLYWOOD CA	91607	(818) 980-2997
BEACH FRONT GUEST HOME 20 OZONE AVENUE	VENICE CA	90291	(213) 396-0206
MOUNT CARMEL GARDENS 5846 MT. CARMEL TERRACE	JACKSONVILLE FL	32216	(904) 733-6696
WILTON HOTEL 1039 WEST LAWRENCE	CHICAGO IL	60640	(312) 561-1133
DELCREST 8350 DELCREST DRIVE	ST. LOUIS MO	63124	(314) 991-2055
MIRIAM APARTMENTS 127 HAZEL STREET	CLIFTON NJ	07011	(201) 772-9383
<b>QUEEN ESTHER HOME FOR ADULTS</b>			
124-05 ROCKAWAY BEACH BOULEVARD	BELLE HARBOR NY	11694	(718) 474-0400
HARBOR VIEW HOTEL 3900 SHORE PARKWAY	BROOKLYN NY	11235	(718) 769-9700

OCEAN BREEZE HOTEL 3811 SURF AVENUE	BROOKLYN NY	11235	(718) 266-1456
PARK SHORE MANOR 1555 ROCKAWAY PARKWAY	BROOKLYN NY	11236	(718) 498-6400
SCHAROME MANOR 631 FOSTER AVENUE	BROOKLYN NY	11230	(718) 859-2499
SCHARF MANOR HOME FOR ADULTS 112-14 CORONA AVENUE	CORONA NY	11368	(718) 699-4100
ROCKAWAY MANOR HOME 145 BEACH 8TH STREET	FAR ROCKAWAY NY	11691	(718) 327-6300
HOMESTEAD HOME 82-45 GREENFELL STREET	KEW GARDENS NY	11415	(718) 441-2000
AMBASSADOR MANOR 351 WEST BROADWAY	LONG BEACH NY	11561	(516) 431-2200
ATLANTIC HOME FOR ADULTS 125 EAST BROADWAY	LONG BEACH NY	11561	(516) 432-6300
BRIGHTON MANOR HOME 403 EAST BROADWAY	LONG BEACH NY	11561	(516) 431-0200
BROADWAY MANOR 165 EAST BROADWAY	LONG BEACH NY	11561	(516) 431-5400
CROWN HOME FOR ADULTS 172 WEST BROADWAY	LONG BEACH NY	11561	(516) 889-8900
KING DAVID MANOR 80 WEST BROADWAY	LONG BEACH NY	11561	(516) 889-1300
LINCOLN HOME FOR ADULTS 405 EAST BROADWAY	LONG BEACH NY	11561	(516) 889-7100
PALACE HOTEL 275 EAST BROADWAY	LONG BEACH NY	11561	(516) 432-9000
PROMENADE HOME FOR ADULTS 102 WEST BROADWAY	LONG BEACH NY	11561	(516) 431-0100
SCHARF MANOR 274 WEST BROADWAY	LONG BEACH NY	11561	(516) 431-1400
PHILADA APARTMENTS 7732 GREENLAND PLACE	CINCINNATI OH	45237	(513) 761-5544
COUNCIL GARDENS 2501 TAYLOR ROAD	CLEVELAND OH	44118	(216) 382-8625
YORK HOUSE YORK ROAD AND SOMERVILLE AVENUE	PHILADELPHIA PA	19141	(215) 456-2906
RIVERVIEW APARTMENTS GARETTA STREET	PITTSBURGH PA	15217	(412) 521-7876
ROSE GARDEN SENIOR CITIZENS HOME 4387 BURRET	MONTREAL QU		(514) 733-6625
<b>JEWISH COMMUNITY COUNCIL</b>			
5601 SOUTH BRAESWOOD BOULEVARD	HOUSTON TX	77035	(713) 729-3200

**RETREAT CENTER & SITES**

NATIONAL JEWISH RESOURCE CENTER 421 SEVENTH AVENUE	NEW YORK NY	10001	(212) 714-9500
DR. ELLIOT UDELL (PROFESSIONAL SINGLES)	PLAINVIEW NY		(516) 349-7125

**RUBBER STAMPS**

COMMERCIAL STAMP COMPANY 106 DEKALB AVENUE	BROOKLYN NY	11215	(718) 858-3880
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**SAFES - ISRAELI**

ACME SAFE COMPANY 150 LAFAYETTE STREET	NEW YORK NY	10013	(212) 226-2500
<b>I. S. M. (MAXIMUM SECURITY SAFES FROM ISRAEL)</b>			
103 GRAND STREET	NEW YORK NY	10002	(212) 226-1969
ISM-RICHARD KRASILOVSKY 103 GRAND STREET	NEW YORK NY	10002	(212) 226-1969
ISRAEL SAFES MANUFACTURING CO.,LTD. 103 GRAND STREET	NEW YORK NY	10002	(212) 226-1969

**SCHOOLS - ART**

HEBREW ARTS SCHOOL 129 WEST 67TH STREET	NEW YORK NY	10023	(212) 362-8060
SAIDYE BRONFMAN CENTRE 5170 COTE ST. CATHERINE	MONTREAL QU	H3W 1M7	(514) 739-2301

**SCHOOLS - SPECIAL EDUCATION & LEARNING DISABILITY**

<b>GATEWAYS HOSPITAL &amp; COMMUNITY MENTAL HEALTH CENTER</b>			
1891 EFFIE STREET	LOS ANGELES CA	90026	(213) 666-0171
HOPE CENTER FOR THE RETARDED 3601 EAST 32ND AVENUE	DENVER CO	80205	(303) 388-4300
JEWISH CHILDREN'S BUREAU 1 SOUTH FRANKLIN STREET	CHICAGO IL	60606	(312) 346-6700
<b>MICHAEL REESE HOSPITAL &amp; MEDICAL CENTER</b>			
29TH STREET AND ELLIS AVENUE	CHICAGO IL	60616	(312) 791-2000
<b>TEMPLE KEHILATH ISRAEL D. CARE/EDUC. SVCS. FOR RETARDED CHLDN</b>			
384 HARVARD STREET	BROOKLINE MA	02146	(617) 277-9155
<b>TORAH WORKSHOP DAY CARE/EDUC. SERVICE FOR RETARDED CHILDREN</b>			
1 HENDERSON	WEST CALDWELL NJ		(201) 575-6050
SHIELD INSTITUTE FOR RETARDED CHILDREN 1800 ANDREWS AVENUE	BRONX NY	10453	(212) 731-0481
<b>BROOKLYN HEBREW SCHOOL FOR SPECIAL CHILDREN</b>			
376 BAY 44TH STREET	BROOKLYN NY	11214	(718) 946-9700
CAMP HUNTINGTON C/O DR. KURTZER 1017 EAST 80TH STREET	BROOKLYN NY	11236	(718) 633-1591
COMMUNITY SCHOOL BETH MOSHE 913 49TH STREET	BROOKLYN NY	11219	
HEBREW ACADEMY FOR SPECIAL CHILDREN 1311 55TH STREET	BROOKLYN NY	11219	(718) 851-6100
HEBREW INSTITUTE FOR THE DEAF 2025 67TH STREET	BROOKLYN NY	11204	(718) 259-2626
<b>ORTHODOX TORAH SERVICES &amp; ADVOCACY FOR THE RETARDED</b>			
1717 15TH STREET	BROOKLYN NY	11229	(718) 376-0557
PTACH 1363 49TH STREET	BROOKLYN NY	11219	(718) 854-8800
<b>PESHA SOLOVEICHIK DAY SCHOOL - SPECIAL CHILDREN</b>			
376 BAY 44TH STREET	BROOKLYN NY	11214	
PRIDE OF JUDEA CHILDREN'S SERVICES 1000 DUMONT AVENUE	BROOKLYN NY	11208	
THE JEWISH CENTER FOR SPECIAL EDUCATION 430 KENT AVENUE	BROOKLYN NY	11211	(718) 782-0064
YESHIVA BAIS SHALOM ALTERNATIVE SCHOOL 555 REMSEN AVENUE	BROOKLYN NY	11236	(718) 495-2100
YESHIVA CHESED YISROEL 2422 AVENUE K	BROOKLYN NY	11230	(718) 338-8300
<b>MAIMONIDES SCHOOL FOR EXCEPTIONAL CHILDREN</b>			
3401 MOTT AVENUE	FAR ROCKAWAY NY	11691	(718) 471-0100
<b>MAIMONIDES DAY SCHOOL &amp; RESIDENTIAL CENTER FOR SPECIAL CHILDREN</b>			
	MONTICELLO NY	12701	
<b>NATIONAL COMMISSION ON TORAH EDUCATION</b>			
500 WEST 185TH STREET	NEW YORK NY	10033	(212) 960-5400
<b>PTACH PROGRAM, MARSHA STERN TALMUDICAL ACADEMY, YU HIGH SCH</b>			
AMSTERDAM AVENUE & 186TH STREET	NEW YORK NY	10033	(212) 960-5337
<b>SHALAYIM, UNITED SYNAGOGUE DEPARTMENT OF EDUCATION</b>			
155 FIFTH AVENUE	NEW YORK NY	10010	(212) 553-7800
<b>TIKVAH PROGRAM, NATIONAL RAMAH COMMISSION</b>			
3080 BROADWAY	NEW YORK NY	10027	

HEBREW ACADEMY FOR SPECIAL CHILDREN	PARKSVILLE NY	12768	
SUBURBAN EAST SCHOOL OF PVA	3031 MONTICELLO BOULEVARD CLEVELAND OH	44118	
WOODS SCHOOLS, THE ROUTE 213	LANGHORNE PA	19047	(215) 757-3731
HAR ZION RELIGIOUS SCHOOL	HAGYS FORK AT HOLLOW ROAD PENN VALLEY PA	19072	(215) 667-5002
ADATH ZION BRANCH OF THE UNITED HEBREW SCHOOLS	PENNWAY & FRIENDSHIP STREETS PHILADELPHIA PA	19111	(215) 742-8500
BETH TIFLAH BRANCH OF THE UNITED HEBREW SCHOOLS	7630 WOODBINE AVENUE PHILADELPHIA PA	19151	(215) 477-9146
PENNSYLVANIA SCHOOL FOR THE DEAF	7500 GERMANTOWN AVENUE PHILADELPHIA PA	19119	(215) 247-9700
PHILADELPHIA PSYCHIATRIC CENTER	FORD ROAD AND MONUMENT AVENUE PHILADELPHIA PA	19131	
SCHOOL OF OBSERVATION & PRACTICE	701 BYBERRY ROAD PHILADELPHIA PA	19116	(215) 677-7261
CAMP WOODEN ACRES C/O JEWISH COMMUNITY CAMPS	5151 COTE STE CATHERINE ROAD #203 MONTREAL QU		
MIRIAM HOME FOR THE EXCEPTIONAL CHILD	4321 GUIMONT MONTREAL QU		

**SCHOOLS - TECHNICAL**

COPE INSTITUTE	4419 18TH AVENUE BROOKLYN NY	11204	(718) 436-1700
SHEVET YHUDAH RESNICK INSTITUTE OF TECHNOLOGY	670 ROCKAWAY PARKWAY BROOKLYN NY	11236	(718) 342-6878
SYRIT COMPUTER SCHOOL	5220 13TH AVENUE BROOKLYN NY	11219	(718) 853-1212
BRAMSON ORT	44 E. 23 STREET NEW YORK NY	10010	(212) 677-7420

**SCIENTIFIC ORGANIZATIONS**

ASSOCIATION OF ORTHODOX JEWISH SCIENTISTS	45 WEST 36TH STREET NEW YORK NY	10018	(212) 695-7525
SOCIETY OF JEWISH SCIENCE	P.O. BOX 114, 825 ROUND SWAMP ROAD OLD BETHPAGE NY	11804	(516) 249-6262

**SCOUTING**

NATIONAL JEWISH COMMITTEE ON SCOUTING-BOY SCOUTS OF AMERICA	NEW BRUNSWICK NJ	08902	(201) 249-6000
BOY SCOUTS OF AMERICA, NATIONAL DIRECTOR OF JEWISH RELATIONS	NORTH BRUNSWICK NJ	08902	(201) 821-6500
JEWISH COMM. ON SCOUTING-BERGEN COUNCIL, BOY SCOUTS OF AMER.	1060 MAIN STREET RIVER EDGE NJ	07661	
JEWISH COMMITTEE ON SCOUTING	4314 SILSBY ROAD CLEVELAND OH	44118	(216) 381-6788
NATIONAL JEWISH COMMITTEE ON SCOUTING	P.O. BOX 61030 DALLAS-FT WORTH AIRP TX	75261	(214) 659-2000

**SCULPTORS**

EMANUEL MILSTEIN	R.D. 1, BOX 81C MARLBORO NJ	07746	(201) 946-8604
JANE TELLER	200 PROSPECT AVENUE PRINCETON NJ	08540	(619) 924-6371
PHIL KUZNEZOFF	773 TOBIA ROAD SOMERVILLE NJ	08876	(201) 725-1333
ERNA WEILL	886 ALPINE DRIVE TEANECK NJ	07766	(201) 837-1627
EDELWEISS CO. - GLASS STUDIO	1217 49TH STREET BROOKLYN NY	11219	(718) 851-9687
SAMPSON SEYMOUR ENGOREN	11 HOLMES PLACE LYNBROOK NY	11563	(516) 599-3173
EFREIM WEITZMAN - SYNAGOGUE ART	334 WEST 86TH STREET NEW YORK NY	10024	(212) 877-6590
SHAMIR STUDIO	609 KAPPOCK STREET RIVERDALE NY	10463	(212) 695-5378

**SEA TRAVEL**

ADRIATICA	437 MADISON NEW YORK NY	10017	(212) 838-2113
CHANDRIS CRUISES	666 FIFTH AVENUE NEW YORK NY	10022	(212) 586-8370
EPIROTIKI LINES	551 FIFTH AVENUE NEW YORK NY	10017	(212) 599-1750
HELLENIC MEDITERRANEAN LINES	200 PARK AVENUE NEW YORK NY	10017	(212) 697-4220
PRUDENTIAL LINES	1 WORLD TRADE CENTER NEW YORK NY	10005	(212) 775-0550
ZIM PASSENGER LINES	1 WORLD TRADE CENTER NEW YORK NY	10047	(212) 432-0300

**SECURITIES**

AMPAL-AMERICAN ISRAEL CORPORATION	6501 WILSHIRE BOULEVARD LOS ANGELES CA	90048	(213) 653-5633
AMPAL SECURITIES CORPORATION	10 ROCKEFELLER PLAZA NEW YORK NY	10020	(212) 586-3232
AMPAL-AMERICAN ISRAEL CORPORATION	10 ROCKEFELLER PLAZA NEW YORK NY	10020	(212) 586-3232
H.L. WOLF & COMPANY	120 WALL STREET, SUITE 1044 NEW YORK NY	10005	(212) 425-2315
ISRAEL BOND DISCOUNTERS	120 WALL STREET NEW YORK NY	10005	(212) 344-6676
ISRAEL SECURITIES	10 ROCKEFELLER PLAZA NEW YORK NY	10020	(212) 541-7568
LEUMI SECURITIES CORPORATION	11 EAST 48TH STREET NEW YORK NY	10017	(212) 759-1310
TRANSMITTAL SECURITIES CORP.	82 WALL STREET NEW YORK NY	10005	(212) 344-8245

**SEMINARIES**

BAIS CHANA WOMEN'S INSTITUTE	15 MONTCALM COURT ST PAUL MN	55116	(612) 698-3858
BETH JACOB TEACHERS SEMINARY OF AMERICA	132 S. 8TH STREET BROOKLYN NY	11211	(718) 388-2701
MACHON CHANA WOMAN'S INSTITUTE	733 EASTERN PARKWAY BROOKLYN NY	11213	(718) 735-0217

MAIMONIDES HEBREW TEACHER'S COLLEGE	701 48TH STREET BROOKLYN NY	11220	(718) 871-0913
SARA SCHEINER HIGH SCHOOL & TEACHERS SEMINARY	4822 14TH AVENUE BROOKLYN NY	11219	(718) 633-8557
AYELET HASHACHAR TEACHERS SEMINARY	1284 CENTRAL AVENUE FAR ROCKAWAY NY	11691	(718) 471-2182
LONG ISLAND SEMINARY OF JEWISH STUDIES FOR WOMEN	540 JARVIS AVENUE FAR ROCKAWAY NY	11691	(718) 471-8444
RIKA BREUER TEACHERS SEMINARY	91 BENNETT AVENUE NEW YORK NY	10033	(212) 675-9260
RIKA BREUER TEACHERS SEMINARY	95-103 BENNETT AVENUE NEW YORK NY	10033	(212) 568-6200
UNITED JEWISH TEACHERS' SEMINARY	5237 CLANRANALD AVENUE MONTREAL QU	H3X 2S5	(514) 489-4401

**SENIOR CITIZENS**

FREDA-MOHR CENTER	446 NORTH FAIRFAX AVENUE LOS ANGELES CA	90004	(213) 937-5901
JEWISH FAMILY SERVICE DROP-IN CENTER	4451 30TH STREET SAN DIEGO CA		(619) 291-0473
AGED SERVICE CENTER	1751 EAST 55TH STREET CHICAGO IL	60615	(312) 939-1399
AGED SERVICE CENTER	1345 WEST JARVIS CHICAGO IL	60626	(312) 939-1399
AGED SERVICE CENTER	6400 WEST DEVON AVENUE CHICAGO IL	60626	(312) 939-1399
AGED SERVICE CENTER	1415 WEST MORSE CHICAGO IL	60626	(312) 939-1399
COUNCIL FOR JEWISH ELDERLY	1 SOUTH FRANKLIN STREET CHICAGO IL	60606	(312) 346-6700
JEWISH FAMILY & CHILDREN'S SERVICE	31 NEW CHARDON STREET BOSTON MA	02114	(617) 227-6641
JEWISH SERVICE CENTER FOR OLDER ADULTS	1030 PLEASANT STREET WORCESTER MA	01802	(617) 756-4363
JEWISH COUNCIL FOR THE AGING	6111 MONTROSE ROAD ROCKVILLE MD	20852	(301) 881-8782
CO-OP CITY OUTREACH CENTER	1356 EINSTEIN LOOP BRONX NY	10467	(212) 671-4959
EAST CONCOURSE LUNCHEON CLUB	236 EAST TREMONT AVENUE BRONX NY	10467	(212) 731-6300
JASA-BRONX BORO SERVICE CENTER	2488 GRAND CONCOURSE BRONX NY	10458	(212) 365-4044
JASA-BRONX HOME CARE PROGRAM	2166 MATTHEWS AVENUE BRONX NY	10462	(212) 823-2121
JASA-CO-OP CITY OUTREACH CENTER	135 EINSTEIN LOOP BRONX NY	10475	(212) 671-4959
JASA-EAST CONCOURSE LUNCHEON CLUB	236 E. TREMONT AVENUE BRONX NY	10457	(212) 731-6300
JASA-MOSHOLU SERVICE CENTER	3450 DEKALB AVENUE BRONX NY	10467	(212) 231-1234
JASA-PELHAM SERVICE CENTER	2166 MATTHEWS AVENUE BRONX NY	10462	(212) 829-7150
JASA-THROGS NECK LUNCHEON CLUB	2705 SCHLEY AVENUE BRONX NY	10485	(212) 823-1623
AGUDATH ISRAEL OF AMERICA	803 KINGS HIGHWAY BROOKLYN NY	11223	(718) 627-3500
BROOKLYN BORO SERVICE CENTER	44 COURT BROOKLYN NY	11201	(718) 852-0880
FLATBUSH YM/YWHA	1401 FLATBUSH AVENUE BROOKLYN NY	11210	(718) 469-8100
HABER HOUSES SERVICE CENTER	2410 SURF AVENUE BROOKLYN NY	11235	(718) 449-9600
JASA - BRIGHTON BEACH SERVICE CENTER	2915 BRIGHTON 6 STREET BROOKLYN NY	11235	(718) 769-5669
JASA-ASSOCIATION FOR SERVICES FOR THE AGED	2211 CHURCH AVENUE BROOKLYN NY	11226	(718) 941-2200
JASA-BOROUGH PARK SERVICE CENTER	4116 14TH AVENUE BROOKLYN NY	11219	(718) 854-3335
JASA-BROOKLYN BORO SERVICE CENTER	44 COURT STREET BROOKLYN NY	11201	(718) 852-0880
JASA-CONEY ISLAND MEALS ON WHEELS	3601 SURF AVENUE BROOKLYN NY	11224	(718) 996-4874
JASA-EAST FLATBUSH COMMUNITY SERVICES FOR THE ELDERLY	666 REMSEN AVENUE BROOKLYN NY	11236	(718) 342-5454
JASA-HARBER HOUSES SERVICES CENTER	2410 SURF AVENUE BROOKLYN NY	11224	(718) 449-9600
JASA-SCHUEER HOUSE GROUP CENTER & SCHUEER HOUSE COMMISSARY	1360 SURF AVENUE BROOKLYN NY	11224	(718) 373-3954
JASA-SHOREFRONT SERVICE CENTER	3212 CONEY ISLAND AVENUE BROOKLYN NY	11235	(718) 769-3100
JASA-STARRETT CITY CENTER	11325 SEAVIEW AVENUE BROOKLYN NY	11239	(718) 642-1300
JASA-STARRETT CITY GROUP CENTER	1540 VAN SICLEN AVENUE BROOKLYN NY	11239	(718) 642-1010
JASA-WILLIAMSBURG GROUP CENTER	202 GRAHAM AVENUE BROOKLYN NY	11206	(718) 388-6865
KINGS BAY YM/YWHA SENIOR CITIZEN CENTER	3643 NOSTRAND AVENUE BROOKLYN NY	11226	(718) 648-2053
SEPHARDIC MULTI-SERVICE CITIZENS CENTER	2165 71ST STREET BROOKLYN NY	11204	(718) 259-0100
WILLIAMSBURG GROUP CENTER	202 GRAHAM AVENUE BROOKLYN NY	11211	(718) 388-6805
WILLIAMSBURG YM/YWHA SERVICE CENTER	575 BEDFORD AVENUE BROOKLYN NY	11211	(718) 782-2315
JASA-BROOKDALE VILLAGE SENIOR CENTER	131 BEACH 19 STREET FAR ROCKAWAY NY	11691	(718) 471-3200
JASA-QUEENS BORO SERVICE CENTER	97-45 QUEENS BLVD FOREST HILLS NY	11375	(718) 263-4700
JASA-ROCKDALE VILLAGE LUNCHEON CLUB	169-65 137 AVENUE JAMAICA NY	11434	(718) 525-2800
JASA-BROOKDALE CENTER OF LONG BEACH-TEMPLE BETH EL	570 W. WALNUT LONG BEACH NY	11561	(516) 432-5555
JASA-LONG BEACH SERVICE CENTER	72 W. PARK AVENUE LONG BEACH NY	11561	(516) 432-0570
JASA-NASSAU DISTRICT SERVICE CENTER	158 3RD STREET MINEOLA NY	11501	(516) 742-2050
NASSAU DISTRICT SERVICE CENTER	158 THIRD STREET MINEOLA NY	11501	(516) 742-2050
JEWISH INSTITUTE OF GERIATRIC CARE	271-11 76TH AVENUE NEW HYDE PARK NY	11040	(516) 437-0090
CENTRAL BUREAU FOR THE JEWISH AGED	130 EAST 59TH STREET NEW YORK NY	10022	(212) 308-7316
FEDERATION JOINT SERVICES OF THE LOWER EAST SIDE	197 EAST BROADWAY NEW YORK NY	10002	(212) 475-6200
JASA-CENTRAL ADMINISTRATION	40 W. 68 STREET NEW YORK NY	10023	(212) 724-3200
JASA-FEDERATION JOINT SERVICES OF THE EAST SIDE ED. ALLIANCE	197 E. BROADWAY NEW YORK NY	10002	(212) 475-6200
JASA-MANHATTAN BORO SERVICE CENTER	40 W. 68 STREET NEW YORK NY	10023	(212) 724-3200
JASA-MARSELLES SENIOR CENTER	230 W. 103 STREET NEW YORK NY	10025	(212) 663-6000
JASA-WASHINGTON HEIGHTS SERVICE	711 W. 179TH STREET NEW YORK NY	10033	(212) 928-0100
JASA-WEST SIDE SENIOR CITIZEN CENTER	40 W. 68 STREET NEW YORK NY	10023	(212) 724-3200
JEWISH ASSOCIATION FOR SERVICES FOR THE AGED	40 WEST 68TH STREET NEW YORK NY	10023	(212) 724-3200
MANHATTAN BORO SERVICE CENTER	40 WEST 68TH STREET NEW YORK NY	10023	(212) 724-3200
PROJECT EZRA	197 EAST BROADWAY NEW YORK NY	10002	(212) 982-3700
WASHINGTON HEIGHTS SERVICE CENTER C/O SELF HELP	717 WEST 177TH STREET NEW YORK NY	10033	(212) 928-0010
JASA-QUEENS LEGAL SERVICE FOR THE ELDERLY	97-45 QUEENS BLVD REGO PARK NY	11374	(718) 897-2515
JEWISH INFORMATION SERVICE FOR THE AGING	5418 WEST BURLEIGH MILWAUKEE WI		(414) 445-4014

**SEPHARDIC ORGANIZATIONS**

<b>AMERICAN SEPHARDI FEDERATION-LOS ANGELES CHAPTER</b>			
6505 WILSHIRE BOULEVARD, SUITE 208 .....	LOS ANGELES CA	90048	(213) 653-8177
<b>IRANIAN JEWISH FEDERATION</b>			
6505 WILSHIRE BOULEVARD, SUITE 1101 .....	LOS ANGELES CA	90048	(213) 852-1272
<b>KAHAL JOSEPH CONGREGATION</b>			
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MIDRASH OD YOSEF HAJ 420 NORTH FAIRFAX AVENUE .....	LOS ANGELES CA	90036	(213) 653-5163
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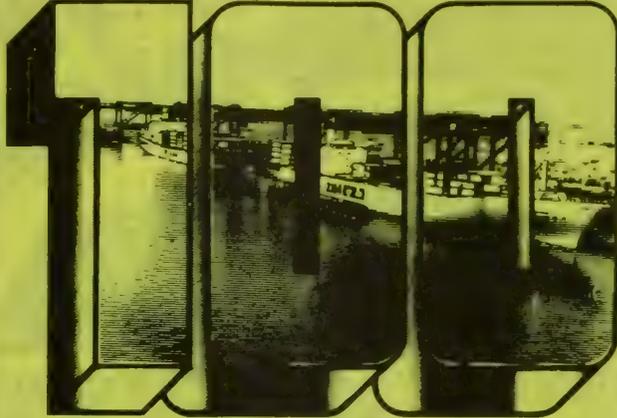
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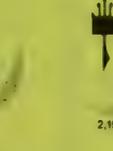
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SHALOM ORGANIZATION OF CHICAGO 4050 TOWER CIRCLE	SKOKIE IL	60078	(312) 0R6-9408	210 W. 101 STREET	NEW YORK NY	10025	(212) 866-2214
JEWISH WAR VETERANS OF THE U.S.A.—MASSACHUSETTS	BOSTON MA	02203	(617) 223-4580	SELHFELP COMMUNITY SERVICES 44 E. 23RD STREET	NEW YORK NY	10010	(212) 533-7100
JFK FEDERAL BUILDING, GOVERNMENT CENTER, ROOM E314A	BOSTON MA	02203	(617) 223-4580	UNITED HEBREW COMMUNITY OF NEW YORK, ADATH ISRAEL OF NEW YORK	NEW YORK NY	10002	(212) 674-3580
COUNCIL OF CONCERNED JEWISH CITIZENS	BRIGHTON MA	02135	(617) 254-1334	201 EAST BROADWAY	NEW YORK NY	10002	(212) 674-3580
113 WASHINGTON STREET	BRIGHTON MA	02135	(617) 254-1334	UNITED HEBREW TRADES OF THE STATE OF NEW YORK	NEW YORK NY	10003	(212) 674-2573
NEW ENGLAND CHASSIDIC CENTER 2720 BEACON STREET	BROOKLINE MA	02146	(617) 566-9182	853 BROADWAY	NEW YORK NY	10003	(212) 674-2573
ROFEL 1710 BEACON STREET	BROOKLINE MA	02146	(617) 566-9182	UNITED ORDER TRUE SISTERS, INC. 150 W. 85TH STREET	NEW YORK NY	10024	(212) 362-2520
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JEWISH SURVIVAL LEGION 388 N. MAIN STREET	SHARON MA	02067		426 W. 58TH STREET	NEW YORK NY	10017	(212) 867-9696
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31 HAPKINS PLAZA	BALTIMORE MD	21201	(301) 752-3526	WORKMEN'S CIRCLE 45 EAST 33RD STREET	NEW YORK NY	10021	(212) 752-0600
JEWISH ATHLETIC & CULTURAL ASSOCIATION	SILVER SPRING MD	20903	(301) 431-1077	WORLD FEDERATION OF BERGEN-BELSEN ASSOCIATES P.O. BOX 333	NEW YORK NY	10016	(212) 683-5377
1118 CHICKASAW DRIVE	SILVER SPRING MD	20903	(301) 431-1077	WORLD FEDERATION OF HUNGARIAN JEWS 136 E. 39TH STREET	NEW YORK NY	10028	(212) 879-4500
WORKMEN'S CIRCLE 5790 CLEVELAND AVENUE, SUITE 225	ST. PAUL MN	55116	(612) 699-5146	WORLD JEWISH CONGRESS 15 EAST 84TH STREET	NEW YORK NY	10022	(212) 751-4000
NORTH CAROLINA ASSOCIATION OF JEWISH MEN P.O. BOX 10628	CHARLOTTE NC	28201		WORLD ORG. FOR JEWS FROM ARAB COUNTRIES, INC. (EXEC. OFFICE)	NEW YORK NY	10022	(212) 427-1246
PAULSBORO JEWISH COMMUNITY CLUB 39 W. BROAD	PAULSBORO NJ	08066		165 E. 56TH STREET	NEW YORK NY	10022	(212) 427-1246
VAN CORTLANDT WORKMEN'S CIRCLE COMMUNITY HOUSE	BRONX NY	10463		WORLD ORGANIZATION FOR JEWS FROM ARAB COUNTRIES, INC.	NEW YORK NY	10022	(212) 427-1246
3990 HILLMAN AVENUE	BRONX NY	10463		1200 FIFTH AVENUE	NEW YORK NY	10022	(212) 427-1246
JEWISH ATHLETIC CLUB OF BROOKLYN	BROOKLYN NY	11223	(718) 376-9683	JEWISH PEACE FELLOWSHIP P.O. BOX 271	NYACK NY	10960	(914) 358-4601
P.O. BOX 190, GRAVESSEND STATION	BROOKLYN NY	11223	(718) 376-9683	WESTCHESTER JEWISH COMMUNITY SERVICES, INC.	YONKERS NY	10710	(914) 793-3565
AMERICAN VETERANS OF ISRAEL	FOREST HILLS NY	11375		475 TUCKAHOE ROAD	YONKERS NY	10710	(914) 793-3565
C/O SIDNEY RABINOVICH, 110-23 63RD AVENUE	FOREST HILLS NY	11375		WESTCHESTER JEWISH COMMUNITY SERVICES, INC.	YONKERS NY	10701	(914) 423-4433
AMERICAN VETERANS OF ISRAEL 548 E. WALNUT STREET	LONG BEACH NY	11561	(516) 431-8316	20 SOUTH BROADWAY	YONKERS NY	10701	(914) 423-4433
ABRAHAM GOODMAN HOUSE 129 WEST 67TH STREET	NEW YORK NY	10023	(212) 362-3050	B'NAI B'RITH-DISTRICT 2 7750 MONTGOMERY ROAD	CINCINNATI OH	45236	(513) 891-2880
ADATH ISRAEL OF NEW YORK, UNITED HEBREW COMMUNITY OF NEW YORK	NEW YORK NY	10002	(212) 674-3580	WORKMEN'S CIRCLE 1980 S. GREEN ROAD	CLEVELAND OH	44121	(216) 381-4515
201 EAST BROADWAY	NEW YORK NY	10002	(212) 674-3580	B'NAI B'RITH-DISTRICT 22 15 HOVE STREET, SUITE 200	DOWNSVIEW OH	M3H 4YS	(416) 633-6224
AGUDAS ISRAEL WORLD ORGANIZATION 471 WEST END AVENUE	NEW YORK NY	10024	(212) 874-7979	B'NAI B'RITH-DISTRICT 3 230 SOUTH 15TH STREET	PHILADELPHIA PA	19102	(215) 732-6400
AM. FED. OF JEWISH FIGHTERS, CAMP INMATES & NAZI VICTIMS, INC	NEW YORK NY	10017	(212) 490-2525	BRITH SHOLOM 3939 CONSHOCKEN AVENUE	PHILADELPHIA PA	19121	(215) 878-5696
823 UNITED NATIONS PLAZA	NEW YORK NY	10017	(212) 490-2525	JWB ARMED SERVICES COMMITTEE 401 S. BROAD STREET	PHILADELPHIA PA	19147	(215) 545-4400
AM. VETERANS OF THE JEWISH LEGION-HAGDUD HAIVRI LEAGUE, INC.	NEW YORK NY	10019	(212) 245-8200	MULTI-SERVICE CENTER MARSHALL & PORTER STREETS	PHILADELPHIA PA	19148	(215) 468-6285
C/O DR. JUDAH LAPSON, 1776 BROADWAY	NEW YORK NY	10019	(212) 245-8200	JEWISH WAR VETERANS OF THE U.S.A.—PENNSYLVANIA	PITTSBURGH PA	15222	(412) 644-6797
AMERICAN CONGREGATION OF JEWS FROM AUSTRIA	NEW YORK NY	10025	(212) 663-1920	1000 LIBERTY AVENUE FEDERAL BUILDING	PITTSBURGH PA	15222	(412) 644-6797
188 W. 95TH STREET	NEW YORK NY	10016	(212) 889-1313	CANADIAN MACCABIAH ASSOCIATION 1225 HODGE STREET	MONTREAL QU		(514) 748-7711
AMERICAN COUNCIL FOR JUDAISM 307 FIFTH AVENUE	NEW YORK NY	10016	(212) 889-1313	JEWISH WAR VETERANS OF THE U.S.A.—RHODE ISLAND	PROVIDENCE RI	02903	(401) 528-4416
AMERICAN FAR EASTERN SOCIETY 259 W. 30TH STREET	NEW YORK NY	10001	(212) 244-6225	VETERANS ADMINISTRATION 321 SOUTH MAIN STREET	PROVIDENCE RI	02903	(401) 528-4416
AMERICAN FEDERATION OF JEWS FROM CENTRAL EUROPE, INC.	NEW YORK NY	10018	(212) 921-3871	B'NAI B'RITH-DISTRICT 7	DALLAS TX	75243	(214) 691-6190
570 SEVENTH AVENUE	NEW YORK NY	10018	(212) 921-3871	ROYAL CENTER TOWER, 11300 N CENTRAL EXPRESSWAY, #604	DALLAS TX	75243	(214) 691-6190
AMERICAN FRIENDS OF THE ALLIANCE ISRAELITE UNIVERSELLE	NEW YORK NY	10006	(212) 425-5171				
61 BROADWAY, ROOM 811	NEW YORK NY	10006	(212) 425-5171				
AMERICAN JEWISH LEAGUE AGAINST COMMUNISM, INC.	NEW YORK NY	10021	(212) 472-1400				
39 EAST 68TH STREET	NEW YORK NY	10021	(212) 472-1400				
AMERICAN JEWISH SOCIETY FOR SERVICE 15 E. 26TH STREET	NEW YORK NY	10010	(212) 683-6178				
AMERICAN VETERANS OF ISRAEL 15 E. 26TH STREET	NEW YORK NY	10010	(212) 532-4949				
ASSOCIATION OF YUGOSLAV JEWS IN THE U.S.A. 247 W. 99TH STREET	NEW YORK NY	10025	(212) 865-2211				
B'NAI B'RITH-DISTRICT 1 823 UNITED NATIONS PLAZA	NEW YORK NY	10017	(212) 490-2525				
COMMISSION ON STATUS OF JEWISH WAR ORPHANS IN EUROPE-AM.	NEW YORK NY	10038	(212) 227-7800				
47 BEEKMAN STREET	NEW YORK NY	10038	(212) 227-7800				
EDUCATIONAL ALLIANCE, INC., THE 197 EAST BROADWAY	NEW YORK NY	10002	(212) 475-6200				
FEDERATION OF POLISH JEWS, INC. 342 MADISON AVENUE	NEW YORK NY	10017	(212) 866-3693				
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FREE SONS OF ISRAEL-CREDIT UNION 932 BROADWAY	NEW YORK NY	10010	(212) 475-2200				
FREE SONS OF ISRAEL-FOUNDATION FUND 932 BROADWAY	NEW YORK NY	10010	(212) 475-2150				
FREE SONS OF ISRAEL-INSURANCE DEPARTMENT 932 BROADWAY	NEW YORK NY	10010	(212) 228-1070				
FRIENDS OF BELLEVUE HOSPITAL SYNAGOGUE	NEW YORK NY	10016	(212) 685-1376				
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HAS, INC. 200 PARK AVENUE S	NEW YORK NY	10003	(212) 674-6900				
HINENI 155 E. 38TH STREET	NEW YORK NY	10016	(212) 557-1190				
HISTADRUTH IVRITH OF AMERICA 1841 BROADWAY	NEW YORK NY	10023	(212) 581-5151				
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JEWISH LABOR BUND 25 E. 78TH STREET, SUITE 501	NEW YORK NY	10021	(212) 535-0850				
JEWISH LABOR COMMISSION 25 E. 78TH STREET	NEW YORK NY	10021	(212) 535-3700				
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JEWISH WAR VETERANS OF THE U.S.A.—COMMUNITY RELATIONS OFFICE	NEW YORK NY	10036	(212) 234-3000				
1457 BROADWAY	NEW YORK NY	10036	(212) 234-3000				
JEWISH WAR VETERANS OF THE U.S.A.—DEPT. OF NEW YORK JVV	NEW YORK NY	10007	(212) 349-6640				
51 CHAMBERS STREET, ROOM 1411	NEW YORK NY	10007	(212) 349-6640				
JEWISH WAR VETERANS OF THE U.S.A.—NEW YORK	NEW YORK NY	10001	(212) 924-7590				
VETERANS ADMINISTRATION 252 SEVENTH AVENUE	NEW YORK NY	10001	(212) 924-7590				
JEWISH WAR VETERANS OF THE U.S.A.—(SHOW DIV.)	NEW YORK NY	10007	(212) 349-6420				
51 CHAMBERS STREET	NEW YORK NY	10007	(212) 349-6420				

SOFRIM

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PINCUS, RABBI Z. 602 5TH STREET	LAKEWOOD NJ	08701	(201) 998-2053
ROTHSCHILD, RABBI Z. 230 PRIVATE WAY	LAKEWOOD NJ	08701	(201) 370-8052
BEN DOVID, RABBI Y. 3326 PALISADES AVENUE, #B6	UNION CITY NJ	07087	(201) 866-1269
BERKOWITZ, RABBI AVROHOM Y. 1470 CONEY ISLAND AVENUE	BROOKLYN NY	11230	(718) 377-3664
BETH HASOFRIM 5009 16TH AVENUE	BROOKLYN NY	11204	(718) 851-1637
BIXENSPAN, RABBI YITZCHOK 185 RODNEY STREET	BROOKLYN NY	11211	(718) 384-6755
BODNER, RABBI S. 1620 45TH STREET	BROOKLYN NY	11204	(718) 438-7036
BRITZ, RABBI SHAYA 1364 58TH STREET	BROOKLYN NY	11219	(718) 435-7788
COHEN, AMRAM 238 KEAP STREET	BROOKLYN NY	11211	(718) 384-7173
ECKSTEIN, YEHOSHUA 190 WILSON STREET	BROOKLYN NY	11211	(718) 388-0091
FELDMAN, RABBI N. 711 AVENUE S.	BROOKLYN NY	11223	(718) 375-1576
FINKEL, RABBI Y. 1444 50TH STREET	BROOKLYN NY	11219	(718) 851-0815
FRIED, MORDECHAI 1554 39TH STREET	BROOKLYN NY	11210	(718) 853-2182
FRIEDMAN, RABBI LIPOP 1311 43RD STREET	BROOKLYN NY	11219	(718) 853-8432
FRIEDMAN, RABBI Y. 4519 16TH AVENUE	BROOKLYN NY	11204	(718) 633-1884
GRUNFELD, RABBI E. 80 ROSS STREET	BROOKLYN NY	11211	(718) 384-2317
GRUNHUT, RABBI S. 104 ROSS STREET	BROOKLYN NY	11211	(718) 387-7030
HABERFELD, RABBI N. 1673 55TH STREET	BROOKLYN NY	11204	(718) 851-0352
HALBERSTAM, RABBI MOSHE SHEA 1519 52ND STREET	BROOKLYN NY	11219	(718) 633-0069
HIRSCHFELD, RABBI DOVID 94 ROSS STREET	BROOKLYN NY	11211	(718) 387-7066
HOROWITZ, RABBI Y. 5324 12TH AVENUE	BROOKLYN NY	11219	(718) 853-0621
HOUSE OF THE SOFRIM (CERTIFIED BY VAAD MISHMERES STAM)	BROOKLYN NY	11204	(718) 851-1637
5009 16TH AVENUE	BROOKLYN NY	11204	(718) 851-1637
KASNETT, RABBI B. 4815 16TH AVENUE	BROOKLYN NY	11204	(718) 436-0543
KATZ, RABBI EZRA 1336 53RD STREET	BROOKLYN NY	11219	(718) 851-9683
KATZ, RABBI YITZCHOK 217 ROSS STREET	BROOKLYN NY	11211	(718) 388-6719
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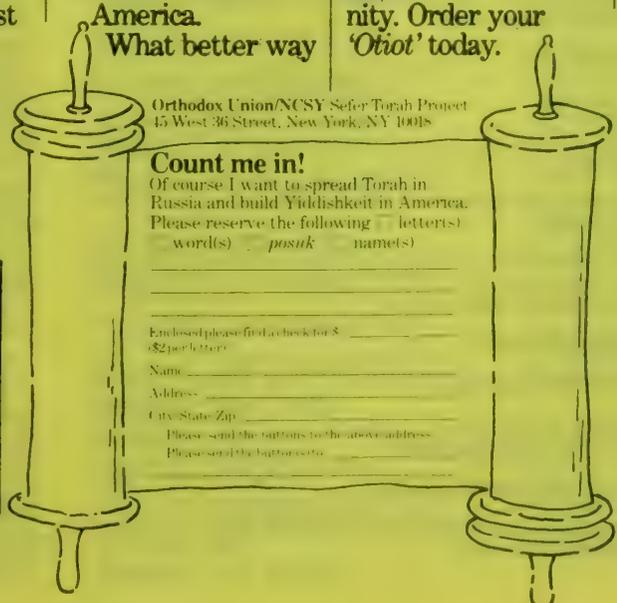
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VANCOUVER SOVIET JEWRY ACTION COMMITTEE 950 WEST 41ST AVENUE	VANCOUVER BC	V5Z 2N7	(604) 261-8101
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SAN DIEGO COUNCIL FOR SOVIET JEWRY 1770 AVENUE, DEL MUNDO 902	CORONADO CA	92118	(619) 435-5519
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BAY AREA COUNCIL ON SOVIET JEWRY 106 BADEN STREET	SAN FRANCISCO CA	94131	(415) 585-1400
SOVIET EMBASSY 2790 GREEN STREET	SAN FRANCISCO CA	94123	(415) 922-6642
COLORADO COMMITTEE OF CONCERN FOR SOVIET JEWRY 22 S. JERSEY ST	DENVER CO	80224	(303) 377-7859
CONNECTICUT COMMITTEE FOR SOVIET JEWS 502 FOUNTAIN ST, #3A	NEW HAVEN CT	06515	(203) 387-4526
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DES MOINES ACTION COMMITTEE FOR SOVIET JEWRY 705 41ST ST	WEST DES MOINES IA	50265	(515) 223-1247
NATIONAL INTERRELIGIOUS TASK FORCE ON SOVIET JEWRY 1307 SOUTH WABASH	CHICAGO IL	60605	(312) 922-1983
CHICAGO ACTION FOR SOVIET JEWRY 1724 FIRST STREET	HIGHLAND PARK IL	60035	(312) 433-0144
SOVIET JEWRY COMMITTEE, JEWISH FEDERATION OF SOUTH BEND 1105 N. IRONWOOD DR	SOUTH BEND IN	46615	(219) 234-3829
ASSOC. FOR DISSEMINATION OF THE HEBREW LANGUAGE IN THE USSR PO BOX 3897	JERUSALEM IS	91037	
KANSAS CITY COUNCIL FOR SOVIET JEWRY 5812 W. 100TH ST	OVERLAND PARK KS	66207	(913) 649-0290
NEW ENGLAND STUDENT STRUGGLE FOR SOVIET JEWRY 233 BAY STATE ROAD	BOSTON MA	02215	(617) 267-8250

PITTSFIELD COUNCIL FOR SOVIET JEWRY 22 MARLBORO DR	PITTSFIELD MA	01201	(413) 448-8043
SOVIET JEWRY COMMITTEE OF THE NORTH SHORE 1000 LORING AVENUE, #C31	SALEM MA	01970	(617) 745-5453
BOSTON ACTION FOR SOVIET JEWRY 24 CRESCENT STREET, SUITE 3B	WALTHAM MA	02154	(617) 893-2331
MEDICAL MOBILIZATION FOR SOVIET JEWRY 24 CRESCENT STREET	WALTHAM MA	02154	(617) 893-2331
SOVIET JEWRY LEGAL ADVOCACY CENTER 24 CRESCENT STREET, #2G	WALTHAM MA	02154	(617) 893-2331
BALTIMORE COUNCIL FOR SOVIET JEWRY 6503 PARK HEIGHTS AVE, APT 1-C	BALTIMORE MD	21215	(301) 764-7242
WASHINGTON COMMITTEE FOR SOVIET JEWRY 8402 FREYMAN DR	CHEVY CHASE MD	20815	(301) 587-4455
DETROIT SOVIET JEWRY COMMITTEE OF THE JCC 163 MADISON AVENUE	DETROIT MI	58226	(313) 962-1880
MINNESOTA-DAKOTAS ACTION COMM. FOR SOVIET JEWRY 15 SOUTH 9TH ST	MINNEAPOLIS MN	55402	(612) 338-7816
GREENSBORO ACTION FOR SOVIET JEWRY 222 MISTLETOE DRIVE	GREENSBORO NC	27403	(919) 282-1710
OMAHA COMMITTEE FOR SOVIET JEWRY 11217 WOOLWORTH PLAZA	OMAHA NE	68144	(402) 334-1055
LOS ALAMOS COMMITTEE ON SOVIET ANTI-SEMITISM 9 VILLAGE PL., WHITE ROCK VILLAGE	LOS ALAMOS NM	87544	(505) 672-3783
ASSOCIATION OF SOVIET JEWS IN AMERICA 1050 OCEAN AVENUE	BROOKLYN NY	11226	(718) 434-4518
FREE FRIENDS OF REFUGEES OF EASTERN EUROPE 1383 PRESIDENT STREET	BROOKLYN NY	11213	(718) 467-0860
OCEANFRONT COUNCIL FOR SOVIET JEWRY 4089 OCEAN AVENUE	BROOKLYN NY	11235	(718) 891-9685
STUDENT STRUGGLE FOR SOVIET JEWRY 1118 AVENUE J	BROOKLYN NY	11230	(718) 253-3800
LONG ISLAND COMMITTEE FOR SOVIET JEWRY ONE OLD COUNTRY ROAD, SUITE 393	CARLE PLACE NY	11514	(516) 294-8181
SOVIET JEWRY HOT LINE 98 CUTTER MILL ROAD	GREAT NECK NY	11021	(516) 466-4699
LONG ISLAND COMMITTEE FOR SOVIET JEWRY 134 JACKSON STREET	HEMPSTEAD NY	11550	(516) 538-5454
LONG ISLAND MEDICAL/DENTAL/HEALTH COMMITTEE FOR SOVIET JEWRY 91 NORTH FRANKLIN	HEMPSTEAD NY	11550	(516) 538-5454
ACADEMIC COMMITTEE ON SOVIET JEWRY 345 E 46TH STREET	NEW YORK NY	10017	(212) 557-9013
CENTER FOR RUSSIAN JEWRY 210 W 91ST STREET	NEW YORK NY	10024	(212) 799-8900
COMMITTEE FOR DEFENSE OF SOVIET POLITICAL PRISONERS 254 WEST 31ST STREET	NEW YORK NY	10001	(212) 695-3895
CTR FOR RUSSIAN JEWRY-STUDENT STRUGGLE FOR SOVIET JEWRY, THE 210 W 91ST STREET	NEW YORK NY	10024	(212) 799-8900
COALITION TO FREE SOVIET JEWS 8 WEST 40TH STREET, SUITE 602	NEW YORK NY	10018	(212) 354-1316
24 HOUR SOVIET JEWRY ACTIONLINE	NEW YORK NY		(212) 391-0954
JACOB BIRNBAUM-CENTER FOR RUSSIAN AND EAST EUROPEAN JEWRY 240 CABRINI BLVD	NEW YORK NY	10033	(212) 928-7451
INTERNATIONAL LEAGUE FOR REPATRIATION OF RUSSIAN JEWS 315 CHURCH STREET	NEW YORK NY	10013	(212) 431-6789
INTERNATIONAL LEAGUE FOR REPATRIATION OF RUSSIAN JEWS 41 E 42ND STREET, SUITE 515	NEW YORK NY	10017	(212) 682-7865
INTERNATIONAL LEAGUE FOR THE REPATRIATION OF RUSSIAN JEWS 315 CHURCH STREET	NEW YORK NY	10013	(212) 431-6866
JOINT COMM. ON SOC. ACTION/COMM. ON JEW. COMMUNITY & PUB. POL 155 FIFTH AVENUE	NEW YORK NY	10010	(212) 533-7800
NATIONAL CONFERENCE ON SOVIET JEWRY 10 E. 40TH STREET, SUITE 907	NEW YORK NY	10016	(212) 679-6122
NATIONAL CONFERENCE ON SOVIET JEWRY 10 W. 40TH STREET	NEW YORK NY	10016	(212) 679-6122
PROJECT RISE-RUSSIAN IMMIGRANT SERVICES & EDUCATION 5 BEEKMAN STREET	NEW YORK NY	10038	(212) 864-1620
PROJECT RISE-A DIVISION OF AGUDATH ISRAEL 5 BEEKMAN STREET	NEW YORK NY	10038	(212) 791-1830
RUSSIAN IMMIGRANT RESCUE FUND 5 BEEKMAN STREET	NEW YORK NY	10038	(212) 964-8262
SOVIET JEWRY RESEARCH BUREAU-NATL CONF. ON SOVIET JEWRY 10 E. 40TH STREET, SUITE 907	NEW YORK NY	10016	(212) 679-6122
SOVIET UN MISSION 136 EAST 67TH STREET	NEW YORK NY	10021	(212) 861-4900
STUDENT STRUGGLE FOR SOVIET JEWRY 210 WEST 91ST STREET	NEW YORK NY	10024	(212) 799-8900
TASS NEWS AGENCY 50 ROCKEFELLER PLAZA	NEW YORK NY	10020	(212) 245-4250
CINCINNATI COUNCIL FOR SOVIET JEWRY 2615 CLIFTON AVE	CINCINNATI OH	45220	(513) 221-7134
CLEVELAND COUNCIL ON SOVIET ANTI-SEMITISM (CCSA, INC.) 6325 ALDENHAM DRIVE	CLEVELAND OH	44143	(216) 449-3662
OKLAHOMA COMMISSION FOR SOVIET JEWRY 5633 SOUTH GARY	TULSA OK	74105	(918) 747-6390
GREATER PHILADELPHIA COUNCIL FOR SOVIET JEWS PO BOX 83	BALA CYNWYD PA	19004	
SOVIET JEWRY ACTION COUNCIL OF HARRISBURG 3560 GREEN STREET	HARRISBURG PA	17110	(717) 238-5673
SOVIET JEWRY COUNCIL OF THE JCRC 1520 LOCUST ST	PHILADELPHIA PA	19102	(215) 545-8430
PITTSBURGH VOICE ON SOVIET JEWRY 234 MCKEE PLACE	PITTSBURGH PA	15213	(412) 681-8000
CANADIAN 35'S 118 ABERDEEN AVENUE	WESTMONT QU		(518) 891-3319
KNOXVILLE-OAK RIDGE COUNCIL FOR SOVIET JEWS 7113 CHESHIRE DR	KNOXVILLE TN	37919	(615) 584-6042
HOUSTON ACTION FOR SOVIET JEWRY 9107 TIMBERS DRIVE	HOUSTON TX	77025	(713) 665-6753
WACO COUNCIL OF CONCERN ON SOVIET JEWRY 5501 FAIRVIEW DR	WACO TX	76710	(817) 772-8929
NEWPORT NEWS SOVIET JEWRY COMMITTEE UNITED JEWISH FEDERATION 317 LYNCHBURG DRIVE	NEWPORT NEWS VA	23606	(804) 599-5546
SEATTLE ACTION FOR SOVIET JEWRY 5229 S. MORGAN	SEATTLE WA	98118	(206) 723-6897
LONDON 35'S (WOMEN'S CAMPAIGN FOR SOVIET JEWRY) 755A FINCHLEY ROAD	LONDON GB		
COMITE DES QUINZE 14 RUE DE LONGCHAMP	9200 NEUILLY FR		

**SPORTS**

INTERNATIONAL JEWISH SPORTS HALL OF FAME-USA 9200 SUNSET BOULEVARD, SUITE 1010	LOS ANGELES CA	90069	(213) 276-1014
MACCABEE ATHLETIC CLUB, INC 6399 WILSHIRE BOULEVARD	LOS ANGELES CA	90048	(213) 651-3182
UNITED STATES COMMITTEE SPORTS FOR ISRAEL PO BOX 37604	WASHINGTON DC	20013	
ISRAEL TENNIS CENTER COMMITTEE 350 FIFTH AVENUE	NEW YORK NY	10118	(212) 594-5250
UNITED STATES COMMITTEE SPORTS FOR ISRAEL, INC 275 SOUTH 19TH STREET	PHILADELPHIA PA	19103	(215) 546-4700

**STAINED GLASS**

ASCALON STUDIOS 206 CROSS KEYS ROAD	BERLIN NJ	08009	(609) 768-3779
EDELWEISS CO - GLASS STUDIO 1217 49 STREET	BROOKLYN NY	11219	(718) 851-9687
<b>EAGLE MIRROR, GLASS &amp; BLIND, INC-STAINED GLASS, ETC.</b>			
75 SUNSET AVENUE	LYNBROOK NY	11563	(718) 327-6764
<b>CLEVELAND CHAPTER OF THE SOCIETY OF ISRAEL PHILATELISTS</b>			
24355 TUNBRIDGE LANE	CLEVELAND OH	44122	(216) 292-3843
<b>ISRAEL NUMISMATIC SOCIETY OF CLEVELAND</b>			
614 W. SUPERIOR ROAD, #600	CLEVELAND OH	44113	(216) 241-2258
<b>SOCIETY OF ISRAEL PHILATELISTS</b> 3619 CLEVELAND AVENUE	CLEVELAND OH	44118	
<b>AMERICAN TOPICAL ASSOCIATION</b> 5014 WEST CENTER	MILWAUKEE WI	53216	(414) 873-8280

**STAMPS**

<b>SOCIETY OF ISRAEL PHILATELISTS</b> 1125 EAST CARSON STREET #2	LONG BEACH CA	90807	(213) 595-9224
<b>FRANK STEINER</b> 199 SOUTH LA JOLLA AVENUE	LOS ANGELES CA	90048	(213) 655-2695
<b>SOCIETY OF ISRAEL PHILATELISTS</b>	LOS ANGELES CA	90025	(213) 345-7645
<b>BICK INTERNATIONAL</b> PO BOX 854	VAN NUYS CA	91408	(818) 997-6496
<b>ISRAEL STAMP COLLECTORS SOCIETY</b> PO BOX 854	VAN NUYS CA	91408	(818) 997-6496
<b>B'NAI B'RITH PHILATELIC SERVICE</b>			
1640 RHODE ISLAND AVENUE N.W.	WASHINGTON DC	20036	(202) 857-6600
<b>KLUTZNICK EXHIBIT HALL</b> 1640 RHODE ISLAND AVENUE N.W.	WASHINGTON DC	20036	(202) 857-6600
<b>ISRAEL NUMISMATIC SOCIETY</b> PO BOX 427	SKOKIE IL	60035	
<b>JEWISH ASSOCIATION FOR SERVICES FOR THE AGED</b>			
155 BEACH 19TH STREET	FAR ROCKAWAY NY	11691	(718) 471-6677
<b>GAREL COMPANY</b> PO BOX 374	HEWLETT NY	11557	(516) 374-2909
<b>AMERICAN ZIONIST YOUTH FOUNDATION</b> 515 PARK AVENUE	NEW YORK NY	10022	(212) 751-6070
<b>COLLECTOR'S CLUB</b> 22 EAST 35TH STREET	NEW YORK NY	10016	(212) 683-0559
<b>ISRAEL PHILATELIC AGENCY IN AMERICA, INC.</b>			
116 WEST 32ND STREET	NEW YORK NY	10001	(212) 695-0008
<b>ISRAEL PHILATELIC AGENCY IN AMERICA</b> 41 WEST 25TH STREET	NEW YORK NY	10001	(212) 807-6044
<b>JUDAICA HISTORICAL PHILATELIC SOCIETY</b>			
PO BOX 484, COOPER STATION	NEW YORK NY	10003	
<b>MOSDEN STAMP COMPANY</b> 232 EAST 54TH STREET	NEW YORK NY	10022	(212) 758-7818
<b>SAM MALAMUD, IDEAL STAMP COMPANY</b> 48 WEST 48TH STREET	NEW YORK NY	10036	(212) 869-5545
<b>JUDAICA HISTORICAL PHILATELIC SOCIETY</b> 80 BRUCE AVENUE	YONKERS NY	10705	

**STREIMELS**

<b>EINHORN MOSHE</b> 50-18 14TH AVENUE	BROOKLYN NY	11219	(718) 853-5599
<b>KESER SHTRAIMLICH (M. HERZL)</b> 1769 50TH STREET	BROOKLYN NY	11204	(718) 633-3563
<b>KOPITCH, AVROHOM DOVID</b> 155 ROSS STREET	BROOKLYN NY	11211	
<b>KRAUSS, SHMUEL</b> 202 KEAP STREET	BROOKLYN NY	11211	(718) 387-7832
<b>ONE-HA-STREIMEL</b> 193 LEE AVENUE	BROOKLYN NY	11211	
<b>ONEG SHTRAIMLICH (GESTETNER)</b> 110 LEE AVENUE	BROOKLYN NY	11211	(718) 387-0218
<b>SCHWARTZ, YISROEL NECHEMIA</b> 190 ROSS STREET	BROOKLYN NY	11211	(718) 387-4491
<b>SELCO HATTERS</b> 228 BROADWAY	BROOKLYN NY	11211	(718) 388-6848
<b>SHMUEL KRAUSS</b> 167 PENN STREET	BROOKLYN NY	11211	
<b>KLEIN, CHAIM YEHUDA</b> 24 RALPH BOULEVARD	MONSEY NY	10952	(914) 425-1068

**STUDENT, YOUNG ADULT & YOUTH ORGANIZATIONS**

<b>BRANDEIS-BARDIN YOUNG ADULTS</b> 1101 PEPPERTREE LANE	BRANDEIS CA	93064	(213) 348-7201
<b>JEWISH COMMUNITY CENTER OF LONG BEACH, COLLEGE STUDENT SERV.</b>			
3801 EAST WILLOW	LONG BEACH CA	90815	(213) 426-7601
<b>HA'AM</b> 112 E KERCKHOFF HALL, 308 WESTWOOD PLAZA	LOS ANGELES CA	90024	
<b>JEWISH YOUTH DEPT.</b> 6505 WILSHIRE BLVD	LOS ANGELES CA	90048	(213) 852-1234
<b>NITZAN CHAPTER FOR YOUNG CAREER WOMEN</b>			
1494 S ROBERTSON BLVD	LOS ANGELES CA	90035	(213) 275-5345
<b>NORTHERN PACIFIC COAST, HASHACHAR-YOUNG JUDEA</b>			
1419 BROADWAY, SUITE 308	OAKLAND CA	94612	(415) 832-8448
<b>LUBAVITCH YOUTH ORGANIZATION</b> 152 GOFFE TERR	NEW HAVEN CT	06511	(203) 865-3849
<b>B'NAI B'RITH YOUTH ORGANIZATION</b>			
1640 RHODE ISLAND AVENUE N.W.	WASHINGTON DC	20036	(202) 857-6600
<b>FLORIDA UNION OF JEWISH STUDENTS C/O MIAMI HILLEL</b>			
100 MILLER DRIVE	CORAL GABLES FL	33146	(305) 661-8549
<b>BNEI AKIVA OF CHICAGO</b> 6500 NORTH CALIFORNIA	CHICAGO IL	60645	(312) 338-6569
<b>CHICAGO JEWISH YOUTH COUNCIL</b> 3003 W. TOLUHY AVENUE	CHICAGO IL	60645	(312) 961-9100
<b>DEBORAH BOYS CLUB</b> 3201 W. AINSLIE STREET	CHICAGO IL	60625	(312) 539-5907
<b>FEDERATION OF TEMPLE YOUTH</b> 100 WEST MONROE	CHICAGO IL	60603	(312) 782-1477
<b>YOUNG MEN'S JEWISH COUNCIL</b> 30 WEST WASHINGTON	CHICAGO IL	60602	(312) 726-8891
<b>LUBAVITCH YOUTH ORGANIZATION</b> 42 KIRKWOOD ROAD	BRIGHTON MA	02135	(617) 787-2667
<b>FELLOWSHIP IN ISRAEL FOR ARAB-JEWISH YOUTH</b>			
45 FRANCIS AVENUE	CAMBRIDGE MA	02138	(617) 354-1198
<b>LUBAVITCH YOUTH ORGANIZATION</b> 74 JOSEPH ROAD	FRAMINGHAM MA	01761	(617) 877-5313
<b>NANTASKET YOUTH CENTER</b> 7 WILSON STREET	HULL MA	02045	(413) 925-4445
<b>LUBAVITCH YOUTH ORGANIZATION</b> 15 ELWOOD DRIVE	SPRINGFIELD MA	01108	(413) 737-7998
<b>EMANUEL, TEMPLE R</b> 280 MAY STREET	WORCESTER MA	01602	(617) 755-1257
<b>LUBAVITCH YOUTH ORGANIZATION</b> 24 CRESWELL	WORCESTER MA	01602	(617) 752-5791
<b>NAT'L CONFERENCE OF SYNOGUE YOUTH-ATLANTIC SEABOARD REGION</b>			
5713 PARK HEIGHTS AVENUE	BALTIMORE MD	21215	(301) 542-8678
<b>JEWISH STUDENTS OF CARLETON</b> CARLETON COLLEGE	NORTHFIELD MN	55057	(507) 645-4431
<b>LUBAVITCH STUDENTS ORGANIZATION</b> 226 SUSSEX AVENUE	MORRISTOWN NJ	07960	(201) 540-0877

<b>YUGNTRUF</b> 3328 BAINBRIDGE AVENUE	BRONX NY	10467	(212) 654-8540
<b>AKIVA JEWISH CULTURE CLUBS OF THE N.Y.C. PUBLIC HIGH SCHOOLS</b>			
1577 CONEY ISLAND AVENUE	BROOKLYN NY	11230	(718) 258-3585
<b>JEWISH ORTHODOX YOUTH, INC.</b> 563 BEDFORD AVENUE	BROOKLYN NY	11211	(718) 384-0461
<b>JEWISH STUDENT UNION OF BROOKLYN LAW SCHOOL</b>			
250 JORALEMON STREET	BROOKLYN NY	11201	(718) 625-2200
<b>LUBAVITCH YOUTH ORGANIZATION</b> 770 EASTERN PARKWAY	BROOKLYN NY	11213	(718) 625-2200
<b>TZIVOS HASHEM</b> 770 EASTERN PARKWAY	BROOKLYN NY	11213	(718) 467-6630
<b>LUBAVITCH OF LONG ISLAND</b> 74 HAPPAUGE ROAD	COMMACK NY	11725	(516) 462-6640
<b>QUEENS COLLEGE UNION B-42 COUNCIL OF JEWISH ORGANIZATIONS</b>			
65-30 KISSENA BLVD BOX 24	FLUSHING NY	11367	(718) 591-8978
<b>AMERICAN JEWISH SOCIETY FOR SERVICE</b> 15 E 26TH STREET	NEW YORK NY	10010	(212) 683-6178
<b>AMERICAN ZIONIST YOUTH FOUNDATION</b> 515 PARK AVENUE	NEW YORK NY	10022	(212) 751-6070
<b>BETAR</b> 41 EAST 42ND STREET	NEW YORK NY	10017	(212) 687-4502
<b>BETAR</b> 116 NASSAU STREET	NEW YORK NY	10038	
<b>BNEI AKIVA OF NEW YORK</b> 25 W. 26TH STREET	NEW YORK NY	10010	(212) 889-5992
<b>BNEI AKIVA OF NORTH AMERICA</b> 25 WEST 26TH STREET	NEW YORK NY	10010	(212) 889-5260
<b>BNOS AGUDATH ISRAEL</b> 5 BEEKMAN STREET	NEW YORK NY	10038	(212) 964-1620
<b>COLLEGE YOUTH FOR TORAH</b> 116 E. 27TH STREET	NEW YORK NY	10016	(212) 725-3420
<b>DEPT. OF YOUTH ACTIVITIES/USY, KADIMA</b> 155 FIFTH AVENUE	NEW YORK NY	10010	(212) 533-7800
<b>DROR YOUNG KIBBUTZ MOVEMENT</b> 27 WEST 20TH STREET	NEW YORK NY	10011	(212) 675-1168
<b>HABONIM LABOR ZIONIST YOUTH</b> 27 WEST 20TH STREET	NEW YORK NY	10011	(212) 255-1796
<b>HAMAGSHIMIM</b> 50 WEST 58TH STREET	NEW YORK NY	10019	(212) 355-7900
<b>HASHACHAR</b> 50 W. 58TH STREET	NEW YORK NY	10019	(212) 355-7900
<b>HASHOMER HATZAIR SOCIALIST ZIONIST YOUTH MOVEMENT</b>			
150 FIFTH AVENUE, #710	NEW YORK NY	10011	(212) 929-4955
<b>ICHUD HABONIM LABOR ZIONIST YOUTH</b> 27 W. 20 STREET	NEW YORK NY	10011	(212) 255-1796
<b>ISRAEL SUMMER SEMINAR</b> 1776 BROADWAY	NEW YORK NY	10019	(212) 247-0741
<b>ISRAELI STUDENTS' ORGANIZATION IN THE U.S. &amp; CANADA</b>			
515 PARK AVENUE	NEW YORK NY	10022	(212) 688-6796
<b>JEWISH ASSOCIATION FOR COLLEGE YOUTH</b> 130 EAST 59TH STREET	NEW YORK NY	10022	(212) 688-0808
<b>JEWISH MEDIA SERVICE</b> 15 EAST 26TH STREET	NEW YORK NY	10010	(212) 532-4949
<b>JEWISH STUDENT APPEAL</b> 15 EAST 26TH STREET	NEW YORK NY	10010	(212) 679-2293
<b>JEWISH STUDENT PRESS SERVICE</b> 15 E. 26TH STREET, SUITE 1350	NEW YORK NY	10010	(212) 679-1411
<b>LUBAVITCH YOUTH ORGANIZATION</b> 770 EASTERN PARKWAY	NEW YORK NY	11213	(212) 493-0571
<b>MESORAH</b> 45 W 36TH STREET	NEW YORK NY	10018	(212) 563-4000
<b>METROPOLITAN UNION OF JEWISH STUDENTS</b> 515 PARK AVENUE	NEW YORK NY	10022	
<b>NATIONAL CONFERENCE OF SYNOGUE YOUTH (NCSY)</b>			
45 WEST 36TH STREET	NEW YORK NY	10018	(212) 563-4000
<b>NATIONAL FEDERATION OF TEMPLE YOUTH</b> 838 FIFTH AVENUE	NEW YORK NY	10021	(212) 249-0100
<b>NETWORK</b> 36 WEST 37TH STREET	NEW YORK NY	10018	
<b>NEW JEWISH MEDIA PROJECT</b> 36 WEST 37TH STREET	NEW YORK NY	10018	
<b>NOAR MIZRACHI</b> 25 WEST 26TH STREET	NEW YORK NY	10010	(212) 684-6091
<b>NORTH AMERICAN FEDERATION OF TEMPLE YOUTH</b>			
838 FIFTH AVENUE	NEW YORK NY	10021	(212) 249-0100
<b>NORTH AMERICAN JEWISH STUDENTS NETWORK, INC.</b>			
1 PARK AVENUE	NEW YORK NY	10016	(212) 689-0790
<b>NORTH AMERICAN JEWISH YOUTH COUNCIL</b> 515 PARK AVENUE	NEW YORK NY	10022	
<b>ORT YOUTH FELLOWSHIP</b> 315 PARK AVENUE SOUTH	NEW YORK NY	10010	(212) 505-7700
<b>ORT YOUTH FELLOWSHIP</b> 1250 BROADWAY	NEW YORK NY	10001	
<b>P'EYLIM-AMERICAN YESHIVA STUDENT UNION</b> 3 W. 16TH STREET	NEW YORK NY	10011	(212) 989-2500
<b>PIRCHEI AGUDATH ISRAEL</b> 5 BEEKMAN STREET	NEW YORK NY	10038	(212) 964-1620
<b>SEIXAS-MENORAH SOCIETY OF COLUMBIA &amp; BARNARD</b>			
102 EARL HALL-COLUMBIA UNIVERSITY	NEW YORK NY	10027	
<b>STUDENT STRUGGLE FOR SOVIET JEWRY</b> 210 WEST 91ST STREET	NEW YORK NY	10024	(212) 799-8900
<b>STUDENTS ON SCHOLARSHIP/NATL. COUNCIL OF YOUNG ISRAEL</b>			
3 WEST 16TH STREET	NEW YORK NY	10011	(212) 929-1525
<b>UNITED SYNOGUE YOUTH</b> 155 FIFTH AVENUE	NEW YORK NY	10010	(212) 533-7800
<b>YAVNEH - NATIONAL RELIGIOUS STUDENTS ASSOCIATION</b>			
156 FIFTH AVENUE	NEW YORK NY	10010	(212) 929-5434
<b>YAVNEH-NATIONAL RELIGIOUS JEWISH STUDENTS ASSOCIATION</b>			
25 W. 26TH STREET	NEW YORK NY	10010	(212) 679-4574
<b>YISRAEL HATZAIR-YOUNG ISRAEL SYNOGUE YOUTH</b>			
3 WEST 16TH STREET	NEW YORK NY	10011	(212) 929-1525
<b>YOUNG ISRAEL MASSORAH COLLEGIATE COUNCIL</b>			
3 WEST 16TH STREET	NEW YORK NY	10011	(212) 929-1525
<b>ZEIREI ADUDATH ISRAEL OF AMERICA</b> 5 BEEKMAN STREET	NEW YORK NY	10038	(212) 791-1820
<b>HEBREW UNION COLLEGE STUDENT ASSOCIATION</b>			
3101 CLIFTON AVENUE	CINCINNATI OH	45220	(513) 221-1875
<b>ETHIC, THE</b> 3246 DESOTA AVENUE	CLEVELAND OH	44118	(216) 932-0206
<b>NEW OHIO UNION OF JEWISH STUDENTS</b> 11291 EUCLID AVENUE	CLEVELAND OH	44106	
<b>ISRAEL YOUTH PROGRAM CENTRE</b> 1000 FINCH AVENUE WEST	DOWNSVIEW ON		(416) 665-7733
<b>CANADIAN YOUNG JUDEA ZIONIST YOUTH MOVEMENT</b>			
788 MARLEE AVENUE	TORONTO ON	M6B 3K1	(416) 787-5350
<b>YOUNG HERUT</b> 3417 BATHURST STREET	TORONTO ON		
<b>HASHACHAR YOUNG JUDEA</b> 1825 SPRUCE STREET	PHILADELPHIA PA	19103	(215) 545-6270
<b>PENNSYLVANIA FED. OF TEMPLE YOUTH, PA COUNCIL UAHK</b>			
2111 ARCHITECTS BLDG., 117 S. 17TH STREET	PHILADELPHIA PA	19103	(215) 563-8183
<b>WESTERN PENNSYLVANIA HASHACHAR-YOUNG JUDEA</b>			
6328 FORBES AVENUE	PITTSBURGH PA	15217	(412) 521-4877
<b>B'NAI ISRAEL, CONGREGATION O</b> 7 EAST SUNBURY STREET	SHAMOKIN PA	17872	(717) 648-2281
<b>BNEI AKIVA OF MONTREAL</b> 5497A VICTORIA AVENUE, SUITE 103	MONTREAL QU	H3W 2R1	(514) 739-1119
<b>BRITH TRUMPENDOR BETAR OF AMERICA</b>			
5234 CLANRANALD AVENUE	MONTREAL QU		(514) 486-8926
<b>CANADIAN YOUNG JUDEA</b> 5319 DECARIE BOULEVARD	MONTREAL QU		(514) 481-8910
<b>YOUNG HERUT</b> 5234 CLANRANALD AVENUE	MONTREAL QU	H3X 2S4	
<b>SHERUT LA'AM</b> 1310 GREENE AVENUE	WESTMOUNT QU	H3Z 2B2	(514) 934-0804
<b>STUDENT ZIONIST ORGANIZATIONS</b> 1310 GREENE AVENUE	WESTMOUNT QU	H3Z 2B2	(514) 934-0804
<b>YOUTH &amp; HECHALUTZ DEPARTMENT (ISRAEL PROGRAM CENTRE)</b>			
1310 GREENE AVENUE	WESTMOUNT QU	H3Z 2B2	(514) 934-0804

THE NEW YORK TIMES, WEDNESDAY, OCTOBER 3, 1984



# The third largest Jewish organization

in America\* was established in 1980 and has over 100,000 members, all under 13 years of age

**F**our and a half years ago a new organization appeared on the American Jewish landscape. Tzivos Hashem.

It is a restricted organization. Restricted to boys and girls aged 13 years old and younger. Its purpose is to guarantee that there will be a Jewish tomorrow.

We live in an era of extreme assimilation. Most Jewish organizations are experiencing serious decline in membership. Recruiting new members is difficult if not impossible.

Yet Tzivos Hashem has in three short years become the third largest independent Jewish organization in America. And with over 100,000 members it is the fastest growing Jewish organization in recent history. This despite the fact that each year 20% of its members leave the organization when they reach the retirement age of 13.

**What is Tzivos Hashem?**  
It is children. Children united for a Jewish tomorrow.

**Why is Tzivos Hashem so successful?**

Tzivos Hashem was founded by the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson. He recognized that children, because they are more in touch with themselves and therefore with G-d, often have a greater sense of destiny than adults. Such wisdom is fragile, however, and often erodes with age.

Tzivos Hashem unites these children, providing the information and inspiration needed

to grow in a Jewish direction.

After all, a young child is like a young tree. He can grow straight and erect or bowed and bent. She can reach for the heavens or grow warped and misdirected.

Whether today's Jewish child grows up with eternal values or grows up to worship the idols of pop culture—or worse yet, to subjugate himself to a cult—is not a matter of fate but a matter of faith.

Tzivos Hashem is faith. Faith in today's children and faith in their future as Jews.

If you have a child of your own, or know of a Jewish boy or girl who does not yet belong to Tzivos Hashem, let us know and we will send them a Tzivos Hashem starter kit.

And if you believe that we must work today for a Jewish tomorrow, please make your most generous contribution to Tzivos Hashem. The reward will be eternal.

## Tzivos Hashem

**718 - 467-6630**

For more information about Tzivos Hashem, or to support its work, please return the coupon below to: Tzivos Hashem, 770 Eastern Parkway, Brooklyn, NY

Please send me more information about Tzivos Hashem

Please enroll the child listed below in Tzivos Hashem:

Name \_\_\_\_\_ Age \_\_\_\_\_

Address \_\_\_\_\_

City/State/Zip \_\_\_\_\_

Enclosed is my contribution of \$ \_\_\_\_\_ to help Tzivos Hashem guarantee a Jewish tomorrow

Name \_\_\_\_\_

Address \_\_\_\_\_

City/State/Zip \_\_\_\_\_

\*Hadassah and Bnai Brith are first and second

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BETH KNESSET BAMIDBAR R P.O. BOX 1008, 1611 EAST AVENUE J	LANCASTER CA	93534	(805) 942-4415	
LANCASTER HEBREW CONGREGATION 1611 AVENUE J	LANCASTER CA	93535		
KOL SHOFAR C 20 MAGNOLIA AVENUE	LARKSPUR CA	94939	(415) 924-6081	
BETH EMEK, CONGREGATION R 1886 COLLEGE AVENUE, P.O. BOX 722	LIVERMORE CA	94550	(415) 443-1689	
BETH EL, TEMPLE C 853 LINDEN AVENUE	LONG BEACH CA	90813	(213) 447-4430	
BETH SHALOM, TEMPLE C 3635 ELM AVENUE	LONG BEACH CA	90807	(213) 426-6413	
BETH ZION - TEMPLE SINAI C 6440 DEL AMO BLVD	LONG BEACH CA	90713	(213) 429-0715	
ISRAEL, TEMPLE R 3538 E. 3RD STREET, P.O. BOX 14406	LONG BEACH CA	90814	(213) 434-0996	
LUBAVITZ, CONGREGATION O 3977 ATLANTIC AVENUE	LONG BEACH CA	90807	(213) 774-3747	
BETH AM, CONGREGATION R 26790 ARASTRADERO ROAD	LOS ALTOS HILLS CA	94022	(415) 493-4661	
AATZEI CHAIM, CONGREGATION O 8018 W. 3RD STREET	LOS ANGELES CA	90048	(213) 653-9104	
ADAS CHASAM SOFER, CONGREGATION O 8013 MELROSE AVENUE	LOS ANGELES CA	90046	(213) 653-2918	
ADAT MOSHE, CONGREGATION 110 SOUTH VISTA	LOS ANGELES CA	90036		
ADAT SHALOM C 3030 WESTWOOD BLVD	LOS ANGELES CA	90034	(213) 475-4985	
<b>AGUDATH ISRAEL OF LOS ANGELES O</b> 501 SOUTH FAIRFAX AVENUE	LOS ANGELES CA			
AHAYATH ISRAEL, CONGREGATION O 5454 VIRGINIA AVENUE	LOS ANGELES CA	90029	(213) 464-3885	
ANSHE-EMET SYNAGOGUE O 1490 S. ROBERTSON BLVD	LOS ANGELES CA	90035	(213) 275-5640	
B'NAI DAVID-JUDEA, CONGREGATION O 8906 WEST PICO BLVD	LOS ANGELES CA	90035	(213) 272-7223	
BETH TIKVAH, CONGREGATION C 5820 W. MANCHESTER BLVD	LOS ANGELES CA	90045	(213) 776-5933	
BAIS HACHASIDIM D-GUR, CONGREGATION O 7575 MELROSE AVENUE	LOS ANGELES CA	90048	(213) 653-3237	
BETH AM, TEMPLE C 1039 S LA CIENEGA BLVD	LOS ANGELES CA	90035	(213) 652-7353	
BETH CHAYIM CHADASHIM, TEMPLE R 6000 W. PICO BLVD	LOS ANGELES CA	90036	(213) 931-7023	
<b>BETH HATIKVA-CITY OF HOPE MEDICAL CENTER, CONGREGATION</b> 208 W. 8TH STREET	LOS ANGELES CA	90014	(213) 656-4611	
<b>BETH ISRAEL OF HIGHLAND PARK-EAGLE ROCK, TEMPLE C</b> 5711 MONTE VISTA STREET	LOS ANGELES CA	90042	(213) 255-5416	
BETH ISRAEL, CONGREGATION O 8056 BEVERLY BLVD	LOS ANGELES CA	90048	(213) 651-4022	
BETH TORAH, TEMPLE C 11827 VENICE BLVD	LOS ANGELES CA	90066	(213) 398-4536	
BETH ZION, TEMPLE C 5555 W. OLYMPIC BLVD	LOS ANGELES CA	90036	(213) 933-9136	
BEVERLY ISRAEL SYNAGOGUE C 447 N. FAIRFAX AVENUE	LOS ANGELES CA	90036	(213) 651-2227	
B'NAI JACOB, CONGREGATION O 2833 FAIRMOUNT STREET	LOS ANGELES CA	90033	(213) 261-2788	
ETZ JACOB, CONGREGATION O 7659 BEVERLY BLVD	LOS ANGELES CA	90036	(213) 938-2619	
<b>HOLLYWOOD TEMPLE BETH EL C</b> 1317 N. CRESCENT HEIGHTS BLVD	LOS ANGELES CA	90046	(213) 474-1518	
ISAIAH, TEMPLE R 10345 W. PICO BLVD	LOS ANGELES CA	90064	(213) 277-2772	
ISRAEL, TEMPLE R 7300 HOLLYWOOD BLVD	LOS ANGELES CA	90046	(213) 876-8330	
JEREMIAH, TEMPLE R 8333 AIRPORT BLVD	LOS ANGELES CA	90045	(213) 776-4074	
KEHILATH YITZCHOK, CONGREGATION O 7711 BEVERLY BLVD	LOS ANGELES CA	90036	(213) 936-4232	
KNESSET ISRAEL OF HOLLYWOOD 1260 N. VERMONT AVENUE	LOS ANGELES CA	90029	(213) 665-5171	
LEO BAECK, TEMPLE R 1300 N. SEPULVEDA BLVD	LOS ANGELES CA	90045	(213) 476-2861	
MAGEN DAVID, CONGREGATION O 9717 WEST PICO BLVD	LOS ANGELES CA	90035	(213) 879-3681	
MISHKAN YICHESKE, CONGREGATION O 8344 MELROSE AVENUE	LOS ANGELES CA	90069	(213) 938-9292	
MOGEN ABRAHAM, CONGREGATION O 354 N. ORANGE DRIVE	LOS ANGELES CA	90036	(213) 937-9690	
NER ISRAEL, CONGREGATION O 5822 W. 3RD STREET	LOS ANGELES CA	90036	(213) 933-3405	
NETZACH ISRAEL, CONGREGATION O 4117 BEVERLY BLVD	LOS ANGELES CA	90004	(213) 663-2383	
OHEL DAVID, CONGREGATION O 7967 BEVERLY BLVD	LOS ANGELES CA	90048	(213) 655-0973	
ONEV SHALOM CONGREGATION O 525 SOUTH FAIRFAX AVENUE	LOS ANGELES CA	90036	(213) 653-7190	
<b>SEPHARDIC CONGREGATION KEHAL YOSEPH D</b> 10505 SANTA MONICA BLVD	LOS ANGELES CA	90025	(213) 474-0559	
<b>SEPHARDIC MAGEN DAVID, CONGREGATION O</b> 7454 MELROSE AVENUE	LOS ANGELES CA	90046	(213) 655-3441	
SEPHARDIC TEMPLE TIFEREH ISRAEL O 10500 WILSHIRE BLVD	LOS ANGELES CA	90074	(213) 475-7311	
SHAAREI TEFILA, CONGREGATION O 7269 BEVERLY BLVD	LOS ANGELES CA	90028	(213) 938-7147	
SHAAREI ELIMELECH, CONGREGATION 6111 W. OLYMPIC BLVD	LOS ANGELES CA	90048		
SHYERIT SHAARE TORAH, CONGREGATION O 220 W. 8TH STREET	LOS ANGELES CA	90057	(213) 389-3181	
SINAI, TEMPLE C 10400 WILSHIRE BLVD	LOS ANGELES CA	90024	(213) 474-1518	
STEPHEN S. WISE TEMPLE R 15500 STEPHEN WISE DRIVE	LOS ANGELES CA	90024	(213) 476-8561	
TALMUD TORAH, CONGREGATION O 247 N. BREED STREET	LOS ANGELES CA	90033	(213) 262-3922	
TIFEREH ZVI, CONGREGATION O 7561 BEVERLY BLVD	LOS ANGELES CA	90048	(213) 931-3252	
UNIVERSITY SYNAGOGUE R 11960 SUNSET BLVD	LOS ANGELES CA	90049	(213) 472-1255	
VISTA DEL MAR TEMPLE 3200 MOTOR AVENUE	LOS ANGELES CA	90034	(213) 836-1223	
WILSHIRE BOULEVARD TEMPLE R 3663 WILSHIRE BLVD	LOS ANGELES CA	90010	(213) 388-2401	
YOUNG ISRAEL OF BEVERLY HILLS 8701 WEST PICO BLVD	LOS ANGELES CA	90035	(213) 275-3020	
YOUNG ISRAEL OF CENTURY CITY 9315 W. PICO BLVD	LOS ANGELES CA	90035	(213) 273-6954	
YOUNG ISRAEL OF HANCOCK PARK 225 SOUTH LA BREA AVENUE	LOS ANGELES CA	90036	(213) 931-4030	
YOUNG ISRAEL OF LOS ANGELES 660 NORTH SPAULDING AVENUE	LOS ANGELES CA	90036	(213) 655-0300	
SHIR HADASH, CONGREGATION R P.O. BOX 1635	LOS GATOS CA	95030	(408) 227-8880	
MALIBU JEWISH CENTER & SYNAGOGUE RE POB 4063	MALIBU CA	90265	(213) 457-2979	
JEWISH COMMUNITY CENTER OF MERCED CO., R. P.O. BOX 2531	MERCED CA	95344	(209) 722-0530	
EILAT, TEMPLE C P.O. BOX 2004	MISSION VIEJO CA	92675	(714) 830-1001	
TEMPLE BETH EL R 28261 MARGUERITE PARKWAY	MISSION VIEJO CA	92692	(714) 495-2332	
TEMPLE OHAVEI SHALOM 27276 VIA AVILA	MISSION VIEJO CA	92675	(714) 855-4823	
<b>BETH SHOLOM OF MODESTO, CONGREGATION</b> 1705 SHERWOOD AVENUE, P.O. BOX 4082	MODESTO CA	94941	(209) 522-5613	
B'NAI EMET, TEMPLE C 482 NORTH GARFIELD AVENUE	MONTEBELLO CA	90640	(213) 721-7064	
BETH ISRAEL, CONGREGATION R 151 PARK AVENUE	MONTEREY CA	93940	(408) 675-2759	
BETH SHOLOM, CONGREGATION C 1455 ELM STREET	NAPA CA	94558		
<b>BETH SHALOM OF THE SANTA CLARITA VALLEY, CONGREGATION</b> P.O. BOX 39	NEWHALL CA	91321	(805) 259-4975	
BAT YAHM, TEMPLE R 1011 CAMELBACK STREET	NEWPORT BEACH CA	92660	(714) 644-1999	
SHIR HAMA'ALOT R 2100 A MAR VISTA	NEWPORT BEACH CA	92660	(714) 644-7203	
TEMPLE ISAIAH OF NEWPORT BEACH C 2401 IRVINE AVENUE	NEWPORT BEACH CA	92660	(714) 548-6900	
ADAT ARI EL C 5540 LAUREL CANYON BLVD	NORTH HOLLYWOOD CA	91607	(818) 766-9426	
<b>BETH HILLEL, TEMPLE R</b> 12326 RIVERSIDE ROAD, SAN FERNANDO VALLEY	NORTH HOLLYWOOD CA	91670	(818) 763-9148	
MISHKAN ISRAEL, CONGREGATION O 6450 BELLINGHAM	NORTH HOLLYWOOD CA	91606	(818) 769-8043	
SHAAREI ZEDEK, CONGREGATION O 12800 CHANDLER BLVD	NORTH HOLLYWOOD CA	91607	(818) 984-3878	
<b>VALLEY JEWISH COMMUNITY CENTER &amp; TEMPLE C</b> 5540 LAUREL CANYON BLVD	NORTH HOLLYWOOD CA	91607	(818) 877-0666	
AHAVAT ZION, TEMPLE R 18200 RINALDI PLACE	NORTHridge CA	91326	(818) 360-2258	
RAMAT SINAI, TEMPLE C 17655 DEVONSHIRE STREET	NORTHridge CA	91325	(818) 360-1881	
YOUNG ISRAEL NORTHridge 17332 DEARBORNE	NORTHridge CA	91325		
BETH ABRAHAM, TEMPLE C 327 MACARTHUR BLVD	OAKLAND CA	94610	(415) 832-0936	
BETH JACOB CONGREGATION O 3778 PARK BLVD	OAKLAND CA	94610	(415) 482-1147	
SINAI, TEMPLE R 2808 SUMMIT STREET	OAKLAND CA	94609	(415) 451-3263	
SHOLOM OF ONTARIO, TEMPLE C 936 W. 6TH STREET	ONTARIO CA	91762	(714) 983-9661	
<b>JEWISH CONGREGATION OF PACIFIC PALISADES RE</b> 16019 SUNSET BLVD	PACIFIC PALISADES CA	90272	(213) 459-2328	
KEHILLATH ISRAEL 16019 SUNSET BLVD	PACIFIC PALISADES CA	90272	(213) 454-9130	
BETH AMI, CONGREGATION 2015 TACHEVAH	PALM SPRINGS CA	92262		
ISAIAH, TEMPLE R PALM SPRINGS JEWISH COMMUNITY CENTER, 332 WEST ALEJO RD	PALM SPRINGS CA	92562	(619) 325-2281	
KOL EMEH, CONGREGATION C 4175 MANUELA AVENUE	PALO ALTO CA	94306	(415) 948-7498	
<b>NER TAMID OF SOUTH BAY, CONGREGATION</b> 5721 CRESTRIDGE ROAD				

MENORA, TEMPLE R 1101 CAMINO REAL	REDONDO BEACH	CA 90277	(213) 316-8444	B'NAI DAVID, CONGREGATION R P.O. BOX 3822	VISALIA	CA 93278	(209) 732-7196
BETH JACOB, TEMPLE C 1550 ALAMEDA DE LAS PULGAS	REDWOOD CITY	CA 94061	(415) 366-8481	JUDEA, TEMPLE C 1930 SUNSET DRIVE	VISTA	CA 92083	(619) 724-8318
BETH AMI, TEMPLE C 18449 KITTRIDGE STREET	RESEDA	CA 91335	(818) 343-4624	B'NAI SHOLOM, CONGREGATION C 74 ECKLEY LANE	WALNUT CREEK	CA 94598	(415) 934-9446
BETH HILLEL, TEMPLE R 801 PARK CENTRAL	RICHMOND	CA 94803	(415) 223-2560	BETH AMI, TEMPLE C 3508 E. TEMPLE WAY	WEST COVINA	CA 91791	(818) 331-0515
BETH EL, TEMPLE R 2675 CENTRAL AVENUE	RIVERSIDE	CA 92506	(714) 684-4511	SHALOM, TEMPLE R 1912 W. MERCED AVENUE	WEST COVINA	CA 91790	(818) 337-6500
SONOMA COUNTY SYNAGOGUE CENTER RE POB 1066	ROHNERT PARK	CA 94928	(707) 763-7508	BETH DAVID OF ORANGE COUNTY, TEMPLE R 6100 HEFLEY STREET	WESTMINSTER	CA 92683	(714) 892-8623
B'NAI ISRAEL, TEMPLE R 3600 RIVERSIDE BLVD	SACRAMENTO	CA 95818	(916) 446-4861	BETH SHALOM OF WHITTIER C 14564 E. HAWES STREET	WHITTIER	CA 90604	(213) 941-8744
MOSAIC LAW CONGREGATION C 1300 SIERRA BLVD	SACRAMENTO	CA 95825	(916) 488-1122	WHITTIER RECONSTRUCTIONIST HAVURAH C/O LEONARD HALE	WHITTIER	CA	(714) 694-1123
BETH EL, TEMPLE R 1212 RIKER STREET	SALINAS	CA 93901	(408) 424-9151	ALLYAH, TEMPLE C 6025 VALLEY CIRCLE BLVD	WOODLAND HILLS	CA 91367	(818) 346-3545
EMANU-EL, CONGREGATION R 3512 NORTH E STREET	SAN BERNARDINO	CA 92425	(714) 886-4818	EMET, TEMPLE R 20400 VENTURA BLVD	WOODLAND HILLS	CA 91364	(818) 348-0670
BETH ISRAEL, TEMPLE R 2512 THIRD AVENUE AT LAUREL STREET	SAN DIEGO	CA 92103	(619) 239-0149	HAR HASHEM, CONGREGATION 3950 BASELINE ROAD	BOULDER	CO 80303	(303) 499-7077
BETH JACOB, CONGREGATION O 4855 COLLEGE AVENUE	SAN DIEGO	CA 92115	(619) 287-9890	SHALOM, TEMPLE C & R 1523 E. MONUMENT	COLORADO SPRINGS	CO 80909	(303) 634-5311
BETH TEFILAH, CONGREGATION 4967 69TH STREET	SAN DIEGO	CA 92115	(619) 463-0391	BETH HAMEDROSH HAGDOL, CONGREGATION O 560 S. MONACO PARKWAY	DENVER	CO 80222	(303) 355-7321
DOR HADASH RE 2504 QUIDDE AVENUE	SAN DIEGO	CA 92127	(619) 450-9588	BETH JOSEPH CONGREGATION 825 IVANHOE STREET	DENVER	CO 80220	(303) 355-7341
EMANU-EL, TEMPLE R 6299 CAPRI DRIVE	SAN DIEGO	CA 92120	(619) 286-2555	COLORADO JEWISH RECONSTRUCTIONIST FEDERATION 6665 EAST EVANS, SUITE 104	DENVER	CO 80222	(303) 753-1610
TIFEREH ISRAEL SYNAGOGUE 6660 COWLES MOUNTAIN BLVD	SAN DIEGO	CA 92119	(619) 697-6001	EAST DENVER ORTHODOX CONGREGATION O 198 SOUTH HOLLY	DENVER	CO 80222	(303) 322-7943
ADATH ISRAEL 1851 NORIEGA STREET	SAN FRANCISCO	CA 94122	(415) 564-5665	EMANUEL, CONGREGATION R 51 GRAPE STREET	DENVER	CO 80220	(303) 388-4013
ANSHEY SFARD, CONGREGATION O 1500 CLEMENT STREET	SAN FRANCISCO	CA 94118	(415) 752-4979	HEBREW EDUCATIONAL ALLIANCE, CONGREGATION O 1555 STUART STREET	DENVER	CO 80204	(303) 629-0410
B'NAI DAVID, CONGREGATION 3535 19TH STREET	SAN FRANCISCO	CA 94110	(415) 826-2595	MICAH, CONGREGATION R 2600 LEYDEN STREET	DENVER	CO 80207	(303) 388-4239
B'NAI EMUNAH, CONGREGATION C 3595 TARAVEL STREET	SAN FRANCISCO	CA 94116	(415) 664-7373	MICAH, TEMPLE 195 S. MONACO PARKWAY	DENVER	CO 80222	
B'NAI ISRAEL, CONGREGATION 590 WASHINGTON	SAN FRANCISCO	CA 94111	(415) 756-5430	RODEPH SHALOM, CONGREGATION C 450 S. KEAMEY STREET	DENVER	CO 80224	(303) 399-0035
BETH ISRAEL, CONGREGATION C 625 BROTHERHOOD WAY	SAN FRANCISCO	CA 94132	(415) 586-8833	SINAI, TEMPLE R 8050 E. DARTMOUTH AVENUE	DENVER	CO 80231	(303) 750-3005
BETH SHOLOM C 14TH AVENUE & CLEMENT STREET	SAN FRANCISCO	CA 94118		ZERA ABRAHAM, CONGREGATION O 1560 WINONA COURT	DENVER	CO 80204	(303) 825-5717
CHEVRA THILIM, CONGREGATION O 751 25TH AVENUE	SAN FRANCISCO	CA 94121	(415) 752-2866	ZERA ISRAEL, CONGREGATION O 3934 W. 14TH AVENUE	DENVER	CO 80204	(303) 244-6772
EMANU-EL, CONGREGATION R P.O. BOX 18247, ARQUELLO BLVD. & LAKE STREET	SAN FRANCISCO	CA 94118	(415) 751-2535	BETH SHALOM, CONGREGATION C 2280 E. NOBLE PLACE	LITTLETON	CO 80120	(303) 794-6643
KEHILATH JACOB HOUSE OF LOVE & PRAYER, CONGREGATION O 1456 9TH AVENUE	SAN FRANCISCO	CA 94122	(415) 731-9507	EMANUEL, TEMPLE R 1325 N. GRAND AVENUE	PUEBLO	CO 81003	(303) 544-8548
KENESETH ISRAEL, CONGREGATION O 1255 POST	SAN FRANCISCO	CA 94109	(415) 771-3420	UNITED HEBREW CENTER C 106 W. 15TH STREET	PUEBLO	CO 81003	(303) 544-9897
MAGAIN DAVID SEPHARDIM, CONGREGATION O 3511 4TH AVENUE	SAN FRANCISCO	CA 94118	(415) 752-9095	AARON, CONGREGATION R THIRD & MAPLE	TRINIDAD	CA 91082	(303) 846-3193
NER TAMID, CONGREGATION C 1250 QUINTARA STREET	SAN FRANCISCO	CA 94118	(415) 752-9095	UNITED BRETHREN SYNAGOGUE	AMSTON	CT 06231	
SAN FRANCISCO BAY AREA RECONSTRUCTIONIST HAVURAH C/O SHANA WINOKUR	SAN FRANCISCO	CA	(415) 655-7776	BETH HILLEL SYNAGOGUE C 160 WINTONBURY AVENUE	BLOOMFIELD	CT 04002	(203) 242-5561
SHAAR ZAHAY, CONGREGATION R P.O. BOX 5640	SAN FRANCISCO	CA 94101	(415) 621-2871	TEFERES ISRAEL, CONGREGATION O 27 BROWN STREET	BLOOMFIELD	CT 06002	(203) 243-1719
SHERITH ISRAEL, CONGREGATION R 2266 CALIFORNIA STREET	SAN FRANCISCO	CA 94115	(415) 346-1720	TIKVOH CHADOSH, CONGREGATION C 180 STILL ROAD	BLOOMFIELD	CT 06002	(203) 236-2010
UNIT TALMUD TORAH CONGREGATION O 1822 26TH AVENUE	SAN FRANCISCO	CA 94107	(415) 564-5672	BETH TIKVAH, TEMPLE R 64 MEADOW WOOD ROAD	BRAMFORD	CT 06405	
AM ECHAD, CONGREGATION O 1537 A MERIDIAN AVENUE	SAN JOSE	CA 95125	(408) 267-2591	ADATH ISRAEL, CONGREGATION O 540 E. WASHINGTON AVENUE	BRIDGEPORT	CT 06608	
BETH SHOLOM, TEMPLE R 325 CHEYNEWETH AVENUE	SAN JOSE	CA 95136	(408) 224-1009	ADATH YESHURAN, CONGREGATION O 246 LENOX AVENUE	BRIDGEPORT	CT 06605	
EMANU-EL, TEMPLE R 1010 UNIVERSITY AVENUE	SAN JOSE	CA 95126	(408) 292-0939	AGUDAS ACHIM, CONGREGATION O 85 ARLINGTON STREET	BRIDGEPORT	CT 06606	(203) 335-6353
SHIR HADASH, CONGREGATION R 13500 QUITO ROAD	SAN JOSE	CA 95130	(408) 379-7522	B'NAI ISRAEL, CONGREGATION R 2710 PARK AVENUE	BRIDGEPORT	CT 06604	(203) 336-1858
SINAI, CONGREGATION T 1532 WILLOWBRAE AVENUE	SAN JOSE	CA 95125	(408) 264-8542	BIKUR CHOLIM, CONGREGATION O P.O. BOX 3462	BRIDGEPORT	CT 06605	
YOUNG ISRAEL SAN JOSE 1975 HAMILTON AVE., SUITE #5	SAN JOSE	CA 95125	(408) 265-9255	RODEPH SHOLOM, CONGREGATION C PARK & CAPITOL AVENUES	BRIDGEPORT	CT 06604	(203) 334-0159
BETH SHOLOM, TEMPLE C 642 DOLORES AVENUE	SAN LEANDRO	CA 94577	(415) 357-8505	SHAARE TORAH, CONGREGATION O 3050 MAIN STREET	BRIDGEPORT	CT 06606	
BETH DAVID, CONGREGATION R 2932 AUGUSTA STREET	SAN LUIS OBISPO	CA 95401	(805) 544-0760	BETH ISRAEL SYNAGOGUE C 339 W STREET	BRISTOL	CT 06010	(203) 583-6293
PENINSULA TEMPLE BETH EL R 1700 ALAMEDA DE LAS PULGAS	SAN MATEO	CA 94403	(415) 341-7701	BETH DAVID, TEMPLE R 3 MAIN STREET, P.O. BOX 274	CHESHIRE	CT 06410	(203) 272-0037
BETH EL & CENTER, TEMPLE R 1435 W. 7TH STREET	SAN PEDRO	CA 90732	(213) 833-2467	AHAVATH ACHIM SYNAGOGUE C LEBANON AVENUE	COLCHESTER	CT 06415	(203) 537-2809
KOL SHOFAR, CONGREGATION C P.O. BOX 1235	SAN RAFAEL	CA 94902	(415) 456-1515	AGUDATH ACHIM, CONGREGATION O	COLUMBIA	CT 06237	
BETH SHOLOM, TEMPLE - ORANGE COUNTY R 13031 TUSTIN AVENUE	SANTA ANA	CA 92705	(714) 532-6724	CLAPBOARD RIDGE SYNAGOGUE-CONGREGATION B'NAI ISRAEL C P.O. BOX 1060, 193 CLAPBOARD RIDGE ROAD	DANBURY	CT 06810	(203) 792-6161
B'NAI BRITH, CONGREGATION R 900 SAN ANTONIO CREEK ROAD	SANTA BARBARA	CA 93111	(805) 964-7869	UNITED JEWISH CENTER R 141 DEER HILL AVENUE	DANBURY	CT 06810	(203) 748-3355
YESHIVAT & MIDRASHA KEREM 250 HOWARD DRIVE	SANTA CLARA	CA 95051	(408) 247-1722	BETH ISRAEL, TEMPLE C KILLINGLY DRIVE	DANBURY	CT 06239	(203) 774-9874
BETH EL, TEMPLE R 920 BAY STREET	SANTA CRUZ	CA 95060	(408) 423-3012	BETH ISRAEL SYNAGOGUE CENTER C 300 ELIZABETH STREET	DERBY	CT 06418	(203) 734-3361
BETH EL, TEMPLE R 1501 E. ALVIN	SANTA MARIA	CA 93454	(805) 925-9028	SONS OF ISRAEL, CONGREGATION C 6 ANSON STREET	DERBY	CT 06418	
BETH SHOLOM, TEMPLE R 1827 CALIFORNIA AVENUE	SANTA MONICA	CA 90403	(213) 453-3361	RODEP ZEDEK, CONGREGATION C ORCHARD ROAD	EAST HADDAM	CT 06423	(203) 873-8061
PACIFIC JEWISH CENTER O 3115 6TH STREET	SANTA MONICA	CA 90405	(213) 392-8512	BETH TEFILAH, TEMPLE C 465 OAK STREET	EAST HARTFORD	CT 06118	(203) 569-0670
YOUNG ISRAEL OF SANTA MONICA 216 MARINE STREET	SANTA MONICA	CA 90405	(213) 452-0488	KENESETH ISRAEL, CONGREGATION O PINNEY STREET	ELLINGTON	CT 06029	(203) 875-3623
BETH AMI, CONGREGATION C 4676 MAYETTE AVENUE	SANTA ROSA	CA 95405	(707) 545-4334	AHAVATH ACHIM, CONGREGATION O 1571 STRATFIELD ROAD	FAIRFIELD	CT 06432	(203) 372-6529
SHOMREI TORAH, CONGREGATION R 1717 YULUPA AVENUE	SANTA ROSA	CA 95405	(707) 539-6127	BETH EL, CONGREGATION C 1200 FAIRFIELD WOODS ROAD	FAIRFIELD	CT 06430	(203) 374-5544
BETH DAVID, CONGREGATION C 19700 PROSPECT AVENUE	SARATOGA	CA 95070	(408) 257-3333	SHOLOM, TEMPLE C 300 E. PUTNAM AVENUE	GREENWICH	CT 06830	(203) 869-7191
SHOLOM OF LEISURE WORLD, CONGREGATION C 13044 DEL MONTE DRIVE #34A	SEAL BEACH	CA 90740	(213) 596-3188	EMANU-EL, TEMPLE R 16 FORT STREET	GROTON	CT 06340	(203) 442-4955
BETH TORAH, TEMPLE 8936 LANGDON AVENUE	SEPULVEDA	CA 91343		BETH SHOLOM, TEMPLE C 1809 WHITNEY AVENUE	HAMDEN	CT 06517	(203) 288-7748
BETH TORAH, TEMPLE R 8756 WOODLEY AVENUE	SEPULVEDA	CA 91343	(213) 893-3756	MISHKAN ISRAEL, CONGREGATION R 785 RIDGE ROAD	HAMDEN	CT 06517	(203) 288-3877
B'NAI HAYIM, TEMPLE C 4302 VAN NUYS BLVD	SHERMAN OAKS	CA 91403	(818) 788-4664	ADOS ISRAEL, CONGREGATION O 215 PEARL	HARTFORD	CT 06103	(203) 525-3590
BETH DALIAH, TEMPLE C 13754 VENTURA BLVD	SHERMAN OAKS	CA 91403	(818) 784-3914	AGUDAS ACHIM, CONGREGATION O 1244 N. MAIN STREET	HARTFORD	CT 06117	(203) 233-6241
B'NAI EMET, CONGREGATION R P.O. BOX 878	SIMI VALLEY	CA 93065	(805) 581-3723	ANSHE SHOLOM, TEMPLE 130 W. RIDGE DRIVE	HARTFORD	CT 06117	
NER TAMID, TEMPLE C 3050 LOS ANGELES AVENUE	SIMI VALLEY	CA 93065	(805) 522-4747	BETH EL, TEMPLE C 2626 ALBANY AVENUE	HARTFORD	CT 06117	
ADAS YESHURAN, CONGREGATION O 427 E. FREMONT STREET	STOCKTON	CA 95202		BETH ISRAEL, CONGREGATION R 701 FARMINGTON AVENUE	HARTFORD	CT 06119	(203) 233-8215
ISRAEL, TEMPLE R 5105 NORTH EL DORADO STREET	STOCKTON	CA 95207	(209) 477-9306	UNITED SYNAGOGUES OF GREATER HARTFORD O 840 N. MAIN STREET	HARTFORD	CT 06117	(203) 236-3338
BETH MEIRER, CONGREGATION C 11725 MOORPARK STREET	STUDIO CITY	CA 91604	(818) 769-0515	JEWISH CONGREGATION	LEBANON	CT 06249	
BETH OHR, CONGREGATION RE 12355 MOORPARK	STUDIO CITY	CA 91604	(818) 766-3826	BETH TIKVAH, TEMPLE R 196 DURHAM ROAD, P.O. BOX 523	MANCHESTER	CT 06443	(203) 245-7028
VALLEY BETH ISRAEL C 13060 ROSCOE BLVD	SUN VALLEY	CA 91352	(818) 782-2281	BETH SHOLOM, TEMPLE C 400 E. MIDDLE TURNPIKE	MANCHESTER	CT 06040	(203) 643-9563
BETH AMI, TEMPLE C 19258 BERNETTA PLACE	TARZANA	CA 91356	(818) 343-4624	B'NAI ABRAHAM, TEMPLE C 127 E. MAIN STREET	MERIDEN	CT 06450	(203) 235-2581
JUDEA, TEMPLE R 5429 LINDLEY AVENUE	TARZANA	CA 91356	(213) 987-2616	ADATH ISRAEL, CONGREGATION C P.O. BOX 337	MIDDLETOWN	CT 06457	(203) 346-8780
BETH DAVID OF THE SAN GABRIEL VALLEY, TEMPLE R 9677 E. LONGDEN AVENUE	TEMPLE CITY	CA 91780	(818) 287-9994	B'NAI SHALOM, TEMPLE C 88 NOBLE AVENUE	MILFORD	CT 06460	(203) 874-5910
ADAT ELOHIM, TEMPLE R 2420 E. HILLCREST DRIVE	THOUSAND OAKS	CA 91360	(805) 497-7101	RODEP ZEDEK, CONGREGATION C P.O. BOX 38A, SILLIMANVILLE ROAD	MOODUS	CT 06469	(203) 873-8061
ETZ CHAIM, TEMPLE C 1060 E. JANS ROAD	THOUSAND OAKS	CA 91360	(805) 497-6891	B'NAI ISRAEL, TEMPLE C 265 W. MAIN STREET	NEW BRITAIN	CT 06052	(203) 224-0479
VERDUGO HILLS HEBREW CENTER C 10275 TUJUNGA CANYON BLVD	TUJUNGA	CA 91040	(818) 352-3171	TIPHEREH ISRAEL, CONGREGATION O P.O. BOX 490, 76 WINTER STREET	NEW BRITAIN	CT 06052	(203) 229-1485
B'NAI ISRAEL, CONGREGATION C 13112 NEWPORT AVENUE, SUITE H	TUSTIN	CA 92680	(714) 730-9893	B'NAI JACOB, CONGREGATION C RIMMON ROAD	NEW HAVEN	CT 06525	(203) 389-2111
B'NAI ISRAEL, CONGREGATION C 1256 NEBRASKA STREET	VALLEJO	CA 94590	(707) 642-6526	BETH EL, CONGREGATION - KESER ISRAEL C 85 HARRISON STREET	NEW HAVEN	CT 06515	(203) 389-2108
BETH DAVID, TEMPLE C 7452 HAZELTINE AVENUE	VAN NUYS	CA 91405	(818) 780-4141	BETH HAMEDROSH HAGDOL B'NAI ISRAEL-WESTVILLE SYNAGOGUE O 74 W. PROSPECT STREET	NEW HAVEN	CT 06515	(203) 389-9513
NER TAMID, TEMPLE C 15339 SATICOY STREET	VAN NUYS	CA 91406	(818) 782-9010	BETH ISRAEL, CONGREGATION O 232 ORCHARD STREET	NEW HAVEN	CT 06511	(203) 776-1468
BAY CITIES SYNAGOGUE O 505 OCEAN FRONT WALK	VENICE	CA 90291	(213) 390-8868	BIKUR CHOLIM SHEVET ACHIM, CONGREGATION O 279 WINTHROP AVENUE	NEW HAVEN	CT 06510	(203) 776-4997
MISHKON TEPHILO, TEMPLE C 206 MAIN STREET	VENICE	CA 90291	(213) 828-2445	YOUNG ISRAEL OF NEW HAVEN 292 NORTON STREET	NEW HAVEN	CT 06511	(203) 776-4212
BETH TORAH, TEMPLE R VENTURA CITY JEWISH COUNCIL 7620 FOOTHILL ROAD	VENTURA	CA 93004	(805) 647-4181	BETH EL C 660 OCEAN AVENUE	NEW LONDON	CT 06320	(203) 442-0418
VENTURA COUNTY JEWISH COUNCIL-TEMPLE BETH TORAH R 7620 FOOTHILL ROAD	VENTURA	CA 93003	(805) 647-4181	OHAVE SHOLOM, CONGREGATION 109 BLINMAN STREET	NEW LONDON	CT 06230	
				SHALOM, TEMPLE R P.O. BOX 509	NEW MILFORD	CT 06776	(203) 354-0273

B'NAI SHOLOM R 26 CHURCH STREET	NEWINGTON CT	06111	(203) 667-2626	EMETH, TEMPLE C 5780 W ATLANTIC AVENUE	DELRAY BEACH FL	33445	(305) 498-3536
SINAI, TEMPLE R 41 W HARTFORD ROAD	NEWINGTON CT	06111	(203) 561-1055	SINAI, TEMPLE R P.O. BOX 1901	DELRAY BEACH FL	33446	(305) 276-6161
ADATH ISRAEL, CONGREGATION C HUNTINGTON ROAD	NEWTOWN CT	06470	(203) 426-2009	SHALOM, TEMPLE R P.O. BOX 132, 1785 ELKCAM BLVD	DELTONA FL	32725	(904) 789-2202
BETH EL, CONGREGATION C 109 E AVENUE	NORWALK CT	06851	(203) 838-2710	AHAVAT SHOLOM, TEMPLE R 2000 MAIN STREET	DUNEDIN FL	33528	(813) 734-9428
BETH ISRAEL SYNAGOGUE O 40 KING STREET	NORWALK CT	06851	(203) 866-0534	BETH ISRAEL, TEMPLE 7100 W OAKLAND PARK BLVD	FORT LAUDERDALE FL	33313	
SHALOM, TEMPLE R 259 RICHARDS AVENUE	NORWALK CT	06850	(203) 866-2148	EMANU-EL, TEMPLE R 3245 W OAKLAND PARK BLVD	FORT LAUDERDALE FL	33311	(305) 731-2310
BETH JACOB SYNAGOGUE C 400 NEW LONDON TURNPIKE	NORWICH CT	06360	(203) 886-2459	OHEL B'NAI RAPHAEL, TEMPLE 4351 W OAKLAND PARK BLVD	FORT LAUDERDALE FL	33313	(305) 733-7684
BETH JACOB, CONGREGATION C 63 CHURCH STREET	NORWICH CT	06360	(203) 887-8331	YOUNG ISRAEL OF HOLLYWOOD 3291 STIRLING ROAD	FORT LAUDERDALE FL	33312	(305) 966-7877
BROTHERS OF JOSEPH, CONGREGATION O 2 BROAD STREET	NORWICH CT	06360	(203) 887-3777	BETH EL, TEMPLE R 4600 OLEANDER AVENUE	FORT PIERCE FL	33450	(305) 461-7428
B'NAI SHALOM, TEMPLE - ORANGE SYNAGOGUE CENTER C 205 OLD GRASSY HILL ROAD	ORANGE CT	06477	(203) 795-2341	B'NAI ISRAEL C 3830 N.W. 16TH BLVD	GAINESVILLE FL	32605	(904) 376-1508
EMANUEL, TEMPLE R P.O. BOX 897, 150 DERBY AVENUE	ORANGE CT	06477	(203) 397-3000	BETH SHOLOM OF GULFPORT, CONGREGATION C 1844 54TH STREET S.	GULFPORT FL	33707	(305) 345-7232
SONS OF ZION, CONGREGATION C CHURCH STREET	PUTNAM CT	06260	(203) 928-4498	HALLANDALE JEWISH CENTER C 416 N.E. 8TH AVENUE	HALLANDALE FL	33009	(305) 454-9100
SHEARITH ISRAEL, TEMPLE R 46 PEACEABLE STREET	RIDGEFIELD CT	06877	(203) 438-6589	TIFEREH JACOB, TEMPLE C 951 E. 4TH AVENUE	HIALEAH FL	33010	
B'NAI ISRAEL C 54 TALCOTT AVENUE	ROCKVILLE CT	06066	(203) 875-5685	BETH EL, TEMPLE R 1351 S. 14TH AVENUE	HOLLYWOOD FL	33020	(305) 920-8225
FARMINGTON VALLEY JEWISH CONGREGATION R 55 BUSHY HILL ROAD, P.O. BOX 261	SIMSBURY CT	06070	(203) 658-1075	BETH SHALOM, TEMPLE C 1400 N. 46TH AVENUE	HOLLYWOOD FL	33021	(305) 981-6111
BETH HILLEL, TEMPLE R P.O. BOX 403, 1001 FOSTER STREET	SOUTH WINDSOR CT	06074	(203) 544-3456	SINAI, TEMPLE C 1201 JOHNSON STREET	HOLLYWOOD FL	33019	(305) 920-1577
AGUDATH SHOLOM, CONGREGATION O 301 STRAWBERRY HILL AVENUE	STAMFORD CT	06902	(203) 325-3501	SOLEL, TEMPLE R 5100 SHERIDAN STREET	HOLLYWOOD FL	33021	(305) 989-0205
BETH EL, TEMPLE C 350 ROXBURY ROAD	STAMFORD CT	06902	(203) 322-6901	HOMESTEAD JEWISH CENTER 183 N.E. 8TH STREET	HOMESTEAD FL	33023	
SINAI, TEMPLE R LAKESIDE DRIVE	STAMFORD CT	06903	(203) 322-1649	AHAVATH CHESED, CONGREGATION R 8727 SAN JOSE BLVD	JACKSONVILLE FL	32217	(904) 733-7078
STAMFORD RECONSTRUCTIONIST HAYURAH	STAMFORD CT		(203) 322-5042	BETH SHALOM C 4072 SUNBEAM ROAD	JACKSONVILLE FL	32217	(904) 268-0404
YOUNG ISRAEL OF STAMFORD P.O. BOX 2124	STAMFORD CT	06906	(203) 323-3390	ETZ CHAIM SYNAGOGUE O 5864 UNIVERSITY BLVD. W.	JACKSONVILLE FL	32216	(904) 733-0720
BETH SHOLOM, TEMPLE C 275 HUNTINGTON ROAD	STRATFORD CT	06497	(203) 378-6175	ETZ CHAIM SYNAGOGUE - SAN JOSE BRANCH O 10167 SAN JOSE BLVD	JACKSONVILLE FL	32217	(904) 262-3565
BETH EL SYNAGOGUE C 124 LITCHFIELD STREET	TORRINGTON CT	06790	(203) 382-8263	JACKSONVILLE JEWISH CENTER C P.O. BOX 23886, 10101 SAN JOSE BLVD	JACKSONVILLE FL	32217	(904) 268-6736
B'NAI TORAH, CONGREGATION C 5700 MAIN STREET	TRUMBULL CT	06611	(203) 268-6540	BETH SHO. C.M. TEMPLE 315 NORTH A STREET, P.O. BOX 1209	LAKE WORTH FL	33460	(305) 585-5020
BETH ISRAEL, CONGREGATION C 22 N. ORCHARD STREET	WALLINGFORD CT	06492	(203) 269-5983	EMANUEL, TEMPLE C 730 LAKE HOLLINGSWORTH DRIVE	LAKELAND FL	33805	(813) 682-9616
B'NAI SHALOM SYNAGOGUE O 135 ROSELAND AVENUE	WATERBURY CT	06710	(203) 754-4159	BETH AM, TEMPLE C 7205 ROYAL PALM BLVD	MARGATE FL	33063	(305) 974-8650
BETH EL SYNAGOGUE C 359 COOKE STREET	WATERBURY CT	06710	(203) 749-4659	BETH HILLEL, CONGREGATION C 7640 MARGATE BLVD	MARGATE FL	33063	(305) 974-3090
ISRAEL, TEMPLE R 100 WILLIAMSON DRIVE	WATERBURY CT	06710	(203) 754-0187	NER TAMID, CONGREGATION C 820 E. STRAWBRIDGE AVENUE	MELBOURNE FL	32901	(305) 723-9112
SHARES ISRAEL, CONGREGATION 94 RANDOLPH AVENUE	WATERBURY CT	06710		ISRAEL, TEMPLE R P.O. BOX 592	MERRITT ISLAND FL	32952	(305) 636-4920
EMANU-EL, TEMPLE 29 DAYTON ROAD, P.O. BOX 288	WATERFORD CT	06835	(203) 443-3069	AHAVAT SHOLOM, CONGREGATION O 985 S.W. 67TH AVENUE	MIAMI FL	33144	
BETH DAVID SYNAGOGUE O 20 DOVER ROAD	WEST HARTFORD CT	06119	(203) 236-1241	ANSHEI EMES, CONGREGATION C 2533 S.W. 19TH AVENUE	MIAMI FL	33133	
BETH EL TEMPLE OF WEST HARTFORD C 2626 ALBANY AVENUE	WEST HARTFORD CT	06117	(203) 235-3696	AVENTURA JEWISH CENTER C 2972 AVENTURA BLVD	MIAMI FL	33180	(305) 932-0666
BETH ISRAEL, TEMPLE R 701 FARMINGTON AVENUE	WEST HARTFORD CT	06119	(203) 233-8215	B'NAI ISRAEL & GREATER MIAMI YOUTH SYNAGOGUE P.O. BOX 161542	MIAMI FL	33116	(305) 595-9336
EMANUEL SYNAGOGUE C 160 MOHEGAN DRIVE	WEST HARTFORD CT	06117	(203) 236-1275	BET BREIRA, CONGREGATION R 9075 S.W. 87TH AVENUE	MIAMI FL	33176	(305) 595-1500
SEPHARDIC CONGREGATION OF GREATER HARTFORD 21 TUMBLEBROOK LANE	WEST HARTFORD CT	06117	(203) 233-1888	BETH AM, TEMPLE R 5950 N. KENDALL DRIVE	MIAMI FL	33156	
YOUNG ISRAEL OF HARTFORD 1137 TROUT BROOK DRIVE	WEST HARTFORD CT	06107	(203) 523-7804	BETH DAVID CONGREGATION C 2625 S.W. THIRD AVENUE	MIAMI FL	33129	(305) 854-3911
YOUNG ISRAEL OF WEST HARTFORD 2240 ALBANY AVENUE	WEST HARTFORD CT	06117	(203) 523-8670	BETH KODESH, CONGREGATION C 1101 S.W. 12TH AVENUE	MIAMI FL	33129	(305) 858-6334
ISRAEL, TEMPLE R 14 COLEYTOWN ROAD	WESTPORT CT	06880	(203) 227-1293	BETH MOSHE, CONGREGATION C 2225 N.E. 121 STREET	MIAMI FL	33181	(305) 801-5508
BETH TORAH, TEMPLE C 130 MAIN STREET	WETHERSFIELD CT	06109	(203) 529-2410	BETH TOV, TEMPLE C 6438 S.W. 8TH STREET	MIAMI FL	33144	
BETH ISRAEL, TEMPLE C 345 JACKSON STREET	WILLIMANTIC CT	06226	(203) 423-3743	CONGREGATION SHAARE TEFILLAH OF KENDALL O 15410 S.W. 75TH CIRCLE LANE	MIAMI FL	33193	(305) 382-3343
B'NAI CHAIM, TEMPLE R P.O. BOX 764	WILTON CT	06897	(203) 762-8852	ISRAEL OF GREATER MIAMI, TEMPLE R 137 N.E. 19TH STREET	MIAMI FL	33132	(305) 573-5900
BETH AMM, CONGREGATION C 362 PALISADO AVENUE	WINDSOR CT	06095	(203) 588-9989	ISRAELITE CENTER TEMPLE, THE C 3175 S.W. 25TH STREET	MIAMI FL	33133	(305) 445-1529
BETH ISRAEL, TEMPLE C 74 PARK PLACE	WINSTED CT	06098		KENDALL LAKES, SYNAGOGUE OF - CHABAD O 14456 KENDALL LAKES BLVD	MIAMI FL	33183	(305) 271-8277
B'NAI JACOB, CONGREGATION C 75 RIMMON ROAD	WOODBIDGE CT	06525	(203) 389-2111	OR OLAM, TEMPLE C 8755 S.W. 16TH STREET	MIAMI FL	33165	(305) 221-9131
ADAS ISRAEL HEBREW CONGREGATION C 2850 QUEBEC STREET NW	WASHINGTON DC	20008	(202) 362-4433	SAMU-EL, TEMPLE C 9353 S.W. 152ND AVENUE	MIAMI FL	33196	(305) 382-3668
AGUDATH ACHIM, CONGREGATION T 6343 13TH STREET N.W.	WASHINGTON DC	20011		TEMPLE BETH OR RE POB 160081	MIAMI FL	33116	(305) 596-4523
BETH EL CONGREGATION & TALMUD TORAH C/O LEVINSON, 6101 16TH STREET	WASHINGTON DC	20011		TIFEREH ISRAEL, TEMPLE C 6500 N. MIAMI AVENUE	MIAMI FL	33150	
BETH JOSHUA, CONGREGATION O 6045 16TH STREET N.W.	WASHINGTON DC	20012		ZION, TEMPLE C 8000 MILLER ROAD	MIAMI FL	33155	(305) 271-2311
BETH SHOLOM CONGREGATION O EASTERN AVENUE N.W.	WASHINGTON DC	20012	(202) 726-3869	AGUDATH ISRAEL HEBREW INSTITUTE 7801 CARLYLE AVE	MIAMI BEACH FL	33141	(305) 866-5226
GALLAUDET COLLEGE HILLEL CLUB, THE C/O OFF OF CAMPUS MINISTRIES, GALLAUDET COLLEGE	WASHINGTON DC	20002	(202) 651-5106	AHAVAS ISRAEL, CONGREGATION 525 78TH STREET	MIAMI BEACH FL	33141	
KESHER ISRAEL, CONGREGATION O 2801 N. STREET N.W.	WASHINGTON DC	20007		ALL PEOPLES REFORM SYNAGOGUE 7455 COLLINS AVENUE	MIAMI BEACH FL	33141	(305) 861-5554
MICAH, TEMPLE R 600 M STREET S.W.	WASHINGTON DC	20024	(202) 554-3099	BEIS HAMEDRASH LEVI YITZCHAK, CONGREGATION O 1140 ALTON ROAD	MIAMI BEACH FL	33139	(305) 673-5664
OHVEY SHOLOM TALMUD TORAH CONGREGATION O 1600 JONQUIL STREET N.W.	WASHINGTON DC	20012	(202) 882-7225	BETH EL, TEMPLE O 2400 PINE TREE DRIVE	MIAMI BEACH FL	33140	(305) 532-6421
RECONSTRUCTIONIST FELLOWSHIP OF GREATER WASHINGTON C/O HARRIET OSTROFF	WASHINGTON DC		(301) 770-3591	BETH ISRAEL CONGREGATION O 770 40TH STREET	MIAMI BEACH FL	33140	(305) 534-1461
SINAI, TEMPLE R 3100 MILITARY ROAD N.W.	WASHINGTON DC	20015	(202) 363-6394	BETH JACOB, CONGREGATION O 311 WASHINGTON AVENUE	MIAMI BEACH FL	33139	(305) 672-6150
TIFEREH ISRAEL CONGREGATION C 7701 26TH STREET N.W.	WASHINGTON DC	20012	(202) 882-1605	BETH RAPHAEL, TEMPLE C 1545 JEFFERSON AVENUE	MIAMI BEACH FL	33139	(305) 538-4112
WASHINGTON HEBREW CONGREGATION R 3935 MACOMB STREET N.W.	WASHINGTON DC	20016	(202) 362-7100	BETH SHOLOM, TEMPLE R 4144 CHASE AVENUE	MIAMI BEACH FL	33140	(305) 538-7231
BETH SHOLOM, CONGREGATION C NORTH QUEEN & CLARA STREETS, BOX 223	DOVER DE	19901	(302) 734-5578	BETH TIFLAH, CONGREGATION O 935 EUCLID AVENUE	MIAMI BEACH FL	33139	(305) 538-1521
BETH-EL, TEMPLE 70 AMSTEL AVENUE	NEWARK DE	19711	(302) 366-8330	CONGREGATION OHR CHAIM 317 W. 47 ST.	MIAMI BEACH FL	33140	(305) 674-1326
BETH EMETH, CONGREGATION R 300 W. LEA BLVD	WILMINGTON DE	19802	(302) 764-2393	CUBAN HEBREW CONGREGATION 1700 MICHIGAN AVENUE	MIAMI BEACH FL	33139	(305) 534-7213
BETH SHALOM C 18TH & BAYNARD BLVD	WILMINGTON DE	19802	(302) 654-4462	CUBAN SEPHARDIC HEBREW CONGREGATION O 1200 NORMANDY DRIVE	MIAMI BEACH FL	33141	(305) 531-4732
SHUL OF BAL HARBOR 9955 COLLINS AVENUE	BAL HARBOR FL	33154	(305) 868-1411	EMANU-EL, TEMPLE C 1701 WASHINGTON AVENUE	MIAMI BEACH FL	33139	(305) 538-2503
B'NAI TORAH CONGREGATION C 1401 N.W. 4TH AVENUE	BOCA RATON FL	33432	(305) 392-8566	ETZ CHAIM, CONGREGATION 1544 WASHINGTON AVENUE	MIAMI BEACH FL	33139	(305) 674-1326
BETH EL, TEMPLE R 333 S.W. 4TH AVENUE	BOCA RATON FL	33432	(305) 391-8900	JACOB J. COHEN COMMUNITY CONGREGATION O 1532 WASHINGTON AVENUE	MIAMI BEACH FL	33139	(305) 534-0271
ETERNAL LIGHT, TEMPLE 499 N.W. 13TH STREET, P.O. BOX 3	BOCA RATON FL	33432	(305) 391-1111	JEWISH CULTURAL CENTER 429 LENOX AVENUE	MIAMI BEACH FL	33139	(305) 672-7784
FREE SYNAGOGUE CENTER, THE 499 N.W. 13TH STREET, P.O. BOX 3	BOCA RATON FL	33432	(305) 368-1600	KING SOLOMON TEMPLE C 910 LINCOLN ROAD	MIAMI BEACH FL	33139	(305) 534-9776
BETH EL, TEMPLE C 2209 75TH STREET W.	BRADENTON FL	33529	(813) 792-0870	KNESETH ISRAEL, CONGREGATION O 1415 EUCLID AVENUE	MIAMI BEACH FL	33139	(305) 538-2741
BETH-EL, TEMPLE R 2721 DEL PRADO BLVD.	CAPE CORAL FL	33904	(305) 574-5115	LUBAVITCH, CONGREGATION 1220 OCEAN AVENUE	MIAMI BEACH FL	33139	(305) 673-1800
B'NAI ISRAEL, TEMPLE R 1685 S. BELCHER ROAD	CLEARWATER FL	33516	(813) 531-5829	LUBAVITCH, CONGREGATION O 1120 COLLINS AVENUE	MIAMI BEACH FL	33139	(305) 673-1800
BETH SHALOM C 1325 S. BELCHER ROAD	CLEARWATER FL	33516	(813) 531-1418	MEMORAH, TEMPLE C 620 75TH STREET	MIAMI BEACH FL	33141	(305) 866-0221
BETH ORR, TEMPLE R P.O. BOX 8242, 2151 RIVERSIDE DRIVE	CORAL GABLES FL	33065	(305) 753-3232	MOGAN DAVID OF SURFSIDE, CONGREGATION O 9348 HARDING AVENUE (SURFSIDE)	MIAMI BEACH FL	33154	(305) 865-9714
JUDEA, TEMPLE R 5500 GRANADA BLVD	CORAL GABLES FL	33146	(305) 667-5657	NER TAMID, TEMPLE C 7902 CARLYLE STREET	MIAMI BEACH FL	33141	(305) 866-9833
ZAMORA, TEMPLE C 44 ZAMORA AVENUE	CORAL GABLES FL	33134		NORTH BAY VILLAGE JEWISH CENTER C 1720 79TH STREET CAUSEWAY	MIAMI BEACH FL	33141	(305) 861-4005
CORAL SPRINGS HEBREW CONGREGATION R P.O. BOX 8242	CORAL SPRINGS FL	33060		OHVEY SHOLOM CONGREGATION O 7055 BONITA DRIVE	MIAMI BEACH FL	33141	(305) 865-9851
BETH EL, TEMPLE R 507 FIFTH AVENUE	DAYTONA BEACH FL	32018	(904) 252-1248	SEPHARDIC JEWISH CENTER OF GREATER MIAMI 645 COLLINS AVENUE	MIAMI BEACH FL	33139	(305) 534-4092
ISRAEL OF DAYTONA BEACH, TEMPLE C 1400 S. PENINSULA DRIVE	DAYTONA BEACH FL	32018	(904) 252-3097	TEMPLE HATIKVAH ISRAEL 800 71 STREET	MIAMI BEACH FL	33141	(305) 865-0479
BETH ISRAEL, TEMPLE C 200 CENTURY BLVD	DEERFIELD BEACH FL	33441	(305) 421-7060	YOUNG ISRAEL OF SUNNY ISLES, O 17420 COLLINS AVENUE	MIAMI BEACH FL	33160	(305) 932-4433
YOUNG ISRAEL OF DEERFIELD BEACH 1640 WEST HILLSBORO BOULEVARD	DEERFIELD BEACH FL	33441	(305) 421-1367	ISRAEL OF MIRAMAR, TEMPLE C 6920 S.W. 35TH STREET	MIRAMAR FL	33023	(305) 961-1700
				BETH MOSHE, TEMPLE C 2225 N.E. 121ST STREET	NORTH MIAMI FL	33181	(305) 891-5508
				ADATH YESHURUN, TEMPLE C 1025 N.E. MIAMI GARDENS	NORTH MIAMI BEACH FL	33162	

<b>B'NAI RAPHAEL, CONGREGATION C</b> 1401 N.W. 183RD STREET	NORTH MIAMI BEACH FL	35169	
<b>BETH TORAH CONGREGATION C</b> 1051 N. MIAMI BEACH BLVD	NORTH MIAMI BEACH FL	33162	(305) 947-7528
<b>ETZ CHAIM, CONG. - METRO COMMUNITY SYN. OF GREATER MIAMI R</b> 19094 W. DIXIE HIGHWAY	NORTH MIAMI BEACH FL	33180	(305) 931-9318
<b>KOL YISRAEL CHAVERIM, CONGREGATION</b> 17720 N. BAY ROAD, SUITE 8D	NORTH MIAMI BEACH FL	33160	(305) 931-0001
<b>METROPOLITAN COMM. SYN./GREATER MIAMI, CONG. ETZ CHAIM,</b> 19094 W. DIXIE HIGHWAY	NORTH MIAMI BEACH FL	33180	(305) 931-9318
<b>SINAI OF NORTH DADE, TEMPLE R</b> 18801 N. E. 22ND AVENUE	NORTH MIAMI BEACH FL	33180	(305) 932-9010
<b>SKY LAKE SYNAGOGUE O</b> 18151 N. E. 19TH AVENUE	NORTH MIAMI BEACH FL	33162	
<b>YOUNG ISRAEL OF GREATER MIAMI</b> 990 N. E. 171ST STREET	NORTH MIAMI BEACH FL	33162	(305) 651-3591
<b>YOUNG ISRAEL OF SKY LAKE</b> 1850 N. E. 183RD STREET	NORTH MIAMI BEACH FL	33179	(305) 945-8712
<b>BETH DAVID OF NORTHERN PALM BEACH COUNTY, TEMPLE C</b> 321 NORTH LAKE BLVD	NORTH PALM BEACH FL	33408	(305) 845-1134
<b>ISRAEL, TEMPLE C</b> 4917 ELI STREET	ORLANDO FL	32804	(305) 647-3055
<b>LIBERAL JUDAISM CONGREGATION R</b> 928 MALONE DRIVE	ORLANDO FL	32810	(305) 645-0444
<b>OHEV SHALOM C</b> 5015 GODDARD AVENUE	ORLANDO FL	32810	(305) 298-4650
<b>EMANU-EL OF PALM BEACH, TEMPLE C</b> 190 N. CITY ROAD	PALM BEACH FL	33480	(305) 832-0804
<b>BETH EMET, TEMPLE R</b> P.O. BOX 8842	PEMBROKE PINES FL	33024	(305) 431-3638
<b>IN THE PINES, TEMPLE C</b> 9730 STIRLING ROAD	PEMBROKE PINES FL	33024	(305) 431-5100
<b>B'NAI ISRAEL SYNAGOGUE C</b> P.O. BOX 9002, 1909 N. 9TH AVENUE	PENSACOLA FL	32503	(904) 433-7311
<b>BETH EL, TEMPLE R</b> 800 N. PALAFOX STREET	PENSACOLA FL	32501	(904) 438-3321
<b>KOL AMI, TEMPLE R - PLANTATION JEWISH CONGREGATION</b> 8200 PETERS ROAD	PLANTATION FL	33324	(305) 472-1988
<b>RAMAT SHALOM RECONSTRUCTIONIST SYNAGOGUE</b> 11301 W. BROWARD BLVD.	PLANTATION FL	33325	(305) 472-3600
<b>SHOLOM, TEMPLE C</b> 132 S.E. 11TH AVENUE	POMPANO BEACH FL	33060	(305) 942-6410
<b>BETH SHOLOM, TEMPLE C</b> 1050 S. TUTTLE AVENUE	SARASOTA FL	33577	(813) 955-8121
<b>EMANU-EL, TEMPLE R</b> 151 S. MCINTOSH ROAD	SARASOTA FL	33582	(813) 371-2788
<b>BETH SHOLOM, TEMPLE C</b> P.O. BOX 2253 (N.E. THIRD STREET)	SATELLITE BEACH FL	32937	(305) 773-3039
<b>BETH CHAI C</b> P.O. BOX 3235	SEMINOLE FL	33542	(813) 393-5525
<b>B'NAI ISRAEL C</b> 301 59TH STREET N.	ST. PETERSBURG FL	33710	(813) 381-4900
<b>BETH EL, TEMPLE R</b> 400 S. PASADENA AVENUE	ST. PETERSBURG FL	33707	(813) 347-6136
<b>BETH ISRAEL, TEMPLE C</b> 7100 W. OAKLAND PARK BLVD	SUNRISE FL	33313	(305) 742-4040
<b>ISRAEL, TEMPLE R</b> P.O. BOX 3343	TALLAHASSEE FL	32303	(904) 877-3517
<b>BETH TORAH, TEMPLE - TAMARAC JEWISH CENTER C</b> 9101-15 N.W. 57TH STREET	TAMARAC FL	33321	(305) 721-7660
<b>BETH ISRAEL, CONGREGATION C</b> 2111 SWANN AVENUE	TAMPA FL	33606	
<b>DAVID, TEMPLE C</b> 2001 SWANN AVENUE	TAMPA FL	33609	(813) 251-4215
<b>KOL AMI, CONGREGATION C</b> P.O. BOX 270444	TAMPA FL	33688	(813) 885-3356
<b>RODEPH SHOLOM, CONGREGATION C</b> 2713 BAYSHORE	TAMPA FL	33609	(813) 837-1911
<b>SHAARAI ZEDEK, TEMPLE R</b> 3303 SWANN AVENUE	TAMPA FL	33609	(813) 876-2377
<b>BETH SHALOM, TEMPLE R</b> P.O. BOX 2113	VERO BEACH FL	32960	(305) 569-1082
<b>BETH EL, TEMPLE C</b> 2815 N. FLAGLER DRIVE	WEST PALM BEACH FL	33407	(305) 833-0339
<b>BETH TORAH, TEMPLE R</b> 1125 JACKPINE STREET	WEST PALM BEACH FL	33411	(305) 793-2700
<b>ISRAEL, TEMPLE R</b> 1901 N. FLAGLER DRIVE	WEST PALM BEACH FL	33407	(305) 833-8421
<b>ALBANY HEBREW CONGREGATION R</b> P.O. BOX 3288	ALBANY GA	31706	(912) 432-6536
<b>CHILDREN OF ISRAEL R</b> DUDLEY DRIVE, P.O. BOX 5694	ALBANY GA	30604	(912) 549-4192
<b>AHAVATH ACHIM SYNAGOGUE C</b> 600 PEACHTREE BATTLE AVENUE N.W.	ATLANTA GA	30327	(404) 355-5222
<b>ANSHEI SFARD, CONGREGATION O</b> 1324 N. HIGHLAND AVENUE N.E.	ATLANTA GA	30312	
<b>BETH JACOB, CONGREGATION O</b> 1855 LA VISTA ROAD, N.E.	ATLANTA GA	30329	(404) 633-0551
<b>BETH SHALOM, CONGREGATION C</b> 3147 CHAMBLEE-TUCKER ROAD	ATLANTA GA	30341	(404) 458-0489
<b>B'NAI TORAH T</b> 700 MT. VERNON HIGHWAY	ATLANTA GA	30358	(404) 257-0537
<b>EMANU-EL, TEMPLE R</b> 120 COPELAND ROAD, SUITE 254	ATLANTA GA	30342	(404) 257-0633
<b>HEBREW BENEVOLENT CONGREGATION; THE TEMPLE</b> 1589 N.E. PEACHTREE ROAD	ATLANTA GA	30367	(404) 873-1731
<b>ISRAEL, TEMPLE OF</b> 891 MAYSON TURNER AVENUE N.W.	ATLANTA GA	30309	(404) 524-7952
<b>KEHILLAT CHAIM R</b> 141 W. WIEUCA ROAD, N.W. SUITE 202-A	ATLANTA GA	30342	(404) 252-4441
<b>OR VESHALOM, CONGREGATION O</b> 1681 N. DRUID HILLS ROAD N.E.	ATLANTA GA	30319	(404) 633-1737
<b>SHEARITH ISRAEL, CONGREGATION C</b> 1180 UNIVERSITY DRIVE N.E.	ATLANTA GA	30306	(404) 873-1743
<b>SINAI, TEMPLE R</b> 5645 N.W. DUPREE DRIVE	ATLANTA GA	30327	(404) 252-3073
<b>CHILDREN OF ISRAEL, CONGREGATION - WALTON WAY TEMPLE R</b> 3005 WALTON WAY	AUGUSTA GA	30909	(404) 736-3140
<b>BETH EL, TEMPLE R</b> P.O. BOX 476	BAINBRIDGE GA	31717	(912) 432-6536
<b>BETH TEFILLOT, TEMPLE R</b> P.O. BOX 602	BRUNSWICK GA	31521	(912) 265-7575
<b>ISRAEL, TEMPLE R</b> P.O. BOX 5086	COLUMBUS GA	31906	(404) 323-1617
<b>SHEARITH ISRAEL CONGREGATION C</b> 2550 WYNNTON ROAD, P.O. BOX 5515	COLUMBUS GA	31906	(404) 323-1443
<b>BETH EL, TEMPLE C</b> VALLEY DRIVE	DALTON GA	30720	(404) 278-6798
<b>EMANU-EL, TEMPLE R</b> 1580 SPALDING DRIVE	DUNWOODY GA	30338	(404) 395-1340
<b>FITZGERALD HEBREW CONGREGATION C</b> ROUTE 4 BOX 520	FITZGERALD GA	31750	
<b>BETH-EL CONGREGATION C</b> C/O ISAAC STRULETZ, 200 SPRINGDALE DRIVE	LA GRANGE GA	30240	
<b>BETH ISRAEL, TEMPLE R</b> 892 CHERRY STREET	MACON GA	31201	(912) 745-6727
<b>SHERAH ISRAEL C</b> 611 FIRST STREET	MACON GA	31201	(912) 745-4571
<b>ETZ CHAIM, CONGREGATION C</b> 1190 INDIAN HILLS PARKWAY	MARIETTA GA	30067	(404) 973-0137
<b>TEMPLE KOL EMEH R</b> P.O. BOX 71031	MARIETTA GA	30067	
<b>B'NAI ISRAEL R</b> P.O. BOX 383	RIVERDALE GA	30274	
<b>RODEPH SHOLOM, TEMPLE R</b> 406 E. FIRST STREET	ROME GA	30161	(404) 291-6315
<b>AGUDATH ACHIM C</b> P.O. BOX 14317, 9 LEE BLVD	SAVANNAH GA	31406	(912) 352-4737
<b>B'NAI BRITH JACOB, CONGREGATION O</b> 5444 ABERCORN STREET, P.O. BOX 6326	SAVANNAH GA	31405	
<b>MIKVE ISRAEL, TEMPLE R</b> 20 E. GORDON STREET	SAVANNAH GA	31405	(912) 233-1547
<b>TEMPLE BETH DAVID R</b> P.O. BOX 865	SNELLVILLE GA	30278	(404) 979-2773
<b>ISRAEL, TEMPLE C</b> 511 BAYTREE ROAD	VALDOSTA GA	31621	(912) 244-1813
<b>VALDOSTA HEBREW CONGREGATION-TEMPLE ISRAEL C</b> 600 WEST PARK	VALDOSTA GA	31601	(912) 242-2590
<b>EMANU-EL, TEMPLE R</b> 2550 PALI HIGHWAY	HONOLULU HA	96817	(808) 595-7521
<b>SOF MA'ARAV, CONGREGATION C</b> P.O. BOX 11154	HONOLULU HA	96828	(808) 923-5563
<b>ALOHA JEWISH CHAPEL C</b> NAVAL STATION, BOX 47	PEARL HARBOR HA	96860	(808) 471-0050
<b>AMES JEWISH CONGREGATION R</b> 6712 CALHOUN	AMES IA	50010	(515) 233-1347
<b>ISRAEL, TEMPLE R</b> 830 DIVISION	BURLINGTON IA	52601	(319) 752-1138
<b>JUDAH, TEMPLE R</b> 3221 S.E. LINDSAY LANE	CEDAR RAPIDS IA	52403	(319) 362-1261
<b>B'NAI ISRAEL SYNAGOGUE C</b> 618 MYNSTER STREET	COUNCIL BLUFFS IA	51501	(712) 322-4705
<b>EMANUEL, TEMPLE R</b> 1115 MISSISSIPPI AVENUE	DAVENPORT IA	52803	(319) 326-4419
<b>B'NAI JESHURUN, TEMPLE R</b> 5101 GRAND AVENUE	DES MOINES IA	50312	(515) 274-4679
<b>BETH EL JACOB, CONGREGATION O</b> 954 CUMMINS PARKWAY	DES MOINES IA	50312	(515) 274-1551
<b>CHILDREN OF ISRAEL, CONGREGATION</b> 1816 61ST STREET	DES MOINES IA	50322	
<b>TIFERETH ISRAEL C</b> 924 POLK BLVD	DES MOINES IA	50312	(515) 255-1137
<b>BETH EL, CONGREGATION R</b> 475 W. LOCUST STREET, P.O. BOX 185	DUBUQUE IA	52001	(319) 583-3473
<b>BETH EL, CONGREGATION C</b> 507 N. 12TH STREET	FORT DODGE IA	50501	(515) 576-2024
<b>AGUDAS ACHIM C</b> 602 E. WASHINGTON STREET	IOWA CITY IA	52240	(319) 337-3813
<b>B'NEI ISRAEL, CONGREGATION</b> 302 EAST WASHINGTON	IOWA CITY IA	52240	
<b>SONS OF ISRAEL C</b> 211 W. CHURCH STREET	MARSHALLTOWN IA	50158	(515) 753-7870
<b>ADAS ISRAEL, CONGREGATION C</b> 396 WILLOWBROOK DRIVE	MASON CITY IA	50401	
<b>B'NAI JACOB C</b> 529 E. MAIN STREET	OTTUMWA IA	52501	(515) 684-7465
<b>MOUNT SINAI TEMPLE R</b> P.O. BOX 2128 NS STATION	SIoux CITY IA	51104	(712) 252-4265
<b>SHAARE ZION SYNAGOGUE C</b> 1522 DOUGLAS STREET	SIoux CITY IA	51105	(712) 252-4057
<b>SONS OF JACOB SYNAGOGUE C</b> 411 MITCHELL AVENUE	WATERLOO IA	50702	(319) 239-9408
<b>AHAVATH ISRAEL SYNAGOGUE C</b> 2620 BANNOCK STREET	BOISE ID	83702	(208) 343-6601
<b>BETH ISRAEL, CONGREGATION R</b> P.O. BOX 353	BOISE ID	83701	(208) 343-6601
<b>ADAT YISRAEL CONGREGATION C</b> 2550 N. ARLINGTON HEIGHTS RD.	ARLINGTON HEIGHTS IL	60004	(312) 885-1569
<b>B'NAI ISRAEL, TEMPLE C</b> 400 NORTH EDGELAWN	AURORA IL	60506	(312) 892-2450
<b>BETH ISRAEL, TEMPLE C</b> 225 N. HIGH STREET	BELLEVILLE IL	62220	
<b>UNITED HEBREW TEMPLE C</b> P.O. BOX 160	BENTON IL	62812	
<b>MOSES MONTEFIORE R</b> 102 ROBIN HOOD LANE	BLOOMINGTON IL	61701	(309) 662-3182
<b>BETH JUDEA, CONGREGATION C</b> P.O. BOX 763	BUFFALO GROVE IL	60090	(312) 634-0777
<b>MISHPAHA-OUR FAMILY C</b> 760 CHECKER DRIVE	BUFFALO GROVE IL	60090	(312) 459-3279
<b>MONTEFIORE TEMPLE C</b> 3014 ELM STREET	CAIRO IL	62914	
<b>BETH JACOB, CONGREGATION C</b> P.O. BOX 1042	CARBONDALE IL	62401	(618) 529-1409
<b>SOLOMON, TEMPLE R</b> C/O MR. LINKON, ROUTE 161 E.	CENTRALIA IL	62801	(618) 532-8749
<b>SINAI CONGREGATION R</b> 3104 W. WINDSOR ROAD	CHAMPAIGN IL	61820	(217) 352-8140
<b>A.G. BETH ISRAEL T</b> 3635 WEST DEVON	CHICAGO IL	60659	(312) 539-9060
<b>ADAS B'NAI ISRAEL O</b> 6200 NORTH KIMBALL	CHICAGO IL	60659	(312) 583-8141
<b>ADAS YESHURUN O</b> 2949 W. TOUHY	CHICAGO IL	60645	(312) 465-2288
<b>ADATH HATIKVAH CONGREGATION C</b> 6327 N. WASHTENAW AVENUE, P.O. BOX 59056	CHICAGO IL	60659	
<b>AGUDAS ACHIM NORTH SHORE, CONGREGATION T</b> 5029 N. KENMORE AVENUE	CHICAGO IL	60640	(312) 561-0435
<b>AGUDAS ANSHEI LUBAVITZ, CONGREGATION O</b> 7424 NORTH PAULINA	CHICAGO IL	60626	(312) 274-0623
<b>AGUDATH ACHIM - BIKUR CHOLIM O</b> 8927 S. HOUSTON	CHICAGO IL	60617	(312) 768-7685
<b>AGUDAH ISRAEL OF CHICAGO O</b> 3540 WEST PETERSON	CHICAGO IL	60659	(312) 588-5085
<b>ALBANY PARK HEBREW CONGREGATION C</b> 4601 N. LAWRENDALE AVENUE	CHICAGO IL	60625	
<b>ANSHE EMET SYNAGOGUE C</b> 3760 PINE GROVE AVENUE	CHICAGO IL	60613	(312) 281-1423
<b>ANSHE KNESSETH ISRAEL, CONGREGATION O</b> 2357 E. 75TH STREET	CHICAGO IL	60649	
<b>ANSHE MIZRAH, CONGREGATION O</b> 627 W. PATTERSON AVENUE	CHICAGO IL	60613	(312) 525-4034
<b>ANSHE MOTELE O</b> 6520 N. CALIFORNIA AVENUE	CHICAGO IL	60645	(312) 743-2420
<b>ANSHE SHOLOM B'NAI ISRAEL CONGREGATION O</b> 540 W. MELROSE STREET	CHICAGO IL	60657	(312) 248-9200
<b>ANSHEI LUBAVITZ, CONGREGATION O</b> 4928 RIDGEMAN AVENUE	CHICAGO IL	60625	
<b>ATERES YEHOSHUA CONGREGATION O</b> 2819 W. TOUHY	CHICAGO IL	60645	
<b>AUSTRIAN GALICIAN BETH ISRAEL CONGREGATION T</b> 3635 WEST DEVON	CHICAGO IL	60645	
<b>B'NAI DAVID-SHAARE ZEDEK, CONGREGATION C</b> 2508 W. FITCH AVENUE	CHICAGO IL	60625	(312) 764-8825
<b>B'NAI JACOB CONGREGATION OF WEST ROGERS PARK C</b> 2447 W. GRANVILLE AVENUE	CHICAGO IL	60659	
<b>B'NAI JACOB, CONGREGATION C</b> 6200 N. ARTESIAN AVENUE	CHICAGO IL	60659	(312) 274-1586
<b>B'NAI YAKOV, CONGREGATION O</b> 2700 W. HADDON AVENUE	CHICAGO IL	60622	
<b>B'NAI ZION, CONGREGATION C</b> 6759 N. GREENVIEW AVENUE	CHICAGO IL	60626	(312) 465-2161
<b>BETH AM, THE PEOPLE'S SYNAGOGUE R</b> 3480 N. LAKE SHORE	CHICAGO IL	60657	
<b>BETH DAVID O</b> 4830 N. ST. LOUIS AVENUE	CHICAGO IL	60625	
<b>BETH EL OF CHICAGO, TEMPLE R</b> 3050 W. TOUHY STREET	CHICAGO IL	60645	(312) 274-0341
<b>BETH EL OF ROGERS PARK, CONGREGATION O</b> 7612 N. ROGERS AVENUE	CHICAGO IL	60626	
<b>BETH HAKNESSETH, CONGREGATION O</b> 5000 NORTH LAWRENDALE	CHICAGO IL	60625	
<b>BETH HAMEDROSH HAGODOL KESSER MAARIV, CONGREGATION</b> 6418 N. GREENVIEW AVENUE	CHICAGO IL	60626	(312) 764-5370
<b>BETH ISRAEL ANSHEI ANOVA, CONGREGATION O</b> 1328 W. MORSE AVENUE	CHICAGO IL	60626	
<b>BETH ISRAEL, TEMPLE R</b> 4850 N. BERNARD STREET	CHICAGO IL	60625	(312) 677-0915
<b>BETH ITZCHOK OF ALBANY PARK, CONGREGATION O</b> 4645 NORTH DRAKE	CHICAGO IL	60625	(312) 478-6416
<b>BETH ITZCHOK OF WEST ROGERS PARK, CONGREGATION O</b> 6716 NORTH WHIPPLE	CHICAGO IL	60645	(312) 973-2522
<b>BETH JACOB OF ALBANY PARK, CONGREGATION O</b> 4926 N. KIMBALL AVENUE	CHICAGO IL	60625	
<b>BETH SHOLOM AHAVAS ACHIM, CONGREGATION O</b> 5665 N. JERSEY AVENUE	CHICAGO IL	60659	(312) 267-9055
<b>BETH SHOLOM OF ROGERS PARK, CONGREGATION T</b> 1233 W. PRATT BLVD	CHICAGO IL	60626	(312) 743-4160
<b>B'NAI DAVID, CONGREGATION C</b> 2626 W. FOSTER AVENUE	CHICAGO IL	60625	
<b>B'NAI ISRAEL, CONGREGATION O</b> 1814 FARWELL AVENUE	CHICAGO IL	60626	
<b>B'NEI RUVEN, CONGREGATION O</b> 6350 N. WHIPPLE STREET	CHICAGO IL	60659	(312) 743-5434
<b>CENTRAL SYNAGOGUE OF THE SOUTH SIDE HEBREW CONGREGATION C</b> 30 E. CEDAR STREET	CHICAGO IL	60611	(312) 787-0450

CHESSED L'AVROHOM NACHLAS DAVID, CONGREGATION O 6342 N. TROY STREET	CHICAGO IL	60659	(312) 743-2156
CHEVRA KADISHO MACHZIKAI HADAS O 2040 W. DEVON AVENUE	CHICAGO IL	60645	(312) 764-8760
CHICAGO COMMUNITY KOLLEL O 6506 N. CALIFORNIA	CHICAGO IL	60645	(312) 262-4160
CHICAGO LOOP SYNAGOGUE T 16 S. CLARK STREET	CHICAGO IL	60603	(312) 346-7370
CHICAGO SINAI CONGREGATION R 5350 S. SHORE DRIVE	CHICAGO IL	60615	(312) 288-1600
CONGREGATION HAKAFA R	CHICAGO IL		(312) 441-6020
DREXEL HOME TEMPLE R 6140 S. DREXEL AVENUE	CHICAGO IL	60637	(312) 643-2384
EMANUEL CONGREGATION R 5959 N. SHERIDAN ROAD	CHICAGO IL	60660	(312) 561-5173
ETHIOPIAN HEBREWS, CONGREGATION OF 6734 SOUTH ABERDEEN	CHICAGO IL	60621	
EZRA-HABONIM, CONGREGATION C 2620 W. TOUHY AVENUE	CHICAGO IL	60645	(312) 743-0154
EZRAS ISRAEL, CONGREGATION T 7001 N. CALIFORNIA AVENUE	CHICAGO IL	60645	(312) 764-8320
FREE FRIENDS OF REFUGEES OF EASTERN EUROPE 6418 N. GREENVIEW	CHICAGO IL	60626	(312) 274-5123
GARFIELD RIDGE HEBREW CONGREGATION T 6524 W. ARCHER AVENUE	CHICAGO IL	60638	(312) 586-7108

K.I.N.S. OF WEST ROGERS PARK, CONGREGATION T 2800 W. NORTH SHORE AVENUE	CHICAGO IL	60645	(312) 761-4000
KAM (SAIAH) ISRAEL CONGREGATION R 1100 E. HYDE PARK BLVD	CHICAGO IL	60615	(312) 924-1234
KEHILAT JESHURUN, CONGREGATION C 3707 W. AINSLIE STREET	CHICAGO IL	60625	(312) 539-7776
KEHILATH JACOB BETH SAMUEL CONGREGATION O 3701 W. DEVON AVENUE	CHICAGO IL	60659	(312) 539-7779
KOL-AMI, CONGREGATION R 233 E. ERIE STREET	CHICAGO IL	60611	(312) 644-6900
KOLLEL TORAS CHESED O 2938 W. ARTHUR	CHICAGO IL	60645	(312) 262-0666
LAKE SHORE DRIVE SYNAGOGUE T 70 EAST ELM	CHICAGO IL	60611	(312) 337-6811
LAKEVIEW ANSHE SHOLOM B'NAI ISRAEL O 540 W. MELROSE AVENUE	CHICAGO IL	60613	
LAWN MANOR HEBREW CONGREGATION C 6601 S. KEDZIE AVENUE	CHICAGO IL	60629	(312) 476-2924
LEV SOMEACH, CONGREGATION O 5555 N. BERNARD STREET	CHICAGO IL	60625	(312) 267-4390
MENORAH TEMPLE R 2800 W. SHERWIN AVENUE	CHICAGO IL	60645	(312) 761-5700
MEYER & ANNIE HANDELSMAN SYNAGOGUE 2828 PRATT BLVD	CHICAGO IL	60645	
MIKRO KODESH ANSHE TIKTIN, CONGREGATION O 2832 W. FOSTER AVENUE	CHICAGO IL	60625	(312) 784-1010
MISHNA UGMORO, CONGREGATION O 6045 N. CALIFORNIA AVENUE	CHICAGO IL	60659	(312) 465-1433
MIZPAH, TEMPLE R 1615 W. MORSE AVENUE	CHICAGO IL	60626	
MOUNT SINAI, CONGREGATION O 4710 N. KEDZIE AVENUE	CHICAGO IL	60625	(312) 478-8545
NACHLAS DOVID, CONGREGATION O 3135 W. DEVON AVENUE	CHICAGO IL	60659	(312) 465-3616
NER TAMID CONGREGATION C 2754 W. ROSEMONT AVENUE	CHICAGO IL	60659	(312) 465-6090
NORTH SHERIDAN HEBREW CONGREGATION ADATH ISRAEL 6301 N. SHERIDAN ROAD	CHICAGO IL	60660	(312) 262-0330
NUSACH ARIE, CONGREGATION O 4706 N. MONTICELLO AVENUE	CHICAGO IL	60625	(312) 588-9520
OIR ISRAEL, CONGREGATION O 4610 N. KEDZIE AVENUE	CHICAGO IL	60625	(312) 463-9325
PARK SYNAGOGUE OF CHICAGO, THE O 505 N. MICHIGAN AVENUE	CHICAGO IL	60611	(312) 467-5928
PARK VIEW HOME C 1401 S. CALIFORNIA AVENUE	CHICAGO IL	60622	(312) 278-6420
POALIE ZEDECK, CONGREGATION O 2801 WEST ALBION	CHICAGO IL	60645	(312) 764-5680
RODFEI ZEDEK, CONGREGATION C 5200 HYDE PARK BLVD	CHICAGO IL	60615	(312) 752-2770
SHAARE TIKVAH, CONGREGATION C 5800 N. KIMBALL AVENUE	CHICAGO IL	60659	(312) 539-2202
SHAAREI TORAH ANSHEI MAARIV, CONGREGATION O 2756 W. MORSE AVENUE	CHICAGO IL	60645	(312) 262-6819
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ADATH YESHURUN, CONGREGATION C 2401 WOODBOURNE AVENUE	LOUISVILLE KY	40205	(502) 458-5359	AMERICAN BROTHERS OF ISRAEL, CONGREGATION O P.O. BOX 1215	FALL RIVER MA	02722	
ANSHEI SFARD, CONGREGATION O 3700 DUTCHMANS LANE	LOUISVILLE KY	40205	(502) 451-3122				
KNESETH ISRAEL CONGREGATION O P.O. BOX 5295	LOUISVILLE KY	40205	(502) 459-2780				

Table listing synagogues across Massachusetts and Maryland. Columns include congregation name, address, city, state, zip code, and phone number. Entries range from Beth El Temple C in Fall River, MA to Shalom Temple C in Salem, MA, and Anshai Shalom in Taunton, MA to Anshe Sfard in Baltimore, MD.

<b>PICKWICK JEWISH CENTER-HAR ZION PETACH TIKVAH O</b> 6221 GREENSPRING AVENUE	BALTIMORE MD	21209	(301) 358-9660
<b>SHAAREI TFILOH, CONGREGATION O</b> 7504 SEVEN MILE LANE	BALTIMORE MD	21208	
<b>SHAAREI ZION CONGREGATION O</b> 6602 PARK HEIGHTS AVENUE	BALTIMORE MD	21215	(301) 764-6810
<b>SYNAGOGUE CENTER O</b> 7124 PARK HEIGHTS AVENUE	BALTIMORE MD	21215	(301) 764-2735
<b>TZEMACH ZEDEK V'SHOMREI HADAS, CONGREGATION O</b> 7037 SURREY DRIVE	BALTIMORE MD	21215	(301) 764-8213
<b>BETH EL OF MONTGOMERY COUNTY, CONGREGATION C</b> 8215 OLD GEORGETOWN ROAD	BETHESDA MD	20014	(301) 652-2606
<b>BETHESDA JEWISH CONGREGATION R</b> 6601 BRADLEY BLVD	BETHESDA MD	20817	(301) 469-8636
<b>MAGEN DAVID SEPHARDIC CONGREGATION</b> P.O. BOX 41019	BETHESDA MD	20014	(301) 588-0446
<b>NEVEY SHALOM C</b> 12218 TORAH LANE	BOWIE MD	20715	(301) 262-9020
<b>SOLE, TEMPLE R</b> P.O. BOX 578	BOWIE MD	20715	(301) 262-7878
<b>OHR KODESH CONGREGATION C</b> 8402 FREYMAN DRIVE	CHEVY CHASE MD	20815	(301) 589-3880
<b>SHALOM, TEMPLE R</b> 8401 GRUBB ROAD	CHEVY CHASE MD	20815	(301) 587-2273
<b>ISAIAH, TEMPLE R</b> 5885 ROBERT OLIVER PLACE	COLUMBIA MD	21045	(301) 730-8277
<b>MEETING HOUSE, THE - TEMPLE BETH SHALOM C</b> 5885 ROBERT OLIVER PLACE	COLUMBIA MD	21045	(301) 730-4090
<b>BER CHAYIM CONGREGATION R</b> 107 UNION STREET	CUMBERLAND MD	21502	(301) 722-5688
<b>BETH JACOB C</b> 11 COLUMBIA STREET	CUMBERLAND MD	21502	(301) 722-6570
<b>B'NAI ISRAEL, TEMPLE C</b> ADKINS AVENUE	EASTON MD	21601	
<b>BETH SHALOM C</b> 925 STRECKER ROAD	ELDERSBURG MD	21784	
<b>BETH SHOLOM, CONGREGATION C</b> 20 W. 2ND STREET	FREDERICK MD	21701	
<b>GAITHERSBURG HEBREW CONGREGATION C</b> 9915 APPLE RIDGE ROAD	GAITHERSBURG MD	20760	(301) 869-7699
<b>MISHKAN TORAH CONGREGATION C</b> RIDGE & WESTWAY ROADS	GREENBELT MD	20770	(301) 474-4223
<b>NATIONAL CONGRESS OF JEWISH DEAF</b> 9102 EDMONSTON CT. #302	GREENBELT MD	20770	
<b>B'NAI ABRAHAM R</b> 53 E. BALTIMORE STREET	HAGERSTOWN MD	21740	(301) 733-5039
<b>HARTFORD JEWISH CENTER R</b> 8 N. EARLTON ROAD	HAVRE DE GRACE MD	21078	(301) 939-9673
<b>EMANUEL, TEMPLE R</b> 10101 CONNECTICUT AVENUE	KENSINGTON MD	20895	(301) 942-2000
<b>CONGREGATION OSEH SHALOM RE</b> POB 387	LAUREL MD	20810	(301) 725-9795
<b>BETH ISRAEL, CONGREGATION C</b> 335 MIDWAY DRIVE	LEXINGTON PARK MD	20653	(301) 863-8886
<b>B'NAI SHALOM OF OLNEY C</b> 3701 OLNEY-LAYTONSVILLE ROAD	OLNEY MD	20832	(301) 774-0879
<b>ISRAEL, CONGREGATION OF C</b> THIRD STREET	POCOMOKE CITY MD	21851	
<b>BETH SHOLOM OF POTOMAC</b> 11285 SEVEN LOCKS ROAD	POTOMAC MD	20854	(301) 882-5666
<b>HAR SHALOM, CONGREGATION C</b> 11510 FALLS ROAD	POTOMAC MD	20854	(301) 299-7087
<b>ANSHE AMUNAH-AITZ CHAIM-LIBERTY JEWISH CENTER O</b> 8615 CHURCH LANE	RANDALLSTOWN MD	21133	
<b>BETH ISRAEL MIKRO KODESH CONGREGATION C</b> 9411 LIBERTY ROAD	RANDALLSTOWN MD	21133	(301) 922-6565
<b>MOGEN ABRAHAM, CONGREGATION O</b> 3800 PIKESWOOD DRIVE	RANDALLSTOWN MD	21133	
<b>RANDALLSTOWN SYN. CTR.; AHAVAS SHOLOM-AGUDAS ACHIM-SEPHARDIC O</b> 8729 CHURCH LANE	RANDALLSTOWN MD	21133	(301) 655-6665
<b>WINANDS ROAD SYNAGOGUE CENTER O</b> 8701 WINANDS ROAD	RANDALLSTOWN MD	21133	
<b>B'NAI ISRAEL CONGREGATION C</b> 6301 MONTROSE ROAD	ROCKVILLE MD	20852	(301) 649-3440
<b>BETH AMI, TEMPLE R</b> 800 HURLEY AVENUE	ROCKVILLE MD	20850	(301) 340-6818
<b>BETH TIKVAH C</b> 2200 BALTIMORE ROAD	ROCKVILLE MD	20853	(301) 762-7338
<b>BETHESDA-CHEVY CHASE JEWISH COMMUNITY GROUP</b> 6125 MONTROSE ROAD	ROCKVILLE MD	20858	
<b>BETH ISRAEL CONGREGATION C</b> CAMDEN AVENUE & WICOMICO STREET	SALISBURY MD	21801	(301) 742-2564
<b>B'NAI ISRAEL C</b> 10500 GEORGIA AVENUE	SILVER SPRING MD	20902	
<b>HAR TZEON AGUDATH ACHIM, CONGREGATION C</b> 1840 UNIVERSITY BLVD. W.	SILVER SPRING MD	20902	(301) 649-3800
<b>ISRAEL, TEMPLE C</b> 420 UNIVERSITY BLVD E.	SILVER SPRING MD	20901	(301) 439-3600
<b>OHAVEI ZEDEK CONGREGATION O</b> 1100 EAST-WEST HIGHWAY	SILVER SPRING MD	20910	
<b>SHAARE TEFILA CONGREGATION C</b> 11120 LOCKWOOD DRIVE	SILVER SPRING MD	20901	(301) 593-3410
<b>SILVER SPRING JEWISH CENTER; SILVER SPRING HEBREW DAY INST. O</b> 1401 ARCOLA AVENUE	SILVER SPRING MD	20902	(301) 649-4425
<b>SOUTHEAST HEBREW CONGREGATION</b> 10900 LOCKWOOD DRIVE	SILVER SPRING MD	20901	
<b>SUMMIT HILL CONGREGATION O</b> 8512 16TH STREET	SILVER SPRING MD	20910	
<b>YOUNG ISRAEL SHOMREI EMUNAH</b> 1132 ARCOLA BLVD.	SILVER SPRING MD	20902	(301) 593-4465
<b>SHAARE TIKVAH, CONGREGATION C</b> 5404 OLD TEMPLE HILLS ROAD	TEMPLE HILLS MD	20031	(301) 894-4303
<b>BETH ABRAHAM C</b> MAIN STREET & LAUREL AVENUE	AUBURN ME	04210	(207) 783-1302
<b>BETH ABRAHAM, CONGREGATION O</b> 145 YORK STREET	BANGOR ME	04401	
<b>BETH ISRAEL, CONGREGATION T</b> 144 YORK STREET	BANGOR ME	04401	(207) 945-3433
<b>TOLDOS ITZCHOK, CONGREGATION O</b> 142 YORK STREET	BANGOR ME	04401	
<b>BETH ISRAEL CONGREGATION C</b> WASHINGTON STREET	BATH ME	04530	(207) 443-5181
<b>ETZ CHAIM, CONGREGATION C</b> P.O. BOX 473	BIDDEFORD ME	04005	
<b>BETH JACOB, CONGREGATION O</b> SHAWMUT & SABBATUS STREETS	LEWISTON ME	04240	
<b>BETH ISRAEL, CONGREGATION O</b> EAST GRAND AVENUE	OLD ORCHARD BEACH ME	04064	
<b>BETH EL, TEMPLE C</b> 400 DEERING AVENUE	PORTLAND ME	04103	(207) 774-2649
<b>SHAAREY TFILOH, CONGREGATION O</b> 76 NOYES STREET	PORTLAND ME	04103	(207) 773-0693
<b>BETH EL, TEMPLE R</b> 610 S. 3RD STREET	ALPENA MI	49707	(517) 354-5106
<b>BETH EMETH, TEMPLE R</b> 2309 PACKARD ROAD	ANN ARBOR MI	48104	(313) 865-4744
<b>BETH ISRAEL CONGREGATION C</b> 2000 WASHTEENAW	ANN ARBOR MI	48104	(313) 663-5543
<b>BETH EL, TEMPLE R</b> 306 CAPITAL AVENUE N.E.	BATTLE CREEK MI	49107	(616) 963-4921
<b>ISRAEL, TEMPLE C</b> 2300 CENTER AVENUE	BAY CITY MI	48706	(517) 893-7811
<b>B'NAI SHALOM, TEMPLE C</b> 2050 BROADWAY	BENTON HARBOR MI	49022	(616) 925-8021
<b>BETH EL, TEMPLE R</b> 7400 TELEGRAPH ROAD	BIRMINGHAM MI	48010	(313) 851-1100
<b>BETH ABRAHAM HILLEL MOSES, CONGREGATION T</b> 5075 W. MAPLE ROAD	BLOOMFIELD MI	48033	(616) 851-6880
<b>SOLE, CONGREGATION R</b> 304 W. WASHINGTON STREET	BRIGHTON MI	48843	(517) 546-2527
<b>CONGREGATION T'CHIYA</b> 1035 ST. ANTOINE	DETROIT MI		(313) 393-1569
<b>DOWNTOWN SYNAGOGUE C</b> 1457 GRISWOLD	DETROIT MI	48226	(313) 961-9328
<b>ISRAEL, TEMPLE R</b> 17400 MANDERSON ROAD	DETROIT MI	48235	(313) 863-7769
<b>KEHILLAT ISRAEL C</b> 855 GROVE STREET	EAST LANSING MI	48823	(517) 315-3221
<b>SHAAREY ZEDEK, CONGREGATION C</b> 1924 COOLIDGE ROAD	EAST LANSING MI	48823	(517) 351-3570
<b>ADAT SHALOM SYNAGOGUE C</b> 29901 MIDDLEBELT	FARMINGTON HILLS MI	48018	(313) 851-5100
<b>BIRMINGHAM TEMPLE, THE R</b> 28611 W. TWELVE MILE ROAD	FARMINGTON HILLS MI	48018	(313) 477-1410
<b>BETH EL, TEMPLE R</b> 501 S. BALLENGER HIGHWAY	FLINT MI	48504	(313) 232-3138
<b>BETH ISRAEL, CONGREGATION C</b> 5240 CALKINS ROAD	FLINT MI	48504	(313) 732-6310
<b>AHAVAS ISRAEL, CONGREGATION C</b> 2727 MICHIGAN N.E.	GRAND RAPIDS MI	49506	(616) 949-2840
<b>EMANUEL, TEMPLE R</b> 1715 E. FULTON STREET	GRAND RAPIDS MI	49503	(616) 459-5976
<b>FIRST ISRAEL CONGREGATION C</b> 113 W. HOUGHTON AVENUE	HOUGHTON MI	49931	
<b>ANSHE KNESSETH ISRAEL, CONGREGATION C</b> P.O. BOX 218, KIMBERLY & A STREET	IRON MOUNTAIN MI	49801	
<b>BETH SHOLOM, TEMPLE R</b> C/O DR. DANIEL ARNOLD, 80 EDGEWOOD DRIVE	ISHPEMING MI	49855	(906) 486-6246
<b>BETH ISRAEL, TEMPLE R</b> 801 W. MICHIGAN AVENUE	JACKSON MI	49202	(517) 784-3862
<b>B'NAI ISRAEL, CONGREGATION R</b> 2232 CROSSWIND DRIVE	KALAMAZOO MI	49008	(616) 344-9762
<b>MOSES, CONGREGATION OF C</b> 2501 STADIUM DRIVE	KALAMAZOO MI	49008	(616) 312-5463
<b>LIVONIA JEWISH CONGREGATION C</b> 31840 W. SEVEN MILE ROAD	LIVONIA MI	48152	(313) 477-8974
<b>BETH EL, TEMPLE C</b> 2505 BAY CITY ROAD	MIDLAND MI	48640	(517) 496-3720
<b>BETH TEPHILATH MOSES, CONGREGATION O</b> 53 S. AVENUE, P.O. BOX 842	MOUNT CLEMENS MI	48043	(313) 465-0641
<b>BENJAMIN, TEMPLE C</b> 502 N. BROWN STREET, P.O. BOX 246	MOUNT PLEASANT MI	48858	
<b>B'NAI ISRAEL, CONGREGATION R</b> 391 WEST WEBSTER	MUSKOGON MI	49441	(616) 722-2702
<b>B'NAI ISRAEL BETH YEHUDA O</b> 15400 W. TEN MILE ROAD	OAK PARK MI	48237	(313) 967-3969
<b>B'NAI MOSHE, CONGREGATION C</b> 14390 W. TEN MILE ROAD	OAK PARK MI	48237	(313) 948-9000
<b>B'NAI ZION O</b> 15250 W. NINE MILE ROAD	OAK PARK MI	48237	(313) 968-2414
<b>BETH SHALOM, CONGREGATION C</b> 14601 W. LINCOLN ROAD	OAK PARK MI	48237	(313) 547-7970
<b>DAVID BEN NUCHIM, CONGREGATION O</b> 14800 LINCOLN ROAD	OAK PARK MI	48237	(313) 396-1017
<b>EMANU-EL, TEMPLE R</b> 14450 W. TEN MILE ROAD	OAK PARK MI	48237	(313) 967-4020
<b>MISHKAN ISRAEL LUBAVITCHER CENTER, CONGREGATION O</b> 14000 W. NINE MILE ROAD	OAK PARK MI	48237	(313) 548-2666
<b>SEPHARDIC COMMUNITY OF DETROIT O</b> 24021 MARLOW	OAK PARK MI	48237	(313) 967-4414
<b>SHAAREY SHOMAI, CONGREGATION O</b> 14131 VICTORIA	OAK PARK MI	48237	(313) 542-4444
<b>YOUNG ISRAEL OF GREENFIELD O</b> 15140 W. TEN MILE ROAD	OAK PARK MI	48237	(313) 967-3655
<b>YOUNG ISRAEL OF OAK WOODS O</b> 24061 COOLIDGE	OAK PARK MI	48237	(313) 398-1177
<b>B'NAI ISRAEL CONGREGATION R</b> CORNER WAKAZOO & MICHIGAN	PETOSKEY MI	49770	
<b>B'NAI ISRAEL, CONGREGATION C</b> 143 ONEIDA ROAD	PONTIAC MI	48053	
<b>BETH JACOB, TEMPLE R</b> 79 ELIZABETH LAKE ROAD	PONTIAC MI	48053	(313) 332-3212
<b>MOUNT SINAI, CONGREGATION O</b> P.O. BOX 794	PORT HURON MI	48060	
<b>B'NAI ISRAEL, TEMPLE C</b> 1424 S. WASHINGTON AVENUE	SAGINAW MI	48601	(517) 753-5230
<b>BETH EL, TEMPLE R</b> C/O MR. LEO A. KAHAN, 100 S. WASHINGTON	SAGINAW MI	48607	(517) 754-5171
<b>FIRST HEBREW CONGREGATION O</b> 249 BROADWAY	SOUTH HAVEN MI	49090	
<b>B'NAI DAVID, CONGREGATION O</b> 24350 SOUTHFIELD ROAD	SOUTHFIELD MI	48075	(313) 557-8210
<b>BETH ACHIM, CONGREGATION C</b> 21100 W. TWELVE MILE ROAD	SOUTHFIELD MI	48076	(313) 352-8670
<b>BETH TEFILAH, CONGREGATION O</b> 24225 GREENFIELD ROAD	SOUTHFIELD MI	48075	(313) 557-6828
<b>BNEI ISRAEL, CONGREGATION O</b> 15751 W. 10 1/2 MILE ROAD	SOUTHFIELD MI	48075	(313) 559-6354
<b>KOLLEL INSTITUTE O</b> 15230 W. LINCOLN BLVD.	SOUTHFIELD MI	48075	(313) 645-2585
<b>MOGEN ABRAHAM, CONGREGATION O</b> 15751 W. TEN MILE ROAD	SOUTHFIELD MI	48075	(313) 557-6750
<b>SHAAREY ZEDEK, CONGREGATION C</b> 27375 BELL ROAD	SOUTHFIELD MI	48076	(313) 357-5544
<b>SHOMREY EMUNAH, CONGREGATION O</b> 25451 SOUTHFIELD ROAD	SOUTHFIELD MI	48075	(313) 559-1533
<b>YOUNG ISRAEL OF DETROIT</b> 15894 HARDEN CIRCLE	SOUTHFIELD MI	48075	(313) 557-4047
<b>YOUNG ISRAEL OF SOUTHFIELD</b> 27705 LAHSER ROAD	SOUTHFIELD MI	48034	(313) 358-0154
<b>BETH EL, CONGREGATION R</b> 3545 ORCHARD VIEW	TRAVERSE CITY MI	49685	(616) 946-9586
<b>BETH EL, TEMPLE</b> 311 S. PARK STREET	TRAVERSE CITY MI	49684	(313) 946-1913
<b>BETH ISAAC, CONGREGATION C</b> 2730 EDEL DRIVE	TRENTON MI	48183	(313) 675-0355
<b>B'NAI ISRAEL C</b> 4200 WALNUT LAKE ROAD	WEST BLOOMFIELD MI	48033	(313) 681-5353
<b>BETH ABRAHAM-HILLEL-MOSES, CONGREGATION</b> 5075 W. MAPLE ROAD	WEST BLOOMFIELD MI	48033	(313) 851-6880
<b>ISRAEL, TEMPLE R</b> 5725 WALNUT LAKE ROAD	WEST BLOOMFIELD MI	48033	(313) 661-5700
<b>KOL AMI, TEMPLE R</b> 5085 WALNUT LAKE ROAD	WEST BLOOMFIELD MI	48033	(313) 661-0040
<b>ADAS ISRAEL CONGREGATION O</b> 302 E. 3RD STREET	DULUTH MN	55805	(218) 722-6459
<b>ISRAEL, TEMPLE R</b> 1602 E. 2ND STREET	DULUTH MN	55812	(218) 724-2956
<b>AGUDATH ACHIM SYNAGOGUE C</b> 2320 SECOND AVENUE W	HIBBING MN	55746	(218) 623-9237
<b>ADATH JESHURUN CONGREGATION C</b> 3400 DUPONT AVENUE	MINNEAPOLIS MN	55408	(612) 824-2685
<b>B'NAI ABRAHAM-MIKRO TIFERETH SYNAGOGUE C</b> OTTAWA AVENUE SOUTH & HIGHWAY 7	MINNEAPOLIS MN	55416	
<b>B'NAI EMET SYNAGOGUE C</b> 1804 NEVADA SOUTH	MINNEAPOLIS MN	55416	(612) 545-8131
<b>BETH SHALOM, CONGREGATION R</b> 1559 PENNSYLVANIA AVENUE N.	MINNEAPOLIS MN	55427	(612) 926-4391
<b>BETH EL SYNAGOGUE C</b> 5224 W. 26TH STREET	MINNEAPOLIS MN	55416	(612) 920-3512
<b>HILLEL, CONGREGATION</b> 1521 UNIVERSITY AVENUE S.E.	MINNEAPOLIS MN	55414	
<b>ISRAEL, TEMPLE R</b> 2324 EMERSON AVENUE S	MINNEAPOLIS MN	55405	(612) 377-8680
<b>KENESSETH ISRAEL CONGREGATION O</b> 4330 W. 28TH STREET	MINNEAPOLIS MN	55416	(612) 920-2183
<b>MIKRO KODESH TIFERETH B'NAI JACOB, CONGREGATION C</b> OTTAWA AVENUE SOUTH & HIGHWAY 7	MINNEAPOLIS MN	55416	
<b>MINNESOTA RECONSTRUCTIONIST HAVURAH</b> C/O HOWARD BRIN	MINNEAPOLIS MN		(612) 377-3887
<b>SHAREI-CHESED CONGREGATION O</b> 2734 RHODE ISLAND AVENUE S	MINNEAPOLIS MN	55426	(612) 929-2734
<b>B'NAI ISRAEL SYNAGOGUE R</b> 621 2ND STREET S.W.	ROCHESTER MN	55901	(507) 288-5825
<b>B'NAI EMET SYNAGOGUE C</b> 3115 OTTAWA AVENUE S	ST. LOUIS PARK MN	55416	(612) 927-7309
<b>SHAARE SHALOM CONGREGATION C</b> 2524 AQUILA AVENUE S	ST. LOUIS PARK MN	55426	(612) 546-4022
<b>AARON, TEMPLE OF C</b> 616 S. MISSISSIPPI RIVER BLVD	ST. PAUL MN	55116	(612) 698-8874
<b>ADATH ISRAEL ORTHODOX SYNAGOGUE O</b> 2337 EDGECUMBE ROAD	ST. PAUL MN	55116	(612) 698-8300
<b>MOUNT ZION HEBREW CONGREGATION R</b> 1300 SUMMIT AVENUE	ST. PAUL MN	55105	(612) 698-3881
<b>SHAARE SHALOM CONGREGATION C</b> 1922 SARGENT	ST. PAUL MN	55105	(612) 699-1014
<b>SONS OF JACOB CONGREGATION C</b> 1466 PORTLAND AVENUE	ST. PAUL MN	55104	(612) 646-0498
<b>UNITED ORTHODOX SERVICES</b> 1530 HARTFORD AVENUE	ST. PAUL MN	55116	(612) 699-0592
<b>B'NAI ABRAHAM, CONGREGATION O</b> P.O. BOX 1174	VIRGINIA MN	55792	
<b>TPHERIS ISRAEL CHEVRA KADISHA CONGREGATION O</b> 14550 LADUE ROAD	CHESTERFIELD MO	63017	(314) 469-7060
<b>TRADITIONAL CONGREGATION OF MISSOURI T</b> 12437 LADUE ROAD	CREVE COEUR MO	63141	(314) 576-5230
<b>BETH EL, TEMPLE R</b> 1005 ADAMS STREET	JEFFERSON CITY MO	65101	(314) 636-3821
<b>UNITED HEBREW CONGREGATION R</b> 702 SERGEANT STREET	JOPLIN MO	64801	(417) 624-1181
<b>BETH ISRAEL, CONGREGATION O</b> ABRAHAM & VOLINER, 8310 HOLMES	KANSAS CITY MO	64131	(816) 444-5747
<b>BETH SHALOM CONGREGATION C</b> 9400 WORNALL ROAD	KANSAS CITY MO	64114	(816) 361-2990

CONGREGATION B'NAI JEHUDAH, THE TEMPLE R 712 E. 69TH STREET	KANSAS CITY MO	64131	(816) 363-1050	BAYONNE NJ	07002		
KEHILATH ISRAEL SYNAGOGUE T 800 E MEYER BLVD	KANSAS CITY MO	64131	(816) 333-1992	BAYONNE NJ	07002		
NEW REFORM TEMPLE, THE R 7100 MAIN STREET AT GREGORY	KANSAS CITY MO	64114	(816) 523-7809	BAYONNE NJ	07002		
GENESIS OF ST. LOUIS R 14 HIGH ACRES	OLIVETTE MO	63132	(314) 994-0787	BELLEVILLE NJ	07109	(201) 759-9731	
BRITH SHOLOM KNESETH ISRAEL, CONGREGATION C 1107 LINDEN AVENUE	RICHMOND HEIGHTS MO	63117		BELMAR NJ	07719		
BETH EL, TEMPLE R 232 S. DUNDEE STREET	SEDALIA MO	65301	(816) 826-3392	BERGENFIELD NJ	07621	(201) 384-3911	
UNITED HEBREW CONGREGATION R 931 S. KICKAPOO	SPRINGFIELD MO	65804	(417) 866-4760	BLOOMFIELD NJ	07003	(201) 338-6482	
ADATH JOSEPH, TEMPLE R 17TH & FELIX STREETS	ST. JOSEPH MO	64501	(816) 279-3179	BLOOMFIELD NJ	07003	(201) 338-6482	
B'NAI SHOLOM C 615 N. 10TH STREET	ST. JOSEPH MO	64501		BOONTON NJ	07005	(201) 334-2714	
B'NAI AMOONA, CONGREGATION C 324 S. MASON ROAD	ST. LOUIS MO	63141	(314) 576-9990	BORDENTOWN NJ	08505		
B'NAI EL TEMPLE R 11411 HIGHWAY 40	ST. LOUIS MO	63131	(314) 432-6393	BOUND BROOK NJ	08805	(201) 356-1634	
BAIS ABRAHAM CONGREGATION O 6910 DEMAR	ST. LOUIS MO	63130	(314) 721-3030	BRADLEY BEACH NJ	07720		
BETH HAMEDROSH HAGODOL, CONGREGATION O 1227 NORTH & SOUTH ROAD	ST. LOUIS MO	63130		BRADLEY BEACH NJ	07720		
BETH TEPHILAH, CONGREGATION O 6912 DELMAR	ST. LOUIS MO	63130		BRICKTOWN NJ	08723	(201) 458-4700	
BRITH SHOLOM KNESETH ISRAEL CONGREGATION 1107 LINDEN AVENUE	ST. LOUIS MO	63117	(314) 725-6230	BRIDGETON NJ	08302	(609) 451-7652	
CHESED SHEL EMETH, CONGREGATION O 700 NORTH & SOUTH ROADS	ST. LOUIS MO	63130		BRIDGEWATER NJ	08807		
EMANUEL, TEMPLE R 12166 CONWAY ROAD	ST. LOUIS MO	63141	(314) 432-5877	CALDWELL NJ	07006	(201) 226-3600	
ISRAEL, TEMPLE R 10675 LADUE ROAD	ST. LOUIS MO	63141	(314) 432-8050	CEDAR GROVE NJ	07009	(201) 239-1321	
KOL AM, CONGREGATION R 11155 CLAYTON ROAD	ST. LOUIS MO	63131	(314) 569-0797	CHERRY HILL NJ	08003	(609) 677-1300	
MERCHANDISE MART SYNAGOGUE C 1000 WASHINGTON AVENUE	ST. LOUIS MO	63101	(314) 241-5668	CHERRY HILL NJ	08002	(609) 665-0888	
MISHKAN ISRAEL, CONGREGATION O 7205 DORSET STREET	ST. LOUIS MO	63130		CHERRY HILL NJ	08034	(609) 667-9700	
RECONSTRUCTIONIST HAVURAH OF ST. LOUIS C/O DAVID GAD-HARF	ST. LOUIS MO		(314) 432-0020	CINNAMINSON NJ	08077	(609) 829-0658	
SHAARE EMETH, TEMPLE R 11645 LADUE ROAD	ST. LOUIS MO	63141	(314) 569-0010	CLARK NJ	07066	(201) 381-8403	
UNITED HEBREW CONGREGATION R 225 S. SKINNER BLVD	ST. LOUIS MO	63105	(314) 726-4666	CLAYTON NJ	08312		
YOUNG ISRAEL OF ST. LOUIS 7800 GROBY ROAD	ST. LOUIS MO	63130	(314) 727-1880	CLIFTON NJ	07012	(201) 773-0355	
NUSACH HARI-B'NAI ZION CONGREGATION O 8630 OLIVE BLVD	UNIVERSITY CITY MO	63132	(314) 991-2100	CLIFTON NJ	07011	(201) 772-3131	
SHAARE ZEDEK C 829 N. HANLEY ROAD	UNIVERSITY CITY MO	63130	(314) 727-1747	CLIFTON NJ	07011	(201) 772-3131	
BETH ISRAEL, CONGREGATION C CAMILIA & SOUTHERN AVENUE, P.O. BOX 851	BILOXI MS	39533	(601) 388-5574	CLISTER NJ	07624	(201) 768-5112	
B'NAI SHOLOM, TEMPLE R P.O. BOX 622	BROOKHAVEN MS	39601		COLONIA NJ	07067		
B'NAI ISRAEL, CONGREGATION R P.O. BOX 284	CANTON MS	39042		COLONIA NJ	07067	(201) 388-7222	
BETH ISRAEL, CONGREGATION R P.O. BOX 165, 401 CATALPA STREET	CLARKSDALE MS	38614	(601) 624-5862	CRANFORD NJ	07016	(201) 276-9231	
ADATH ISRAEL R 201 S. BOLIVAR AVENUE	CLEVELAND MS	38732	(601) 843-2005	DOVER NJ	07801	(201) 366-0179	
B'NAI ISRAEL R 717 SECOND AVENUE NORTH	COLUMBUS MS	39701	(601) 328-8355	EAST BRUNSWICK JEWISH CENTER C 511 RYDERS LANE	EAST BRUNSWICK NJ	08816	(201) 257-7070
HEBREW UNION CONGREGATION R P.O. BOX 212, 504 MAIN STREET	GREENVILLE MS	38701	(601) 332-4153	EAST BRUNSWICK REFORM TEMPLE R P.O. BOX 337	EAST BRUNSWICK NJ	08816	(201) 251-4300
AHAVATH RAYIM, CONGREGATION O P.O. BOX 1235	GREENWOOD MS	38930	(601) 453-7537	EAST ISRAEL OF EAST BRUNSWICK 195 DUNHAMS CORNER ROAD	EAST BRUNSWICK NJ	08816	(201) 254-1860
BETH ISRAEL, CONGREGATION R 506 E. HARDING STREET	GREENWOOD MS	38930	(601) 453-5749	SHAREY TEFILO, TEMPLE R 57 PROSPECT STREET	EAST ORANGE NJ	07017	(201) 678-0005
B'NAI ISRAEL, CONGREGATION R P.O. BOX 1753	HATTIESBURG MS	39401	(601) 583-0375	BETH EL SYNAGOGUE C 50 MAPLE STREAM ROAD	EAST WINDSOR NJ	08520	(609) 443-4454
BETH ISRAEL CONGREGATION R P.O. BOX 12329	JACKSON MS	39211	(601) 956-6215	EDISON JEWISH COMMUNITY CENTER-CONGREGATION BETH EL C 91 JEFFERSON BLVD	EDISON NJ	08817	(201) 985-7272
BETH EL, TEMPLE R 224 COURT STREET S.	LEXINGTON MS	39095		EMANU-EL, TEMPLE R 100 JAMES STREET	EDISON NJ	08817	(201) 549-4442
BETH ISRAEL, CONGREGATION R P.O. BOX 3456	MERIDIAN MS	39301	(601) 483-3193	BETH MIRIAM, TEMPLE R P.O. BOX 2097	ELBERON NJ	07740	(201) 222-3754
OHEL JACOB, CONGREGATION O P.O. BOX 766	MERIDIAN MS	39302		BROTHERS OF ISRAEL, CONGREGATION O 250 PARK AVENUE	ELBERON NJ	07740	(201) 222-6666
B'NAI ISRAEL, CONGREGATION R P.O. BOX 1003	NATCHEZ MS	39120	(601) 445-5407	ADATH JESHURUN, CONGREGATION O 200 MURRAY STREET	ELIZABETH NJ	07202	(201) 355-6723
GEMILUTH CHASADIM, CONGREGATION R PORT GIBSON	PORT GIBSON MS	39150		B'NAI ISRAEL, CONGREGATION C 1005 E. JERSEY STREET	ELIZABETH NJ	07201	
B'NAI ISRAEL, TEMPLE C MARSHALL & HAMLIN STREETS, P.O. BOX 515	TUPELO MS	38801	(601) 842-9169	BAIS YITZCHOK CHEVRA THILLIM, CONGREGATION O 153 BELLEVUE STREET	ELIZABETH NJ	07202	(201) 354-4789
ANSHE CHESED, TEMPLE R 2414 GROVE STREET	VICKSBURG MS	39280	(601) 636-1126	BETH EL, TEMPLE R 1374 NORTH AVENUE	ELIZABETH NJ	07208	(201) 354-3021
BETH AARON R 1148 NORTH BROADWAY	BILLINGS MT	59101	(406) 248-6412	ELMORA HEBREW CENTER O 420 WEST END AVENUE	ELIZABETH NJ	07202	(201) 353-1740
B'NAI ISRAEL CONGREGATION C 327 W. GALENA STREET	BUTTE MT	59701	(406) 792-9330	JEWISH EDUCATIONAL CENTER SYNAGOGUE O 330 ELMORA AVENUE	ELIZABETH NJ	07208	(201) 353-4446
SGOOLAI ISRAEL SYNAGOGUE WESTMORLAND STREET	FREDERICTON NB	E3B 2V5		JEWISH EDUCATIONAL CENTER SYNAGOGUE O 1391 NORTH AVENUE	ELIZABETH NJ	07208	(201) 354-6058
TIFERES ISRAEL SYNAGOGUE 50 STEADMAN STREET	MONCTON NB		(506) 382-8324	ELMWOOD PARK JEWISH CENTER C 100 GILBERT AVENUE	ELMWOOD PARK NJ	07407	(201) 797-7320
SHAAREI ZEDEK, CONGREGATION C P.O. BOX 2041, 76 CARLETON STREET	ST. JOHN NB	E2L 3T5	(506) 657-4790	EMERSON JEWISH CENTER C P.O. BOX 591, 53 PALISADE AVENUE	EMERSON NJ	07630	(201) 261-9692
B'NAI JESHURUN, CONGREGATION R 20TH & SOUTH STREETS	LINCOLN NE	68502	(402) 435-8004	AHAVATH TORAH OF ENGLEWOOD, N.J., CONGREGATION O 240 BROAD AVENUE	ENGLEWOOD NJ	07631	(201) 569-1315
TIFERETH ISRAEL, CONGREGATION C 3219 SHERIDAN BLVD	LINCOLN NE	68502	(402) 423-8569	EMANU-EL, TEMPLE C 147 TENAFEL ROAD	ENGLEWOOD NJ	07631	(201) 567-1300
B'NAI JACOB ADASS YESURIM, CONGREGATION O 3028 CUMING STREET	OMAHA NE	68102		SHOMEREI EMUNAH, CONGREGATION O 273 VAN NOSTRAND AVENUE	ENGLEWOOD NJ	07631	(201) 568-7932
BETH EL SYNAGOGUE C 210 S. 49TH STREET	OMAHA NE	68132	(402) 553-3221	SHAARI EMETH, TEMPLE R P.O. BOX 393	ENGLISHTOWN NJ	07726	(201) 462-7744
BETH ISRAEL, CONGREGATION O 1502 N. 59TH STREET	OMAHA NE	68132		SONS OF ISRAEL, CONGREGATION O 4 PARK AVENUE, P.O. BOX 306 GORDON'S CORNER ROAD	ENGLISHTOWN NJ	07726	(201) 446-3000
ISRAEL, CONGREGATION OF 1802 N. 56TH STREET	OMAHA NE	68104		AVODA, TEMPLE R 10-10 PLAZA ROAD	FAIR LAWN NJ	07410	(201) 797-9716
ISRAEL, TEMPLE R 7023 CASS STREET	OMAHA NE	68132	(402) 556-6536	B'NAI ISRAEL, CONGREGATION C PINE AVENUE & 30TH STREET	FAIR LAWN NJ	07410	(201) 797-9735
BETH ISRAEL, CONGREGATION 141 CHURCH STREET	BERLIN NH	03570		BETH SHOLOM, TEMPLE C 40-25 FAIR LAWN AVENUE	FAIR LAWN NJ	07410	(201) 797-9321
BETH ISRAEL, CONGREGATION EXCHANGE STREET	BERLIN NH	03570		EMANUEL, TEMPLE C 151 E. 33RD STREET	FAIR LAWN NJ	07514	(201) 684-5565
BETHLEHEM HEBREW CONGREGATION C P.O. BOX 167 STRAWBERRY HILL STREET	BETHLEHEM NH	03574	(603) 869-5747	FAIR LAWN JEWISH CENTER C 10-10 NORMA AVENUE	FAIR LAWN NJ	07410	(201) 796-5040
MEYER DAVID, TEMPLE C HIGH STREET	CLAREMONT NH	03843	(603) 542-6773	ORTHODOX CONGREGATION OF FAIR LAWN-SHOMREI TORAH O 19-09 MORLOT AVENUE	FAIR LAWN NJ	07410	(201) 791-7910
BETH JACOB, TEMPLE R 67 BROADWAY	CONCORD NH	03301	(603) 228-8581	MOUNT OLIVE JEWISH CENTER C P.O. BOX 152, PLEASANT HILL ROAD	FLEMINGTON NJ	07836	(201) 584-0212
ISRAEL, TEMPLE C 4 & GROVE STREETS	DOVER NH	03820	(603) 742-3976	FLEMINGTON JEWISH COMMUNITY CENTER C P.O. BOX 567	FLEMINGTON NJ	08822	(201) 782-6410
B'NAI ISRAEL, TEMPLE R 208 COURT STREET	LACONIA NH	03245	(603) 524-1276	JEWISH COMMUNITY CENTER OF FORT LEE C 1449 ANDERSON AVENUE	FORT LEE NJ	07024	(201) 947-1735
ADATH YESHURUN, TEMPLE R 152 PROSPECT STREET	MANCHESTER NH	03104	(603) 669-5650	YOUNG ISRAEL FORT LEE 1610 PARKER AVE.	FORT LEE NJ	07024	(201) 592-1518
ISRAEL, TEMPLE C 678 PINE STREET	MANCHESTER NH	03104	(603) 622-6171	SONS OF ISRAEL, CONGREGATION OAK STREET	FRANKLIN NJ	07416	
BETH ABRAHAM, TEMPLE C 4 RAYMOND STREET	NASHUA NH	03060	(603) 883-8184	AGUDATH ACHIM, CONGREGATION O BROAD & STOKES STREETS	FREEHOLD NJ	07728	(201) 462-0254
ISRAEL, TEMPLE C 200 STATE STREET	PORTSMOUTH NH	03801	(603) 436-5301	JEWISH COMMUNITY CENTER C 537 HARRISON AVENUE	GARFIELD NJ	07026	
BETH AHM, TEMPLE C 550 LLOYD ROAD	ABERDEEN NJ	07747	(201) 583-1700	GLEN ROCK JEWISH CENTER C 682 HARRISTOWN ROAD	GLEN ROCK NJ	07452	(201) 652-6624
SHALOM, TEMPLE R 5 AYRMONT LANE	ABERDEEN NJ	07747	(201) 566-2621	BETH EL, TEMPLE C 280 SUMMIT AVENUE	HACKENSACK NJ	07601	(201) 342-2045
SONS OF ISRAEL, CONGREGATION O 412 ASBURY AVENUE	ASBURY PARK NJ	07712	(201) 775-1964	BETH SHOLOM, TEMPLE C WHITE HORSE PIKE & GREEN STREET	HADDON HEIGHTS NJ	08035	(609) 593-6113
BETH JACOB AMUNATH ISRAEL, CONGREGATION O 506 PACIFIC AVENUE	ATLANTIC CITY NJ	08401		SHOLOM, TEMPLE GREEN STREET & WHITE HORSE PIKE	HADDON HEIGHTS NJ	08035	(201) 547-6113
CHELSEA HEBREW CONGREGATION C 4001 ATLANTIC AVENUE	ATLANTIC CITY NJ	08401		BETH EL, TEMPLE C BELLEVUE AVENUE	HAMMONTON NJ	08037	
COMMUNITY SYNAGOGUE C 901-903 PACIFIC AVENUE	ATLANTIC CITY NJ	08401	(609) 345-3282	ETZ CHAIM, CONGREGATION O 230 DENNISON STREET	HIGHLAND PARK NJ	08904	
RODEF SHOLOM, CONGREGATION O 2016 PACIFIC AVENUE	ATLANTIC CITY NJ	08401		HIGHLAND PARK CONSERVATIVE TEMPLE C 201 S 3RD AVENUE	HIGHLAND PARK NJ	08904	(201) 545-6482
SONS OF JACOB, CONGREGATION LORD STREET	AVENEL NJ	07001		OHAV EMETH, CONGREGATION O P.O. BOX 1399	HIGHLAND PARK NJ	08904	(201) 247-3038
BETH ABRAHAM, CONGREGATION O 42 W. 21ST STREET	BAYONNE NJ	07002		BETH CHAIM, CONGREGATION R P.O. BOX 128	HIGHTSTOWN NJ	08520	(609) 799-9401
BETH AM, TEMPLE R 111 AVENUE B	BAYONNE NJ	07002	(201) 858-2020				
EMANU-EL OF BAYONNE, TEMPLE C 735 KENNEDY BLVD	BAYONNE NJ	07002	(201) 436-4499				
OHAB SHOLOM, CONGREGATION O 1016-22 AVENUE C	BAYONNE NJ	07002					
OHAV ZEDEK, CONGREGATION O 912 AVENUE C	BAYONNE NJ	07002					

HILLSIDE JEWISH CENTER O 1550 SUMMIT AVENUE	HILLSIDE NJ	07205	(201) 923-6191	B'NAI MOSHE, CONGREGATION O 19-29 ROSS STREET	NEWARK NJ	07114	
SHOMREI TORAH, TEMPLE C 910 SALEM AVENUE	HILLSIDE NJ	07205	(201) 351-1945	B'NAI ZION, CONGREGATION O 215 CHANCELLOR AVENUE	NEWARK NJ	07112	
SINAI TORATH CHAIM, CONGREGATION O 1531 MAPLE AVENUE	HILLSIDE NJ	07205	(201) 923-9500	BETH DAVID JEWISH CENTER C 828 SANFORD AVENUE	NEWARK NJ	07106	(201) 372-9360
UNITED SYNAGOGUE OF HOBOKEN T 830 HUDSON STREET	HOBOKEN NJ	07030	(201) 659-2614	CHEBRA ANSHE LUBAWITZ, CONGREGATION O P.O. BOX 416	NEWARK NJ	07101	
LAKE HOPATCONG JEWISH COMMUNITY CENTER C P.O. BOX 333	HOPATCONG NJ	07843	(201) 398-8700	MOUNT SINAI CONGREGATION OF IVY HILL O 250 MT. VERNON PLACE (IVY HILL)	NEWARK NJ	07106	(201) 372-3551
JEWISH COMMUNITY CENTER-CONGREGATION AHAVAT ACHIM C P.O. BOX 344	HOWELL NJ	07731	(201) 367-1677	JEWISH CENTER OF SUSSEX COUNTY C 13 WASHINGTON STREET, P.O. BOX 334	NEWTON NJ	07960	(201) 383-4570
AGUDATH ISRAEL, CONGREGATION O 1125 STUYVESANT AVENUE	IRVINGTON NJ	07111	(201) 372-1780	NORMA CONGREGATION BROTHERHOOD O P.O. BOX 56	NORMA NJ	08347	(201) 691-4740
AHAVATH ACHIM BIKUR CHOLIM, CONGREGATION O 644 CHANCELLOR AVENUE	IRVINGTON NJ	07111		BETH ABRAHAM, TEMPLE O 8410 FOURTH AVENUE	NORTH BERGEN NJ	07047	(201) 869-2425
B'NAI ISRAEL, TEMPLE C 706 NYE AVENUE	IRVINGTON NJ	07111	(201) 327-9656	BETH-EL, TEMPLE O 7501 HUDSON AVENUE	NORTH BERGEN NJ	07047	
CHEVRA ANSHE LUBOWITZ, CONGREGATION O 74 MILL ROAD	IRVINGTON NJ	07111	(201) 399-1199	ZEMACH DAVID, CONGREGATION O 8402 FIRST AVENUE	NORTH BERGEN NJ		(201) 869-2480
CHEVRA THILIM TIFERETH ISRAEL, CONGREGATION O 745 CHANCELLOR AVENUE	IRVINGTON NJ	07111	(201) 371-6699	B'NAI TIYVAH, CONGREGATION C BOX 3028	NORTH BRUNSWICK NJ	08902	(201) 297-0696
BETH SHOLOM C 90 COOPER AVENUE	ISELIN NJ	08830	(201) 283-0239	SHARRI SHOLOM, CONGREGATION C R.F.D. #4-BOX 454E, GEORGES ROAD	NORTH BRUNSWICK NJ	08902	
AGUDATH SHOLOM, CONGREGATION O 472 BERGEN AVENUE	JERSEY CITY NJ	07304		B'NAI ISRAEL, TEMPLE C 192 CENTRE STREET	NUTLEY NJ	07110	(201) 667-3713
B'NAI JACOB C 176 WEST SIDE AVENUE	JERSEY CITY NJ	07305	(201) 435-5725	BETH EL, TEMPLE C 301 MONMOUTH ROAD	OAKHURST NJ	07755	(201) 531-0300
BERGEN HEBREW INSTITUTE-TALMUD TORAH AGUDATH SHOLEM 2-8 OXFORD AVENUE	JERSEY CITY NJ	07304	(201) 432-9022	BETH TORAH, TEMPLE C 1200 RODELD AVENUE	OCEAN NJ	07712	(201) 531-4410
BETH EL, TEMPLE R 2419 KENNEDY BLVD	JERSEY CITY NJ	07304	(201) 333-4229	BETH OHR C 300 ROUTE 516	OLD BRIDGE NJ	08857	(201) 257-9867
EMANU-EL, CONGREGATION C 633 BERGEN AVENUE	JERSEY CITY NJ	07304		BETH TORAH, CONGREGATION C 270 REYNOLDS TERRACE	ORANGE NJ	07050	(201) 678-1269
MOUNT SINAI, CONGREGATION O 128 SHERMAN AVENUE	JERSEY CITY NJ	07307	(201) 659-4267	SONS OF ISRAEL, CONGREGATION BROAD & EDSALL AVENUES, P.O. BOX 2	PALISADES PARK NJ	07650	
MOUNT ZION, CONGREGATION O 233 WEBSTER AVENUE	JERSEY CITY NJ	07307		BETH TEFILAH, CONGREGATION O 241 MIDLAND AVENUE	PARAMUS NJ	07652	(201) 265-4100
OHAV SHALOM, CONGREGATION O 225 CLAREMONT AVENUE	JERSEY CITY NJ	07306		JEWISH COMMUNITY CENTER OF PARAMUS C E. 304 MIDLAND AVENUE	PARAMUS NJ	07652	(201) 262-7691
SONS OF ISRAEL, CONGREGATION 35 COTTAGE	JERSEY CITY NJ	07306	(201) 798-0172	BETH SHOLOM, TEMPLE C P.O. BOX 104, 32 PARK AVENUE	PARK RIDGE NJ	07656	
SONS OF ISRAEL, CONGREGATION O 294 GROVE STREET	JERSEY CITY NJ	07302	(201) 332-3212	OHAV SHALOM, TEMPLE - SAYREVILLE JEWISH CENTER C P.O. BOX 341	PARLIN NJ	08859	(201) 727-4334
B'NAI ISRAEL OF KEARNY & NORTH ARLINGTON C 790 KEARNY AVENUE	KEARNY NJ	07032	(201) 998-3813	AHAVAT TORAH OF PARSIPPANY, CONGREGATION O 1180 HIGHWAY 46	PARSIPPANY NJ	07054	
BETH SHALOM, TEMPLE C 9 STANWOOD ROAD	KENDALL PARK NJ	08824		BETH AM, TEMPLE R P.O. BOX 50, 879 S. BEVERLYWOOD ROAD	PARSIPPANY NJ	07054	(201) 887-0046
LAKE HIAWATHA JEWISH CENTER C LINCOLN AVENUE	LAKE HIAWATHA NJ	07034	(201) 334-0959	ADAS ISRAEL, CONGREGATION O 565 BROADWAY	PASSAIC NJ	07055	(201) 773-7272
LAKE HOPATCONG JEWISH COMMUNITY CENTER C P.O. BOX 333	LAKE HOPATCONG NJ	07834	(201) 398-8700	AHAVAS ISRAEL, CONG.-PASSAIC PARK JEWISH COMMUNITY CTR. T 181 VAN HOUTEN AVENUE	PASSAIC NJ	07055	(201) 777-5929
AHAVAT SHALOM, CONGREGATION C FOREST AVENUE & 11TH STREET	LAKEWOOD NJ	08701	(201) 363-5190	B'NAI JACOB, CONGREGATION O P.O. BOX 293	PASSAIC NJ	07055	
ANSHEI SEFARD, CONGREGATION O MADISON AVENUE	LAKEWOOD NJ	08701	(201) 364-9309	BIKUR CHOLIM, CONGREGATION O 22 MARKET STREET	PASSAIC NJ	07055	
BETH AM, TEMPLE R MADISON AT CAREY	LAKEWOOD NJ	08701	(201) 363-2800	CHEVRAH THILIM, CONGREGATION O 132 SPRING STREET	PASSAIC NJ	07055	(201) 473-0263
CHEVRA LOMDEI TORAH O 617 5TH STREET	LAKEWOOD NJ	08701	(201) 367-6393	EMANUEL, TEMPLE C 181 LAFAYETTE AVENUE	PASSAIC NJ	07055	
SONS OF ISRAEL, CONGREGATION O MADISON AVENUE & 6TH STREET	LAKEWOOD NJ	08701	(201) 364-2230	HUNGARIAN HEBREW MEN, CONGREGATION C 71 DAYTON AVENUE	PASSAIC NJ	07055	
TALMUD TORAH-CONGREGATION SON'S OF ISRAEL 6TH STREET & MADISON AVENUE	LAKEWOOD NJ	08701	(201) 364-2230	TIFERETH ISRAEL, CONGREGATION O 180 PASSAIC AVENUE	PASSAIC NJ	07055	
YOUNG ISRAEL OF LAWRENCEVILLE 25 TEXAS AVENUE	LAWRENCEVILLE NJ	08648	(609) 883-8833	YOUNG ISRAEL OF PASSAIC-CLIFTON 200 BROOK AVENUE	PASSAIC NJ	07055	(201) 778-7117
ADAS EMUOL, CONGREGATION R 254 BROAD AVENUE	LEONIA NJ	07625	(201) 461-4045	ANSHAL LUBAVITZ, CONGREGATION O 427 11TH AVENUE	PATERSON NJ	07514	
SONS OF ISRAEL, CONGREGATION C 150 GRAND AVENUE	LEONIA NJ	07605	(201) 592-9700	B'NAI ISRAEL AHAVATH JOSEPH, CONGREGATION O 561 PARK AVENUE	PATERSON NJ	07504	
ANSHE CHESED, CONGREGATION O ORCHARD TERRACE AT ST. GEORGE AVENUE	LINDEN NJ	07036	(201) 486-8616	B'NAI JESHURUN, CONGREGATION R 152 DERROM AVENUE	PATERSON NJ	07504	(201) 279-2111
BETH DAVID, CONGREGATION O P.O. BOX 185	LINDEN NJ	07036		BETH HAMEDRUSH HAGODOL, CONGREGATION O 115 VREELAND AVENUE	PATERSON NJ	07504	
SUBURBAN JEWISH CENTER-TEMPLE MEKOR CHAYIM C DEERFIELD ROAD & ACADEMY TERRACE	LINDEN NJ	07036	(201) 925-2283	COMMUNITY SYNAGOGUE C 660 14TH AVENUE	PATERSON NJ	07504	(201) 742-9345
B'NAI ABRAHAM, TEMPLE C 300 E. NORTHFIELD ROAD	LIVINGSTON NJ	07039	(201) 994-2290	EASTSIDE HEBREW CENTER O 467 E. 37TH STREET	PATERSON NJ	07504	
BETH SHALOM, TEMPLE C 193 MT. PLEASANT AVENUE	LIVINGSTON NJ	07039	(201) 992-3600	EMANUEL OF NORTH JERSEY, TEMPLE C 151 E. 33RD STREET	PATERSON NJ	07514	(201) 684-5564
EMANU-EL, TEMPLE R 264 W. NORTHFIELD ROAD	LIVINGSTON NJ	07039	(201) 992-5560	ISRAEL CENTER O 115 VREELAND AVENUE	PATERSON NJ	07504	
SUBURBAN TORAH CENTER, SYNAGOGUE OF THE O 85 W. MT. PLEASANT AVENUE	LIVINGSTON NJ	07039	(201) 994-0122	UNITED BROTHERHOOD HENRY RAMER O 100 HAMILTON PLACE	PATERSON NJ	07505	
BROTHERS OF ISRAEL, CONGREGATION O 85 2ND AVENUE	LONG BRANCH NJ	07740		YAVNEH ACADEMY SYNAGOGUE O 413 12TH AVENUE	PATERSON NJ	07514	
LYNDHURST HEBREW CENTER C 333 VALLEY BROOK AVENUE	LYNDHURST NJ	07071	(201) 438-9582	SHARI TZADEK, CONGREGATION C N. BROAD STREET	PENNS GROVE NJ	08069	
BETH HAVERIM R P.O. BOX 332, 59 MASONICUS ROAD	MAHWAH NJ	07430	(201) 327-4333	BETH ISRAEL, CONGREGATION O 166 JEFFERSON STREET	PERTH AMBOY NJ	08861	
TEMPLE BETH SHALOM 108 FREEHOLD ROAD	MANALAPAN NJ	07726	(201) 446-1200	BETH MORDECAI, CONGREGATION C 224 HIGH STREET	PERTH AMBOY NJ	08862	(201) 442-2431
AHAVATH ZION, CONGREGATION O 421 BOYDEN AVENUE	MAPLEWOOD NJ	07040	(201) 761-5444	SHAAREY TEFLOH, CONGREGATION O 15 MARKET STREET, P.O. BOX 633	PERTH AMBOY NJ	08862	(201) 826-2977
ANSHE RUSSIA, CONGREGATION O 14 HAUSEMANN COURT	MAPLEWOOD NJ	07040		PINE BROOK JEWISH CENTER C CHANGEBRIDGE ROAD	PINE BROOK NJ	07058	(201) 227-3520
BETH EPHRAIM-MAPLEWOOD JEWISH CENTER O 520 PROSPECT STREET, P.O. BOX 279	MAPLEWOOD NJ	07040	(201) 762-5722	CONGREGATION B'NAI ISRAEL PISCATAWAY JEWISH COMMUNITY CONGREGATION RE POB 965	PISCATAWAY NJ	08854	(201) 981-1096
ATERES TZVI, CONGREGATION O 419 N. ESSEX AVENUE	MARGATE NJ	08402		BETH EL, TEMPLE C 225 E. 7TH STREET	PLAINFIELD NJ	07060	(201) 756-2333
BETH EL, TEMPLE C 500 N. JEROME AVENUE	MARGATE NJ	08402	(609) 823-2725	SHOLOM, TEMPLE R 815 W. 7TH STREET	PLAINFIELD NJ	07063	(201) 756-6447
BETH ISRAEL, CONGREGATION R 8401 VENTNOR AVENUE, P.O. BOX 1	MARGATE NJ	08402	(609) 823-4116	B'NAI ISRAEL, CONGREGATION C W. JERSEY AVENUE & FRANKLIN BLVD	PLEASANTVILLE NJ	08232	
EMETH SHALOM, TEMPLE R 8501 VENTNOR AVENUE	MARGATE NJ	08402	(609) 822-4343	BETH SHALOM, CONGREGATION C 21 PASSAIC AVENUE	POMPTON LAKES NJ	07442	(201) 835-9785
OHAV SHALOM C P.O. BOX 98	MARLBORO NJ	07746	(609) 536-2300	POMPTON LAKES JEWISH CENTER 525 WANAUKE AVENUE	POMPTON LAKES NJ	07442	
BETH TIYVAH-MT. LAUREL C EVESBORO-MEDFORD ROAD	MARLTON NJ	08053	(609) 983-8090	JEWISH CENTER, THE C 457 NASSAU STREET	PRINCETON NJ	08540	(609) 921-0100
BETH TEFILAH, CONGREGATION O 110 DEERFIELD LANE	MATAWAN NJ	07747	(201) 583-6262	YAVNEH HOUSE 83 PROSPECT AVENUE	PRINCETON NJ	08540	(609) 452-3610
BETH AHM, TEMPLE C 550 LLOYD ROAD (ABERDEEN)	MATAWAN NJ	07747	(201) 583-1700	BETH TORAH, TEMPLE - RAHWAY HEBREW CONGREGATION C 1365 BRYANT STREET	RAHWAY NJ	07065	(201) 574-8432
SHALOM OF MATAWAN, TEMPLE R 5 AYRMONT LANE	MATAWAN NJ	07747	(201) 566-2621	BETH SHOLOM C MAPLE STREET & PLAZA LANE	RAMSEY NJ	07446	(201) 327-7759
UNITED HEBREW CONGREGATION - TEMPLE BETH AHM 550 LLOYD ROAD	MATAWAN NJ	07747		B'NAI ISRAEL, CONGREGATION P.O. BOX 252	RED BANK NJ	07701	(201) 842-1800
BETH ISRAEL, TEMPLE C 34 W. MAGNOLIA AVENUE	MAYWOOD NJ	07067	(201) 845-7550	BETH SHALOM, CONGREGATION O P.O. BOX 186	RED BANK NJ	07701	
SHALOM, TEMPLE R P.O. BOX 93	MCAFFEE NJ	07428	(201) 827-5655	EMANUEL, TEMPLE C 120 PARK STREET	RIDGEFIELD PARK NJ	07060	(201) 440-9464
BETH JACOB, CONGREGATION C 109 E. MAPLE AVENUE	MERCHANTVILLE NJ	08109	(609) 662-4509	ISRAEL OF RIDGEWOOD, TEMPLE C 475 GROVE STREET	RIDGEWOOD NJ	07450	(201) 444-9320
NEVE SHALOM, TEMPLE - JCC C 250 GROVE AVENUE	METUCHEN NJ	08840	(201) 548-2238	LAKELAND HILLS JEWISH CENTER C P.O. BOX 115	RINGWOOD NJ	07456	(201) 835-4786
B'NAI ISRAEL, CONGREGATION C 160 MILLBURN AVENUE	MILLBURN NJ	07041	(201) 379-3811	SHOLOM, TEMPLE R 385 HOWLAND AVENUE	RIVER EDGE NJ	07661	(201) 489-2463
BETH HILLEL, TEMPLE C 3RD & OAK STREETS	MILLVILLE NJ	08332		UNITED JEWISH COMMUNITY OF BERGEN COUNTY 111 KINDERKAMACK ROAD, P.O. BOX 176, N. HACKENSACK STA.	RIVER EDGE NJ	07661	(201) 488-6800
CONGREGATION B'NAI KESHEH RE 87-89 VALLEY ROAD	MONTCLAIR NJ	07043	(201) 746-4489	OHAV SHALOM, CONGREGATION C 385 W. PASSAIC STREET	ROCHELLE PARK NJ	07782	(201) 845-6882
SHOMREI EMUNAH, CONGREGATION C 67 PARK STREET	MONTCLAIR NJ	07042	(201) 746-5031	WHITE MEADOW TEMPLE C 153 WHITE MEADOW ROAD	ROCKAWAY NJ	07786	(201) 627-4500
RODEPH TORAH, TEMPLE R P.O. BOX 23	MORGANVILLE NJ	07751	(201) 536-2417	ANSHEI ROOSEVELT, CONGREGATION O 20 HOMESTEAD LANE	ROOSEVELT NJ	08555	(201) 448-2526
B'NAI OR, TEMPLE R OVERLOOK ROAD	MORRISTOWN NJ	07960	(201) 539-4539	B'NAI ISRAEL, CONGREGATION C HANCE & RIDGE ROADS	RUMSON NJ	07760	(201) 842-1800
MORRISTOWN JEWISH COMMUNITY CENTER C 177 SPEEDWELL AVENUE	MORRISTOWN NJ	07960	(201) 538-9292	BETH EL, TEMPLE C 185 MONTROSS AVENUE	RUTHERFORD NJ	07070	(201) 438-4931
MOUNT FREEDOM JEWISH CENTER O SUSSEX TURNPIKE	MOUNT FREEDOM NJ	07970		OHAV SHOLOM SYNAGOGUE C 240 GRANT STREET	SALEM NJ	08079	
HAR-ZION, TEMPLE C HIGH & RIDGWAY STREETS	MT. HOLLY NJ	08060	(609) 267-0660	ISRAEL OF SCOTCH PLAINS & FANWOOD, TEMPLE C 1920 CLIFFWOOD STREET	SCOTCH PLAINS NJ	07076	(201) 889-1830
MT. OR SHALOM, CONGREGATION R CHURCH & FELLOWSHIP ROADS	MT. LAUREL NJ	08054	(609) 235-0590	B'NAI JESHURUN, CONGREGATION R 1025 S. ORANGE AVENUE	SHORT HILLS NJ	07078	(201) 379-1555
ANSHE EMETH MEMORIAL TEMPLE R 222 LIVINGSTON AVENUE	NEW BRUNSWICK NJ	08901	(201) 545-6484	BETH EL, TEMPLE C 1495 AMWELL ROAD	SOMERSET NJ	08873	(201) 473-2225
POALE ZEDEK, CONGREGATION T 145 NEILSON STREET, P.O. BOX 166	NEW BRUNSWICK NJ	08901		BETH EL, TEMPLE R 67 RTE. 206 SOUTH	SOMERVILLE NJ	08876	(201) 722-0674
BETH TIYVA-NEW MILFORD JEWISH CENTER C 435 RIVER ROAD	NEW MILFORD NJ	07648	(201) 261-4847	BETH EL OF THE ORANGES & MAPLEWOOD C 222 IRVINGTON AVENUE	SOUTH ORANGE NJ	07079	(201) 763-0111

ISRAEL OF THE ORANGES & MAPLEWOOD, TEMPLE R 432 SCOTLAND ROAD	SOUTH ORANGE NJ	07079	(201) 763-4116
MONROE TOWNSHIP JEWISH CENTER R P.O. BOX 71	SOUTH ORANGE NJ	08884	(201) 251-0594
OHBE SHALOM, CONGREGATION C 170 SCOTLAND ROAD	SOUTH ORANGE NJ	07079	(201) 762-7067
ANSHE EMEH & JEWISH COMMUNITY CENTER O 88 MAIN STREET	SOUTH RIVER NJ	08882	(201) 257-4190
BETH AM, TEMPLE C 60 BALTUSROL WAY & TEMPLE DRIVE	SPRINGFIELD NJ	07061	(201) 376-0539
ISRAEL OF SPRINGFIELD, CONGREGATION O 339 MOUNTAIN AVENUE	SPRINGFIELD NJ	07061	(201) 376-6806
SHA-AREY SHALOM, TEMPLE R 78 S. SPRINGFIELD AVENUE	SPRINGFIELD NJ	07061	(201) 379-5387
SHALOM, TEMPLE R 215 S. HILLSIDE AVENUE	SUCCASUNNA NJ	07876	(201) 584-5666
SINAI, TEMPLE R 208 SUMMIT AVENUE	SUMMIT NJ	07901	(201) 273-4921
SUMMIT JEWISH COMMUNITY CENTER C 67 KENT PLACE BLVD	SUMMIT NJ	07901	(201) 273-8130
B'NAI YESHURUN, CONGREGATION O 641 W. ENGLEWOOD AVENUE	TEANECK NJ	07666	(201) 836-5752
BETH AM, CONGREGATION R 510 CLAREMONT AVENUE	TEANECK NJ	07666	(201) 833-2620
BETH SHOLOM, CONGREGATION C RUGBY ROAD & RUTLAND AVENUE	TEANECK NJ	07666	(201) 833-1322
EMETH, TEMPLE R 1666 WINDSOR ROAD	TEANECK NJ	07666	(201) 833-0515
JEWISH CENTER OF TEANECK C 70 STERLING PLACE	TEANECK NJ	07670	(201) 569-8323
BETH CHAVAIRUTH, CONGREGATION R 49 LEONARD AVENUE	TENAFLY NJ	07670	(201) 568-3035
SINAI OF BERGEN COUNTY, TEMPLE R 1 ENGLE STREET	TENAFLY NJ	07670	(201) 747-9365
MONMOUTH REFORM TEMPLE R 332 HANCE AVENUE	TINTON FALLS NJ	07724	(201) 349-1244
B'NAI ISRAEL, CONGREGATION C 1488 OLD FREEHOLD ROAD	TOMS RIVER NJ	08753	(609) 599-2591
ADATH ISRAEL CONGREGATION C 715 BELLEVUE AVENUE	TRENTON NJ	08618	(201) 882-3092
AHAVATH ISRAEL, CONGREGATION C 1130 LOWER FERRY ROAD	TRENTON NJ	08618	(609) 695-3479
BROTHERS OF ISRAEL, CONGREGATION C 499 GREENWOOD AVENUE	TRENTON NJ	08609	(609) 392-7143
HAR SINAI HEBREW CONGREGATION R 491 BELLEVUE AVENUE	TRENTON NJ	08618	
PEOPLE OF TRUTH CONGREGATION JESHURUN O 1201 W. STATE STREET	TRENTON NJ	08618	
BETH SHALOM, CONGREGATION C VAUXHALL ROAD & PLANE STREET	UNION NJ	07083	(201) 686-6773
ISRAEL OF UNION, TEMPLE C 2372 MORRIS AVENUE	UNION NJ	07083	(201) 687-2120
BETH JACOB, CONGREGATION O 325 4TH STREET	UNION CITY NJ	07087	(201) 863-3114
ISRAEL EMANUEL, TEMPLE O 33 STREET & NEW YORK AVENUE	UNION CITY NJ	07087	
MESIVTA SANZ O 3400 NEW YORK AVENUE	UNION CITY NJ		(201) 867-6890
BETH JUDAH, CONGREGATION C 6725 VENTNOR AVENUE	VENTNOR NJ	08406	(609) 822-7116
JEWISH COMMUNITY CENTER OF VERONA C 56 GROVE AVENUE	VERONA NJ	07044	(201) 239-0754
AHAVAS ACHIM, CONGREGATION O 618 PLUM STREET	VINELAND NJ	08390	
BETH ISRAEL CONGREGATION C 1015 PARK AVENUE, P.O. BOX 465	VINELAND NJ	08390	(609) 691-0852
SONS OF JACOB, CONGREGATION O 321 GRAPE STREET	VINELAND NJ	08390	
MOUNTAIN JEWISH CENTER 104 MT. HOREB ROAD	WARREN NJ	07060	(201) 356-8777
BETH OR, TEMPLE R 56 RIDGEWOOD ROAD	WASHINGTON TOWNSHIP NJ	07675	(201) 664-7422
BETH TIKVAH, TEMPLE R P.O. BOX 3182, 950 PREAKNESS AVENUE	WAYNE NJ	07470	(201) 595-6565
EMANUEL, TEMPLE 1412 ALPS ROAD	WAYNE NJ	07470	
WAYNE CONSERVATIVE CONGREGATION C 8 MAYFAIR DRIVE	WAYNE NJ	07470	(201) 696-2500
YOUNG ISRAEL METROPOLITAN NEW JERSEY 1 HENDERSON DRIVE	WEST CALDWELL NJ	07090	(201) 575-1194
B'NAI SHOLOM, CONGREGATION C 213 LENOX AVENUE	WEST END NJ	07740	(201) 229-2700
TALMUD TORAH, CONGREGATION O 5308 PALISADE AVENUE	WEST NEW YORK NJ	07093	
AHAVAS ACHIM, B'NAI JACOB & DAVID, CONGREGATION O 700 PLEASANT VALLEY WAY	WEST ORANGE NJ	07052	(201) 736-1407
JEWISH CENTER OF WEST ORANGE C 300 PLEASANT VALLEY WAY	WEST ORANGE NJ	07052	(201) 731-0160
YOUNG ISRAEL OF WEST ORANGE 567 PLEASANT VALLEY WAY	WEST ORANGE NJ	07052	(201) 731-3383
EMANU-EL OF WESTFIELD, TEMPLE R 756 E. BROAD STREET	WESTFIELD NJ	07090	(201) 232-6770
RABBINIC CENTER SYNAGOGUE 128 E. DUDLEY AVENUE	WESTFIELD NJ	07090	(201) 233-0419
BETH OR, TEMPLE R 56 RIDGEWOOD ROAD	WESTWOOD NJ	07675	(201) 644-7422
EMANUEL, TEMPLE 111 WASHINGTON AVENUE	WESTWOOD NJ	07675	(201) 664-2880
BETH JUDAH SYNAGOGUE C SPENCER & PACIFIC AVENUE	WILDWOOD NJ	08260	(201) 522-7541
BETH TORAH, CONGREGATION C BEVERLY-RANOCAS ROAD	WILLINGBORO NJ	08048	(609) 877-4214
EMANU-EL, TEMPLE R JOHN F. KENNEDY WAY	WILLINGBORO NJ	08046	(609) 871-1736
WOODBINE BROTHERHOOD, CONGREGATION O 614 WASHINGTON AVENUE	WOODBINE NJ	08270	
ADATH ISRAEL, CONGREGATION C 424 AMBOY AVENUE & S. PARK DRIVE	WOODBURGE NJ	07095	(201) 634-9601
BETH ISRAEL C P.O. BOX 143, HIGH & WARNER STREETS	WOODBURY NJ	08096	(609) 848-7272
EMANUEL, TEMPLE - PASACK VALLEY C 87 OVERLOOK DRIVE	WOODCLIFF LAKE NJ	07675	(201) 664-2880
BETH RISHON, TEMPLE 585 RUSSELL AVENUE BOX 345	WYCKOFF NJ	07481	(201) 891-4466
ALBERT, CONGREGATION R 1006 LEAD AVENUE S.E.	ALBUQUERQUE NM	87106	(505) 243-3533
B'NAI ISRAEL, CONGREGATION C 4401 INDIAN SCHOOL RD., N.E.	ALBUQUERQUE NM	87110	(505) 266-0115
BETH EL, TEMPLE P.O. BOX 1029	LAS CRUCES NM	88003	(505) 524-3380
LOS ALAMOS JEWISH CENTER 2400 CANYON ROAD	LOS ALAMOS NM	87544	(505) 662-2140
B'NAI ISRAEL, CONGREGATION C 8TH & WASHINGTON STREETS	ROSWELL NM	88201	
SONS OF ISRAEL, CONGREGATION PRINCE STREET	GLACE BAY NS	B1A 2J6	
SHAAR SHALOM CONGREGATION C 1981 OXFORD STREET	HALIFAX NS	B3H 4A4	(902) 422-2580
BETH SHOLOM, TEMPLE C 1600 E. OAKLEY BLVD	LAS VEGAS NV	89104	(702) 384-5070
NER TAMID, CONGREGATION R 4412 S. MARYLAND PARKWAY	LAS VEGAS NV	89109	(702) 733-6292
EMANU-EL, TEMPLE C 1031 MANZANITA LANE, AT THE CORNER OF LAKESIDE DRIVE	RENO NV	89509	(702) 825-5600
SINAI, TEMPLE R P.O. BOX 3114	RENO NV	89505	(702) 747-9927
B'NAI SHOLOM, THE NEW REFORM CONGREGATION R 420 WHITEHALL ROAD	ALBANY NY	12208	(518) 482-5283
BETH ABRAHAM-JACOB, CONGREGATION O 66 HACKETT BLVD	ALBANY NY	12209	(518) 449-7813
BETH EMEH, TEMPLE R 100 ACADEMY ROAD	ALBANY NY	12208	(518) 436-9761
CHABAD LUBAVITCH O 122 S. MAIN STREET	ALBANY NY	12208	(518) 482-5781
ISRAEL, TEMPLE C 600 NEW SCOTLAND AVENUE	ALBANY NY	12208	(518) 438-7858
OHEV SHOLOM, CONGREGATION C NEW KRUMKILL ROAD	ALBANY NY	12208	(518) 489-4706
RECONSTRUCTIONIST HAVURAH OF THE CAPITAL DISTRICT C/O PAUL GREENBERG	ALBANY NY		(518) 439-5870
BETH DAVID CONGREGATION R P.O. BOX 76	AMENIA NY	12501	(914) 373-8264
SINAI, TEMPLE R 50 ALBERTA DRIVE	AMHERST NY	14226	(716) 834-0708
BETH SHOLOM CENTER OF AMITYVILLE & THE MASSAPEQUAS C 79 CITY LINE ROAD	AMITYVILLE NY	11701	(516) 264-2891
ISRAEL, TEMPLE OF R 166 LOCUST AVENUE	AMSTERDAM NY	12010	
SONS OF ISRAEL 355 GUY PARK AVENUE	AMSTERDAM NY	12010	(518) 842-8691
B'NAI YISRAEL, CONGREGATION R 485 BEDFORD ROAD, BOX 766 LOCUST AVENUE	ARMONK NY	10504	(914) 273-2220
ANSHE SFARD, CONGREGATION O 208-10 BEACH 75TH STREET	ARVERNE NY	11692	
DERECH EMMUNO, CONGREGATION O 199 BEACH 67TH STREET	ARVERNE NY	11692	(718) 634-2288
BETH EL OF ASTORIA, CONGREGATION O 30-85 35TH STREET	ASTORIA NY	11103	(718) 278-9930
BETH JACOB OF ASTORIA, CONGREGATION O 22-51 29TH STREET	ASTORIA NY	11105	(718) 278-4170
MISHKAN ISRAEL, CONGREGATION O 27-31 CRESCENT STREET	ASTORIA NY	11102	
JEWISH CENTER OF ATLANTIC BEACH O PARK STREET & NASSAU AVENUE	ATLANTIC BEACH NY	11509	(516) 371-0972
B'NAI ISRAEL, CONGREGATION C P.O. BOX 101, 8 JOHN SMITH AVENUE	AUBURN NY	13021	(315) 253-6675
BETH SHOLOM, CONGREGATION C 441 DEER PARK AVENUE	BABYLON NY	11702	(516) 587-5650
BALDWIN JEWISH CENTER C 885 E. SEAMAN AVENUE	BALDWIN NY	11510	(516) 223-5599
CENTRAL SYNAGOGUE OF NASSAU COUNTY R 430 DEMOTT AVENUE	BALDWIN NY	11510	(516) 766-4300
SOUTH BALDWIN JEWISH CENTER-CONGREGATION SHAAREI SHALOM C 2959 GRAND AVENUE	BALDWIN NY	11510	(516) 223-8688
EMANU-EL, TEMPLE C 124 BANK STREET	BATAVIA NY	14020	(716) 343-7027
AGUDAS ISRAEL OF RIDGEWOOD, CONGREGATION O 52 PINE BROOK PLACE	BAY SHORE NY	11706	
JEWISH CENTRE OF BAY SHORE C 34 N. CLINTON AVENUE	BAY SHORE NY	11706	(516) 665-1140
SINAI REFORM TEMPLE R 39 BRENTWOOD ROAD	BAY SHORE NY	11706	(516) 665-5755
BAY TERRACE JEWISH CENTER C 209 STREET & CROSS ISLAND PARKWAY	BAYSIDE NY	11360	(718) 428-6363
BAYSIDE JEWISH CENTER C 203-05 32ND AVENUE	BAYSIDE NY	11361	(718) 352-7900
BAYSIDE-OAKS JEWISH CENTER C 50-35 CLOVERDALE BLVD	BAYSIDE NY	11364	(718) 631-0100
JEWISH CENTER OF BAYSIDE HILLS C 48TH AVENUE & 212TH STREET	BAYSIDE NY	11364	(718) 225-5301
OAKLAND JEWISH CENTER 61-35 220TH STREET	BAYSIDE NY	11364	(718) 225-7800
YOUNG ISRAEL OF BAYSIDE 209-34 26TH AVENUE	BAYSIDE NY	11360	(718) 423-3720
YOUNG ISRAEL OF WINDSOR PARK 67-45 215TH STREET	BAYSIDE NY	11364	(718) 224-2100
BEACON HEBREW ALLIANCE C 55 FISHKILL AVENUE	BEACON NY	12508	(914) 831-2012
OHEL SHMUEL, YESHIVAH O HAINES ROAD	BEDFORD NY	10507	(914) 241-2700
SHAARAY TEVILA, TEMPLE R P.O. BOX 416	BEDFORD NY	10505	(914) 666-3133
B'NAI DAVID, CONGREGATION 567 BEACH 130TH STREET	BELLE HARBOR NY	11694	
BETH EL OF ROCKAWAY PARK, TEMPLE C 445 BEACH 135TH STREET	BELLE HARBOR NY	11694	(718) 634-8100
CONGREGATION SHAAREI TEVILA OF BELLE HARBOR 214 BEACH 120TH STREET	BELLE HARBOR NY	11694	(718) 945-2298
OHAB ZEDEK, CONGREGATION O 134-01 ROCKAWAY BEACH BLVD	BELLE HARBOR NY	11694	(718) 474-3300
YOUNG ISRAEL OF BELLE HARBOR 505 BEACH 129TH STREET	BELLE HARBOR NY	11694	(718) 474-9223
SHOLOM, TEMPLE 80-63 249TH STREET	BELLEROSE NY	11426	
BELLMORE JEWISH CENTER C 2550 CENTRE AVENUE	BELLMORE NY	11710	(516) 781-3072
BETH EL, TEMPLE C 1373 BELLMORE ROAD	BELLMORE NY	11710	(516) 781-2650
SHAAREI SHALOM, THE EAST BAY REFORM TEMPLE R 2569 MERRICK ROAD	BELLMORE NY	11710	(516) 781-5599
BETHPAGE JEWISH COMMUNITY CENTER C 600 BROADWAY	BETHPAGE NY	11714	(516) 938-7909
BETH DAVID, CONGREGATION O 39 RIVERSIDE DRIVE	BINGHAMTON NY	13905	(607) 722-1793
CONCORD, TEMPLE R 9 RIVERSIDE DRIVE	BINGHAMTON NY	13905	(607) 723-7355
ISRAEL, TEMPLE C DEERFIELD PLACE	BINGHAMTON NY	13903	(607) 723-7461
BETH ELOHIM, TEMPLE R ROUTE 22	BREWSTER NY	13509	(914) 279-4505
CHAVURAH BETH CHAI (MAHOPAC) R RFD 6 BREWSTER HILL ROAD	BREWSTER NY	13509	(914) 279-8387
PUTNAM COUNTY TEMPLE, JEWISH CENTER R ROUTE 22	BREWSTER NY	13506	(914) 279-4585
CONGREGATION SONS OF ISRAEL C 1666 PLEASANTVILLE ROAD	BRIARCLIFF MANOR NY	10510	(914) 762-2700
AHAV TSEDEK OF KINGSBRIDGE C 3425 KINGSBRIDGE AVENUE	BRONX NY	10463	(212) 543-6969
ANSHE AMAS, CONGREGATION O 713 EAST 222 STREET	BRONX NY	10467	(212) 231-5036
B'NAI ISRAEL OF BRONX, CONGREGATION O 1570 WALTON AVENUE	BRONX NY	10452	(212) 583-8993
B'NAI ISRAEL OF EDENWALD, CONGREGATION 1014 E. 227TH STREET	BRONX NY	10456	(212) 881-4921
BEEKMAN AVENUE CONGREGATION O 335 BEEKMAN AVENUE	BRONX NY	10454	
BETH EL OF CITY ISLAND, TEMPLE 480 CITY ISLAND AVENUE	BRONX NY	10454	(212) 885-9865
BETH EL CO-OP CITY, TEMPLE R 920-1 BAYCHESTER AVENUE	BRONX NY	10475	(212) 671-9719
BETH EL, THE HOUSE OF YAH 1231 FRANKLIN AVENUE	BRONX NY	10465	(212) 681-4912
BETH JACOB, CONGREGATION O 1461 LELAND AVENUE	BRONX NY	10460	(212) 892-1339
BETH SHRAGA INSTITUTE O 2757 MORRIS AVENUE	BRONX NY	10468	(212) 295-3160
BETH SHOLOM 990 PELHAM PARKWAY SOUTH	BRONX NY	10461	(212) 792-1800
BRONX PARK EAST CHOTINER JEWISH CENTER O 2256 BRONX PARK E.	BRONX NY	10451	(212) 655-9934
CASTLE HILL JEWISH COMMUNITY CENTER O 486 HOWE AVENUE	BRONX NY	10473	(212) 892-2372
CHEVRA MACHZIKEI HORAV O 3417 KNOX PLACE	BRONX NY	10467	
CHOTINER JEWISH CENTER O 2256 BRONX PARK EAST	BRONX NY	10467	(212) 655-9934
CO-OP CITY JEWISH CENTER C 900 CO-OP CITY BLVD	BRONX NY	10475	(212) 671-4579
COMMUNITY CENTER OF ISRAEL C 2440 ESPLANADE	BRONX NY	10489	(212) 882-2400
CONCOURSE CENTER OF ISRAEL O 2323 GRAND CONCOURSE	BRONX NY	10466	
CONSERVATIVE SYNAGOGUE ADATH ISRAEL OF RIVERDALE C 250TH STREET & HENRY HUDSON PARKWAY	BRONX NY	10471	(212) 543-8400
EAST CONCOURSE HEBREW CENTER O 236 EAST TREMONT AVENUE	BRONX NY	10457	(212) 294-1594
EDUCATIONAL JEWISH CENTER O 805 ASTOR AVENUE	BRONX NY	10467	(212) 655-9865
EMANUEL AT PARKCHESTER, TEMPLE C 2000 BENEDICT AVENUE	BRONX NY	10462	(212) 828-3400
FIRST VAN NEST HEBREW CONGREGATION O 1712 GARFIELD STREET	BRONX NY	10480	
GHETTO LITZMANNSTADT (LODZ) MEMORIAL SYNAGOGUE O 2435 KINGSLAND AVENUE	BRONX NY	10468	
GUN HILL JEWISH CENTER O 3380 RESERVOIR OVAL E	BRONX NY	10467	(212) 652-6700
HEBREW CENTER OF EAST BRONX O 1276 COMMONWEALTH AVENUE	BRONX NY	10472	(212) 829-1772
HEBREW INSTITUTE OF UNIVERSITY HEIGHTS 3700 HENRY HUDSON PARKWAY	BRONX NY	10465	(212) 796-4730
HEBREW TABERNAACLE O 2150 HOLLAND AVENUE	BRONX NY	10462	(212) 822-8756
HOPE OF ISRAEL, CONGREGATION O 843 WALTON AVENUE	BRONX NY	10451	(212) 292-6667
INTERVALE JEWISH CENTER OF THE BRONX O 1024 INTERVALE AVENUE	BRONX NY	10459	(212) 842-5238
JACOB H. SCHIFF CENTER C 2510 VALENTINE AVENUE	BRONX NY	10457	(212) 295-2510
JEWISH CENTER OF HIGHBRIDGE O 1178 NELSON AVENUE	BRONX NY	10452	
JEWISH CENTER OF PELHAM BAY O 1807 MAHAN AVENUE	BRONX NY	10461	(212) 892-8171
JEWISH CENTER OF UNIONPORT O 2137 ELLIS AVENUE	BRONX NY	10462	(212) 822-8601
JEWISH CENTER OF VIOLET PARK O 3356 SEYMOUR AVENUE	BRONX NY	10469	(212) 654-2712

JEWISH CENTER OF WAKEFIELD & EDENWALD	O 641 EAST 233 STREET	BRONX NY 10466	
JEWISH CENTER OF WILLIAMSBURG	O 2910 BARNES AVENUE	BRONX NY 10467	(212) 655-4077
JOSEPH BEN MAYER, CONGREGATION O	80 WEST KINGSBRIDGE ROAD	BRONX NY 10468	
JUDEA, TEMPLE R	615 REISS PLACE	BRONX NY 10467	(212) 881-5118
KHAL ADATH YESHURUN, CONGREGATION O	2222 CRUGER AVENUE	BRONX NY 10467	(212) 653-4698
KINGSBRIDGE CENTER OF ISRAEL O	3115 CORLEAR AVENUE	BRONX NY 10483	(212) 548-1678
KINGSBRIDGE HEIGHTS JEWISH CENTER O	124 EAMES PLACE	BRONX NY 10468	(212) 549-4120
LANZUTER BETH DAVID, CONGREGATION R	2364 WOODHULL AVENUE	BRONX NY 10469	
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BETH SHALOM, CONGREGATION O 730 WILLOUGHBY AVENUE	BROOKLYN NY 11206		JEWISH COMMUNAL CENTER OF FLATBUSH C 1302 AVENUE I	BROOKLYN NY 11230	(718) 258-2411
BETH SHOLOM PEOPLES TEMPLE R BAY PARKWAY & BENSON AVENUE	BROOKLYN NY 11214	(718) 372-7164	JEWISH COMMUNITY CENTRE OF BENSONHURST O 6222 23RD AVENUE	BROOKLYN NY 11204	(718) 236-4767
BETH TALMUD TORAH, CONGREGATION O 25 BOERUM STREET, APT. 9R	BROOKLYN NY 11206		JEWISH FRIENDS CONGREGATION 1410 CONEY ISLAND AVENUE	BROOKLYN NY 11230	(718) 253-0974
BETH TIKVAH, INC., CONGREGATION O 8800 SEA VIEW AVENUE	BROOKLYN NY 11236	(718) 763-5577	JEWISH RECONSTRUCTIONIST SOCIETY RE 2701 NECK ROAD	BROOKLYN NY 11229	(718) 332-5700
BETH TORAH, CONGREGATION O 1061 OCEAN PARKWAY	BROOKLYN NY 11230	(718) 252-9840	JUDEA CENTER SYNAGOGUE O 2059 BEDFORD AVENUE	BROOKLYN NY 11226	
BETH TORAH, CONGREGATION O 3574 NOSTRAND AVENUE	BROOKLYN NY 11229		K'HAL CHASSIDIM, CONGREGATION O 4820 15TH AVENUE	BROOKLYN NY 11219	(718) 871-0110
BETH YEHUDA, INC., CONGREGATION O 62 KEAP STREET	BROOKLYN NY 11211	(718) 625-8732	K'HAL YESODEL HATORAH O 4918 16TH AVENUE	BROOKLYN NY 11204	(718) 851-5193
BETH-EL TEMPLE 470 LAFAYETTE AVENUE	BROOKLYN NY 11205		K'HALL BNEI EMUNIM, CONGREGATION O 215 HEWES STREET	BROOKLYN NY 11211	
BIKUR CHOLIM ANSHEI LUBASHOW, CONGREGATION O 72 EAST 89TH STREET	BROOKLYN NY 11236		KAHAL ADATH KRASA, CONGREGATION O 1654 43RD STREET	BROOKLYN NY 11204	(718) 438-8880
BIKUR CHOLIM HYMAN JOSEPH, CONGREGATION O 255 PENN STREET	BROOKLYN NY 11211		KAHAL ADATH YERYEIM O 672 LEFFERTS AVENUE	BROOKLYN NY 11203	
BNEI YEHUDAH, CONGREGATION O 5311 16TH AVENUE	BROOKLYN NY 11204	(718) 851-9199	KAHAL YERAIM OF BOROUGHS PARK, CONGREGATION O 1184 53RD STREET	BROOKLYN NY 11219	(718) 438-9499
BORO PARK PROGRESSIVE SYNAGOGUE CONGREGATION B'NAI SHOLOM R 1515 46TH STREET	BROOKLYN NY 11219	(718) 436-5082	KAHAL YESODE HATORAH, CONGREGATION O 4914 16TH AVENUE	BROOKLYN NY 11204	(718) 851-9858
BOSTONER BETH MEDRASH-NETZACH ISRAEL O 1535 49TH STREET	BROOKLYN NY 11219	(718) 853-6570	KAPITSHNITZER KLOIZ, CONGREGATION O 1415 55TH STREET	BROOKLYN NY 11219	
BOULEVARD JEWISH CENTER O 1380 LINDEN BLVD	BROOKLYN NY 11212		KAV CHAIM, CONGREGATION O 1642 54TH STREET	BROOKLYN NY 11204	(718) 851-7442
BOYANER BETH MEDRASH O 4405 14TH AVENUE	BROOKLYN NY 11219		KEHAL RAATZFERT, CONGREGATION O 182 DIVISION AVENUE	BROOKLYN NY 11211	(718) 387-2217
BROOKLYN HEIGHTS SYNAGOGUE R 117 REMSEN STREET	BROOKLYN NY 11201	(718) 522-2070	KEHILATH KODESH D'KHANIM O 2879 WEST 12TH STREET	BROOKLYN NY 11224	(718) 372-5280
BROOKLYN JEWISH CENTER, THE C 667 EASTERN PARKWAY	BROOKLYN NY 11213	(718) 493-8800	KEHILATH YAKOV, CONGREGATION O 1137 53RD STREET	BROOKLYN NY 11219	(718) 871-0149
CANARSIE JEWISH CENTER 965 E. 107TH STREET	BROOKLYN NY 11236	(718) 272-2484	KEHILATH YAKOV, CONGREGATION O 654 BEDFORD AVENUE	BROOKLYN NY 11211	
CHAMDATH TORAH V'CHESSED, CONGREGATION O 1640 50TH STREET	BROOKLYN NY 11204		KESSER ISRAEL, CONGREGATION O 1769 56TH STREET	BROOKLYN NY 11204	
CHASIDEI BELZ OF BOROUGHS PARK, CONGREGATION O 4814 16TH AVENUE	BROOKLYN NY 11204	(718) 851-5345	KESSER TORAH, CONGREGATION O 2310 CORTELYOU ROAD	BROOKLYN NY 11226	(718) 282-3958
CHASIDEI BELZ, CONGREGATION O 682 EASTERN PARKWAY	BROOKLYN NY 11213	(718) 773-8561	KHAL ADAS YISROEL, CONGREGATION 4712 14TH AVENUE	BROOKLYN NY 11219	(718) 633-2305
			KHAL CHASIDEI SKWERE, CONGREGATION O 1334 47TH STREET	BROOKLYN NY 11219	
			KHAL CHASSIDIM OF BROOKLYN, CONGREGATION O 4820 15TH AVENUE	BROOKLYN NY 11219	(718) 871-0110
			KHAL TORATH CHAIM, CONGREGATION O 6 LEE AVENUE	BROOKLYN NY 11211	
			KHAL UNGVAR, CONGREGATION O 5305 16TH AVENUE	BROOKLYN NY 11204	(718) 252-0005

KHALL MACHNEKA HADAS O 1631 50TH STREET	BROOKLYN NY 11204	
KINGSWAY JEWISH CENTER O 2810 NOSTRAND AVENUE	BROOKLYN NY 11229	(718) 258-3344
KLAUZENBERG B.M. CHATZOR HAKODESH O 1420 50TH STREET	BROOKLYN NY 11219	(718) 435-2626
KNESES ISRAEL OF SEAGATE, CONGREGATION O 3803 NAUTILUS AVENUE	BROOKLYN NY 11224	(718) 372-1668
KNESETH ISRAEL KLAUS, CONGREGATION O 95 DIVISION AVENUE	BROOKLYN NY 11211	
KNESSET HORABONIM, CONGREGATION O 701 48TH STREET	BROOKLYN NY 11220	(718) 633-6378
KOL ISRAEL CONGREGATION 3211 BEDFORD AVENUE	BROOKLYN NY 11210	
KOL ISRAEL CONGREGATION O 603 ST. JOHNS PLACE	BROOKLYN NY 11238	(718) 638-6583
KOLEL BNEI YAAKOV O 1546 47TH STREET	BROOKLYN NY 11219	
KOLEL TIFEREH MENACHEM O 241 MARCY AVENUE	BROOKLYN NY 11211	
KOLLEL TIFEREH ZVI, CONGREGATION O 4122 14TH AVENUE	BROOKLYN NY 11219	
KRULER MIKVA, CONGREGATION O 5102 11TH AVENUE	BROOKLYN NY 11219	
LANZUT, CONGREGATION OF O 159 RODNEY STREET	BROOKLYN NY 11211	(718) 384-3132
LAMDAI TORAH, CONGREGATION O 2209 63RD STREET	BROOKLYN NY 11204	
MACHNAH LAMDAI TORAH O 239 HAVEMEYER STREET	BROOKLYN NY 11211	
MACHNE ISRAEL, CONGREGATION O 2413 EAST 23RD STREET	BROOKLYN NY 11235	(718) 332-8788
MACHNE ISRAEL, INC. O 770 EASTERN PARKWAY	BROOKLYN NY 11213	(718) 493-9250
MACHNE TORAH O 1375 57TH STREET	BROOKLYN NY 11219	
MACHZIKEI HADAS, CONGREGATION O 150 OCEAN PARKWAY	BROOKLYN NY 11218	
MACHZIKEI HADAS, CONGREGATION O 1636 49TH STREET	BROOKLYN NY 11204	(718) 871-5986
MACHZIKEI TALMUD TORAH, CONGREGATION O 4622 14TH AVENUE	BROOKLYN NY 11219	
MACHZIKEI TORAH, CONGREGATION O 1016 BEVERLY ROAD	BROOKLYN NY 11218	
MADISON JEWISH CENTER C 2989 NOSTRAND AVENUE	BROOKLYN NY 11229	(718) 375-2271
MAGEN DAVID CONGREGATION O P.O. BOX 78, PARKVILLE STATION	BROOKLYN NY 11204	(718) 236-6122
MAGEN DAVID OF OCEAN PARKWAY, CONGREGATION O 1616 OCEAN PARKWAY	BROOKLYN NY 11233	
MANHATTAN BEACH JEWISH CENTER O 60 WEST END AVENUE	BROOKLYN NY 11235	(718) 891-8700
MAPLETON PARK HEBREW INSTITUTE O 2022 66TH STREET	BROOKLYN NY 11204	(718) 236-5551
MARINE PARK JEWISH CENTER O 3311 AVENUE S.	BROOKLYN NY 11234	(718) 376-5200
MARLBORO JEWISH CENTER O 2324 WEST 13TH STREET	BROOKLYN NY 11223	(718) 996-5558
MEAH SHEARIM, CONGREGATION O 1061 OCEAN PARKWAY	BROOKLYN NY 11230	
MEMORAH SYNAGOGUE OF MEMORAH HOME & HOSPITAL O 871 BUSHWICK AVENUE	BROOKLYN NY 11221	(718) 443-3000
MENUCHAT USHER, CONGREGATION O 582 MONTGOMERY STREET	BROOKLYN NY 11225	
MESIFTA HEICHAL HAKODESH 851 47TH STREET	BROOKLYN NY 11220	(718) 438-9097
MESIVTA BAI YISROEL (GUR) O 5407 16TH AVENUE	BROOKLYN NY 11204	(718) 633-2472
MIFAL TORAH YODAATH, CONGREGATION O 4116 16TH AVENUE	BROOKLYN NY 11204	(718) 438-2206
MIKVAH ISRAEL OF BORO PARK, CONGREGATION O 1351 46TH STREET	BROOKLYN NY 11219	
MINCHAS ELUZER MINKATSCHE, CONGREGATION O 1377 42ND STREET	BROOKLYN NY 11219	
MINYAN MIR O 5401 16TH AVENUE	BROOKLYN NY 11204	(718) 438-9173
MINYAN SFARD OF BORO PARK, CONGREGATION O 803 46TH STREET	BROOKLYN NY 11220	
MIRROR YESHIVA SYNAGOGUE O 1791 OCEAN PARKWAY	BROOKLYN NY 11223	(718) 645-0536
MIZRACHI HAPOEL HAMIZRACHI, CONGREGATION O 378 KINGSTON AVENUE	BROOKLYN NY 11225	
MOUNT SINAI, CONGREGATION C 305 SCHERMERHORN STREET	BROOKLYN NY 11217	(718) 875-9124
NACHLAS ISRAEL, CONGREGATION O 745 CROWN STREET	BROOKLYN NY 11213	(718) 756-4593
NEW BRIGHTON JEWISH CENTER O 184 BRIGHTON 11 STREET	BROOKLYN NY 11235	(718) 332-9689
NEW LOTS, CONGREGATION O 4320 16TH AVENUE	BROOKLYN NY 11204	
NOVOMINSKER BETH MEDRASH O 1569 47TH STREET	BROOKLYN NY 11204	(718) 633-4861
OCEAN AVENUE JEWISH CENTER-CONGREGATION PRI ETZ CHAIM O 2600 OCEAN AVENUE	BROOKLYN NY 11229	(718) 743-5533
OCEAN AVENUE SYNAGOGUE O 1057 EAST 28TH STREET	BROOKLYN NY 11210	
OCEAN PARKWAY JEWISH CENTER C 550 OCEAN PARKWAY	BROOKLYN NY 11218	(718) 436-4900
OCEANVIEW JEWISH CENTER 3100 BRIGHTON STREET	BROOKLYN NY 11235	(718) 646-9639
OHEL AVROHOM, CONGREGATION O 4907 18TH AVENUE	BROOKLYN NY 11204	
OHEL ELIMELECH, CONGREGATION O 5120 FT. HAMILTON PARKWAY	BROOKLYN NY 11219	(718) 871-5226
OHEL SHALOM, CONGREGATION OF O 4419 12TH AVENUE	BROOKLYN NY 11219	(718) 854-7240
OHELEY SHEM, CONGREGATION O 5206 12TH AVENUE	BROOKLYN NY 11219	
OHEV SHEM YESHIVA CONGREGATION 5206 12TH AVENUE	BROOKLYN NY 11219	(718) 435-1639
OHEV SHOLOM ANSHEI MARMOROSH, CONGREGATION O 1266 47TH STREET	BROOKLYN NY 11219	
OHR TORAH, CONGREGATION O 1520 48TH STREET	BROOKLYN NY 11219	
PARK SLOPE JEWISH CENTER O 8TH AVENUE & 14TH STREET	BROOKLYN NY 11215	(718) 508-4153
PETACH TIKVAH, CONGREGATION O 971 E. 10TH STREET	BROOKLYN NY 11230	
POALEI AGUDATH ISRAEL O 4820 16TH AVENUE	BROOKLYN NY 11204	(718) 436-6556
PORTUGAL CRETIENBERGER, CONGREGATION O 4924 16TH AVENUE	BROOKLYN NY 11204	
PRIDE OF ISRAEL ANSHE BRISK, CONGREGATION O 274 KEAP STREET	BROOKLYN NY 11211	(718) 384-6283
PROGRESSIVE SHAAARI ZEDEK SYNAGOGUE R 1396 OCEAN AVENUE	BROOKLYN NY 11230	(718) 377-1818
PROSPECT PARK TEMPLE ISAAC 1419 DORCHESTER ROAD	BROOKLYN NY 11226	(718) 248-8032
RABBI ARIA LEIB TEITELBAUM - AITZ CHAIM CONGREGATION O 4822 11TH AVENUE	BROOKLYN NY 11219	
RABBI HOROWITZ, CONGREGATION O 1706 47TH STREET	BROOKLYN NY 11204	
RABBI MOSHE BICK, CONGREGATION O 1545 55TH STREET	BROOKLYN NY 11219	
RACHMISTRIVKER BETH MEDRASH O 1223 45TH STREET	BROOKLYN NY 11219	(718) 435-7802
REFUGEES DEB'AY D'MIZRACH EUROPE, CONGREGATION O 711 EASTERN PARKWAY	BROOKLYN NY 11213	
REMSEN HEIGHTS JEWISH CENTER C 115 E. 87TH STREET	BROOKLYN NY 11236	(718) 763-2244
RODFEH ZEDEK, CONGREGATION 2080 77TH STREET	BROOKLYN NY 11214	
ROZENOYER ADAS KODEISHEM, CONGREGATION 1510 OCEAN PARKWAY	BROOKLYN NY 11230	(718) 336-1195
SANZ KLAUZENBURG, CONGREGATION 1420 50TH STREET	BROOKLYN NY 11219	(718) 438-9611
SARATOGA JEWISH CENTER & TALMUD TORAH O 163 PARKVILLE AVENUE	BROOKLYN NY 11230	
SEA BREEZE JEWISH CENTER O 311 SEA BREEZE AVENUE	BROOKLYN NY 11224	(718) 372-9749
SEAVIEW JEWISH CENTER O 1440 EAST 99TH STREET	BROOKLYN NY 11236	(718) 251-1900
SEFARD ANSHEI POLEN, CONGREGATION O 216 KEAP STREET	BROOKLYN NY 11211	
SEFAS EMES, CONGREGATION O 1337 42ND STREET	BROOKLYN NY 11219	(718) 853-5371
SEPHARDIC CENTER OF MAPLETON O 7216 BAY PARKWAY	BROOKLYN NY 11204	
SEPHARDIC INSTITUTE O 511 AVENUE R	BROOKLYN NY 11223	(718) 998-8171
SHAARE EMETH ANNEX, TEMPLE 6012 FARRAGUT ROAD	BROOKLYN NY 11226	(718) 444-9519
SHAARE EMETH, CONGREGATION C 6012 FARRAGUT ROAD	BROOKLYN NY 11236	(718) 444-3223
SHAARE TEFILOH OF KINGS HIGHWAY O 1679 WEST 1ST STREET	BROOKLYN NY 11223	(718) 375-3095
SHAARE TORAH OF FLATBUSH, CONGREGATION C 305 EAST 21ST STREET	BROOKLYN NY 11226	(718) 496-5300
SHAARE TORAH, CONGREGATION O 1061 OCEAN PARKWAY	BROOKLYN NY 11230	
SHAARE ZION CONGREGATION O 2030 OCEAN PARKWAY	BROOKLYN NY 11223	(718) 376-0009
SHAARI ISRAEL, CONGREGATION C 810 E. 49TH STREET	BROOKLYN NY 11203	(718) 629-0476
SHAREI ZEDEK, CONGREGATION O 3701 SURF AVENUE	BROOKLYN NY 11224	
SHAREI ZEDEK-SEA GATE SISTERHOOD & T.T.O 2301 MERMAID AVENUE	BROOKLYN NY 11224	(718) 372-2731
SHAREI ZION, CONGREGATION O 1533 48TH STREET	BROOKLYN NY 11219	
SHELLBANK JEWISH CENTER C 2121 BRAGG STREET	BROOKLYN NY 11229	(718) 891-8666
SHEVES ACHIM, CONGREGATION C 1198 EAST 14TH STREET	BROOKLYN NY 11230	(718) 252-1984
SHOLOM OF FLATBUSH, TEMPLE C 2075 E. 68TH STREET	BROOKLYN NY 11234	(718) 251-0370
SHOMREI EMUNAH, CONGREGATION O 5202 14TH AVENUE	BROOKLYN NY 11219	(718) 851-8586
SHOMREI HADATH OF BORO PARK, CONGREGATION O 1327 41ST STREET	BROOKLYN NY 11218	(718) 438-0066
SHOMREI SHABOS ANSHEI SFARD, CONGREGATION O 1280 53RD STREET	BROOKLYN NY 11219	
SHORE PARK JEWISH CENTER C 2959 AVENUE Y	BROOKLYN NY 11235	(718) 648-2900
SHORE PARKWAY JEWISH CENTER C 8885 26TH AVENUE	BROOKLYN NY 11214	(718) 449-6530
SHOTZER SASSOWER CONGREGATION O 143 RODNEY STREET	BROOKLYN NY 11211	
SINAI OF BROOKLYN, TEMPLE C 24 ARLINGTON AVENUE	BROOKLYN NY 11207	(718) 827-8695
SKVARER BETH MEDRASH O 12TH AVENUE & 54TH STREET	BROOKLYN NY 11219	
SONS OF JUDAH, CONGREGATION O 5311 16TH AVENUE	BROOKLYN NY 11204	(718) 851-9828
TABERNACLE BETH EL 85 FOUNTAIN AVENUE	BROOKLYN NY 11208	(718) 277-8035
TALMUD TORAH AHAVATH ACHIM, CONGREGATION O 1750 E. 4TH STREET	BROOKLYN NY 11223	(718) 375-3895
TALMUD TORAH BETH JUDAH COMMUNITY CENTER O 1960 SCHENECTADY AVENUE	BROOKLYN NY 11234	
TALMUD TORAH OHEV SHALOM, CONGREGATION O 1387 E. 96TH STREET	BROOKLYN NY 11236	(718) 251-1430
TALMUD TORAH SONS OF ISRAEL, CONGREGATION O 2115 BENSON AVENUE	BROOKLYN NY 11214	(718) 372-4830
TALMUD TORAH TIFERES BUNIM O 1377 42ND STREET	BROOKLYN NY 11219	(718) 436-6868
TALMUD TORAH TIFEREH ELCHANAN O 5311 16TH AVENUE	BROOKLYN NY 11204	(718) 851-9828
TALMUD TORAH TIFEREH ISRAEL O 1915 WEST 7TH STREET	BROOKLYN NY 11223	(718) 339-1927
TALMUD TORAH TOLDOIS YAAKOV YOSEF O 105 HEYWARD	BROOKLYN NY 11206	(718) 852-0502
TALMUD TORAH TOMCHAI TORAH O 1320 SUTTER AVENUE	BROOKLYN NY 11208	
TALMUD TORAH TOMCHAI TORAH O 8807 AVENUE A	BROOKLYN NY 11236	
TALMUD TORAH ZICHRON MENACHEM LEVI, CONGREGATION O 1424 58TH STREET	BROOKLYN NY 11219	
TALMUD TORAH OF FLATBUSH O 1305 CONEY ISLAND AVENUE	BROOKLYN NY 11230	(718) 377-2528
TALMUD TORAH, CONGREGATION O 64 TEHAMA STREET	BROOKLYN NY 11218	
TEFERETH TZVI, CONGREGATION O 2174 85TH STREET	BROOKLYN NY 11214	(718) 266-3878
TELSHE ALUMNI BAI HAMEDRASH, INC. O 5218 16TH AVENUE	BROOKLYN NY 11204	(718) 438-8937
TIFEREH ISRAEL OF BENSONHURST, CONGREGATION O 1835 BAY RIDGE PARKWAY	BROOKLYN NY 11204	(718) 236-8283
TIFEREH ISRAEL OF MAPLETON PARK, CONGREGATION O 2025 64TH STREET	BROOKLYN NY 11204	
TIFEREH ISRAEL OF WILLIAMSBURG, CONGREGATION O 491 BEDFORD AVENUE	BROOKLYN NY 11211	(718) 384-8145
TIFEREH ISRAEL, CONGREGATION O 2025 64TH STREET	BROOKLYN NY 11204	(718) 236-9884
TIFEREH TORAH OF BENSONHURST, CONGREGATION O 23 AVENUE & 83RD STREET	BROOKLYN NY 11214	(718) 236-6646
TIFEREH YEHUDAH, CONGREGATION O 347 EAST 49TH STREET	BROOKLYN NY 11203	
TOLDAS YAKOV, CONGREGATION O 551 BEDFORD AVENUE	BROOKLYN NY 11211	
TOLDOS YAKOV YOSEF 5323 12TH AVENUE	BROOKLYN NY 11219	(718) 438-8312
TORAH ISRAEL, TEMPLE O 60 BRIGHTON 11 STREET	BROOKLYN NY 11235	
TORAH TEMIMAH, CONGREGATION O 1575 50TH STREET	BROOKLYN NY 11219	
TORAS CHAIM VIZNITZ, CONGREGATION O 5228 NEW UTRECHT AVENUE	BROOKLYN NY 11219	(718) 853-6010
TORAS EMES SYNAGOGUE O 1650 56TH STREET	BROOKLYN NY 11204	
TORAS YISROEL, CONGREGATION O 5311 NEW UTRECHT AVENUE	BROOKLYN NY 11219	
TORATH MOSHE JEWISH CENTER O 4314 10TH AVENUE	BROOKLYN NY 11219	(718) 438-9578
UNION TEMPLE R 17 EASTERN PARKWAY	BROOKLYN NY 11238	(718) 638-7600
WALLERSTEIN INSTITUTE 750 REMSEN AVENUE	BROOKLYN NY 11236	
WALTON AVENUE SYNAGOGUE O 1486 OCEAN PARKWAY	BROOKLYN NY 11230	(718) 627-3777
YAGDIL TORAH, CONGREGATION O 5110 18TH AVENUE	BROOKLYN NY 11204	
YESHIVA ATERES YISROEL O 8101 AVENUE K	BROOKLYN NY 11236	(718) 763-6777
YESHIVA BETH SHEARIM CONGREGATION O 5306 16TH AVENUE	BROOKLYN NY 11204	(718) 851-9809
YESHIVA BIRKAS REUVEN O 4911 16TH AVENUE	BROOKLYN NY 11204	(718) 998-3201
YESHIVA LEV SOMEACH, INC., CONGREGATION O 674 E. 2ND STREET	BROOKLYN NY 11218	(718) 438-4800
YESHIVA RABBI DAVID LEIBOWITZ, SYNAGOGUE OF O 9102 CHURCH AVENUE	BROOKLYN NY 11236	
YESHIVA RABBI MEYER SIMCHE HACHOEN, CONGREGATION O 289 EAST 53RD STREET	BROOKLYN NY 11203	(718) 385-7100
YESHIVA YESHURIN OF FLATBUSH, CONGREGATION 1454 OCEAN PARKWAY	BROOKLYN NY 11230	(718) 375-9292
YESHIVAT ERETZ ISRAEL CONGREGATION O 1666 EAST 7TH STREET	BROOKLYN NY 11230	
YESHIVATH YAVNE, CONGREGATION O 510 DAHILL ROAD	BROOKLYN NY 11218	
YESHURIN-ADAS ISRAEL, CONGREGATION O 1454 OCEAN PARKWAY	BROOKLYN NY 11230	(718) 375-9292
YETEV LEV, CONGREGATION 4507 10TH AVENUE	BROOKLYN NY 11219	(718) 438-8144
YETEV LEV, CONGREGATION O 4514 15TH AVENUE	BROOKLYN NY 11219	(718) 438-9638
YOUNG ISRAEL OF AVENUE J 1721 AVENUE J	BROOKLYN NY 11230	(718) 338-2056
YOUNG ISRAEL OF AVENUE K 2818 AVENUE K	BROOKLYN NY 11210	(718) 258-6666
YOUNG ISRAEL OF AVENUE U 2119 HOMECREST AVENUE	BROOKLYN NY 11229	(718) 375-6942
YOUNG ISRAEL OF BEDFORD BAY 2114 BROWN STREET	BROOKLYN NY 11229	(718) 332-4120

YOUNG ISRAEL OF BENSONHURST 48 BAY 28TH STREET	BROOKLYN NY	11214	(718) 372-5610	YOUNG ISRAEL OF WAVECREST & BAYSWATER			
YOUNG ISRAEL OF BORO PARK 1349 50TH STREET	BROOKLYN NY	11219	(718) 436-1464	2360 BROOKHAVEN AVENUE	FAR ROCKAWAY NY	11861	(718) 327-8606
YOUNG ISRAEL OF BRIGHTON BEACH 293 NEPTUNE AVENUE	BROOKLYN NY	11235	(718) 532-7000	FARMINGDALE JEWISH CENTER C 425 FULTON STREET	FARMINGDALE NY	11735	(516) 694-2343
YOUNG ISRAEL OF BROOKLYN 563 BEDFORD AVENUE	BROOKLYN NY	11211	(718) 384-0461	B'NAI ISRAEL, CONGREGATION C	FLEISHMANNS	113430	(914) 254-9837
YOUNG ISRAEL OF CANARSIE 1265 EAST 106TH STREET	BROOKLYN NY	11236	(718) 251-2600	BELLEROSE JEWISH CENTER C 254-04 UNION TURNPIKE	FLORAL PARK NY	11004	(718) 343-9001
YOUNG ISRAEL OF CONEY ISLAND 2801 SURF AVENUE	BROOKLYN NY	11224	(718) 449-1949	FLORAL PARK JEWISH CENTER C 26 NORTH TYSON AVENUE	FLORAL PARK NY	11001	(718) 354-6980
YOUNG ISRAEL OF EAST FLATBUSH 66 EAST 89TH STREET	BROOKLYN NY	11236	(718) 496-2600	SHOLOM, TEMPLE R 263-10 UNION TURNPIKE	FLORAL PARK NY	11004	(718) 343-8660
YOUNG ISRAEL OF EASTERN PARKWAY 937 EASTERN PARKWAY	BROOKLYN NY	11213	(718) 774-6555	BETH SHALOM, TEMPLE - HEBREW COMMUNITY CENTER R ROOSEVELT AVENUE	FLORIDA NY	13821	(914) 651-7817
YOUNG ISRAEL OF FLATBUSH 1012 AVENUE I	BROOKLYN NY	11230	(718) 377-4400	B'NAI ABRAHAM, CONGREGATION O 75-09 MAIN STREET	FLUSHING NY	11367	
YOUNG ISRAEL OF KENSINGTON 305 CHURCH AVENUE	BROOKLYN NY	11218	(718) 871-4543	BETH HILLEL OF JACKSON HEIGHTS, CONGREGATION R 23-38 81ST STREET	FLUSHING NY	11373	(718) 899-6666
YOUNG ISRAEL OF MAPLETON PARK 1400 WEST 6TH STREET	BROOKLYN NY	11204	(718) 256-1060	BETH OR OF THE DEAF, TEMPLE R 171-39 NORTHERN BLVD	FLUSHING NY	11358	(718) 776-4400
YOUNG ISRAEL OF MIDWOOD 1694 OCEAN AVENUE	BROOKLYN NY	11230	(718) 253-8266	BETH SHOLOM OF REGO PARK, CONGREGATION O 55-36 97TH STREET	FLUSHING NY	11368	(718) 699-4510
YOUNG ISRAEL OF MILL BASIN 2082 EAST 58TH STREET	BROOKLYN NY	11234	(718) 253-1016	BETH SHOLOM, TEMPLE R 171-39 NORTHERN BLVD	FLUSHING NY	11358	(718) 463-4143
YOUNG ISRAEL OF OCEAN PARKWAY 1781 OCEAN PARKWAY	BROOKLYN NY	11223	(718) 376-6305	DEGEL MORDECAI, CONGREGATION O 73-09 136TH STREET	FLUSHING NY	11367	(718) 263-1575
YOUNG ISRAEL OF PROSPECT PARK 2170 BEDFORD AVENUE	BROOKLYN NY	11226	(718) 267-3432	ETZ CHAIM, CONGREGATION 54-96 KISSENA BLVD	FLUSHING NY	11355	(718) 762-2323
YOUNG ISRAEL OF REDWOOD 619-621 E. 76TH STREET	BROOKLYN NY	11236	(718) 763-8040	ELECTROSE JEWISH CENTER, INC. C 65-15 164TH STREET	FLUSHING NY	11365	(718) 886-4454
YOUNG ISRAEL OF REMSEN 9302 AVENUE B	BROOKLYN NY	11236	(718) 345-7810	EMUNA SHLEIMA, CONGREGATION O 69-69 MAIN STREET	FLUSHING NY	11367	
YOUNG ISRAEL OF SHEEPSHEAD BAY 2546 EAST 7TH STREET	BROOKLYN NY	11235	(718) 891-6767	FLUSHING JEWISH CENTER T 43-00 171 STREET	FLUSHING NY	11358	(718) 358-7071
YOUNG ISRAEL OF VANDERVEER PARK 2811-15 FARRAGUT ROAD	BROOKLYN NY	11210	(718) 434-2910	FREE SYNAGOGUE OF FLUSHING R 41-60 KISSENA BLVD	FLUSHING NY	11355	(718) 961-0030
ZEMACH DAVID CHASIDEI SQUARE, CONGREGATION O 571 BEDFORD AVENUE	BROOKLYN NY	11211		HILLCREST JEWISH CENTER, THE C 183-02 UNION TURNPIKE	FLUSHING NY	11366	(718) 380-4145
ZIV YISROEL D'GUR, CONGREGATION O 4904 16TH AVENUE	BROOKLYN NY	11204	(718) 436-8515	HILLCREST JEWISH CENTER, THE C 210-10 UNION TURNPIKE	FLUSHING NY	11366	(718) 776-3500
ZVI LEZADIK (BLUSHEV), CONGREGATION O 1431 58TH STREET	BROOKLYN NY	11219	(718) 851-1361	ISRAEL CENTER OF HILLCREST MANOR C 167-11 73RD AVENUE	FLUSHING NY	11366	(718) 969-8085
AHAVAS ACHIM LUBAVITZ SYNAGOGUE O 345 TACOMA AVENUE	BUFFALO NY	14216	(716) 877-5790	JEWISH CENTER OF KEW GARDENS HILLS, THE C 71-25 MAIN STREET	FLUSHING NY	11367	(718) 263-6500
AMHERST SYNAGOGUE, THE O 504 FRANKHAUSER ROAD	BUFFALO NY	14221	(716) 534-5255	JEWISH CENTER OF TORAH EMETH O 78-15 PARSONS BLVD	FLUSHING NY	11366	(718) 591-4240
BETH ABRAHAM, CONGREGATION O 1073 ELMWOOD AVENUE	BUFFALO NY	14222		KISSENA JEWISH CENTER O 43-43 BOWNE STREET	FLUSHING NY	11355	(718) 461-1871
BETH AMI TEMPLE R 4660 SHERIDAN DRIVE	BUFFALO NY	14221	(716) 633-8877	MACHZKEKI HADATH, CONGREGATION O 147-30 73RD AVENUE	FLUSHING NY	11367	
BETH EL OF GREATER BUFFALO, TEMPLE C 2368 EGGERT ROAD	BUFFALO NY	14150	(716) 836-3762	QUEENSBORO HILL JEWISH CENTER C 156-03 HORACE HARDING BLVD	FLUSHING NY	11367	(718) 445-4141
BETH ZION TEMPLE R 805 DELAWARE AVENUE	BUFFALO NY	14209	(716) 886-7150	SHAAARI TEFILA-TEMPLE GATES OF PRAYER, CONGREGATION C 38-20 PARSONS BLVD	FLUSHING NY	11354	(718) 359-1160
BRITH ISRAEL ANSHE EMES, CONGREGATION O 1237 HERTEL AVENUE	BUFFALO NY	14126	(716) 877-4601	TIFEREH ISRAEL OF CORONA, CONGREGATION O 109-18 54TH AVENUE	FLUSHING NY	11368	
BRITH SHOLEM, CONGREGATION O 787 DELAWARE AVENUE	BUFFALO NY	14209	(716) 885-7848	UTOPIA JEWISH CENTER C 64-41 UTOPIA PARKWAY	FLUSHING NY	11365	(718) 461-8347
CHAVURAH CONGREGATION R 11 HUXLEY DRIVE	BUFFALO NY	14226		YOUNG ISRAEL OF HILLOREST 169-07 JEWEL AVENUE	FLUSHING NY	11365	(718) 969-2990
SHAAREY ZEDEK, TEMPLE C 621 GETZVILLE ROAD	BUFFALO NY	14228	(716) 838-3232	YOUNG ISRAEL OF QUEENS VALLEY 141-55 77TH AVENUE	FLUSHING NY	11367	(718) 263-3921
SINAI, TEMPLE R 50 ALBERTA DRIVE	BUFFALO NY	14226	(716) 834-0708	AHAVATH ACHIM, CONGREGATION O 67-62 BURNS STREET	FOREST HILLS NY	11375	
ISRAEL, TEMPLE R SPRING STREET	CATSKILL NY	12414	(516) 943-5758	AHAVATH SHOLOM, CONGREGATION O 75-02 113TH STREET	FOREST HILLS NY	11375	(718) 263-1949
BETH EL, TEMPLE C BROADWAY & LOCUST AVENUE	CEDARHURST NY	11516	(516) 563-2700	BETH SHOLOM, CONGREGATION O 103-11 68TH DRIVE	FOREST HILLS NY	11375	
SEPHARDIC TEMPLE BRANCH BLVD. AT HALEY DRIVE	CEDARHURST NY	11516	(516) 295-4544	CHOFETZ CHAIM, CONGREGATION O 92-15 69TH AVENUE	FOREST HILLS NY	11375	(718) 544-4662
YOUNG ISRAEL OF LAWRENCE-CEDARHURST 26 COLUMBIA STREET	CEDARHURST NY	11516	(516) 569-0163	FOREST HILLS JEWISH CENTER, THE C 106-06 QUEENS BLVD	FOREST HILLS NY	11375	(718) 263-7000
JEWISH CENTER OF THE MORICHES P.O. BOX 127	CENTER MORICHES NY	11934	(516) 878-0388	ISAJAH, TEMPLE R 75-24 GRAND CENTRAL PARKWAY	FOREST HILLS NY	11375	(718) 544-2800
ETZ HAYIM, TEMPLE O P.O. BOX 90	CENTRAL ISLIP NY	11722		JEWISH EDUCATIONAL CENTER 102-35 63RD ROAD	FOREST HILLS NY	11375	(718) 896-4444
BETH EL, TEMPLE R 220 BEDFORD ROAD	CHAPPAQUA NY	10514	(914) 238-3928	MACHNE CHODOSH, CONGREGATION O 67-29 108TH STREET	FOREST HILLS NY	11375	(718) 793-5656
BETH SHALOM, CONGREGATION C P.O. BOX 82, CLIFTON PARK CENTER	CLIFTON PARK NY	12065	(518) 371-0608	MISHKAN ISRAEL, CONGREGATION O 67-04 AUSTIN STREET	FOREST HILLS NY	11375	(718) 896-3077
KEHILLATH SHALOM, CONGREGATION 58 GOOSE HILL ROAD	COLD SPRING HARBOR NY	11724	(516) 234-0548	QUEENS JEWISH CENTER & TALMUD TORAH O 66-05 108TH STREET	FOREST HILLS NY	11375	(718) 459-8432
BETH DAVID, TEMPLE R 100 HAUPPAUGE ROAD	COMMACK NY	11725	(516) 499-0915	SEPHARDIC JEWISH CONGREGATION & CENTER OF QUEENS O 101-17 67TH DRIVE	FOREST HILLS NY	11375	(718) 544-6932
COMMACK JEWISH CENTER C 83 SHIRLEY COURT	COMMACK NY	11725	(516) 543-3311	SINAI, TEMPLE R 71-11 112TH STREET	FOREST HILLS NY	11375	(718) 261-2900
YOUNG ISRAEL OF COMMACK 40 KINGS PARK RD.	COMMACK NY	11725		YOUNG ISRAEL OF FOREST HILLS 7100 YELLOWSTONE BLVD.	FOREST HILLS NY	11375	(718) 268-7100
TIFEREH ISRAEL ANSHEI-CORONA O 109-18 54TH AVENUE	CORONA NY	11388	(718) 582-8254	FRANKLIN SQUARE JEWISH CENTER C PACIFIC & LLOYD STREETS	FRANKLIN SQUARE NY	11010	(516) 354-2322
CONGREGATION ANSHE DORSHE EMES RE POB 626	CROTON NY	10562	(914) 941-9687	B'NAI ISRAEL OF FREEPORT, CONGREGATION C 91 N. BAYVIEW AVENUE	FREEPORT NY	11520	(516) 623-4200
ISRAEL OF NORTHERN WESTCHESTER, TEMPLE R GLENGARY ROAD	CROTON-ON-HUDSON NY	10520	(914) 271-4705	UNION REFORM TEMPLE R 475 N. BROOKSIDE AVENUE	FREEPORT NY	11520	(516) 623-1810
BETH SHOLOM, CONGREGATION C 5205 JAMESVILLE ROAD	DEWITT NY	13214	(315) 446-9570	FRESH MEADOWS JEWISH CENTER C 193-10 PECK AVENUE	FRESH MEADOWS NY	11365	(516) 357-5100
SUFFOLK JEWISH CENTER C 330 CENTRAL AVENUE	DEER PARK NY	11729	(516) 567-7895	GARDEN CITY JEWISH CENTER R 168 NASSAU BLVD	GARDEN CITY NY	11530	(516) 248-9180
BETH TORAH, TEMPLE R 35 BAGATELLE ROAD	DIX HILLS NY	11746	(516) 643-1200	BETH EL, TEMPLE R 755 S. MAIN STREET	GENEVA NY	14456	(315) 789-9710
DIX HILLS JEWISH CENTER C VANDERBILT PARKWAY & DEFOREST ROAD	DIX HILLS NY	11746	(516) 499-6644	NORTH COUNTRY REFORM TEMPLE R CRESCENT BEACH ROAD	GLEN COVE NY	11542	(516) 671-4760
GREENBURGH HEBREW CENTER C 515 BROADWAY	DOBBS FERRY NY	10522	(914) 893-4260	TIFEREH ISRAEL, CONGREGATION C HILL STREET & LANDING ROAD	GLEN COVE NY	11542	(516) 676-5080
MARATHON JEWISH COMMUNITY CENTER C 245-37 60TH AVENUE	DOUGLASTON NY	11562	(718) 428-1580	BETH EL, TEMPLE R 3 MARION AVENUE	GLEN FALLS NY	13261	(518) 792-4364
BETH EL, TEMPLE C 507 WASHINGTON AVENUE	DUNKIRK NY	14048	(716) 568-6648	SHAAREY TEFILA C 68 BAY STREET	GLEN FALLS NY	13281	(518) 792-4945
TIFEREH ISRAEL OF JACKSON HEIGHTS, CONGREGATION O 88TH STREET & 32ND AVENUE	EAST ELMHURST NY	11369	(718) 429-4100	GLEN WILD JEWISH SYNAGOGUE	GLEN WILD NY	12738	
JEWISH CENTER OF THE HAMPTONS R 44 WOODS LANE, P.O. BOX 871	EAST HAMPTON NY	11937	(516) 324-3858	FOREST PARK JEWISH CENTER O 90-45 MYRTLE AVENUE	GLENDALE NY	11385	(718) 847-6273
EAST MEADOW JEWISH CENTER C 1400 PROSPECT AVENUE	EAST MEADOW NY	11554	(516) 483-4205	KNESSETH ISRAEL SYNAGOGUE C 34 E. FULTON STREET	GLOVERSVILLE NY	12078	(518) 725-0649
EMANU-EL OF EAST MEADOW, TEMPLE R 123 MERRICK AVENUE	EAST MEADOW NY	11554	(516) 794-8911	BETH EL, TEMPLE R 5 OLD MILL ROAD	GREAT NECK NY	11023	(516) 487-0900
SUBURBAN PARK JEWISH CENTER C 400 OLD WESTBURY ROAD	EAST MEADOW NY	11554	(516) 796-2626	BETH JOSEPH, TEMPLE 1 LINDEN PLACE	GREAT NECK NY	11021	
EAST NORTHPORT JEWISH CENTER C 328 ELWOOD ROAD	EAST NORTHPORT NY	11731	(516) 568-8474	EMANUEL, TEMPLE R 150 HICKS LANE	GREAT NECK NY	11024	(516) 482-5701
YOUNG ISRAEL OF EAST NORTHPORT 547 LARKFIELD RD.	EAST NORTHPORT NY	11731	(516) 568-5880	GREAT NECK SYNAGOGUE O 26 OLD MILL ROAD	GREAT NECK NY	11023	(516) 487-6100
HEWLETT-EAST ROCKAWAY JEWISH CENTER, CONGREGATION ETZ CHAIM 295 MAIN STREET	EAST ROCKAWAY NY	11518	(516) 539-2634	ISAJAH OF GREAT NECK, TEMPLE R P.O. BOX 229	GREAT NECK NY	11022	(516) 487-8709
EZRATH ISRAEL, CONGREGATION O 31 CENTER STREET	ELLENVILLE NY	12428	(914) 647-4450	ISRAEL OF GREAT NECK, TEMPLE C 108 OLD MILL ROAD	GREAT NECK NY	11023	(516) 582-7800
EMANU-EL OF QUEENS R 91-15 CORONA AVENUE	ELMHURST NY	11373	(718) 592-1343	LONG ISLAND RECONSTRUCTIONIST HAVURAH POB 2023	GREAT NECK NY	11022	(516) 482-6532
B'NAI ISRAEL, TEMPLE R 900 W. WATER STREET	ELMIRA NY	14905	(607) 734-7735	YOUNG ISRAEL OF GREAT NECK 236 MIDDLE NECK ROAD	GREAT NECK NY	11023	(516) 829-6040
SHOWRAY HADATH, CONGREGATION C COBBLES PARK	ELMIRA NY	14905	(607) 732-7410	TIFEREH ISRAEL, TEMPLE C 4TH STREET	GREENPORT NY	11944	
B'NAI ISRAEL, TEMPLE R ELMONT ROAD, BAYLIS AVENUE	ELMONT NY	11003	(516) 354-1156	BETH SHALOM, TEMPLE R 740 NORTH BROADWAY	HASTINGS-ON-HUDSON NY	10706	(914) 478-3833
ELMONT JEWISH CENTER O 500 ELMONT ROAD	ELMONT NY	11003	(516) 488-1616	BETH CHAI, TEMPLE C 870 TOWNLINE ROAD	HAUPPAUGE NY	11787	
BETH EL-ENDICOTT JEWISH COMMUNITY CENTER C 119 JEFFERSON AVENUE	ENDICOTT NY	13760	(914) 785-3840	BETH ISRAEL, CONGREGATION C 94 FULTON AVENUE	HEMPSTEAD NY	11550	(516) 489-1818
AGUDATH ISRAEL OF LONG ISLAND O 1121 SAGE STREET	FAR ROCKAWAY NY	11691	(718) 471-4861	NASSAU COMMUNITY TEMPLE R 240 HEMPSTEAD AVENUE	HEMPSTEAD NY	11552	(516) 485-1811
BAYSWATER JEWISH CENTER-CONGREGATION DARCHAY NDAIM C 2355 HEALY AVENUE	FAR ROCKAWAY NY	11691	(718) 471-7771	BETH AM, TEMPLE C 3249 E. HENRIETTA ROAD, P.O. BOX 177	HENRIETTA NY	14467	(716) 334-4855
KNESSETH ISRAEL, CONGREGATION O 728 EMPIRE AVENUE	FAR ROCKAWAY NY	11691	(718) 327-7545	BETH JOSEPH, TEMPLE C 327 N. PROSPECT STREET	HERKIMER NY	13350	(315) 866-4270
SHAARE ZEDEK OF EDMERE, CONGREGATION O 315 BEACH 30TH STREET	FAR ROCKAWAY NY	11691	(718) 327-5830	BETH EMETH, CONGREGATION C 36 FRANKLIN AVENUE	HEWLETT NY	11557	(516) 374-9220
SHOR YOSHUV INSTITUTE O 1526 CENTRAL AVE.	FAR ROCKAWAY NY	11691	(718) 327-2048	HICKSVILLE JEWISH CENTER C 6 MAGLIE DRIVE	HICKSVILLE NY	11801	(516) 931-9323
TIFEREH CHAIM, CONGREGATION O 29-04 FAR ROCKAWAY BLVD.	FAR ROCKAWAY NY	11691	(718) 337-5888	SHAAARI ZEDEK, CONGREGATION O OLD COUNTRY & NEW SOUTH ROAD	HICKSVILLE NY	11801	(516) 938-0420
YESHIVA DARCHAI TORAH CONGREGATION 257 BEACH 17TH STREET	FAR ROCKAWAY NY	11691	(718) 337-5280	ISRAEL OF JAMAICA, TEMPLE R 188-15 MCLAUGHLIN AVENUE	HOLLIS NY	11423	(718) 776-4400
YOUNG ISRAEL OF FAR ROCKAWAY O 716 BEACH 9TH STREET	FAR ROCKAWAY NY	11691	(718) 471-6724	MISHKAN ISRAEL 153-14 90TH AVENUE	HOLLIS NY	11423	
				BETH EL, TEMPLE C 12 CHURCH STREET	HORNELL NY	14843	(607) 324-2236
				HOWARD BEACH JEWISH CENTER C 162-05 90TH STREET	HOWARD BEACH NY	11414	(718) 845-9443

JUDEA, TEMPLE R 151-44 80TH STREET	HOWARD BEACH NY 11414	(718) 848-0999	SEPHARDIC CONGREGATION OF LONG BEACH O	161 LAFAYETTE BLVD, P.O. BOX 779	LONG BEACH NY 11561	(516) 432-9224
ROCKWOOD PARK JEWISH CENTER O 156-45 84TH STREET	HOWARD BEACH NY 11414	(718) 641-5822	YOUNG ISRAEL OF LONG BEACH 158 LONG BEACH BLVD	LONG BEACH NY 11561	(516) 431-2404	
ANSHE KOL ISRAEL, CONGREGATION O	HUNTER NY 12442		ZION, TEMPLE O 62 MARYLAND AVENUE, P.O. BOX 389	LONG BEACH NY 11561	(516) 432-5657	
BETH EL OF HUNTINGTON, TEMPLE R 660 PARK AVENUE	HUNTINGTON NY 11743	(516) 421-5835	ADATH ISRAEL, CONGREGATION O 36-02 14TH STREET	LONG ISLAND CITY NY 11106		
HUNTINGTON HEBREW CONGREGATION C 510 PARK AVENUE	HUNTINGTON NY 11743	(516) 427-1089	ASTORIA CENTER OF ISRAEL C 27-35 CRESCENT STREET	LONG ISLAND CITY NY 11102	(718) 278-2680	
SOUTH HUNTINGTON JEWISH CENTER C			ASTORIA HEIGHTS JEWISH CENTER 32-49 49TH STREET	LONG ISLAND CITY NY 11103	(718) 728-1012	
2600 NEW YORK AVENUE	HUNTINGTON STATION NY 11747	(516) 421-3224	BNEY ISRAEL, CONGREGATION O			
ANSHEI HURLEYVILLE, CONGREGATION O	HURLEYVILLE NY 12747		P.O. BOX 1215, 45-11 21ST STREET	LONG ISLAND CITY NY 11101		
JEWISH COMMUNITY CENTER O BAYSWATER BLVD & ELM ROAD	INWOOD NY 11696		SONS OF ISRAEL, CONGREGATION O			
BETH EMETH JEWISH CENTER, CONGREGATION C			33-21 CRESCENT STREET	LONG ISLAND CITY NY 11106	(718) 274-2125	
191 LONG BEACH ROAD	ISLAND PARK NY 11558	(516) 432-6706	SUNNYSIDE JEWISH CENTER C 45-46 43RD STREET	LONG ISLAND CITY NY 11104	(718) 729-9176	
BETH EL, TEMPLE COURT & TIOGA STREETS	ITHACA NY 14850	(607) 273-5775	YOUNG ISRAEL OF SUNNYSIDE 41-12 45TH STREET	LONG ISLAND CITY NY 11104	(718) 786-4103	
YOUNG ISRAEL OF CORNELL 106 WEST AVENUE	ITHACA NY 14850	(607) 272-5810	BETH DAVID CONGREGATION C 188 VINCENT AVENUE	LYNBROOK NY 11563	(516) 599-9464	
BETH HILLEL CONGREGATION R 23-38 81ST STREET	JACKSON HEIGHTS NY 11370	(718) 899-6666	EMANU-EL, TEMPLE R SAPERSTEIN PLAZA	LYNBROOK NY 11563	(516) 593-4004	
ELMHURST JEWISH CENTER O 37-53 90TH STREET	JACKSON HEIGHTS NY 11372	(718) 426-5642	JEWISH CENTER OF THE MAHOPACS-TEMPLE BETH SHALOM C			
JEWISH CENTER OF JACKSON HEIGHTS C			ROAD 10, P.O. BOX 245	MAHOPAC NY 10541	(914) 628-6133	
34-25 82ND STREET	JACKSON HEIGHTS NY 11372	(718) 429-1150	MALVERNE JEWISH CENTER C 1 NORWOOD AVENUE	MALVERNE NY 11564	(516) 593-6364	
NORTHSIDE HEBREW CONGREGATION C 90-11 35TH AVENUE	JACKSON HEIGHTS NY 11372		WESTCHESTER JEWISH CENTER C			
TIFEREH ISRAEL OF JACKSON HEIGHTS, CONGREGATION O			ROCKLAND & PALMER AVENUE	MAMARONECK NY 10543	(914) 698-2960	
88TH STREET & 32ND AVENUE	JACKSON HEIGHTS NY 11369	(718) 429-4100	JUDEA, TEMPLE R 333 SEARINGTOWN ROAD	MANHASSET NY 11030	(516) 621-8049	
YOUNG ISRAEL OF JACKSON HEIGHTS 86-15 37TH AVENUE	JACKSON HEIGHTS NY 11372	(718) 639-8888	MASPETH JEWISH CENTER O 66-64 GRAND AVENUE	MASPETH NY 11378	(718) 639-7559	
BRIARWOOD JEWISH CENTER C 139-06 86TH AVENUE	JAMAICA NY 11435	(718) 657-5151	BETH EL, CONGREGATION C 99 JERUSALEM AVENUE	MASSAPEQUA NY 11758	(516) 541-0740	
CONSERVATIVE SYNAGOGUE OF JAMAICA C			HILLEL HEBREW CONGREGATION C			
182-69 WEXFORD TERRACE	JAMAICA NY 11432	(718) 739-7500	1066 HICKSVILLE ROAD, P.O. BOX 244	MASSAPEQUA NY 11758	(516) 799-0616	
FIRST HEBREW CONGREGATION O 90-21 160TH STREET	JAMAICA NY 11432		JUDEA, TEMPLE R JERUSALEM & CENTRAL AVENUE	MASSAPEQUA NY 11758	(516) 798-5444	
INTERNATIONAL SYNAGOGUE OF JOHN F. KENNEDY AIRPORT, THE			SINAI, TEMPLE R 270 CLOCK BLVD	MASSAPEQUA NY 11758	(516) 795-5015	
JFK AIRPORT	JAMAICA NY 11430	(718) 656-5044	ADATH ISRAEL CONGREGATION C P.O. BOX 196	MASSENA NY 13662	(315) 769-6878	
ROCHDALE VILLAGE JEWISH CENTER C 167-10 137TH AVENUE	JAMAICA NY 11434	(718) 528-0200	MASTIC BEACH HEBREW CENTER NEIGHBORHOOD ROAD	MASTIC BEACH NY 11951		
SANHEDRIN JEWISH COMMUNITY CENTER O 103-06 131ST STREET	JAMAICA NY 11419		SOUTH HUNTINGTON JEWISH CENTER C 2600 NEW YORK AVENUE	MELVILLE NY 11747	(516) 421-3224	
YOUNG ISRAEL OF BRIARWOOD 84-75 DANIELS STREET	JAMAICA NY 11435	(718) 657-2880	BETH AM, TEMPLE R MERRICK & KIRKWOOD AVENUE	MERRICK NY 11556	(516) 378-3477	
YOUNG ISRAEL OF JAMAICA ESTATES 83-10 188 STREET	JAMAICA NY 11423	(718) 454-1152	ISRAEL OF SOUTH MERRICK, TEMPLE C 2655 CLUBHOUSE ROAD	MERRICK NY 11566	(516) 378-1963	
HESED ABRAHAM, TEMPLE R 215 HALL AVENUE	JAMESTOWN NY 14701	(716) 484-1800	MERRICK JEWISH CENTER-CONGREGATION OHR TORAH C			
JERICO JEWISH CENTER C NORTH BROADWAY	JERICO NY 11753	(516) 933-2540	225 FOX BLVD	MERRICK NY 11566	(516) 379-8650	
OR ELOKIM, TEMPLER 18 TOBIE LANE	JERICO NY 11753	(516) 433-9888	OHAV SHOLOM, CONGREGATION O 145 SOUTH MERRICK AVENUE	MERRICK NY 11566	(516) 378-1988	
BETH TORAH, TEMPLE C 243 CONTIAGUE ROCK ROAD	JERICO HONGS NY 11590	(516) 334-7979	REFORM JEWISH CONGREGATION OF MERRICK R			
BETH EL, TEMPLE C P.O. BOX 682	KAUNEONGA NY 12749	(914) 583-4442	MERRICK & KIRKWOOD AVENUES	MERRICK NY 11566		
TIFEREH YEHUDA YISROEL, CONGREGATION O P.O. BOX 295	KERHONKSON NY 12446		JEWISH CENTER OF FOREST HILLS C 63-25 DRY HARBOR ROAD	MIDDLE VILLAGE NY 11379	(718) 639-2110	
ADAS YEREIM, CONGREGATION O			SONS OF ISRAEL AHAVATH ACHIM O 75-27 67TH DRIVE	MIDDLE VILLAGE NY 11379		
122-25 METROPOLITAN AVENUE	KEW GARDENS NY 11415		SINAI, TEMPLE C (MIDDLETOWN HEBREW ASSOCIATION)			
KEW GARDENS ANSHE SHOLOM JEWISH CENTER C			75 HIGHLAND AVENUE	MIDDLETOWN NY 10940	(914) 343-1861	
82-52 ABINGDON ROAD	KEW GARDENS NY 11415	(718) 441-2470	BETH SHOLOM, CONGREGATION C 261 WILLIS AVENUE	MINEOLA NY 11501	(516) 756-3211	
KEW GARDENS SYNAGOGUE ADATH YESHURUN O			BAIS NAFTULY, CONGREGATION O 5 KENNEDY COURT	MONROE NY 10950	(914) 782-6192	
82-17 LEFFERTS BLVD	KEW GARDENS NY 11415	(718) 846-7541	BETH EL-MONROE TEMPLE OF LIBERAL JUDAISM, TEMPLE R			
TIFEREH AL-OZER YYESHIVA DEGEL-HATORAH, CONGREGATION O			314 N. MAIN STREET	MONROE NY 10950	(914) 783-2626	
82-61 BEVERLY ROAD	KEW GARDENS NY 11415	(718) 441-3862	BETH ROPSHITZ & CONGREGATION KAHAL KDUSSHAS YOM TOV O			
AGUDATH ISRAEL OF KEW GARDENS O 147-37 70TH ROAD	KEW GARDENS HILLS NY 11367		4 RAYWOOD DRIVE	MONROE NY 10950	(914) 782-5494	
B'NAI ABRAHAM, CONGREGATION C 75-09 MAIN STREET	KEW GARDENS HILLS NY 11367	(718) 261-4580	EITZ CHAIM, CONGREGATION C 251 SPRING STREET	MONROE NY 10950	(914) 783-7424	
YOUNG ISRAEL OF KEW GARDENS HILLS			KEDDUSHAS YOM TOV, CONGREGATION O 4 RAYWOOD DRIVE	MONROE NY 10950	(914) 782-5494	
70-11 150TH STREET	KEW GARDENS HILLS NY 11367	(718) 261-9723	MHARY ASHKENAZY, CONGREGATION O			
ETZ CHAIM OF KINGS PARK, CONGREGATION O 44 MEADOW ROAD	KINGS PARK NY 11754	(516) 269-9666	ROAD 5, P.O. BOX 157 4-A FOREST ROAD	MONROE NY 10950	(914) 783-9033	
KINGS PARK JEWISH CENTER, INC. C ROUTE 25A, P.O. BOX 301	KINGS PARK NY 11754	(516) 269-1133	MONROE-WOODBURY JEWISH COMMUNITY CENTER & CONG. EITZ CHAIM			
AGUDAS ACHIM, CONGREGATION O			251 SPRING STREET	MONROE NY 10950	(914) 783-7424	
254 LUCAS AVENUE, P.O. BOX 3573	KINGSTON NY 12401	(914) 331-1176	YETEV LEV MONROE DIVISION, CONGREGATION P.O. BOX 566	MONROE NY 10950	(914) 782-5149	
AHAVATH ISRAEL, CONGREGATION C 100 LUCAS AVENUE	KINGSTON NY 12401	(914) 338-4409	YETEV LEV, CONGREGATION O P.O. BOX 420	MONROE NY 10950	(914) 782-7546	
EMANUEL, TEMPLE R 243 ALBANY AVENUE, P.O. BOX 1421	KINGSTON NY 12401	(914) 338-4271	AGUDATH ISRAEL OF MONSEY O	MONSEY NY 10952		
TALMUD TORAH OF KINGSTON 100 LUCAS AVENUE	KINGSTON NY 12401		AYSHEL AVRAHAM, CONGREGATION O P.O. BOX 317	MONSEY NY 10952	(914) 352-0630	
LAKE GROVE JEWISH CENTER 821 HAWKINS AVENUE	LAKE GROVE NY 11755	(516) 585-9710	B'NAI JESHURUN SYNAGOGUE OF MONSEY N.Y. O			
RONKONKOMA JEWISH CENTER C P.O. BOX 20	LAKE GROVE NY 11755	(516) 585-0521	PARK LANE, P.O. BOX 423	MONSEY NY 10952	(914) 352-3239	
LAKE PLACID SYNAGOGUE T 30 SARANAC AVENUE	LAKE PLACID NY 12946	(518) 523-3876	COMMUNITY SYNAGOGUE OF MONSEY O 15 CLOVERDALE LANE	MONSEY NY 10952		
LAKE SUCCESS JEWISH CENTER C 354 LAKEVILLE ROAD	LAKE SUCCESS NY 11020	(516) 466-0569	HADAR, CONGREGATION O 70 HIGHVIEW DRIVE	MONSEY NY 10952	(914) 357-1515	
NORTH SHORE JEWISH CENTER C 354 LAKEVILLE ROAD	LAKE SUCCESS NY 11020		K'HAL TORATH CHAIM, CONGREGATION O			
BETH EMETH SYNAGOGUE C 2111 BOSTON POST ROAD	LARCHMONT NY 10538	(914) 834-1093	P.O. BOX 446, PHYLLIS TERRACE	MONSEY NY 10952	(914) 356-6666	
LARCHMONT TEMPLE R 75 LARCHMONT AVENUE	LARCHMONT NY 10538	(914) 834-6120	MACHZIKEL TORAH, CONGREGATION O 3 RALPH BLVD	MONSEY NY 10952		
BETH EL OF LAURELTON, TEMPLE R 133-21 232ND STREET	LAURELTON NY 11413	(718) 528-6378	MONSEY JEWISH CENTER C 101 ROUTE 306	MONSEY NY 10952	(914) 352-6444	
LAURELTON JEWISH CENTER C 139-49 228TH STREET	LAURELTON NY 11413	(718) 527-0400	SHAAREI TORAH OF ROCKLAND 1 SCHOOL TERRACE	MONSEY NY 10952	(914) 356-9773	
BETH SHOLOM, CONGREGATION O 390 BROADWAY	LAWRENCE NY 11559	(516) 569-3600	TORAS CHAIM, CONGREGATION O PHYLLIS TERRACE	MONSEY NY 10952		
ISRAEL, TEMPLE R 140 CENTRAL AVENUE	LAWRENCE NY 11559	(516) 239-1140	VAJOEL MOSHE, CONGREGATION O 214 MAPLE AVENUE	MONSEY NY 10952	(914) 356-9807	
KOL YISROEL CHAVERIM, CONGREGATION O 124 RICHMOND PLACE	LAWRENCE NY 11559	(516) 239-1033	HEBREW CONGREGATION OF MOUNTAINDALE O P.O. BOX 117	MONTICELLO NY 12763	(914) 434-9306	
SHAARAY TEFILA, CONGREGATION O CENTRAL & LORD AVENUE	LAWRENCE NY 11559	(516) 239-2444	SHOLOM, TEMPLE R			
SINAI OF LONG ISLAND, TEMPLE R 131 WASHINGTON AVENUE	LAWRENCE NY 11559	(516) 569-0267	PORT JERVIS & E DILLON ROADS, P.O. BOX 664	MONTICELLO NY 12701	(914) 794-8731	
ISRAEL COMMUNITY CENTER OF LEVITTOWN C			TIFEREH ISRAEL, CONGREGATION O 18 LANDFIELD AVENUE	MONTICELLO NY 12701	(914) 794-8470	
3235 HEMPSTEAD TURNPIKE	LEVITTOWN NY 11756	(516) 731-2580	BET TORAH C 60 SMITH AVENUE	MOUNT KISCO NY 10549	(914) 241-0608	
AHAVATH ISRAEL, CONGREGATION O 39 CHESTNUT STREET	LIBERTY NY 12754	(914) 292-8843	BETH MEDRASH CHEMED, CONGREGATION O			
FERNDALE SYNAGOGUE O LIBERTY GARDENS, A-3	LIBERTY NY 12754	(914) 292-6709	PINES BRIDGE ROAD	MOUNT KISCO NY 10543		
LIDO BEACH JEWISH CENTER O ONE FAIRWAY ROAD	LIDO BEACH NY 11561	(516) 889-9650	SHAARAY TEFILA, TEMPLE R ROUTE 172	MOUNT KISCO NY 10549	(914) 666-3133	
BNEI ABRAHAM, CONGREGATION O 33-01 UNION STREET	LINDEN HILL NY 11354	(718) 539-7742	BROTHERS OF ISRAEL, CONGREGATION O 116 CRARY AVENUE	MOUNT VERNON NY 10550	(914) 667-1302	
LINDENHURST HEBREW CONGREGATION			EMANU-EL JEWISH CENTER C 261 E. LINCOLN AVENUE	MOUNT VERNON NY 10552	(914) 667-0161	
225 NORTH FOURTH STREET	LINDENHURST NY 11757	(516) 226-2022	FLEETWOOD SYNAGOGUE O 11 EAST BROAD STREET	MOUNT VERNON NY 10552	(914) 664-7643	
LITTLE NECK JEWISH CENTER C 49-10 LITTLE NECK PARKWAY	LITTLE NECK NY 11362	(718) 224-0404	FREE SYNAGOGUE OF WESTCHESTER R			
MARATHON JEWISH COMMUNITY CENTER C 245-37 60TH AVENUE	LITTLE NECK NY 11362	(718) 428-1580	500 N. COLUMBUS AVENUE	MOUNT VERNON NY 10552	(914) 664-1727	
MEMORAH OF LITTLE NECK, TEMPLE R			JEWISH CENTER C 261 EAST LINCOLN AVENUE	MOUNT VERNON NY 10552	(914) 667-0161	
252-00 H. HARDING EXPRESSWAY	LITTLE NECK NY 11362	(718) 321-1920	SINAI TEMPLE R 132 CRARY AVENUE	MOUNT VERNON NY 10550	(914) 668-9471	
TORAH OF LITTLE NECK, TEMPLE C 54-27 LITTLE NECK PARKWAY	LITTLE NECK NY 11362	(718) 423-2100	NANUET HEBREW CENTER C 34 S. MIDDLETOWN ROAD	NANUET NY 10954	(914) 623-3735	
AGUDAS ACHIM, CONGREGATION	LIVINGSTON MANOR NY 12758		WEST END TEMPLE-CONGREGATION SINAI R			
BETH EL OF LONG BEACH, TEMPLE O 570 W WALNUT STREET	LONG BEACH NY 11561	(516) 432-1678	147-02 NEWPORT AVENUE	NEPONSET NY 11854	(718) 634-0301	
BETH SHOLOM OF LONG BEACH & LIDO, CONGREGATION C			BETH SHOLOM, TEMPLE R 228 NEW HEMPSTEAD ROAD	NEW CITY NY 10956	(914) 638-0770	
700 E. PARK AVENUE	LONG BEACH NY 11561	(516) 432-7464	NEW CITY JEWISH CENTER C OLD SCHOOLHOUSE ROAD	NEW CITY NY 10956	(914) 634-6140	
EAST END SYNAGOGUE EAST PARK AVENUE AT ROOSEVELT BLVD	LONG BEACH NY 11561		EMANUEL, TEMPLE R 3315 HILLSIDE AVENUE	NEW HYDE PARK NY 11040	(516) 746-1120	
EMANU-EL, TEMPLE R 455 NEPTUNE BLVD	LONG BEACH NY 11561	(516) 431-4060	NEW HYDE PARK JEWISH COMMUNITY CENTER C			
ISRAEL OF LONG BEACH, TEMPLE T 305 RIVERSIDE BLVD	LONG BEACH NY 11561	(516) 432-1410	100 LAKEVILLE ROAD	NEW HYDE PARK NY 11040	(516) 354-7583	
MUSMACH YESHUAH SYNAGOGUE O 369 EAST BEECH STREET	LONG BEACH NY 11561	(516) 432-6841	YOUNG ISRAEL OF NEW HYDE PARK 264-15 77TH AVENUE	NEW HYDE PARK NY 11040	(718) 343-0496	

AHAVATH ACHIM C. CHURCH STREET	NEW PALTZ NY	12561	(914) 255-9817	FIFTH AVENUE SYNAGOGUE O 5 E. 62ND STREET	NEW YORK NY	10021	(212) 638-2122
ANSHE SHOLOM, CONGREGATION O 50 NORTH AVENUE	NEW ROCHELLE NY	10805	(914) 632-9220	FIRST ROMANIAN AMERICAN CONGREGATION O			
BETH EL SYNAGOGUE OF NEW ROCHELLE, INC. C				89 RIVINGTON STREET	NEW YORK NY	10002	(212) 673-2835
NORTHFIELD ROAD AT N AVENUE	NEW ROCHELLE NY	10804	(914) 235-2700	FORT TRYON JEWISH CENTRE C 524 FORT WASHINGTON AVENUE	NEW YORK NY	10033	(212) 795-1391
ISRAEL, TEMPLE R 1000 PINEBROOK BLVD.	NEW ROCHELLE NY	10804	(914) 235-1800	FORT WASHINGTON SYNAGOGUE R 555 W. 182ND STREET	NEW YORK NY	10033	
YOUNG ISRAEL OF WESTCHESTER 1228 NORTH AVENUE	NEW ROCHELLE NY	10804	(914) 636-2215	FREE SYNAGOGUE R 30 WEST 68TH STREET	NEW YORK NY	10023	(212) 877-4050
ADAS BNEI ISRAEL, CONGREGATION - THE HEBREW LEAGUE O				FRIENDS OF BELLEVUE HOSPITAL SYNAGOGUE			
257 EAST BROADWAY	NEW YORK NY	10002		FIRST AVENUE & 27TH STREET	NEW YORK NY	10016	(212) 685-1376
ADATH ISRAEL OF NEW YORK, UNITED HEBREW COMMUNITY OF NEW YORK O				FUR CENTER SYNAGOGUE O 228 W. 29TH STREET	NEW YORK NY	10001	(212) 560-9236
201 EAST BROADWAY	NEW YORK NY	10002	(212) 674-3580	GARMENT CENTER CONGREGATION O 205 W. 40TH STREET	NEW YORK NY	10018	(212) 391-6966
AGUDAS CHAVERIM ANSHEI MARMAROS, CONGREGATION O				GATES OF ISRAEL, CONGREGATION O 560 WEST 185TH STREET	NEW YORK NY	10033	(212) 923-2900
215 EAST BROADWAY	NEW YORK NY	10002		HABONIM, CONGREGATION R 44 W. 66TH STREET	NEW YORK NY	10023	(212) 787-5347
AGUDATH ANSHEI MAMOD HOUSE OF SAGES, INC., CONGREGATION O				HAVURAH HADASHAH RE	NEW YORK NY		(212) 646-9009
283 EAST BROADWAY	NEW YORK NY	10002	(212) 732-3131	HEBREW TABERNAACLE CONGREGATION R			
AGUDATH ANSHEI MAMOD, CONGREGATION 152 HENRY STREET	NEW YORK NY	10002		551 FORT WASHINGTON AVENUE	NEW YORK NY	10033	(212) 568-8304
AGUDATH ISRAEL OF EAST SIDE O 233 EAST BROADWAY	NEW YORK NY	10002		HOUSE OF SAGES, INC. O 283 E. BROADWAY	NEW YORK NY	10002	(212) 732-3131
AGUDATH ISRAEL OF WASHINGTON HEIGHTS O 617 W. 179TH STREET	NEW YORK NY	10033	(212) 927-5404	INWOOD HEBREW CONGREGATION C 111 VERMILYEA AVENUE	NEW YORK NY	10034	(212) 569-4010
AHAVATH CHESED, CONGREGATION O 309 W. 89TH STREET	NEW YORK NY	10024	(212) 724-8065	INWOOD JEWISH CENTER & TALMUD TORAH, INC.			
AHAVATH ISRAEL, CONGREGATION O 502 W. 157TH STREET	NEW YORK NY	10032	(212) 927-5696	12 ELLWOOD STREET	NEW YORK NY	10040	(212) 569-4311
AMERICAN CONGREGATION OF JEWS FROM AUSTRIA				ISRAEL OF THE CITY OF NEW YORK, TEMPLE R 112 E. 75TH STREET	NEW YORK NY	10021	(212) 249-5000
118 WEST 95TH STREET	NEW YORK NY	10025	(212) 663-1920	JEWISH BOARD OF GUARDIANS RESIDENCE 74 ST. MARKS PLACE	NEW YORK NY	10008	(212) 582-9100
ANSCHÉ CHESED, CONGREGATION C 251 WEST 100TH STREET	NEW YORK NY	10025	(212) 864-6637	JEWISH CENTER, THE O 131 W. 86TH STREET	NEW YORK NY	10024	(212) 724-2700
ANSHE TASHKANVEH, CONGREGATION O 241 EAST BROADWAY	NEW YORK NY	10002		JEWISH THEOLOGICAL SEMINARY, SYNAGOGUE OF THE C			
ANSHEI LEBEDOWE-RADZILOWE MANSE, CONGREGATION O				3080 BROADWAY	NEW YORK NY	10027	(212) 749-8000
266 EAST BROADWAY	NEW YORK NY	10002	(212) 254-2384	JOSHUA JACOB ANSHEI HORODETZ, CONGREGATION O			
ANSHEI LIBOVNEH VILLIN-SHOMER SHABBOS, CONGREGATION O				253 EAST BROADWAY	NEW YORK NY	10002	
237 EAST BROADWAY	NEW YORK NY	10002		KHAL ADATH JESHURUM, CONGREGATION O 90 BENNETT AVENUE	NEW YORK NY	10033	(212) 923-8984
ANSHEI VEISKAW, CONGREGATION O 257 EAST BROADWAY	NEW YORK NY	10002		KHAJ ADATH JESHURUM, CONGREGATION O 85 BENNETT AVENUE	NEW YORK NY	10033	(212) 923-3582
AUSTRIA HUNGARY ANSHEI SFARD, CONGREGATION O				KAHAL MINCHAS CHINUCH, CONGREGATION O 321 W. 100TH STREET	NEW YORK NY	10025	
239 EAST BROADWAY	NEW YORK NY	10002	(212) 227-6145	KEHILATH ISRAEL CHOFETZ CHAIM, CONGREGATION O			
B'NAI ISRAEL CHAIM, CONGREGATION O 353 W. 84TH STREET	NEW YORK NY	10024	(212) 874-0644	310 W. 103RD STREET	NEW YORK NY	10025	(212) 222-3787
B'NAI ISRAEL SHEARITH JUDAH, TEMPLE O 610 W. 149TH STREET	NEW YORK NY	10031		KEHILATH JACOB, CONGREGATION C 150 WEST 72ND STREET	NEW YORK NY	10023	(212) 787-9680
B'NAI ISRAEL, CONGREGATION 335 E. 77TH STREET	NEW YORK NY	10021	(212) 570-6650	KEHILATH JACOB, CONGREGATION O 305 W. 79TH STREET	NEW YORK NY	10024	(212) 749-0159
B'NAI JESHURUM 270 W. 89TH STREET	NEW YORK NY	10024	(212) 787-7600	KEHILATH JESHURUM, CONGREGATION O 125 EAST 85TH STREET	NEW YORK NY	10028	(212) 427-1000
BAYONER KLOYS, CONGREGATION O 247 EAST BROADWAY	NEW YORK NY	10002		KOL ISRAEL, CONGREGATION 865 WEST END AVENUE	NEW YORK NY	10025	
BETH AM, THE PEOPLE'S TEMPLE R 178 BENNETT AVENUE	NEW YORK NY	10040	(212) 927-2230	LEBEDONE RADZILOWE, CONGREGATION O 225 EAST BROADWAY	NEW YORK NY	10002	
BETH HACHASSIDIM DE POLEN, CONGREGATION O				LINCOLN SQUARE SYNAGOGUE O 200 AMSTERDAM AVENUE	NEW YORK NY	10023	(212) 874-6100
233 EAST BROADWAY	NEW YORK NY	10002	(212) 673-5191	LITTLE SYNAGOGUE, THE C 27 E. 20TH STREET	NEW YORK NY	10003	(212) 475-7081
BETH HAMEDRASH HAGODOL OF WASHINGTON HEIGHTS, CONGREGATION O				MACHZEH ABRAHAM, CONGREGATION O 2581 BROADWAY	NEW YORK NY	10025	
610 W. 175TH STREET	NEW YORK NY	10033	(212) 927-6000	MACHZIKI TORAH, CONGREGATION 851 W. 161ST STREET	NEW YORK NY	10033	(212) 927-6740
BETH HAMEDRASH HAGODOL, CONGREGATION O				MANHATTAN RECONSTRUCTIONIST HAVURAH			
60 NORFOLK STREET	NEW YORK NY	10002	(212) 674-3330	C/O ETHEL EPSTEIN/FRITZI JACOBS	NEW YORK NY		(212) 362-5819
BETH HAMEDRASH OF INWOOD, CONGREGATION				MASSAS BENJAMIN ANSHEI PODHAJCE, CONGREGATION O			
1781 RIVERSIDE DRIVE	NEW YORK NY	10034	(212) 567-9776	108 E. 1ST STREET	NEW YORK NY	10009	
BETH HILLEL & BETH ISRAEL, INC., CONGREGATION C				METROPOLITAN SYNAGOGUE OF NEW YORK R 40 E. 35TH STREET	NEW YORK NY	10016	(212) 679-8580
571 W. 182ND STREET	NEW YORK NY	10033	(212) 568-3933	MILLINARY CENTER SYNAGOGUE C 1025 SIXTH AVENUE	NEW YORK NY	10018	(212) 921-1520
BETH ISRAEL, CONGREGATION O 347 WEST 34TH STREET	NEW YORK NY	10001	(212) 279-0016	MIZRACHI HAPOEL HAMIZRACHI, CONGREGATION O			
BETH SHOLOM OF WASHINGTON HEIGHTS, TEMPLE C				249 EAST BROADWAY	NEW YORK NY	10002	(212) 964-6111
PINEHURST AVENUE & 179TH STREET	NEW YORK NY	10033		MORYA, CONGREGATION O 2228 BROADWAY	NEW YORK NY	10024	(212) 729-6909
BETH TOMCHEI TORAH V'ZIKNEI YISROEL-HOME/SAGES ISRAEL CONG O				MOUNT NEBOH, CONGREGATION R 130 W. 79TH STREET	NEW YORK NY	10024	
25 WILLET STREET	NEW YORK NY	10002	(212) 673-8500	MOUNT SINAI JEWISH CENTER O 135 BENNETT AVENUE	NEW YORK NY	10040	(212) 568-9090
BIALYSTOKER SYNAGOGUE O 7-11 WILLET STREET	NEW YORK NY	10002	(212) 475-0165	MT. SINAI ANSHE EMETH, CONGREGATION 135 BENNETT AVENUE	NEW YORK NY	10040	(212) 928-9870
BNAI ISAAC ANSHEI LECHOWITZ, CONGREGATION O				NODAH BYEHUDA, CONGREGATION O			
217 HENRY STREET	NEW YORK NY	10002		392 FORT WASHINGTON AVENUE	NEW YORK NY	10033	(212) 795-1552
BNAI ISRAEL, CONGREGATION 335 EAST 77TH STREET	NEW YORK NY	10021	(212) 570-6650	OHAB ZEDEK, CONGREGATION O 118 WEST 95TH STREET	NEW YORK NY	10025	(212) 749-5150
BNAI MOSES JOSEPH, CONGREGATION 317 E. 8TH STREET	NEW YORK NY	10009		OHAV SHALOM, CONGREGATION 270 W. 84TH STREET	NEW YORK NY	10024	(212) 877-5850
BNAI SHOLOM, TEMPLE R 4580 BROADWAY	NEW YORK NY	10040		OHAV SHOLOM, CONGREGATION O 4624 BROADWAY	NEW YORK NY	10040	(212) 567-0900
BROTHERHOOD SYNAGOGUE, THE C 28 GRAMERCY PARK S	NEW YORK NY	10003	(212) 674-5750	OLD BROADWAY SYNAGOGUE O 15 OLD BROADWAY	NEW YORK NY	10027	(212) 662-8086
CENTRAL SYNAGOGUE R 123 E. 55TH STREET	NEW YORK NY	10022	(212) 838-5122	ORACH CHAIM, CONGREGATION O 1459 LEXINGTON AVENUE	NEW YORK NY	10028	(212) 722-6566
CHAI ODOM MINSKI, CONGREGATION O 145 EAST BROADWAY	NEW YORK NY	10002	(212) 964-2830	PARK AVENUE SYNAGOGUE C 50 E. 87TH STREET	NEW YORK NY	10028	(212) 369-2600
CHASAM SOPHER, CONGREGATION O 8 CLINTON STREET	NEW YORK NY	10002	(212) 777-5140	PARK EAST SYNAGOGUE O 163 E. 67TH STREET	NEW YORK NY	10021	(212) 737-6900
CHATHAM JEWISH CENTER-CONGREGATION BETH SHOLOM C				PORT WASHINGTON SYNAGOGUE R			
217 PARK ROW	NEW YORK NY	10038	(212) 233-0428	C/O MR. BAKER-25C, 1751 SECOND AVENUE	NEW YORK NY	10028	
CHEVRA ANSHI STUZINER VEI-ANSHEI GREIVER O				RADIO CITY SYNAGOGUE O 49 W. 47TH STREET	NEW YORK NY	10036	(212) 581-2639
257 EAST BROADWAY	NEW YORK NY	10002		RAMATH ORAH, CONGREGATION O 550 W. 110TH STREET	NEW YORK NY	10025	(212) 222-2470
CHEVRA BECHURIM B'NAI MENASHE AHAYAS ACHIM O				RODEPH SHOLOM CONGREGATION R 7 W. 83RD STREET	NEW YORK NY	10024	(212) 362-8800
225 EAST BROADWAY	NEW YORK NY	10002	(212) 349-0089	SHAARAY TEFILA, CONGREGATION R 250 E. 79TH STREET	NEW YORK NY	10021	(212) 535-8008
CIVIC CENTER SYNAGOGUE CONGREGATION SHAARE ZEDEK O				SHAARE HATIKVAH AHAVATH TORAH VTIKVOH CHADOSH, INC., CONG.			
49 WHITE STREET	NEW YORK NY	10013	(212) 966-7141	711 W. 179TH STREET	NEW YORK NY	10033	(212) 927-2720
COMMUNITY SYNAGOGUE CENTER O 325 E. 6TH STREET	NEW YORK NY	10003	(212) 473-3665	SHAARE TORAH, CONGREGATION O 15 W. 73RD STREET	NEW YORK NY	10023	(212) 874-6322
CONSERVATIVE SYNAGOGUE OF FIFTH AVENUE C				SHAARE ZEDEK, CONGREGATION C 212 W. 93RD STREET	NEW YORK NY	10025	(212) 874-7005
11 EAST 11TH STREET	NEW YORK NY	10003	(212) 929-6954	SHAARY TEFILA, CONGREGATION 250 EAST 79TH STREET	NEW YORK NY	10021	(212) 535-8008
COVENANT, TEMPLE OF THE R 612 W. 180TH STREET	NEW YORK NY	10033		SHEARITH ADAS ISRAEL MINHAG SFARD, CONGREGATION O			
DARECH AMUNO, CONGREGATION O 53 CHARLES STREET	NEW YORK NY	10014	(212) 242-6425	237 EAST BROADWAY	NEW YORK NY	10002	
DOWNTOWN TALMUD TORAH SYNAGOGUE O 142 BROOME STREET	NEW YORK NY	10002		SHEARITH ISRAEL, CONGREGATION O 8 W. 70TH STREET	NEW YORK NY	10023	(212) 873-0300
EAST 55TH STREET CONSERVATIVE SYNAGOGUE C				SHEVETH ACHIM ANSHEI SLONIM, CONGREGATION O			
308 E. 55TH STREET	NEW YORK NY	10022	(212) 752-1200	172 NORFOLK STREET	NEW YORK NY	10002	
EAST END TEMPLE R 398 SECOND AVENUE	NEW YORK NY	10010	(212) 254-8515	SHMUEL JOSEF YCHAYAH, CONGREGATION			
EAST SIDE TORAH CENTER O 313 HENRY STREET	NEW YORK NY	10002	(212) 473-1000	587B FORT WASHINGTON AVENUE	NEW YORK NY	10033	(212) 927-9012
EDATH LEI ISRAEL ANSHEI MESARITZ, CONGREGATION O				SIENEWER CHEVRAH O 217 HENRY STREET	NEW YORK NY	10002	
P.O. BOX 124	NEW YORK NY	10002		SMUEL JOSEF YCHAYAH, CONGREGATION			
EITZ CHAIM ANSHEI WOLOZIN, CONGREGATION O				587-B FORT WASHINGTON AVENUE	NEW YORK NY	10033	(212) 927-9012
209 MADISON STREET	NEW YORK NY	10002		SOCIETY FOR THE ADVANCEMENT OF JUDAISM RE			
ELDRIDGE STREET SYNAGOGUE O 12 ELDRIDGE STREET	NEW YORK NY	10003	(212) 219-0888	15 W. 86TH STREET	NEW YORK NY	10024	(212) 724-7000
EMANU-EL OF THE CITY OF NEW YORK, CONGREGATION R				SONS OF ISRAEL KALWARIA, CONGREGATION O 13 PIKE STREET	NEW YORK NY	10002	
1 E. 65TH STREET	NEW YORK NY	10021	(212) 744-1400	SPANISH-PORTUGUESE SYNAGOGUE 8 W. 70TH STREET	NEW YORK NY	10023	(212) 873-0300
EMES WOZDEK, INC., CONGREGATION O 560 W. 166TH STREET	NEW YORK NY	10032	(212) 928-9785	STEPHEN WISE FREE SYNAGOGUE R 30 W. 68TH STREET	NEW YORK NY	10023	(212) 877-4050
EMUNATH ISRAEL, CONGREGATION O 236 WEST 23RD STREET	NEW YORK NY	10011	(212) 242-9882	SUTTON PLACE SYNAGOGUE C 225 E. 51ST STREET	NEW YORK NY	10022	(212) 593-3300
ERSTE LUTOWISKA MACHZIKA HADAS, CONGREGATION				SYNAGOGUE COUNCIL OF AMERICA 432 PARK AVENUE S	NEW YORK NY	10016	(212) 686-8670
262 DELANCEY STREET	NEW YORK NY	10002	(212) 982-0007	TALMUD TORAH ADERETH EL, CONGREGATION O 135 E. 29TH STREET	NEW YORK NY	10016	(212) 685-0241
EZRATH ISRAEL, CONGREGATION-THE ACTOR'S TEMPLE C				TEL AVIV, CONGREGATION 27 EAST 20TH STREET	NEW YORK NY	10003	(212) 475-7081
339 WEST 47TH STREET	NEW YORK NY	10036	(212) 245-6975				

<b>TIKVATH ISRAEL OF HARLEM, CONGREGATION O</b> 160 E 112TH STREET	NEW YORK NY 10009	(212) 289-9677	
<b>TORAH VA'AVODAH INSTITUTE O</b> 25 W 26TH STREET	NEW YORK NY 10010	(212) 683-4484	(718) 464-9144
<b>TORATH CHAIM, CONGREGATION</b> 489 WEST END AVENUE	NEW YORK NY 10024	(212) 874-3823	(718) 776-8500
<b>TOWN &amp; VILLAGE SYNAGOGUE-TEMPLE TIFERETH ISRAEL C</b> 334 E 14TH STREET	NEW YORK NY 10003	(212) 677-8090	
<b>UNION OF SEPHARDIC CONGREGATIONS</b> 8 W 70TH STREET	NEW YORK NY 10023	(212) 873-0300	
<b>UNITED HEBREW COMMUNITY OF NEW YORK, ADATH ISRAEL OF NEW YORK O</b> 201 EAST BROADWAY	NEW YORK NY 10002	(212) 674-3580	
<b>UNIVERSAL JUDAISM, TEMPLE-CONGREGATION DAAT ELOHIM R</b> 1010 PARK AVENUE	NEW YORK NY 10028	(212) 673-1810	
<b>UNIVERSAL JUDAISM, TEMPLE OF</b> 15 RUTHERFORD PLACE	NEW YORK NY 10003	(212) 673-1810	
<b>VILLAGE TEMPLE R</b> 33 E 12TH STREET	NEW YORK NY 10003	(212) 674-2340	
<b>WALL STREET SYNAGOGUE O</b> 47 BEEKMAN STREET	NEW YORK NY 10038	(212) 227-7800	
<b>WASHINGTON HEIGHTS CONGREGATION O</b> 815 W 179TH STREET	NEW YORK NY 10033	(212) 923-4407	
<b>WASHINGTON MARKET SYNAGOGUE O</b> 410 W 14TH STREET	NEW YORK NY 10014	(212) 243-2057	
<b>WEST SIDE INSTITUTIONAL SYNAGOGUE O</b> 120-138 W 76TH STREET	NEW YORK NY 10023	(212) 877-7502	
<b>YORKVILLE SYNAGOGUE B'NAI JEHUDA O</b> 352 E 78TH STREET	NEW YORK NY 10021	(212) 249-0760	
<b>YOUNG ISRAEL OF FIFTH AVENUE</b> 3 WEST 16TH STREET	NEW YORK NY 10011	(212) 929-1525	
<b>YOUNG ISRAEL OF MANHATTAN</b> 225 EAST BROADWAY	NEW YORK NY 10002	(212) 732-0966	
<b>YOUNG ISRAEL OF WEST SIDE</b> 210 WEST 91ST STREET	NEW YORK NY 10024	(212) 787-7513	
<b>ZEMACH TZEDEK, CONGREGATION O</b> 241 EAST BROADWAY	NEW YORK NY 10002		
<b>ZICHRON EPHRAIM, CONGREGATION</b> 163 E 67TH STREET	NEW YORK NY 10021	(212) 737-6900	
<b>ZICHRON MOSHE, CONGREGATION O</b> 342 E 20TH STREET	NEW YORK NY 10003	(212) 475-9330	
<b>AGUDAS ISRAEL, CONGREGATION O</b> 290 NORTH STREET	NEWBURGH NY 12550	(914) 562-5604	
<b>BETH JACOB, TEMPLE R</b> 344 GIDNEY AVENUE	NEWBURGH NY 12550	(914) 562-5516	
<b>BETH EL, TEMPLE R</b> 720 ASHLAND AVENUE	NIAGARA FALLS NY 14302	(716) 282-2717	
<b>BETH ISRAEL, TEMPLE C</b> COLLEGE & MADISON AVENUE	NIAGARA FALLS NY 14305	(716) 285-9894	
<b>BETH EL OF BELLMORE, TEMPLE C</b> 1373 BELLMORE ROAD	NORTH BELLMORE NY 11710	(516) 781-2650	
<b>YOUNG ISRAEL OF NORTH BELLMORE</b> 2428 HAMILTON ROAD	NORTH BELLMORE NY 11710	(516) 826-0048	
<b>NER TAMID, CONGREGATION C</b> P O BOX 126 5061 WEST TAFT ROAD	NORTH SYRACUSE NY 13212	(315) 458-2022	
<b>OHR TORAH O</b> 410 HUNGRY HARBOR ROAD	NORTH WOODMERE NY 11581	(516) 791-2130	
<b>YOUNG ISRAEL OF NORTH WOODMERE-LAURELTON</b> 785 GOLF DRIVE	NORTH WOODMERE NY 11581	(516) 791-5099	
<b>NORWICH JEWISH CENTER R</b> 72 SOUTH BROAD	NORWICH NY 13815	(607) 334-2691	
<b>SONS OF ISRAEL, CONGREGATION C</b> 300 NORTH BROADWAY	NYACK NY 10960	(914) 358-3767	
<b>B'NAI ISRAEL REFORM TEMPLE R</b> 96 BILTMORE AVENUE	OAKDALE NY 11769	(516) 589-8948	
<b>JEWISH CENTER OF BAYSIDE OAKS C</b> 50-35 CLOVERDALE BLVD	OAKLAND GARDENS NY 11364	(718) 321-0300	
<b>OAKLAND JEWISH CENTER C</b> 611-35 220TH STREET	OAKLAND GARDENS NY 11364	(718) 225-7800	
<b>AVODAH, TEMPLE R</b> 3050 OCEANSIDE ROAD	OCEANSIDE NY 11572	(516) 766-5809	
<b>JEWISH CENTER OF OCEAN HARBOR C</b> ROYAL & WEIDNER AVENUES	OCEANSIDE NY 11572	(516) 536-6481	
<b>OCEANSIDE JEWISH CENTER C</b> 2860 BROWER AVENUE	OCEANSIDE NY 11572	(516) 764-4213	
<b>SHAAR HASHAMAYIM, CONGREGATION O</b> 3309 SKILLMAN AVENUE	OCEANSIDE NY 11572	(516) 764-8888	
<b>YOUNG ISRAEL OF OCEANSIDE</b> 150 WAUKENA AVENUE	OCEANSIDE NY 11572	(516) 764-1099	
<b>ANSHE ZOPHEN, CONGREGATION C</b> 416 GREENE STREET	OGDENSBURG NY 13669	(315) 393-3767	
<b>BETH ELOHIM, TEMPLE R</b> 926 ROUND SWAMP ROAD	OLD BETH PAGE NY 11804	(516) 694-4544	
<b>SOCIETY OF JEWISH SCIENCE &amp; SYNAGOGUE</b> 825 ROUND SWAMP ROAD	OLD BETH PAGE NY 11804	(516) 249-6262	
<b>BETH ELOHIM, TEMPLE R</b> 926 ROUND SWAMP ROAD	OLD BETHPAGE NY 11804	(516) 694-4544	
<b>OLD WESTBURY HEBREW CONGREGATION C</b> 21 OLD WESTBURY ROAD	OLD WESTBURY NY 11590	(516) 333-7977	
<b>B'NAI ISRAEL, CONGREGATION R</b> 127 S. BARRY STREET	OLEAN NY 14760	(716) 372-5431	
<b>BETH EL C</b> 83 CHESTNUT STREET	ONEONTA NY 13002	(607) 432-3921	
<b>ORANGETOWN JEWISH CENTER C</b> INDEPENDENCE AVENUE	ORANGETOWN NY 10962	(914) 359-5920	
<b>ANSHE DORSHE EMES, CONGREGATION R</b> 100 S. HIGHLAND AVENUE	OSSINGIN NY 10562		
<b>ADATH ISRAEL, CONGREGATION C</b> EAST THIRD & ONEIDA AVENUE	OSWEGO NY 13126	(315) 342-0371	
<b>OYSTER BAY JEWISH CENTER C</b> BERRY HILL ROAD	OYSTER BAY NY 11771	(516) 922-6650	
<b>OZONE PARK JEWISH CENTER O</b> 107-01 CROSS BAY BLVD.	OZONE PARK NY 11417	(718) 848-4096	
<b>SONS OF JACOB, TEMPLE C</b> 97-44 75TH STREET	OZONE PARK NY 11416	(718) 296-8334	
<b>GEMILUTH CHESSED, CONGREGATION</b> OAK TREE ROAD	PALISADES NY 10964		
<b>TIFERETH ISRAEL, CONGREGATION - ANSHE PARKSVILLE</b>	PARKSVILLE NY 12768		
<b>BETH EL OF PATCHOQUE, TEMPLE C</b> 45 OAK STREET	PATCHOQUE NY 11772	(516) 475-1882	
<b>PATCHOQUE, YOUNG ISRAEL OF O</b> 28 MOWBRAY STREET	PATCHOQUE NY 11772	(516) 654-0882	
<b>YOUNG ISRAEL OF PATCHOQUE</b> 28 MOWBRAY STREET	PATCHOQUE NY 11772	(516) 654-0882	
<b>BETH AM TEMPLE R</b> 60 E MADISON AVENUE, P.O. BOX 236	PEARL RIVER NY 10965	(914) 735-5858	
<b>FIRST HEBREW CONGREGATION C</b> 1821 E MAIN STREET, P.O. BOX 590	PEEKSKILL NY 10566	(914) 739-0500	
<b>ISRAEL, TEMPLE LAKE DRIVE</b>	PEEKSKILL NY 10537	(914) 528-2305	
<b>PELHAM JEWISH CENTER C</b> 451 ESPLANADE	PELHAM NY 10803	(914) 738-0870	
<b>BETH ELOHIM, TEMPLE R</b> 926 ROUND SWAMP ROAD	PLAINVIEW NY 11803	(516) 694-4544	
<b>MANETTO HILL JEWISH CENTER C</b> 244 MANETTO HILL ROAD	PLAINVIEW NY 11803	(516) 935-5454	
<b>PLAINVIEW JEWISH CENTER C</b> 95 FLORAL DRIVE	PLAINVIEW NY 11803	(516) 938-9610	
<b>YOUNG ISRAEL OF PLAINVIEW</b> 132 SOUTHERN PARKWAY	PLAINVIEW NY 11803	(516) 433-4811	
<b>BETH ISRAEL, TEMPLE R</b> BOWMAN & MARCY LANE	PLATTSBURGH NY 12901	(518) 563-3343	
<b>POMONA JEWISH CENTER C</b> 106 POMONA ROAD	POMONA NY 10970	(914) 354-2226	
<b>KNESSET TIFERETH ISRAEL, CONGREGATION C</b> 575 KING STREET	PORT CHESTER NY 10573	(914) 939-1004	
<b>NORTH SHORE JEWISH CENTER C</b> 385 OLD TOWN ROAD	PORT JEFFERSON NY 11776	(516) 928-3737	
<b>BETH EL C</b> 88 E MAIN STREET	PORT JERVIS NY 12271	(914) 856-1722	
<b>BETH ISRAEL, TEMPLE C</b> TEMPLE DRIVE	PORT WASHINGTON NY 10580	(516) 767-1708	
<b>COMMUNITY SYNAGOGUE R</b> 150 MIDDLE NECK ROAD	PORT WASHINGTON NY 10580	(516) 883-3144	
<b>PORT JEWISH CENTER R</b> P.O. BOX 852	PORT WASHINGTON NY 11050	(516) 883-5117	
<b>BETH EL, CONGREGATION C</b> 81 MARKET STREET	POTSDAM NY 13676		
<b>BETH EL, TEMPLE C</b> 118 GRAND AVENUE	POUGHKEEPSIE NY 12603	(914) 454-0570	
<b>BRETHREN OF ISRAEL, CONGREGATION - VASSAR TEMPLE R</b> 140 HOOKER AVENUE	POUGHKEEPSIE NY 12601	(914) 454-2570	
<b>SHOMRE ISRAEL, CONGREGATION O</b> 18 PARK AVENUE	POUGHKEEPSIE NY 12603	(914) 454-2890	
<b>VASSAR TEMPLE R</b> 140 HOOKER AVENUE	POUGHKEEPSIE NY 12601	(914) 454-2570	
<b>REFORM TEMPLE OF PUTNAM VALLEY R</b> P.O. BOX 232, CHURCH ROAD	PUTNAM VALLEY NY 10579	(914) 528-9721	
<b>AHAVATH ISRAEL, CONGREGATION O</b> P.O. BOX 25	QUEENS VILLAGE NY 11429		
<b>BELL PARK JEWISH CENTER C</b> 231-10 HILLSIDE AVENUE	QUEENS VILLAGE NY 11427		(718) 464-9144
<b>HOLLISWOOD JEWISH CENTER O</b> 86-25 FRANCIS LEWIS BLVD	QUEENS VILLAGE NY 11427		(718) 776-8500
<b>QUEENS JEWISH CENTER C</b> 94-34 HOLLIS COURT BLVD	QUEENS VILLAGE NY 11428		(718) 465-4993
<b>ATERES ZVI, CONGREGATION O</b> 63-34 99TH STREET	REGO PARK NY 11374		
<b>BETH ISRAEL, CONGREGATION O</b> 90-14 63RD DRIVE	REGO PARK NY 11374		
<b>BETH JACOB, CONGREGATION O</b> 6602 SAUNDERS STREET	REGO PARK NY 11374	(718) 897-8331	
<b>JEWISH COMMUNITY CENTER OF QUEENS O</b> 99-07 66TH AVENUE	REGO PARK NY 11374	(718) 896-6695	
<b>LEFRAK CITY JEWISH CENTER</b> 98-54 HORACE HARDING EXPRESSWAY	REGO PARK NY 11374	(718) 699-7752	
<b>PLAZA TORAH CENTER O</b> 98-54 HORACE HARDING EXPRESSWAY	REGO PARK NY 11374	(718) 699-7752	
<b>REGO PARK JEWISH CENTER C</b> 97-30 QUEENS BLVD	REGO PARK NY 11374	(718) 459-1000	
<b>AGUDATH ISRAEL OF KEW GARDENS</b> 117-01 PARK LANE SO	RICHMOND HILL NY 11418		
<b>BETH ISRAEL, CONGREGATION C</b> 88-01 102ND STREET	RICHMOND HILL NY 11418	(718) 847-9688	
<b>JEWISH CENTER OF RICHMOND HILL O</b> 101-54 117TH STREET	RICHMOND HILL NY 11419	(718) 849-2507	
<b>OHEL TORAH SYNAGOGUE O</b> 629 WEST 239TH STREET	RIVERDALE NY 10663	(212) 543-5618	
<b>RIVERDALE TEMPLE R</b> 246TH STREET & INDEPENDENCE AVENUE	RIVERDALE NY 10471	(212) 546-3800	
<b>ISRAEL OF RIVERHEAD, TEMPLE C</b> 490 NORTHVILLE TURNPIKE	RIVERHEAD NY 11901	(516) 727-3191	
<b>TRADITIONAL SYNAGOGUE OF ROCHDALE VILLAGE O</b> 165-27 BAISLEY BLVD	ROCHDALE VILLAGE NY 11434	(718) 525-3610	
<b>AHAVAS ACHI, ASHEI KIPEL VOLIN, CONGREGATION O</b> 703 JOSEPH AVENUE	ROCHESTER NY 14621	(716) 544-9261	
<b>B'NAI ISRAEL, CONGREGATION O</b> 692 JOSEPH AVENUE	ROCHESTER NY 14621	(716) 544-9261	
<b>B'RITH KODESH, TEMPLE R</b> 2131 ELMWOOD AVENUE	ROCHESTER NY 14618	(716) 244-7060	
<b>BETH DAVID, TEMPLE C</b> 3200 ST. PAUL BLVD	ROCHESTER NY 14617	(716) 266-3223	
<b>BETH EL, TEMPLE C</b> 139 WINTON ROAD S	ROCHESTER NY 14610	(716) 473-1770	
<b>BETH HAKNESSES HACHODOSH O</b> 19 ST. REGIS DRIVE N	ROCHESTER NY 14618	(716) 271-5390	
<b>BETH HAMEDRESH BETH ISRAEL C</b> 1369 EAST AVENUE	ROCHESTER NY 14610	(716) 244-2060	
<b>BETH JOSEPH CENTER O</b> 1150 ST. PAUL STREET	ROCHESTER NY 14621	(716) 266-1331	
<b>BETH SHALOM, CONGREGATION O</b> 1161 MONROE AVENUE	ROCHESTER NY 14620	(716) 473-1625	
<b>EMANU-EL OF IRONDEQUOIT, TEMPLE R</b> 2956 ST. PAUL BLVD	ROCHESTER NY 14617	(716) 266-1978	
<b>LIGHT OF ISRAEL, CONGREGATION O</b> 206 NORTON STREET	ROCHESTER NY 14621		
<b>SINAI, TEMPLE R</b> 363 PENFIELD ROAD	ROCHESTER NY 14625	(716) 381-6890	
<b>TIPPERETH ISRAEL, CONGREGATION O</b> 271 DARTMOUTH STREET	ROCHESTER NY 14607		
<b>VAAD HAKOLEL, CONGREGATION O</b> P.O. BOX 362	ROCHESTER NY 14602		
<b>DERECH EMUNAH, CONGREGATION</b> 199 BEACH 67TH STREET	ROCKAWAY BEACH NY 11692	(718) 634-2288	
<b>ISRAEL, TEMPLE OF C</b> 188 BEACH 84TH STREET	ROCKAWAY BEACH NY 11693	(718) 327-6420	
<b>B'NAI SHOLOM, TEMPLE C</b> 100 HEMPSTEAD AVENUE	ROCKVILLE CENTRE NY 11570	(516) 764-4100	
<b>CENTRAL SYNAGOGUE R</b> 430 DEMOTT AVENUE	ROCKVILLE CENTRE NY 11570	(516) 766-4300	
<b>ADAS ISRAEL C</b> 705 HICKORY STREET	ROME NY 13440	(315) 337-3170	
<b>YOUNG ISRAEL OF ROOSEVELT ISLAND</b> 560-1 MAIN STREET	ROOSEVELT ISLAND NY 10044	(212) 826-6390	
<b>ROSEDALE JEWISH CENTER C</b> 247-11 FRANCIS LEWIS BLVD	ROSEDALE NY 11422	(718) 528-3988	
<b>BETH SHOLOM, TEMPLE C</b> ROSLYN ROAD & N. STATE PARKWAY	ROSLYN HEIGHTS NY 11577	(516) 621-2288	
<b>RECONSTRUCTIONIST SYNAGOGUE</b> 1 WILLOW STREET	ROSLYN HEIGHTS NY 11577	(516) 621-5540	
<b>SHELTER ROCK JEWISH CENTER C</b> SEARINGTON & SHELTER ROCK ROADS	ROSLYN HEIGHTS NY 11577	(516) 741-4305	
<b>SINAI OF ROSLYN, TEMPLE R</b> 425 ROSLYN ROAD	ROSLYN HEIGHTS NY 11577	(516) 621-6800	
<b>COMMUNITY SYNAGOGUE R</b> 200 FOREST AVENUE	RYE NY 10550	(914) 967-6262	
<b>EMANU-EL OF WESTCHESTER, CONGREGATION R</b> WESTCHESTER AVENUE & KENILWORTH ROAD	RYE NY 10580	(914) 967-4382	
<b>SONS OF ISRAEL, CONGREGATION O</b> 127 STREET & FOCH BLVD	S OZONE PARK NY 11420		
<b>TALMUD TORAH OF RICHMOND HILL O</b> 109-25 114TH STREET	S OZONE PARK NY 11420		
<b>ADAS ISRAEL, TEMPLE R</b> ELIZABETH STREET & ATLANTIC AVENUE	SAG HARBOR NY 11963	(516) 725-0054	
<b>COMMUNITY SYNAGOGUE, THE</b> 150 MIDDLE NECK ROAD	SANDS POINT NY 11021	(516) 883-3144	
<b>SINAI, TEMPLE R</b> 509 BROADWAY, P.O. BOX 224	SARATOGA SPRINGS NY 12866	(518) 584-8730	
<b>SHOLOM, TEMPLE C</b> 225 GREELEY AVENUE	SAYVILLE NY 11782	(516) 567-3207	
<b>SCARSDALE SYNAGOGUE-TREMONT TEMPLE R</b> 2 OGDEN ROAD	SCARSDALE NY 10583	(914) 725-5175	
<b>SCARSDALE, YOUNG ISRAEL OF O</b> 1313 DAISY FARMS ROAD	SCARSDALE NY 10583	(914) 723-6273	
<b>SEPHARDIC COMMUNITY OF NEW ROCHELLE-SCARSDALE, THE O</b> C/O YOUNG ISRAEL OF SCARSDALE, 1313 DAISY FARMS ROAD	SCARSDALE NY 10583	(914) 723-6273	
<b>WESTCHESTER REFORM TEMPLE R</b> 255 MAMARONECK ROAD	SCARSDALE NY 10583	(914) 723-7727	
<b>YOUNG ISRAEL OF SCARSDALE</b> 1313 WEAVER STREET P.O.B. 103H	SCARSDALE NY 10583	(914) 636-8686	
<b>ADATH ISRAEL, CONGREGATION</b> 872 ALBANY STREET	SCHENECTADY NY 12307		
<b>AGUDAT ACHIM, CONGREGATION C</b> 2117 UNION STREET	SCHENECTADY NY 12309		
<b>BETH ISRAEL, CONGREGATION O</b> 2195 EASTERN PARKWAY	SCHENECTADY NY 12309	(518) 377-3700	
<b>GATES OF HEAVEN, CONGREGATION R</b> 852 ASHMORE AVENUE	SCHENECTADY NY 12309	(518) 374-8173	
<b>HEBREW CONGREGATION OF SOMERS, INC. C</b> MERVYN DRIVE & CYPRESS LANE	SHENOROCK NY 10587	(914) 248-5166	
<b>BETH SHOLOM OF SMITHTOWN, TEMPLE C</b> P.O. BOX 764, EDGEWOOD AVENUE & RIVER ROAD	SMITHTOWN NY 11787	(516) 724-0424	
<b>SOUTH FALLSBURG HEBREW ASSOCIATION</b> P.O. BOX 457	SOUTH FALLSBURG NY 12279	(914) 434-9675	
<b>SOUTH SHORE LONG ISLAND HAVURAH RE</b> C/O FLATOW	SOUTH SHORE NY 11769	(516) 766-7390	
<b>AYSHEL AVRAHAM, CONGREGATION O</b> 111 SOUTH MADISON AVENUE	SPRING VALLEY NY 10977	(914) 352-0630	
<b>B'NAI YECHIEL, CONGREGATION</b> 80 WASHINGTON AVENUE	SPRING VALLEY NY 10977		
<b>BETH EL, TEMPLE R</b> 415 VIOLA ROAD	SPRING VALLEY NY 10977	(914) 356-2000	
<b>JEWISH COMMUNITY CENTER OF SPRING VALLEY C</b> 250 N. MAIN STREET	SPRING VALLEY NY 10977	(914) 356-3710	
<b>NEW SQUARE, YESHIVA OF</b> 766 NORTH MAIN STREET	SPRING VALLEY NY 10977	(914) 354-2237	
<b>OMEY SHOLOM, CONGREGATION O</b> 14 LINDEN AVENUE	SPRING VALLEY NY 10977		
<b>SHAAREY TFILOH, CONGREGATION C</b> 972 S. MAIN STREET	SPRING VALLEY NY 10977	(914) 356-2225	
<b>SONS OF ISRAEL, CONGREGATION C</b> 80 WILLIAMS AVENUE	SPRING VALLEY NY 10977	(914) 352-6767	
<b>YOUNG ISRAEL OF CLARKSTOWN</b> 11 ELLEN STREET	SPRING VALLEY NY 10977	(914) 352-8654	
<b>YOUNG ISRAEL OF SPRING VALLEY</b> 23 UNION ROAD	SPRING VALLEY NY 10977	(914) 356-3363	
<b>ZEMACH DAVID OF NEW SQUARE, CONGREGATION O</b>	SPRING VALLEY NY 10977	(914) 354-9736	
<b>RAMAT TORAH JEWISH COMMUNITY HOUSE, CONGREGATION C</b> 221-03 137TH AVENUE	SPRINGFIELD GARDENS NY 11413		
<b>CAMBRIA HEIGHTS JEWISH CENTER</b> 222-05 116TH AVENUE	ST. ALBANS NY 11412		
<b>AGUDAS SHOMREI HADAS O</b> 98 RUPERT AVENUE	STATEN ISLAND NY 10314	(718) 698-4066	

AGUDATH ACHIM ANSHE CHESED, CONGREGATION O 641 DELAFIELD AVENUE.....	STATEN ISLAND NY 10310	(718) 442-9445	
AGUDATH ISRAEL OF STATEN ISLAND O 207 WARWICK AVENUE.....	STATEN ISLAND NY 10307	(718) 984-2113	
AHAVATH ISRAEL, CONGREGATION C 7630 AMBOY ROAD.....	STATEN ISLAND NY 10314	(718) 761-8446	
AHAVATH SHALOM, CONGREGATION C 2044 RICHMOND AVENUE.....	STATEN ISLAND NY 10306	(718) 987-8188	
B'NAI ISRAEL, CONGREGATION C 45 TWOMBLY AVENUE.....	STATEN ISLAND NY 10314	(718) 981-5550	
B'NAI JESHURUN CONGREGATION C 275 MARTLING AVENUE.....	STATEN ISLAND NY 10314		
BETH SHLOIME OF STATEN ISLAND, CONGREGATION O 84 OAKVILLE STREET.....	STATEN ISLAND NY 10314	(718) 761-5559	
EMANU-EL OF STATEN ISLAND, TEMPLE C 984 POST AVENUE.....	STATEN ISLAND NY 10302	(718) 942-5966	
ISRAEL, TEMPLE R 315 FOREST AVENUE.....	STATEN ISLAND NY 10301	(718) 727-2231	
TIFEREH ISRAEL, TEMPLE C 119 WRIGHT STREET.....	STATEN ISLAND NY 10304		
YOUNG ISRAEL OF ELTINGVILLE 374 RIDGEWOOD AVENUE.....	STATEN ISLAND NY 10312	(718) 948-1993	
YOUNG ISRAEL OF STATEN ISLAND 835 FOREST HILL ROAD.....	STATEN ISLAND NY 10314	(718) 494-6700	
ISAIAH, TEMPLE R 1404 STONYBROOK ROAD.....	STONY BROOK NY 11790	(516) 751-8518	
REFORM TEMPLE OF SUFFERN R 70 HAVERSTRAW ROAD, P.O. BOX 472.....	SUFFERN NY 10901	(914) 357-5872	
SONS OF ISRAEL, CONGREGATION C SUFFERN PLACE.....	SUFFERN NY 10901	(914) 357-9827	
AHAVAS SHULEM, CONGREGATION O.....	SWAN LAKE NY 12783		
AHAVATH ACHIM, CONGREGATION 1207 ALMOND STREET.....	SWAN LAKE NY 13210		
EAST NASSAU HEBREW CONGREGATION O 310-A SOUTH OYSTER BAY ROAD.....	SYOSSET NY 11791	(516) 921-1800	
MIDWAY JEWISH CENTER C 330 S. OYSTER BAY ROAD.....	SYOSSET NY 11791	(516) 938-8390	
NORTH SHORE CONGREGATION R 83 MUTTONTOWN ROAD.....	SYOSSET NY 11791	(516) 921-2282	
ADATH YESHURUN, TEMPLE C 450 KIMBER ROAD.....	SYRACUSE NY 13224	(315) 445-0002	
ANSHE SFARD, CONGREGATION O 3528 EAST GENESEE STREET.....	SYRACUSE NY 13214	(315) 446-9570	
BETH SHOLOM-CHEVRA SHAS, CONGREGATION C 5205 JAMESVILLE ROAD.....	SYRACUSE NY 13214	(315) 446-0760	
SEPHARDIC GROUP OF SYRACUSE O 119 DOLL PARKWAY.....	SYRACUSE NY 13210	(315) 475-9952	
SOCIETY OF CONCORD, TEMPLE R 910 MADISON STREET.....	SYRACUSE NY 13210	(315) 472-8411	
YOUNG ISRAEL OF SYRACUSE 2200 EAST GENESEE.....	SYRACUSE NY 13210	(914) 631-1770	
BETH ABRAHAM, TEMPLE R 25 LEROY AVENUE.....	TARRYTOWN NY 10591	(716) 836-3762	
BETH EL OF GREATER BUFFALO, TEMPLE C 2368 EGGERT ROAD.....	TONAWANDA NY 14150	(518) 272-8872	
BERITH SHOLOM, CONGREGATION R 167 THIRD STREET.....	TROY NY 12180	(518) 272-6113	
BETH EL, TEMPLE C 409 HOOSICK STREET.....	TROY NY 12180		
BETH ISRAEL BIKUR CHOLIM, CONGREGATION 27 CENTERVIEW DRIVE.....	TROY NY 12181		
BETH TEPHILA, CONGREGATION O 82 RIVER STREET.....	TROY NY 12181	(518) 272-3182	
GENESIS-AGUDAS ACHIM C 25 OAKLAND AVENUE.....	TUCKAHOE NY 10707	(914) 961-3766	
UNIONDALE JEWISH CENTER C 760 JERUSALEM AVENUE.....	UNIONDALE NY 11553	(516) 486-8788	
BETH TORAH, TEMPLE R ROUTE 9W.....	UPPER NYACK NY 10960	(914) 358-2248	
SONS OF ISRAEL, CONGREGATION C 300 NORTH BROADWAY.....	UPPER NYACK NY 10960	(914) 358-3767	
BETH EL, TEMPLE C 1607 GENESEE STREET.....	UTICA NY 13501	(315) 724-4751	
EMANU-EL, TEMPLE R 2710 GENESEE STREET.....	UTICA NY 13502	(315) 724-4177	
HOUSE OF JACOB, CONGREGATION O 14 CLINTON PLACE.....	UTICA NY 13501	(315) 724-8357	
ZVI JACOB, CONGREGATION O 313 JAMES STREET.....	UTICA NY 13501	(315) 724-8357	
BETH SHOLOM, CONGREGATION - SUNRISE JEWISH CENTER O 550 ROCKAWAY AVENUE.....	VALLEY STREAM NY 11581	(516) 561-9245	
GATES OF ZION, TEMPLE C 322 N. CORONA AVENUE.....	VALLEY STREAM NY 11580	(516) 561-2308	
HILLEL, TEMPLE - SOUTHSIDE JEWISH CENTER C 1000 ROSEDALE ROAD.....	VALLEY STREAM NY 11581	(516) 791-6344	
TREE OF LIFE, CONGREGATION C 502 NORTH CENTRAL AVENUE.....	VALLEY STREAM NY 11580	(516) 825-2090	
BETH HILLEL, CONGREGATION O 20 PINE STREET.....	WALDEN NY 12586		
SUBURBAN TEMPLE, THE R 2900 JERUSALEM AVENUE.....	WANTAGH NY 11793	(516) 221-2370	
WANTAGH JEWISH CENTER C 3710 WOODBINE AVENUE.....	WANTAGH NY 11793	(516) 785-2445	
DEGEL ISRAEL, CONGREGATION C 557 THOMPSON BLVD.....	WATERTOWN NY 13601	(315) 782-2860	
BETH ISRAEL, CONGREGATION C 339 BROAD STREET.....	WAVERLY NY 14892		
WOODSTOCK RECONSTRUCTIONIST HAVURAH C/O STEWART MAURER.....	WEST HARLEY NY 12491	(914) 331-0319	
ANSHEI SHALOM O 453 HEMPSTEAD AVENUE.....	WEST HEMPSTEAD NY 11552	(516) 489-8112	
JEWISH COMMUNITY CENTER OF WEST HEMPSTEAD C 711 DOGWOOD AVENUE.....	WEST HEMPSTEAD NY 11552	(516) 481-7448	
NASSAU COMMUNITY TEMPLE R 240 HEMPSTEAD AVENUE.....	WEST HEMPSTEAD NY 11552	(516) 485-1811	
YOUNG ISRAEL OF WEST HEMPSTEAD 630 HEMPSTEAD AVENUE.....	WEST HEMPSTEAD NY 11552	(516) 481-7429	
AGUDATH ISRAEL OF FAR ROCKAWAY 1 BALSAM COURT.....	WEST LAWRENCE NY 11691	(718) 471-4861	
BETH TORAH, CONGREGATION C 243 CANTIAGUE ROAD.....	WESTBURY NY 11590	(516) 334-7979	
COMMUNITY REFORM TEMPLE R 712 THE PLAIN ROAD.....	WESTBURY NY 11590	(516) 333-1839	
SHOLOM, TEMPLE C 675 BROOKSIDE COURT.....	WESTBURY NY 11590	(516) 334-2800	
WESTBURY HEBREW CONGREGATION C P.O. BOX B, 21 OLD WESTBURY ROAD.....	WESTBURY NY 11590		
BETH AM SHALOM, CONGREGATION R 295 SOUNDVIEW AVENUE.....	WHITE PLAINS NY 10606		
HEBREW INSTITUTE OF WHITE PLAINS O 20 GREENRIDGE AVENUE.....	WHITE PLAINS NY 10665	(914) 948-3095	
ISRAEL CENTER OF WHITE PLAINS, TEMPLE C 280 OLD MAMARONECK ROAD.....	WHITE PLAINS NY 10665	(914) 948-2800	
JEWISH COMMUNITY CENTER OF WHITE PLAINS R 252 SOUNDVIEW AVENUE.....	WHITE PLAINS NY 10606	(914) 949-4717	
WOODLANDS COMMUNITY TEMPLE R 50 WORTHINGTON ROAD.....	WHITE PLAINS NY 10607	(914) 592-7070	
AGUDAS ACHIM, CONGREGATION 21-08 UTOPIA PARKWAY.....	WHITESTONE NY 11377		
CLEARVIEW JEWISH CENTER C 16-50 UTOPIA PARKWAY.....	WHITESTONE NY 11357	(718) 352-6670	
GARDEN JEWISH CENTER T 24-20 PARSONS BLVD.....	WHITESTONE NY 11357		
WHITESTONE HEBREW CENTER C 12-45 CLINTONVILLE STREET.....	WHITESTONE NY 11357	(718) 767-1500	
HAVURAH, CONGREGATION R 6320 MAIN STREET.....	WILLIAMSVILLE NY 14221	(716) 634-3010	
YOUNG ISRAEL OF GREATER BUFFALO 105 MAPLE ROAD.....	WILLIAMSVILLE NY 14221	(716) 634-0212	
B'NAI ISRAEL OF WOODHAVEN JEWISH CENTER O 89-07 ATLANTIC AVENUE.....	WOODHAVEN NY 11421		
WOODSIDE JEWISH CENTER O 89-07 ATLANTIC AVENUE.....	WOODHAVEN NY 11421		
SONS OF ISRAEL, CONGREGATION O 111 IRVING PLACE.....	WOODMERE NY 11598	(516) 374-0655	
YOUNG ISRAEL OF WOODMERE 859 PENINSULA BOULEVARD.....	WOODMERE NY 11598	(516) 295-0150	
OHAVE SHOLEM, CONGREGATION O.....	WOODRIDGE NY 12789		
BNEI ISRAEL, CONGREGATION 48-53 44TH STREET.....	WOODSIDE NY 11377		
EMANU-EL, TEMPLE R 306 RUMSEY ROAD ON THE PARKWAY.....	YONKERS NY 10705	(914) 963-0575	
GREYSTONE JEWISH CENTER O 600 NORTH BROADWAY.....	YONKERS NY 10701	(914) 963-8888	
LINCOLN PARK JEWISH CENTER C 311 CENTRAL PARK AVENUE.....	YONKERS NY 10704	(914) 965-7119	
MIDCHESTER JEWISH CENTER C 236 GRANDVIEW BLVD.....	YONKERS NY 10710	(914) 779-3660	
NORTHEAST JEWISH CENTER C 11 SALISBURY ROAD.....	YONKERS NY 10710	(914) 337-0268	
ONEB ZEDEK OF YONKERS N.Y., CONGREGATION O 63 HAMILTON AVENUE.....	YONKERS NY 10705	(914) 963-1951	
SONS OF ISRAEL, CONGREGATION O 105 RADFORD STREET.....	YONKERS NY 10705	(914) 969-4453	
YOUNG ISRAEL OF NORTH RIVERDALE 25 CLIFTON AVENUE.....	YONKERS NY 10705	(914) 963-9448	
BETH AM, TEMPLE R CHURCH STREET, P.O. BOX 433.....	YORKTOWN HEIGHTS NY 10598	(914) 962-7500	
YORKTOWN JEWISH CENTER C 2966 CROMPOND ROAD.....	YORKTOWN HEIGHTS NY 10598	(914) 245-2324	
BETH HA-TEPHILA, CONGREGATION R 43 N. LIBERTY STREET.....	ASHEVILLE NC 28801	(704) 253-4911	
BETH ISRAEL SYNAGOGUE C 229 MURDOCK AVENUE.....	ASHEVILLE NC 28864	(704) 252-8431	
BETH EL, TEMPLE R 1727 PROVIDENCE ROAD.....	CHARLOTTE NC 28207	(704) 366-1948	
BETH SHALOM, TEMPLE R 3600 FAIRVIEW ROAD.....	CHARLOTTE NC 28211	(704) 366-5560	
ISRAEL, TEMPLE C 1014 DILWORTH ROAD.....	CHARLOTTE NC 28203	(704) 376-2796	
BETH EL CONGREGATION C P.O. BOX 1762, WATTS & MARKHAM AVENUE.....	DURHAM NC 27702	(919) 682-1238	
JUDEA REFORM CONGREGATION R 2115 CORNWALLIS ROAD.....	DURHAM NC 27705	(919) 489-7062	
RECONSTRUCTIONIST HAVURAH IN DURHAM, NC 1004 WATTS STREET.....	DURHAM NC 27701	(919) 682-1238	
BETH ISRAEL, CONGREGATION C 2204 MORGANTON ROAD, P.O. BOX 44.....	FAYETTEVILLE NC 28303	(919) 484-4612	
EMANUEL, TEMPLE R 320 SOUTH STREET.....	GASTONIA NC 28052	(704) 865-1541	
ONEB SHOLOM, TEMPLE R P.O. BOX 2063.....	GOLDSBORO NC 27530	(919) 867-9975	
B'NAI ISRAEL SYNAGOGUE 804 WINVIEW DRIVE, P.O. BOX 10214.....	GREENSBORO NC 27404	(919) 855-5091	
B'NAI ISRAEL SYNAGOGUE C 713 NORTH GREEN STREET, P.O. BOX 5426.....	GREENSBORO NC 27403		
B'NAI SHOLOM SYNAGOGUE C P.O. BOX 10214.....	GREENSBORO NC 27408	(919) 855-5091	
BETH DAVID SYNAGOGUE C 804 WINEVIEW DRIVE.....	GREENSBORO NC 27410	(919) 297-0007	
EMANUEL, TEMPLE R 713 N. GREENE STREET.....	GREENSBORO NC 27401	(919) 275-6316	
AGUDAS ISRAEL, CONGREGATION C P.O. BOX 668, 328 N. KING STREET.....	HENDERSONVILLE NC 28793	(704) 693-9638	
HICKORY JEWISH CENTER C P.O. BOX 1032, 4 STREET DRIVE & 11TH AVENUE N.W.....	HICKORY NC 28601	(704) 327-4081	
HIGH POINT B'NAI ISRAEL SYNAGOGUE C 1207 KENSINGTON DRIVE.....	HIGH POINT NC 27660	(919) 883-1966	
JACKSONVILLE HEBREW CONGREGATION C P.O. BOX 430.....	JACKSONVILLE NC 28540		
ISRAEL, TEMPLE R P.O. BOX 903.....	KINSTON NC 28501	(919) 523-2057	
BETH EL, TEMPLE C P.O. BOX 16.....	LUMBERTON NC 28358	(919) 739-6576	
B'NAI SHOLEM CONGREGATION R 505 MIDDLE STREET.....	NEW BERN NC 28560	(919) 637-5663	
BETH MEYER SYNAGOGUE C P.O. BOX 2045, 806 W. JOHNSON STREET.....	RALEIGH NC 27602	(919) 832-6498	
BETH OR, TEMPLE R 5315 CREEDMOOR ROAD.....	RALEIGH NC 27612	(919) 781-4895	
BETH EL, TEMPLE R SUNSET AVENUE AT PINE, P.O. BOX 291.....	ROCKY MOUNT NC 27801	(919) 446-7675	
ISRAEL, TEMPLE C P.O. BOX 815, 1600 BRENNER AVENUE.....	SALISBURY NC 28144	(704) 633-1152	
EMANUEL, CONGREGATION C P.O. BOX 5171, KELLY STREET & WEST END AVENUE.....	STATESVILLE NC 28677	(704) 873-7611	
EMANU-EL, TEMPLE R EIGHTH & SYCAMORE STREETS.....	WELDON NC 27890		
BETH ISRAEL, CONGREGATION C P.O. BOX 911.....	WHITEVILLE NC 28472	(919) 642-4039	
B'NAI ISRAEL, CONGREGATION C 2601 CHESTNUT STREET, P.O. BOX 3752.....	WILMINGTON NC 28401	(919) 762-4117	
ISRAEL, TEMPLE OF R 1 S. 4TH STREET.....	WILMINGTON NC 28401	(919) 762-0000	
BETH JACOB CONGREGATION C 1833 ACADEMY STREET.....	WINSTON-SALEM NC 27103	(919) 725-3880	
EMANUEL, TEMPLE R 201 OAKWOOD DRIVE.....	WINSTON-SALEM NC 27103	(919) 722-6640	
BISMARCK HEBREW CONGREGATION N. 5TH STREET.....	BISMARCK NC 58501	(701) 223-1768	
BETH EL, TEMPLE R 809 S. 11TH AVENUE.....	FARGO ND 58103	(701) 232-0441	
B'NAI ISRAEL SYNAGOGUE 601 COTTONWOOD AVENUE.....	GRAND FORKS ND 58201	(701) 775-5124	
BETH ISRAEL, TEMPLE 6TH STREET & FIRST AVENUE S.E.....	MINOT ND 58701	(701) 838-8798	
MINOT HEBREW CONGREGATION C 205 8TH STREET.....	MINOT ND 58701		
AHAVAS ZEDEK, CONGREGATION 189 OWASSO.....	AKRON OH 44313		
ANSHE SFARD, CONGREGATION O 646 NORTH REVERE ROAD.....	AKRON OH 44313		
BETH EL CONGREGATION C 464 S. HAWKINS AVENUE.....	AKRON OH 44320	(216) 864-2105	
ISRAEL, TEMPLE R 133 MERRIMAN ROAD.....	AKRON OH 44303	(216) 762-8617	
NEW HEBREW CONGREGATION O 1500 ROWLES DRIVE.....	AKRON OH 44313	(216) 867-3407	
REVERE ROAD SYNAGOGUE O 646 NORTH REVERE ROAD.....	AKRON OH 44313	(216) 867-7292	
TIFEREH ISRAEL CONGREGATION R 713 PROSPECT AVENUE, P.O. BOX 739.....	ASHTABULA OH 44004		
BETH AYNU, CONGREGATION C 25400 FAIRMOUNT BLVD.....	BEACHWOOD OH 44122		
GREEN ROAD SYNAGOGUE O 2437 SOUTH GREEN ROAD.....	BEACHWOOD OH 44122	(216) 381-4751	
SUBURBAN TEMPLE, THE R 22401 CHAGRIN BLVD.....	BEACHWOOD OH 44122	(216) 991-0700	
AGUDAS ACHIM, CONGREGATION 34TH STREET & NORTH BELMONT.....	BELLAIRE OH 43906		
AHAVAS SHOLOM, CONGREGATION O 2568 EAST BROAD STREET.....	BEXLEY OH 43209	(614) 252-4815	
AGUDAS ACHIM, CONGREGATION O 929 CHERRY AVENUE N.E.....	CANTON OH 44704	(216) 456-8781	
ISRAEL, TEMPLE R 333 25TH STREET N.W.....	CANTON OH 44709	(216) 455-5179	
SHAARAY TORAH SYNAGOGUE, THE C 432 30TH STREET N.W.....	CANTON OH 44709	(216) 492-0310	
YOUNG ISRAEL OF CANTON 2508 N. MARKET STREET.....	CANTON OH 44714	(216) 456-8781	
ADATH ISRAEL CONGREGATION C 3201 E. GALBRAITH ROAD.....	CINCINNATI OH 45236	(513) 793-1800	
AGUDAS ISRAEL, CONGREGATION O 6442 STOVER AVENUE.....	CINCINNATI OH 45237		
AGUDATH ACHIM ROSELAWN SYNAGOGUE O 7600 READING ROAD.....	CINCINNATI OH 45237	(513) 761-7755	
B'NAI HZEDEK, CONGREGATION C 1580 SUMMIT ROAD.....	CINCINNATI OH 45237	(513) 821-0941	
BETH HAMEDRASH HAGODOL, BOND HILL SYNAGOGUE O 4906 READING.....	CINCINNATI OH 45237		
BETH JACOB SYNAGOGUE 3770 ST. LAWRENCE AVENUE.....	CINCINNATI OH 45205		
DOWNTOWN SYNAGOGUE-ENQUIRER BUILDING 617 VINE.....	CINCINNATI OH 45202	(513) 241-3576	
ISAAC M. WISE TEMPLE R 8329 RIDGE ROAD.....	CINCINNATI OH 45236	(513) 793-2556	
K.K. BENE ISRAEL-ROCKDALE TEMPLE R 8501 RIDGE ROAD.....	CINCINNATI OH 45236	(513) 891-9900	
KNESETH ISRAEL, CONGREGATION O 1515 SECTION ROAD.....	CINCINNATI OH 45237	(513) 948-2209	
NEW HOPE CONGREGATION O 1625 CREST HILL AVENUE.....	CINCINNATI OH 45237	(513) 821-6274	
NORTH AVONDALE SYNAGOGUE 3870 READING.....	CINCINNATI OH 45229	(513) 281-3243	
NORTHERN HILLS SYNAGOGUE-CONGREGATION B'NAI AVRAHAM C 715 FLEMING ROAD.....	CINCINNATI OH 45231	(513) 931-6038	
OHAV SHALOM, CONGREGATION O 1834 SECTION ROAD.....	CINCINNATI OH 45237	(513) 531-4676	
PRICE HILL BETH JACOB, CONGREGATION R ST. LAWRENCE & RAPIDS AVENUES.....	CINCINNATI OH 45205		
ROCKDALE TEMPLE, K K BENE ISRAEL R 8501 RIDGE ROAD.....	CINCINNATI OH 45236	(513) 891-9900	
ROSELAWN SYNAGOGUE 7600 READING.....	CINCINNATI OH 45237	(513) 761-7755	

SEPHARDIC BETH SHALOM CONGREGATION P.O. BOX 37431	CINCINNATI OH	45222	(513) 793-6936	B'NAI ISRAEL, TEMPLE C 2727 KENWOOD BLVD	TOLEDO OH	43606	(419) 531-1677
SHOLOM, TEMPLE R 3100 LONGMEADOW LANE	CINCINNATI OH	45236	(513) 791-1330	BNAI JACOB-SHAREI ZEDECK O P.O. BOX 2882	TOLEDO OH	43606	
VALLEY TEMPLE, THE R 115 SPRINGFIELD PIKE	CINCINNATI OH	45220	(513) 761-3555	ETZ CHAYIM, CONGREGATION O 3853 WOODLEY ROAD	TOLEDO OH	43606	(419) 473-2401
YAD CHARUTZIM-TIFERES ISRAEL CONGREGATION O 3870 READING	CINCINNATI OH	45229		BETH SHALOM, TEMPLE R P.O. BOX 315	TWINSBURG OH	44037	
AGUDATH ISRAEL OF CLEVELAND O 3840 SEVERN ROAD	CLEVELAND OH	44118	(216) 321-9718	BETH ISRAEL TEMPLE CENTER C 2138 E. MARKET STREET	WARREN OH	44483	(216) 395-3877
AHAVATH ISRAEL O 3448 EUCLID HEIGHTS BLVD	CLEVELAND OH	44118	(216) 371-3665	AGUDATH ISRAEL OF WICKLIFFE O 2606 BISHOP ROAD	WICKLIFFE OH	44092	(216) 913-4162
B'NAI JESHURUN (TEMPLE ON THE HEIGHTS) C				KNESETH ISRAEL, TEMPLE C 1670 CLEVELAND ROAD	WOOSTER OH	44691	(216) 262-3516
27501 FAIRMOUNT BLVD	CLEVELAND OH	44124	(216) 831-6555	BETH TIKVA, CONGREGATION R 6121 OLENTANGY RIVER ROAD	WORTHINGTON OH	43085	(614) 885-6286
BETH AM, CONGREGATION C 3557 WASHINGTON BLVD	CLEVELAND OH	44118	(216) 321-1000	ANSHE EMETH, TEMPLE C FIFTH & FAIRGREEN	YOUNGSTOWN OH	44504	
BETH EL O 15808 CHAGRIN BLVD	CLEVELAND OH	44120	(216) 991-6044	EL EMETH, TEMPLE C FIFTH & FAIRGREEN	YOUNGSTOWN OH	44515	(216) 744-5055
BETH ISRAEL-THE WEST TEMPLE R 14308 TRISKETT ROAD	CLEVELAND OH	44111	(216) 941-8882	OHEV TZEDEK-SHAAREI TORAH C 5245 GLENWOOD AVENUE	YOUNGSTOWN OH	44512	(216) 758-2321
BETHYANU C 25400 FAIRMOUNT BLVD	CLEVELAND OH	44122	(216) 292-2931	RODEF SHOLOM, CONGREGATION R ELM & WOODBINE STREETS	YOUNGSTOWN OH	44505	(216) 744-5001
BRITH EMETH R 27575 SHAKER BLVD	CLEVELAND OH	44124	(216) 831-5363	BETH ABRAHAM, CONGREGATION C 1740 BLUE AVENUE	ZANESVILLE OH	43701	(614) 453-5391
CONGREGATIONAL PLENUM OF GREATER CLEVELAND				KNESETH ISRAEL, CONGREGATION 522 WEST HIGHLAND	ZANESVILLE OH	43701	
26000 SHAKER BLVD	CLEVELAND OH	44122	(216) 831-3233	EMETH, TEMPLE R 421 STANLEY	ARDMORE OK	73401	(405) 223-3064
EMANU-EL, TEMPLE R 2200 S. GREEN ROAD	CLEVELAND OH	44121	(216) 381-6600	STAR OF DAVID, TEMPLE R P.O. BOX 1624	BARTLESVILLE OK	74003	(918) 333-1735
ETZ CHAYIM (TREE OF LIFE CONGREGATION) C				BETH AHABA, TEMPLE R 4131 SOUTH ROBB	MUSKOGEE OK	74401	(918) 682-1432
MAYFIELD HEIGHTS COMMUNITY CENTER, 6803 MARSOL ROAD	CLEVELAND OH	44124	(216) 382-8925	B'NAI ISRAEL, TEMPLE R 4901 N. PENNSYLVANIA AVENUE	OKLAHOMA CITY OK	73112	(405) 848-0965
FAIRMOUNT TEMPLE R 23737 FAIRMOUNT BLVD	CLEVELAND OH	44122	(216) 464-1330	EMANUEL SYNAGOGUE C 900 N.W. 47TH STREET	OKLAHOMA CITY OK	73118	(405) 528-2113
GREEN ROAD SYNAGOGUE O 2437 GREEN ROAD	CLEVELAND OH	44122	(216) 381-4757	EMANUEL, TEMPLE R P.O. BOX 1081	PONCA CITY OK	74601	(405) 765-5898
HEIGHTS JEWISH CENTER O 14270 CEDAR ROAD	CLEVELAND OH	44121	(216) 382-1958	B'NAI EMUNAH, CONGREGATION C			
HEIGHTS JEWISH CENTER O 14274 SUPERIOR ROAD	CLEVELAND OH	44118	(216) 932-7424	1719 S. OWASSO AVENUE, P.O. BOX 52430	TULSA OK	74152	(918) 583-7121
K'HAI YEREM O 1771 SOUTH TAYLOR ROAD	CLEVELAND OH	44118	(216) 321-9554	ISRAEL, TEMPLE R 2004 E. 22ND PLACE	TULSA OK	74114	(918) 747-1309
K'HAI YEREM O 2203 S. GREEN	CLEVELAND OH	44121		ADATH ISRAEL CONGREGATION C 37 SOUTHBOURNE AVENUE	DOWNSVIEW ON	M3H 1A4	(416) 635-5340
MAYFIELD HILLCREST SYNAGOGUE C 1732 LANDER ROAD	CLEVELAND OH	44124	(216) 449-6200	BETH DAVID B'NAI ISRAEL, BETH AM SYNAGOGUE C			
NER TAMID, TEMPLE (EUCLID JEWISH CENTER) R				55 YEOMANS ROAD	DOWNSVIEW ON	M3H 3J7	(416) 633-5500
24950 LAKE SHORE BLVD	CLEVELAND OH	44132	(216) 261-2280	BETH EMETH BAIS YEHUDA SYNAGOGUE C 100 ELDER STREET	DOWNSVIEW ON	M3H 5G7	(416) 633-3838
OER-CHODOSH ANSHE SFARD O 3466 WASHINGTON BLVD	CLEVELAND OH	44118	(216) 932-7739	BETH JACOB V'ANSHE DRILDZ SYNAGOGUE O			
OHEB ZEDEK - THE TAYLOR ROAD SYNAGOGUE O				147 OVERBROOK PLACE	DOWNSVIEW ON		(416) 638-5955
1970 S. TAYLOR ROAD	CLEVELAND OH	44118	(216) 321-4875	CONGREGATION DARCHEI NOAM, RECONSTRUCTIONIST SYNAGOGUE			
PARK SYNAGOGUE, THE C 3300 MAYFIELD ROAD	CLEVELAND OH	44118	(216) 371-2244	OF TORONTO 15 HOVE STREET	DOWNSVIEW ON	M3H 4Y8	(416) 633-3526
SHAAREI TORAH, CONGREGATION 2436 BEECHWOOD AVENUE	CLEVELAND OH	44118		ANSHE SHOLOM, TEMPLE R 215 CLINE AVENUE N	HAMILTON ON	L85 4A1	(416) 528-0121
SHOMRE SHABOTH O 1801 SOUTH TAYLOR ROAD	CLEVELAND OH	44118	(216) 932-2619	BETH JACOB SYNAGOGUE C 375 ABERDEEN AVENUE	HAMILTON ON	L8P 2R7	(416) 522-1351
SINAI SYNAGOGUE O 3246 DESOTA AVENUE	CLEVELAND OH	44118	(216) 932-0206	IYR HA-MELECH R 842 MILFORD DRIVE	KINGSTON ON	K7P 1A8	(613) 544-3088
SUBURBAN TEMPLE, THE R 22401 CHAGRIN BLVD	CLEVELAND OH	44122	(216) 991-0700	SHALOM, TEMPLE R 1284 OTTAWA STREET S	KITCHENER ON	N2E 1M1	(519) 743-0401
TAYLOR ROAD SYNAGOGUE O 1970 SOUTH TAYLOR ROAD	CLEVELAND OH	44118		BETH TEFILAH, CONGREGATION O 1210 ADELAIDE STREET N	LONDON ON	NSY 4T6	(519) 433-7081
TEMPLE ON THE HEIGHTS C 27501 FAIRMOUNT BLVD	CLEVELAND OH	44124	(216) 831-6555	OR SHALOM, CONGREGATION C 534 HURON STREET	LONDON ON	NSY 4J5	(519) 438-3081
TEMPLE, THE R UNIVERSITY CIRCLE & SILVER PARK	CLEVELAND OH	44106	(216) 791-7755	SOLEL CONGREGATION R 2399 FOLKWAY DRIVE	MISSISSAUGA ON	L5L 2M6	(416) 828-5915
TIFERETH ISRAEL - THE TEMPLE R				B'NAI JACOB, CONGREGATION C 5328 FERRY STREET	NIAGARA FALLS ON		(416) 354-3934
UNIVERSITY CIRCLE AT SILVER PARK	CLEVELAND OH	44106	(216) 791-7755	BETH EL CONGREGATION 186 MORRISON ROAD	OAKVILLE ON	L6J 4J4	(416) 845-0837
TORAH UTEFILAH O 1970 SOUTH TAYLOR ROAD	CLEVELAND OH	44118	(216) 371-5872	ADATH SHALOM CONGREGATION C P.O. BOX 106, POSTAL STATION B	OSHAWA ON	K1P 6C3	(613) 225-7081
UNITED JEWISH RELIGIOUS SCHOOLS 25400 FAIRMOUNT BLVD	CLEVELAND OH	44122	(216) 464-8050	BETH ZION CONGREGATION OF OSHAWA C 144 KING STREET EAST	OSHAWA ON	L1H 1C2	
WARRENSVILLE CENTER SYNAGOGUE O				AGUDATH ISRAEL CONGREGATION C 1400 COLDREY AVENUE	OTTAWA ON	K1Z 7P9	(613) 728-3501
1508 WARRENSVILLE CENTER ROAD	CLEVELAND OH	44121	(216) 382-6566	ISRAEL, TEMPLE R 1301 PRINCE OF WALES DRIVE	OTTAWA ON	K2C 1N2	(613) 224-1802
ZEMACH ZEDEK O 1922 LEE ROAD	CLEVELAND OH	44118	(216) 321-5169	YOUNG ISRAEL OF OTTAWA 627 KIRKWOOD AVENUE	OTTAWA ON	K2U 5X5	(613) 722-8394
AGUDAS ACHIM, CONGREGATION O 2767 EAST BROAD STREET	COLUMBUS OH	43209	(614) 237-2747	BETH ISRAEL CONGREGATION C WELLES STREET	PETERBOROUGH ON		(705) 745-7483
AHAVAS SHOLOM, CONGREGATION 2568 E. BROAD STREET	COLUMBUS OH	43209	(614) 258-4815	B'NAI ISRAEL C 190 CHURCH STREET	SAINTE CATHERINES ON	L2R 4C4	(416) 685-6767
BETH JACOB, CONGREGATION O 1223 COLLEGE AVENUE	COLUMBUS OH	43209	(614) 237-8641	TIKVAH, TEMPLE R 83 CHURCH STREET, P.O. BOX 484	SAINTE CATHERINES ON	L2R 6Y9	(416) 682-4191
BETH SHALOM, TEMPLE R 3100 E. BROAD STREET	COLUMBUS OH	43209	(614) 231-4598	AHAVAS ISAAC SYNAGOGUE C 202 COBDEN STREET	SARNIA ON		
BETH TIKVAH, CONGREGATION R 6121 OLENTANGY RIVER ROAD	COLUMBUS OH	43214	(614) 885-6286	HAR ZION, TEMPLE R 7360 BAYVIEW AVENUE	THORNHILL ON	L3T 2R7	(416) 889-2252
ISRAEL, TEMPLE R 5419 E. BROAD STREET	COLUMBUS OH	43213	(614) 866-0010	AGUDATH ISRAEL OF TORONTO O 129 MCGILLVARY	TORONTO ON		
TIFERETH ISRAEL, CONGREGATION C 1354 E. BROAD STREET	COLUMBUS OH	43205	(614) 253-8523	BAYCREST TERRACE REFORM CONGREGATION R 3560 BATHURST	TORONTO ON	M6A 2E1	(416) 789-5131
BETH ABRAHAM SYNAGOGUE C 1306 SALEM AVENUE	DAYTON OH	45406	(513) 275-7403	BETH SHOLOM SYNAGOGUE C 1445 EGLINTON AVENUE W	TORONTO ON	M6C 2E6	(416) 783-6103
BETH JACOB SYNAGOGUE 7020 N. MAIN STREET	DAYTON OH	45415	(513) 274-2149	BETH TORAH CONGREGATION C 47 GLENBROOK AVENUE	TORONTO ON	M6B 2L7	(416) 782-3561
ISRAEL, TEMPLE R 1821 EMERSON AVENUE	DAYTON OH	45406	(513) 278-9621	BETH TZEDEK CONGREGATION C 1700 BATHURST STREET	TORONTO ON	M5P 3K3	(416) 781-3511
ISRAEL, TEMPLE - SOUTH BRANCH R 1136 W. CENTERVILLE ROAD	DAYTON OH	45959	(513) 434-9067	HABONIM 3101 BATHURST STREET, SUITE 305	TORONTO ON		
SHOMREI EMUNAH YOUNG ISRAEL O 1706 SALEM AVENUE	DAYTON OH	45406	(513) 274-6941	HOLY BLOSSOM TEMPLE R 1950 BATHURST STREET	TORONTO ON	M5P 3K9	(416) 781-9185
YOUNG ISRAEL OF DAYTON 1706 SALEM AVENUE	DAYTON OH	45406	(513) 274-6941	SHAAREI SHOMAYIM CONGREGATION O 470 GLENCAIRN AVENUE	TORONTO ON	M5N 1V8	(416) 789-3213
BETH SHALOM, CONGREGATION R P.O. BOX 309	EAST LIVERPOOL OH	43920	(216) 386-6820	SINAI, TEMPLE R 210 WILSON AVENUE	TORONTO ON	M5M 3B1	(416) 487-4161
BNAI ISRAEL, CONGREGATION P.O. BOX 309	EAST LIVERPOOL OH	43920		BETH TIKVAH C 3080 BAYVIEW AVENUE	WILLOWDALE ON	M2N 5L3	(416) 221-3433
B'NAI ABRAHAM, TEMPLE C P.O. BOX 530, GULF ROAD	ELYRIA OH	44036	(216) 366-1177	EMANU-EL, TEMPLE R 120 OLD COLONY ROAD	WILLOWDALE ON	M2L 2K2	(416) 449-3880
NER TAMID, TEMPLE R 24950 LAKE SHORE DRIVE	EUCLID OH	44132	(216) 261-2280	YOUNG ISRAEL SHAAREI ZION OF TORONTO			
BETH ISRAEL, TEMPLE C 514 BIRCHARD AVENUE	FREMONT OH	43420	(419) 332-6302	325 GOLDENWOOD ROAD	WILLOWDALE ON		
OHEV ISRAEL TEMPLE R 324 MT. PARNASSUS	GRANVILLE OH	43023	(614) 326-4501	BETH EL, CONGREGATION R 2525 MARK AVENUE	WINDSOR ON	N9E 2W2	(519) 969-2422
ETZ CHAYIM, CONGREGATION P.O. BOX 2882	KENWOOD OH	43066		ISRAEL, TEMPLE C 2550 PORTLAND STREET	EUGENE OR	97401	(503) 485-7218
BETH ISRAEL, TEMPLE R LAKEWOOD AVENUE AT GLENWOOD	LIMA OH	45805	(419) 223-9616	ROGUE VALLEY JEWISH COMMUNITY CONGREGATION R			
AGUDATH B'NAI ISRAEL C 1715 MEISTER ROAD AT POLE AVENUE	LORAIN OH	44053	(216) 282-3307	P.O. BOX 1094	MEDFORD OR	97501	(503) 779-7648
B'NAI JACOB CONGREGATION R 973 LARCHWOOD ROAD	MANSFIELD OH	44907	(419) 756-7355	AHAVATH ACHIM, CONGREGATION 3225 S.W. BARBUR BLVD	PORTLAND OR	97215	(503) 227-0010
EMANUEL, TEMPLE R COOK ROAD AT LARCHWOOD, P.O. BOX 1665	MANSFIELD OH	44901	(419) 756-7266	BETH ISRAEL, TEMPLE R 1931 N.W. FLANDERS STREET	PORTLAND OR	97209	(503) 222-1069
BNEI ISRAEL, CONGREGATION O 522 4TH STREET	MARIETTA OH	45750		HAVURAH SHALOM, R 8085 S.W. RIDGEWAY DRIVE	PORTLAND OR	97225	
ISRAEL, TEMPLE R 730 HARDING ROAD	MARION OH	43302	(614) 382-3629	NEVEH SHALOM, CONGREGATION C 2900 S.W. PEACEFUL LANE	PORTLAND OR	97201	(503) 246-8831
B'NAI JESHURUN CONGREGATION C 1732 LANDER ROAD	MAYFIELD OH	44124	(216) 449-6200	SHAARIE TORAH, CONGREGATION O 920 N.W. 25TH AVENUE	PORTLAND OR	97210	(503) 226-6131
MAYFIELD HILLCREST CONGREGATION C				TIFERETH ISRAEL, CONGREGATION C 4744 N.E. 15TH AVENUE	PORTLAND OR	97211	(503) 288-1659
1732 LANDER ROAD	MAYFIELD HEIGHTS OH	44124	(216) 449-6200	SALEM JEWISH CONGREGATION-TEMPLE BETH SHOLOM C			
NER TAMID, TEMPLE - EUCLID JEWISH CENTER				1795 BROADWAY N.E.	SALEM OR	97338	
EAST 250TH & LAKE SHORE BLVD	MAYFIELD HEIGHTS OH	44132	(216) 261-2280	OLD YORK ROAD TEMPLE BETH AM R 971 OLD YORK ROAD	ABINGTON PA	19001	(215) 886-8000
AM SHALOM (LAKE COUNTY JEWISH CENTER) R P.O. BOX 454	MENTOR OH	44060	(216) 953-1315	BETH EL, TEMPLE C 17TH & HAMILTON STREETS	ALLENTOWN PA	18104	(215) 435-3521
BETH SHOLOM, TEMPLE R 610 GLADYS DRIVE	MIDDLETOWN OH	45042	(513) 422-8313	CONGREGATION AM HASKALAH RE	ALLENTOWN PA	18104	(215) 435-3775
B'NAI JESHURUN CONGREGATION-THE TEMPLE ON THE HEIGHTS C				KNESETH ISRAEL, CONGREGATION R 2227 CHEW STREET	ALLENTOWN PA	18104	(215) 435-9074
27501 FAIRMOUNT BLVD	PEPPER PIKE OH	44124	(216) 831-6555	SONS OF ISRAEL, CONGREGATION O 2715 TILGHMAN STREET	ALLENTOWN PA	18104	(215) 433-6089
BRITH EMETH TEMPLE R 27575 SHAKER BLVD	PEPPER PIKE OH	44124		AGUDATH ACHIM SYNAGOGUE C 1306 17TH STREET	ALTOONA PA	15601	(814) 944-5317
ANSHE EMETH CONGREGATION R C/O MR. HERMAN BARR, 1409 NICKLIN	PIQUA OH	45356	(513) 773-4253	BETH ISRAEL, TEMPLE R 3004 UNION AVENUE	ALTOONA PA	15602	(814) 942-0057
B'NAI ABRAHAM, CONGREGATION R 325 MASONIC BLDG	PORTSMOUTH OH	45662	(614) 354-1671	BETH SAMUEL JEWISH CENTER C P.O. BOX 219, 810 KENNEDY DRIVE	AMBRIDGE PA	15003	(412) 266-9871
OHEB SHALOM CONGREGATION R 1521 E. PERKINS AVENUE	SANDUSKY OH	44870	(419) 433-6051	BNAI ISRAEL CONGREGATION	BARNESBORO PA	15714	
YOUNG ISRAEL OF CLEVELAND 14141 CEDAR ROAD	SOUTH EUCLID OH	44121	(216) 382-5740	AGUDATH ACHIM CONGREGATION C P.O. BOX 293	BEAVER FALLS PA	15010	(412) 846-5696
BETH EL SYNAGOGUE C 2424 N. LIMESTONE STREET	SPRINGFIELD OH	45505	(513) 399-7512	BETH SHOLOM CONGREGATION R 1409 EIGHTH AVENUE	BEAVER FALLS PA	15010	(412) 846-0068
SHOLOM, TEMPLE R 2424 N. LIMESTONE STREET	SPRINGFIELD OH	45503	(513) 399-1231	NES AMI PENN VALLEY CONGREGATION C 50 ASHLAND AVENUE	BELMONT HILLS PA	19127	
BETH ISRAEL, TEMPLE R 300 LOVERS LANE	STEBUNVILLE OH	43952	(614) 264-5514	TIFERETH ISRAEL OF LOWER BUCKS COUNTY, CONGREGATION C			
BNAI ISRAEL, CONGREGATION C 128 S. 5TH STREET	STEBUNVILLE OH	43952		2909 BRISTOL ROAD	BENSALEM PA	19020	(215) 752-3468
CONGREGATION SHOMER EMUNIM, THE TEMPLE R				OHEV SHOLOM, CONGREGATION C 1401 HOLLY DRIVE	BERWICK PA	18603	
6453 SYLVANIA AVENUE	SYLVANIA OH	43560	(419) 885-3341	AGUDATH ACHIM, CONGREGATION O 1555 LINWOOD STREET	BETHLEHEM PA	18016	

<b>BRITH SHOLOM COMMUNITY CENTER C</b> P.O. BOX 5323, BRODHEAD & PACKER AVENUE	BETHLEHEM PA 18015	(215) 866-8000
<b>BETH ISRAEL CONGREGATION C</b> 144 E. 4TH STREET	BLOOMSBURG PA 17815	(717) 784-5778
<b>BETH EL, TEMPLE R</b> P.O. BOX 538, 111 JACKSON AVENUE	BRADFORD PA 17601	(814) 368-8204
<b>BRISTOL JEWISH CENTER C</b> 216 POND STREET	BRISTOL PA 19007	(215) 788-4995
<b>BETH EL SUBURBAN, CONGREGATION C</b> 715 PAXON HOLLOW ROAD	BROOMALL PA 19008	(215) 246-8700
<b>SHOLOM, TEMPLE R</b> 55 N. CHURCH ROAD	BROOMALL PA 19008	(215) 356-5165
<b>B'NAI ABRAHAM C</b> 519 N. MAIN STREET	BUTLER PA 16001	(412) 287-5806
<b>AGUDATH SHOLOM, CONGREGATION O</b> 51 1/2 PIKE STREET	CARBONDALE PA 18437	
<b>AHAYATH ACHIM C</b> LYDIA & CHESTNUT STREETS	CARNEGIE PA 15106	(412) 276-9777
<b>SONS OF ISRAEL, CONGREGATION C</b> KING & SECOND STREETS	CHAMBERSBURG PA 17201	(717) 264-2915
<b>MELROSE B'NAI ISRAEL, CONGREGATION C</b> 2ND STREET AT CHELTENHAM AVENUE	CHELTENHAM PA 19012	
<b>BETH ISRAEL CONGREGATION C</b> FIFTH AVENUE & HARMONY STREETS	COATESVILLE PA 19320	(215) 384-1978
<b>AHAYATH SHOLOM TEMPLE R</b> FLEMING STREET & VANCE AVENUE	CORAOAPOLIS PA 15106	(412) 264-4100
<b>OHAV SHOLOM, CONGREGATION O</b> THOMPSON AVENUE	DONORA PA 15033	(412) 379-9943
<b>JUDEA OF BUCKS COUNTY, TEMPLE R</b> SWAMP ROAD, P.O. BOX 215	DOYLESTOWN PA 18901	(215) 348-5022
<b>SINAI, TEMPLE C</b> LIMEKILN PIKE & DILLON ROAD	DRESHER PA 19025	(215) 643-6510
<b>BETH JACOB, CONGREGATION O</b> 431 CATHERINE STREET	DUQUESNE PA 15110	
<b>OHAB ZEDEK, CONGREGATION C</b> ELECTRIC AVENUE	EAST PITTSBURGH PA 15112	
<b>ISRAEL, TEMPLE C</b> P.O. BOX 368, 660 WALLACE STREET	EAST STROUDSBURG PA 18360	(717) 421-8781
<b>B'NAI ABRAHAM SYNAGOGUE C</b> 16TH & BUSHKILL STREETS	EASTON PA 18042	(215) 258-5343
<b>COVENANT OF PEACE, TEMPLE R</b> 1451 NORTHAMPTON STREET	EASTON PA 18042	(215) 253-2031
<b>ADATH JESHURUN, CONGREGATION C</b> YORK & ASHBORNE ROADS	ELKINS PARK PA 19117	(215) 635-6611
<b>BETH SHOLOM CONGREGATION C</b> OLD YORK & FOXCROFT ROADS	ELKINS PARK PA 19117	(215) 887-3625
<b>KENESETH ISRAEL, CONGREGATION R</b> YORK ROAD & TOWNSHIP LINE	ELKINS PARK PA 19117	(215) 887-8700
<b>RODEPH SHALOM R</b> 8201 HIGH SCHOOL ROAD	ELKINS PARK PA 19117	(215) 324-1010
<b>TREE OF LIFE CONGREGATION C</b> BEATTY STREET	ELLWOOD CITY PA 16617	(412) 758-7329
<b>BETH TIKVAH-B'NAI JESHURUN C</b> 1001 PAPER MILL ROAD	ERDENHEIM PA 19118	(215) 836-5677
<b>ANSHE HESED, TEMPLE R</b> 10TH & LIBERTY STREETS	ERIE PA 16002	(814) 454-2426
<b>BRITH SHOLOM, CONGREGATION C</b> 3207 STATE STREET	ERIE PA 16508	(814) 454-2426
<b>BETH CHAIM, CONGREGATION C</b> 350 EAST STREET	FEASTERTVILLE PA 19047	(215) 355-3626
<b>KNESSETH ISRAEL CONGREGATION</b> 416 FORD STREET	FORD CITY PA 16228	(412) 762-2621
<b>B'NAI ISRAEL, CONGREGATION C</b> WEST FRACK STREET	FRACKVILLE PA 17931	
<b>EMANU-EL ISRAEL, CONGREGATION R</b> 222 N. MAIN STREET	GREENSBURG PA 15601	(412) 834-0560
<b>HANOVER HEBREW CONGREGATION C</b> 179 SECOND AVENUE	HANOVER PA 17331	
<b>BETH EL C</b> 2637 N. FRONT STREET	HARRISBURG PA 17110	(717) 232-0556
<b>CHISUK EMUNA CONGREGATION C</b> FIFTH & DIVISION STREETS	HARRISBURG PA 17110	(717) 232-4851
<b>KESHER ISRAEL, CONGREGATION O</b> 2500 NORTH 3RD STREET	HARRISBURG PA 17110	(717) 238-0736
<b>REFORM TEMPLE OHEV SHOLOM R</b> 2345 N. FRONT STREET	HARRISBURG PA 17110	(717) 233-6459
<b>UNITED JEWISH COMMUNITY OF GREATER HARRISBURG</b> 100 VAUGHN STREET	HARRISBURG PA 17110	(717) 236-9555
<b>SUBURBAN JEWISH COMMUNITY CENTER, B'NAI AARON C</b> 560 MILL ROAD	HAVERTOWN PA 19083	(215) 528-5011
<b>AGUDAS ISRAEL CONGREGATION C</b> PINE & OAK STREETS	HAZELTON PA 18201	(717) 454-9294
<b>BETH ISRAEL CONGREGATION R</b> 98 N. CHURCH STREET	HAZELTON PA 18201	(717) 455-3971
<b>HOMESTEAD HEBREW CONGREGATION RODEF SHALOM O</b> 331 10TH AVENUE	HOMESTEAD PA 15120	(412) 461-9251
<b>BETH ISRAEL, CONGREGATION R</b> P.O. BOX 311	HONESDALE PA 18431	(717) 253-2222
<b>AGUDATH ACHIM, CONGREGATION C</b> 1009 WASHINGTON STREET	HUNTINGTON PA 16552	
<b>BETH ISRAEL CONGREGATION C</b> 5TH & WASHINGTON STREETS	INDIANA PA 15701	(412) 465-6721
<b>BETH SHOLOM CONGREGATION</b> FOXCROFT & OLD YORK STREETS	JENKINTOWN PA 19117	(215) 924-2223
<b>BETH SHOLOM CONGREGATION R</b> 700 INDIANA AVENUE	JOHNSTOWN PA 15905	(814) 536-0647
<b>RODEF SHOLOM, CONGREGATION C</b> 100 DARTMOUTH AVENUE	JOHNSTOWN PA 15905	
<b>BETH JACOB, CONGREGATION</b>	KANE PA 16735	
<b>BRITH ACHIM, TEMPLE R</b> 481 S. GULPH ROAD, P.O. BOX 168	KING OF PRUSSIA PA 19066	(215) 337-2222
<b>B'NAI BRITH OF WILKES BARRE, TEMPLE R</b> 408 WYOMING AVENUE	KINGSTON PA 18704	(717) 287-9606
<b>OR AMI, CONGREGATION R</b> P.O. BOX 156, 708 RIDGE PIKE	LAFAYETTE HILL PA 19444	(215) 828-9066
<b>BETH EL, TEMPLE C</b> 25 N. LINE STREET	LANCASTER PA 17602	(717) 392-1379
<b>DEGEL ISRAEL SYNAGOGUE O</b> 1120 COLUMBIA AVENUE	LANCASTER PA 17603	(717) 397-0183
<b>SHAARAI SHOMAYIM, TEMPLE R</b> 508 N. DUKE STREET	LANCASTER PA 17602	(717) 397-5575
<b>BETH ISRAEL, CONGREGATION C</b> 1080 SUMMEY TOWN PIKE	LANSDALE PA 19446	(215) 855-8328
<b>BETH ISRAEL C</b> 414 WELDON STREET	LATROBE PA 15650	(412) 539-1450
<b>BETH ISRAEL, CONGREGATION C</b> 411 S. 8TH STREET	LEBANON PA 17042	(717) 273-6669
<b>ISRAEL, TEMPLE C</b> BANKWAY STREET	LEHIGHTON PA 18235	(215) 377-0400
<b>BETH EL, CONGREGATION C</b> 21 PENN VALLEY ROAD	LEVITTOWN PA 19055	(215) 945-1172
<b>SHALOM, TEMPLE R</b> EDGELY ROAD OFF MILL CREEK PARKWAY	LEVITTOWN PA 19057	(215) 945-4154
<b>BETH YEHUDA SYNAGOGUE R</b> 320 W. CHURCH STREET	LOCK HAVEN PA 17745	(717) 748-3908
<b>B'NAI ISRAEL, TEMPLE R</b> 536 SHAW AVENUE	MCKEESPORT PA 15132	(412) 678-6181
<b>GEMILAS CHESED, CONGREGATION O</b> 1400 SUMMIT STREET	MCKEESPORT PA 15131	(412) 678-8859
<b>TEMPLE BETH SHALOM RE</b> 913 ALLENDALE ROAD	MECHANICSBURG PA 17055	(717) 697-2662
<b>BETH ISRAEL, CONGREGATION RE</b> GAYLE TERRACE	MEDIA PA 19063	(215) 566-4645
<b>ADATH ISRAEL OF THE MAIN LINE, TEMPLE C</b> OLD LANCASTER ROAD & HIGHLAND AVENUE	MERION STATION PA 19066	(215) 664-5150
<b>BETH AM, TEMPLE R</b> 1000 WATKINS AVENUE	MONESSEN PA 15062	(412) 684-8290
<b>BETH AM, TEMPLE R</b> C/O MR. SIDNEY ACKERMAN, ROUTE 1, P.O. BOX 615	MONONGAHELA PA 15063	(412) 379-5312
<b>DAVID, TEMPLE R</b> 4415 NORTHERN PIKE	MONROEVILLE PA 15146	(412) 372-1200
<b>TIFEREH ISRAEL, CONGREGATION O</b> 135 SOUTH MAPLE STREET	MOUNT CARMEL PA 17851	
<b>TREE OF LIFE, CONGREGATION O</b> CHURCH STREET	MOUNT PLEASANT PA 15666	
<b>BETH AM ISRAEL C</b> 1301 HAGY'S FORK ROAD	NARBERTH PA 19072	(215) 667-1651
<b>ISRAEL, TEMPLE R</b> 908 HIGHLAND AVENUE	NEW CASTLE PA 16101	(412) 652-7551
<b>TIFEREH ISRAEL, CONGREGATION C</b> 403 EAST MOODY AVENUE, P.O. BOX 1432	NEW CASTLE PA 16101	(412) 658-3321
<b>BETH JACOB CONGREGATION C</b> 1040 KENNETH AVENUE	NEW KENSINGTON PA 15068	(412) 335-8525
<b>SHIR AMI, BUCKS COUNTY JEWISH CONGREGATION R</b> 101 RICHBORO ROAD	NEWTOWN PA 18940	(215) 968-3400
<b>TIFEREH ISRAEL CONGREGATION-JEWISH COMMUNITY CENTER C</b> 1541 POWELL STREET	NORRISTOWN PA 19401	(215) 275-8797
<b>TREE OF LIFE, CONGREGATION C</b> 316 W. 1ST STREET	OIL CITY PA 16001	
<b>BICKOR CHOILIM, CONGREGATION O</b> 302 LACKAWANNA AVENUE	OLYPHANT PA 18447	(717) 489-1955
<b>BETH AM ISRAEL C</b> 1301 HAGY'S FORK ROAD	PENN VALLEY PA 19072	(215) 667-1651
<b>HAR ZION TEMPLE C</b> HAGY'S FORK ROAD AT HOLLOW ROAD	PENN VALLEY PA 19072	(215) 667-1651
<b>ADATH SHALOM C</b> MARSHALL & RITNER STREETS	PHILADELPHIA PA 19148	(215) 463-2224
<b>ADATH TIKVAH MONTEFIORE CONGREGATION C</b> HOFFNAGLE STREET & SUMMERDALE AVENUE	PHILADELPHIA PA 19152	(215) 752-9191
<b>AGUDATH ISRAEL OF PHILADELPHIA O</b> 2401 N. 59TH STREET	PHILADELPHIA PA 19131	(215) 473-4397
<b>AHAYATH ISRAEL OF OAK LANE C</b> 6735 N. 16TH STREET	PHILADELPHIA PA 19126	(215) 924-7675
<b>AHAYATH ISRAEL, CONGREGATION O</b> 2302 NORTH MASCHER STREET	PHILADELPHIA PA 19133	
<b>AITZ CHAIM SYNAGOGUE CENTER O</b> 7600 SUMMERDALE AVENUE	PHILADELPHIA PA 19111	(215) 742-4870
<b>ANSHEI VILNA, CONGREGATION O</b> 509 PINE STREET	PHILADELPHIA PA 19106	
<b>B'NAI ABRAHAM JEWISH CENTER C</b> 9037 EASTVIEW ROAD	PHILADELPHIA PA 19152	
<b>B'NAI ISRAEL OHAVE ZEDEK, CONGREGATION O</b> 8201 CASTOR AVENUE	PHILADELPHIA PA 19152	(215) 742-0400
<b>B'NAI JESHURUN AHAVAS CHESED, CONGREGATION C</b> 1001 PAPER MILL ROAD	PHILADELPHIA PA 19118	
<b>B'NAI JESHURUN, CONGREGATION C</b> 6826 ROOSEVELT BLVD	PHILADELPHIA PA 19149	
<b>B'NAI JESHURUN, CONGREGATION O</b> 2029 N. 33RD STREET	PHILADELPHIA PA 19121	(215) 763-9616
<b>B'NAI TORAH, CONGREGATION C</b> 11082 KNIGHTS ROAD	PHILADELPHIA PA 19154	
<b>B'NAI YITZHOK, CONGREGATION O</b> B & ROOSEVELT BLVD	PHILADELPHIA PA 19120	(215) 329-3712
<b>BETH AHAYAH, CONGREGATION</b> P.O. BOX 7566	PHILADELPHIA PA 19101	(215) 922-3872
<b>BETH AMI, TEMPLE C</b> 9201 BUSTLETON AVENUE	PHILADELPHIA PA 19115	(215) 673-2511
<b>BETH DAVID REFORM CONGREGATION R</b> 5220 WYNNEFIELD AVENUE	PHILADELPHIA PA 19131	(215) 473-8438
<b>BETH EMETH CONGREGATION C</b> BUSTLETON & UNRUH AVENUE	PHILADELPHIA PA 19149	(215) 338-1533
<b>BETH HAMEDROSH OF OVERBROOK PARK O</b> 7506 BROOKHAVEN ROAD	PHILADELPHIA PA 19151	(215) 473-9671
<b>BETH JACOB, CONGREGATION O</b> 6018 LARCHWOOD AVENUE	PHILADELPHIA PA 19143	(215) 747-3116
<b>BETH JUDAH OF LOGAN C</b> 4820-30 N. 11TH STREET	PHILADELPHIA PA 19141	(215) 329-4545
<b>BETH MIDRASH HARAV, CONGREGATION O</b> 7926 ALGON AVENUE	PHILADELPHIA PA 19111	(215) 722-6161
<b>BETH T'FILLAH OF OVERBROOK PARK, CONGREGATION C</b> 7630 WOODBINE AVENUE	PHILADELPHIA PA 19151	(215) 477-2415
<b>BETH TEFLATH ISRAEL OF PENNYPACK PARK C</b> 2605 WELSH ROAD	PHILADELPHIA PA 19114	(215) 464-1242
<b>BETH TIKVAH, CONGREGATION C</b> 1001 PAPER MILL ROAD	PHILADELPHIA PA 19118	
<b>BETH TORAH, TEMPLE R</b> 608 WELSH ROAD	PHILADELPHIA PA 19115	(215) 677-1555
<b>BETH TOVIM, CONGREGATION O</b> 5871 DREXEL ROAD	PHILADELPHIA PA 19131	(215) 879-1100
<b>BETH UZIEL, CONGREGATION C</b> ROBAT STREET & WYOMING AVENUE	PHILADELPHIA PA 19120	(215) 329-0250
<b>BETH ZION BETH ISRAEL, TEMPLE C</b> S.W. CORNER 18TH & SPRUCE STREETS	PHILADELPHIA PA 19103	(215) 735-5148
<b>B'NAI ABRAHAM, CONGREGATION O</b> 527 LOMBARD STREET	PHILADELPHIA PA 19147	(215) 627-3123
<b>B'NAI YOSHIA, CONGREGATION O</b> 5000 WYNNEFIELD, KENWYN APARTMENTS 17-C	PHILADELPHIA PA 19131	
<b>BRITH ISRAEL, CONGREGATION C</b> ROOSEVELT BLVD. & D STREETS	PHILADELPHIA PA 19120	(215) 329-2230
<b>BUSTLETON SOMERTON SYNAGOGUE C</b> TOMLINSON ROAD & FERNADE STREET	PHILADELPHIA PA 19116	(215) 677-6886
<b>EMANU-EL, CONGREGATION C</b> OLD YORK ROAD & STENTON AVENUE	PHILADELPHIA PA 19141	(215) 548-1658
<b>FOX CHASE JEWISH COMMUNITY CENTER C</b> 7816 HALSTEAD	PHILADELPHIA PA 19111	(215) 342-4722
<b>GERMANTOWN JEWISH CENTER C</b> LINCOLN DRIVE & ELLET STREET	PHILADELPHIA PA 19119	(215) 814-1507
<b>ISRAEL, TEMPLE - WYNNEFIELD C</b> 901 WOODBINE AVENUE	PHILADELPHIA PA 19131	(215) 877-3200
<b>JUDEA, TEMPLE R</b> 6928 OLD YORK ROAD	PHILADELPHIA PA 19126	(215) 224-3040
<b>KESHER ISRAEL, CONGREGATION O</b> 412 LOMBARD STREET	PHILADELPHIA PA 19147	
<b>KNESSES ISRAEL, CONGREGATION C</b> 2101 FRIENDSHIP	PHILADELPHIA PA 19144	
<b>LENAS HAZEDEK, CONGREGATION O</b> WOODSIDE JEWISH CENTER, 2749 CRANSTON ROAD	PHILADELPHIA PA 19131	
<b>LUBAVITCHER CENTRE O</b> 7622 CASTOR AVENUE	PHILADELPHIA PA 19152	(215) 725-2030
<b>MEMORAH OF THE NORTHEAST JEWISH COMMUNITY CENTER, TEMPLE C</b> ALGARD & TYSON AVENUE	PHILADELPHIA PA 19135	(215) 624-9600
<b>MEMORAH, TEMPLE C</b> 4301 TYSON AVENUE	PHILADELPHIA PA 19149	(215) 624-9600
<b>MIKVEH ISRAEL, CONGREGATION C</b> 44 N. 4TH STREET	PHILADELPHIA PA 19106	(215) 922-5446
<b>NER ZEDEK-EZRATH ISRAEL C</b> BUSTLETON & OAKMONT STREETS	PHILADELPHIA PA 19152	(215) 728-1155
<b>NEZINER, CONGREGATION C</b> 771 SOUTH 2ND STREET	PHILADELPHIA PA 19147	
<b>OHEL JACOB, CONGREGATION O</b> CASTOR & LONGSHORE AVENUES	PHILADELPHIA PA 19152	(215) 728-9488
<b>OXFORD CIRCLE JEWISH COMMUNITY CENTER C</b> 1009 UNRUH AVENUE	PHILADELPHIA PA 19111	(215) 352-2400
<b>PHILADELPHIA RECONSTRUCTIONIST HAVURAH</b> C/O FRED HOFKIN	PHILADELPHIA PA 19106	(215) 886-4780
<b>RAIM AHUVIM, CONGREGATION O</b> 5854 DREXEL ROAD	PHILADELPHIA PA 19131	(215) 473-3634
<b>RAMAT EL, CONGREGATION C</b> JOHNSON & ARDLEIGH STREETS	PHILADELPHIA PA 19119	(215) 549-8800
<b>RHAWNURST JEWISH CENTER C</b> SUMMERDALE AVENUE & HOFFNABLE	PHILADELPHIA PA 19152	
<b>RODEPH SHALOM SUBURBAN CENTER R</b> 8201 HIGH SCHOOL ROAD	PHILADELPHIA PA 19117	(215) 635-2500
<b>RODEPH SHALOM, CONGREGATION R</b> 615 N. BROAD STREET	PHILADELPHIA PA 19123	(215) 627-6747
<b>RODEPH ZEDEK, TEMPLE O</b> 10TH & RUSCOMB STREETS	PHILADELPHIA PA 19141	(215) 329-1114
<b>SHAARE SHAMAYIM, CONGREGATION C</b> 9768 VERREE ROAD	PHILADELPHIA PA 19115	
<b>SHAREI ELI, CONGREGATION O</b> 8 & PORTER STREETS	PHILADELPHIA PA 19148	
<b>SHARI ISRAEL, CONGREGATION O</b> 2445 SOUTH MARSHALL STREET	PHILADELPHIA PA 19148	
<b>SHOLOM, TEMPLE C</b> LARGE STREET & ROOSEVELT BLVD	PHILADELPHIA PA 19149	(215) 288-7600
<b>SOCIETY HILL SYNAGOGUE-AGUDATH AHIM/OHR HADASH C</b> 418 SPRUCE STREET	PHILADELPHIA PA 19106	(215) 922-6590
<b>SONS OF ISRAEL, CONGREGATION O</b> SPRUCE & 6TH STREETS	PHILADELPHIA PA 19106	

TIKVOH CHADOSHOM C 5364 W. CHECO AVENUE	PHILADELPHIA PA 19138	(215) 438-1508	AGUDATH ACHIM, TEMPLE C	WEST PITTSSTON PA 18643	
YM/YMHA BRANCH, CONGREGATION OF THE C	PHILADELPHIA PA 19147	(215) 545-4400	TREE OF LIFE SFARD CONGREGATION C 2025 CYPRESS DRIVE	WHITE OAK PA 15131	(215) 673-0938
401 SOUTH BROAD STREET			ANSHEI EMES, CONGREGATION O 13 SOUTH WELLES STREET	WILKES-BARRE PA 18702	
YAGDIL TORAH OF OAK LANE, CONGREGATION O	PHILADELPHIA PA 19141		ANSHEI SFARD, CONGREGATION 53 SOUTH WELLES STREET	WILKES-BARRE PA 18702	
5701 NORTH 13 STREET			ISRAEL, TEMPLE C 236 RIVER STREET	WILKES-BARRE PA 18702	(717) 824-8927
YOUNG ISRAEL OF OXFORD CIRCLE 6427 LARGE STREET	PHILADELPHIA PA 19143	(215) 535-9328	OHAY ZEDEK SYNAGOGUE O 242 S. FRANKLIN STREET	WILKES-BARRE PA 18702	(717) 825-6619
YOUNG ISRAEL OF WYNNFIELD 5300 WYNNFIELD AVENUE	PHILADELPHIA PA 19131	(215) 473-3511	BETH HA-SHOLOM R 425 CENTER STREET	WILLIAMSPORT PA 17701	(717) 323-7751
YOUNG PEOPLES CONGREGATION SHARI ELI C			OHVEY SHALOM CONGREGATION C CHERRY & BELMONT	WILLIAMSPORT PA 17701	(717) 322-4209
728 W. MOYAMENSING AVENUE WEST	PHILADELPHIA PA 19148	(215) 339-9897	EAST LANE TEMPLE C 501 CEDARBROOK HILL	WYNCOTE PA 19095	(717) 884-4555
ZEMACH DAVID, CONGREGATION O 4900 NORTH 8TH STREET	PHILADELPHIA PA 19120		BETH HILLEL-BETH EL, TEMPLE C		
ZION, TEMPLE R 1620 PINE ROAD	PHILADELPHIA PA 19115		REMINGTON ROAD & LANCASTER AVENUE	WYNNWOOD PA 19096	(215) 649-5300
B'NAI JACOB, CONGREGATION C STARR & MANAVON STREETS	PHOENIXVILLE PA 19460	(215) 933-5550	MAIN LINE REFORM TEMPLE, BETH ELOHIM R		
ADATH ISRAEL, CONGREGATION O 3257 WARD STREET	PITTSBURGH PA 15213	(412) 682-6020	410 MONTGOMERY AVENUE	WYNNWOOD PA 19096	(215) 649-7800
ADATH JESHURUN, CONG. - CONGREGATION KNESSETH ISRAEL O			BETH TEFILAH-YEADON JEWISH COMMUNITY CENTER C		
5643 E. LIBERTY BLVD	PITTSBURGH PA 15206	(412) 361-0173	WHITBY AVENUE & WEST COBBS CORK	YEADON PA 19050	(215) 625-2156
B'NAI EMUNOH, CONGREGATION O 4315 MURRAY AVENUE	PITTSBURGH PA 15217	(412) 521-1477	BETH ISRAEL, TEMPLE R 2090 HOLLYWOOD DRIVE	YORK PA 17403	(717) 843-2676
B'NAI ISRAEL, CONGREGATION C 327 N. NEGLEY AVENUE	PITTSBURGH PA 15206	(412) 661-0252	OHVEY SHOLOM SYNAGOGUE C 2251 EASTERN BLVD	YORK PA 17402	(717) 755-2714
BAIS YOSEF CONGREGATION O 6225 NICHOLSON STREET	PITTSBURGH PA 15217	(412) 422-7437	BETH SHALOM, TEMPLE R 900 PONCE DE LEON AVENUE	SANTURCE PR 00907	
BETH EL, CONGREGATION C 1900 COCHRAN ROAD	PITTSBURGH PA 15220	(412) 561-1168	SHAAR SHALOM, CONGREGATION C 4880 NOTRE DAME BOULEVARD	CHOMEDAY QU H7W 1V4	(418) 688-8100
BETH HAMEDRASH HAGODOL-BETH JACOB CONGREGATION O			YOUNG ISRAEL OF CHOMEDY 1025 ELIZABETH BOULEVARD	CHOMEDY QU H7W 3J7	(514) 681-2571
1230 COLWELL STREET	PITTSBURGH PA 15219		TIFEREH BETH DAVID JERUSALEM SYNAGOGUE		
BETH ISRAEL CENTER C P.O. BOX 10873, GILL HALL ROAD	PITTSBURGH PA 15236	(412) 655-9253	6519 BAILY ROAD	COTE ST. LUC QU	(514) 484-3841
BETH ISRAEL, CONGREGATION C 1023 REBECCA AVENUE	PITTSBURGH PA 15221		BETH TIKVAH, CONGREGATION		
BETH JACOB, CONGREGATION 1512 MURRAY AVENUE	PITTSBURGH PA 15217		136 WESTPARK BOULEVARD	DOLLARD DES ORMEAUX QU H9A 2K2	(514) 683-5610
BETH SHALOM, CONGREGATION C			RODEPH SHALOM, TEMPLE R 96 FREDMIR BOULEVARD	DOLLARD DES ORMEAUX QU H9A 2R3	(514) 626-2173
5915 BEACON STREET AT SHADY AVENUE	PITTSBURGH PA 15217	(412) 421-2288	ADATH ISRAEL CONGREGATION O 223 HARROW CRESCENT	HAMPSTEAD QU H3X 3X7	(514) 482-4619
CHOFETZ CHAIM, CONGREGATION O 5807 BEACON STREET	PITTSBURGH PA 15217		YOUNG ISRAEL OF CHOMEDY 1025 ELIZABETH BOULEVARD	LAVAL QU H7W 3J7	(514) 681-2571
DOR HADASH RE P.O. BOX 8223	PITTSBURGH PA 15217	(412) 421-9594	CONGREGATION DORSHEI EMET, RECONSTRUCTIONIST SYNAGOGUE		
EMANUEL, TEMPLE R 1520 BOWER HILL ROAD	PITTSBURGH PA 15243	(412) 279-7600	OF MONTREAL 18 CLEVE ROAD	MONTREAL QU H3X 1A6	(514) 486-9400
KETHER TORAH, CONGREGATION O 5706 BARTLETT STREET	PITTSBURGH PA 15217	(412) 521-9992	EMANU-EL BETH SHOLOM, TEMPLE R		
MACHSIKEI HADAS, CONGREGATION O			4100 SHERBROOKE STREET WEST	MONTREAL QU H3Z 1A5	(514) 937-3575
814 NORTH NEGLEY AVENUE	PITTSBURGH PA 15206		SHAARE ZEDEK CONGREGATION C 5305 ROSEDALE AVENUE	MONTREAL QU H4V 2H7	(514) 484-1122
NEW LIGHT CONGREGATION C 1700 BEECHWOOD BLVD	PITTSBURGH PA 15217	(412) 421-1017	SHAARE ZION CONGREGATION C 5575 COTE ST. LUC ROAD	MONTREAL QU H3X 2C9	(514) 481-7727
OHAVE ZEDEK OF OAKLAND, CONGREGATION O			YOUNG ISRAEL OF MONTREAL 6235 HILLSDALE ROAD	MONTREAL QU	(514) 737-6589
356 CRAFT AVENUE	PITTSBURGH PA 15213		YOUNG ISRAEL OF VAL ROYAL 2855 VICTOR DORE	MONTREAL QU	(514) 334-4610
PARKWAY JEWISH CENTER C 300 PRINCETON DRIVE	PITTSBURGH PA 15235	(412) 823-4338	BETH EL, CONGREGATION C 1000 LUCERNE ROAD	MOUNT ROYAL QU H3R 2H9	(418) 738-4766
POALE ZEDECK, CONGREGATION O PHILLIPS & SHADY AVENUES	PITTSBURGH PA 15217	(412) 421-9786	AGUDATH ISRAEL OF MONTREAL O 1819 GLENDALE AVENUE, #3	OUTREMOND QU H2V 1B3	
RODEPH SHALOM CONGREGATION R FIFTH & MOREWOOD AVENUE	PITTSBURGH PA 15213	(412) 621-6566	SHAAR HASHOMAYIM C 450 KENSINGTON AVENUE	WESTMOUNT QU H3Y 3A2	(514) 937-9471
SHAARAY TEFILAH, CONGREGATION O 5741 BARTLETT	PITTSBURGH PA 15217	(412) 521-9911	BARRINGTON JEWISH CENTER R 147 COUNTY ROAD	BARRINGTON RI 02806	
SHAARE TORAH, CONGREGATION O 2319 MURRAY AVENUE	PITTSBURGH PA 15217	(412) 421-8855	HABONIM, TEMPLE R 165 MEADOW ROAD	BARRINGTON RI 02806	(401) 245-6536
SHAARE ZEDEK, CONGREGATION O 5751 BARTLETT	PITTSBURGH PA 15217		BETH TORAH, TEMPLE C 330 PARK AVENUE	CRANSTON RI 02905	(401) 785-1800
SINAI, TEMPLE R 5505 FORBES AVENUE	PITTSBURGH PA 15217	(412) 421-9715	SINAI, TEMPLE R 30 HAGEN STREET	CRANSTON RI 02920	(401) 942-8350
TORATH CHAIM, CONGREGATION O 729 NORTH NEGLEY AVENUE	PITTSBURGH PA 15206		TORAT YISRAEL, TEMPLE C 330 PARK AVENUE	CRANSTON RI 02905	
TREE OF LIFE C WILKINS & SHADY AVENUE	PITTSBURGH PA 15217	(412) 521-6788	SHALOM, TEMPLE C 221 VALLEY ROAD, P.O. BOX 372	MIDDLETOWN RI 02840	(401) 846-9002
YOUNG ISRAEL OF GREATER PITTSBURGH 5751 BARTLETT STREET	PITTSBURGH PA 15217	(412) 421-9757	AHAVAS ACHIM, CONGREGATION O 136 KAY STREET	NEWPORT RI 02840	
YOUNG PEOPLES SYNAGOGUE OF PITTSBURGH O			OHAVE SHALOM, CONGREGATION O EAST AVENUE	PAWTUCKET RI 02860	
6401 FORBES AVENUE	PITTSBURGH PA 15217		BETH DAVID ANSHE KOVNO, TEMPLE C 145 OAKLAND AVENUE	PROVIDENCE RI 02908	
MERCY & TRUTH, CONGREGATION C 575 N. KEIM STREET	POTTSTOWN PA 19464	(215) 326-1717	BETH EL, TEMPLE R 70 ORCHARD AVENUE	PROVIDENCE RI 02906	(401) 331-6070
OHVEY ZEDEK SYNAGOGUE CENTER C 2300 MAHANTONGO STREET	POTTSVILLE PA 17901	(717) 622-4320	BETH ISRAEL, TEMPLE C 155 NIAGARA STREET	PROVIDENCE RI 02907	
CHEVRA AGUDATH ACHIM O CHURCH STREET	PUNXSUTAWNEY PA 15767		BETH SHOLOM, TEMPLE C 275 CAMP STREET	PROVIDENCE RI 02906	
HAR ZION TEMPLE C 639 COUNTY LINE ROAD	RADNOR PA 19087		EMANU-EL, TEMPLE C 99 TAFT AVENUE	PROVIDENCE RI 02906	(401) 331-1616
BETH JACOB, CONGREGATION 955 NORTH 10TH STREET	READING PA 19604	(215) 372-8508	MISHKON TFILOH, CONGREGATION O		
KESHER ZION SYNAGOGUE C 1245 ECKERT & PERKIOMEN AVENUE	READING PA 19602	(215) 372-3818	203 SUMMIT AVENUE, P.O. BOX 9592	PROVIDENCE RI 02906	(401) 521-1616
MORRIS HASSEL RELIGIOUS SCHOOL C 1245 PERKIOMEN AVENUE	READING PA 19602	(215) 372-3818	SHAARE ZEDEK-SONS OF ABRAHAM, CONGREGATION O		
OHVEY SHOLOM, CONGREGATION R			688 BROAD STREET	PROVIDENCE RI 02907	(401) 751-4936
13TH STREET & PERKIOMEN AVENUE	READING PA 19602	(215) 373-4623	SONS OF JACOB, CONGREGATION O 24 DOUGLAS AVENUE	PROVIDENCE RI 02908	(401) 274-5260
SHOMREI HABRITH CONGREGATION O P.O. BOX 1394	READING PA 19603	(215) 921-0881	BETH AM-BETH DAVID, TEMPLE C 40 GARDINER STREET	WARWICK RI 02888	(401) 463-7944
OHVEY SHALOM OF BUCKS COUNTY C 944 2ND STREET PIKE	RICHBORO PA 18954	(215) 322-9595	SHARAH ZEDEK, CONGREGATION C UNION STREET	WESTERLY RI 02891	
BETH ISRAEL, TEMPLE 202 LINCOLN STREET	SAYRE PA 18640		B'NAI ISRAEL, CONGREGATION C 224 PROSPECT STREET	WOONSOCKET RI 02895	(401) 765-3651
BETH SHALOM, CONGREGATION O CLAY AVENUE & VINE STREET	SCRANTON PA 18510	(717) 346-0502	ADATH JESHURUN CONGREGATION C		
HARRIS CHAPEL-JEWISH HOME OF EAST PENNSYLVANIA T			GREENVILLE STREET N.W., P.O. BOX 398	AIKEN SC 29801	
1101 VINE STREET	SCRANTON PA 18510	(717) 344-6177	B'NAI ISRAEL, TEMPLE R OAKLAND AVENUE, P.O. BOX 491	ANDERSON SC 29622	(803) 226-0310
HESED, TEMPLE R LAKE SCRANTON ROAD & KNOX STREET	SCRANTON PA 18505	(717) 344-7201	BETH ISRAEL C P.O. BOX 387	BEAUFORT SC 29003	
ISRAEL, TEMPLE C GIBBON STREET & MONROE AVENUE	SCRANTON PA 18510	(717) 342-0350	BETH EL, CONGREGATION R P.O. BOX 496	CAMDEN SC 29020	
MACHZIKEI HADAS, CONGREGATION 501 MADISON AVENUE	SCRANTON PA 18510	(717) 342-6271	BRITH SHOLOM-BETH ISRAEL O		
MADISON AVENUE TEMPLE R			182 RUTLEDGE AVENUE, P.O. BOX 2248	CHARLESTON SC 29401	(803) 577-6599
LAKE SCRANTON ROAD & KNOX STREET	SCRANTON PA 18505		EMANU-EL, SYNAGOGUE C 5 WINDSOR DRIVE	CHARLESTON SC 29407	(803) 571-3264
OHVEY ZEDEK, CONGREGATION O 1432 MULBERRY STREET	SCRANTON PA 18510		KAHAL KADOSH BETH ELOHIM R 90 HASELL STREET	CHARLESTON SC 29401	(803) 723-1090
PENN MONROE SYNAGOGUE 901 OLIVE STREET	SCRANTON PA 18510	(412) 347-3704	BETH SHALOM, CONGREGATION C P.O. BOX 11482	COLUMBIA SC 29211	(803) 782-2500
YOUNG ISRAEL OF SCRANTON 501 MADISON AVENUE	SCRANTON PA 18510	(717) 342-6271	BETH SHOLOM, SYNAGOGUE C 5827 TRENHOLM ROAD	COLUMBIA SC 29208	(803) 782-2500
BETH ISRAEL, TEMPLE R 840 HIGHLAND ROAD	SHARON PA 16146	(412) 346-4754	TREE OF LIFE CONGREGATION R 2701 HEYWARD STREET	COLUMBIA SC 29205	(803) 799-2485
KEHILAT ISRAEL, CONGREGATION O 35 SOUTH JARDIN STREET	SHENANDOAH PA 17976		OHAV SHALOM, CONGREGATION C CALHOUN STREET	DILLON SC 29536	
BETH OR R PENLLYN PIKE & DAGER ROAD	SPRING HOUSE PA 19477	(215) 646-5806	BETH ISRAEL, TEMPLE R 316 PARK AVENUE, P.O. BOX 3008	FLORENCE SC 29502	(803) 669-9724
DELAWARE COUNTY JCC-CONGREGATION NER TAMID C			BETH ELOHIM, TEMPLE R		
300 W. WOODLAND AVENUE, P.O. BOX 266	SPRINGFIELD PA 19064	(215) 543-4241	C/O SYLVAN ROSEN, ATTY. AT LAW, SCREVEN STREET	GEORGETOWN SC 29440	(803) 546-7925
ISRAEL, TEMPLE C WALLACE STREET	STROUDSBURG PA 18260	(717) 421-8781	BETH ISRAEL, CONGREGATION C 425 SUMMIT DRIVE, P.O. BOX 83	GREENVILLE SC 29602	(803) 232-9031
BETH EL, CONGREGATION C 249 ARCH STREET	SUNBURY PA 17801	(717) 286-9197	ISRAEL, TEMPLE R 115 BUIST AVENUE	GREENVILLE SC 29609	(803) 233-2421
B'NAI YOSHIA, CONGREGATION O DAVID DRIVE & JEROME ROAD	TREVOSE PA 19047	(215) 357-7131	BETH OR C 107 HIRSCH STREET	KINGSTREE SC 29556	(803) 354-6425
ISRAEL, TEMPLE R 119 E FAYETTE STREET	UNIONTOWN PA 15401	(412) 437-6431	EMANU-EL, TEMPLE C P.O. BOX 1171	MYRTLE BEACH SC 29577	(803) 449-5552
TREE OF LIFE, CONGREGATION C			B'NAI ISRAEL, CONGREGATION C 145 HEYWOOD AVENUE	SPARTANBURG SC 29302	(803) 582-7087
P.O. BOX 264, PENNSYLVANIA AVENUE	UNIONTOWN PA 15401	(412) 437-6431	SINAI, TEMPLE R 11 CHURCH STREET, P.O. BOX 1673	SUMTER SC 29150	(803) 773-2122
ISRAEL OF UPPER DARBY, TEMPLE C			MOUNT SINAI, TEMPLE C P.O. BOX 506	WALTERBORO SC 29488	(803) 549-5770
BYWOOD AVENUE & WALNUT STREET	UPPER DARBY PA 19082	(215) 352-2125	B'NAI ISAAC, CONGREGATION C P.O. BOX 91, 202 NORTH KLINE	ABERDEEN SD 57401	(605) 225-3404
OHVEY SHALOM, CONGREGATION C			HILLS, SYNAGOGUE OF THE R P.O. BOX 391	RAPID CITY SD 57709	(605) 342-3875
2 CHESTER ROAD, P.O. BOX 157	WALLINGFORD PA 19086	(215) 874-1465	MOUNTAIN ZION CONGREGATION R 523 W. 14TH STREET	SIoux FALLS SD 57104	(605) 338-5454
WARREN HEBREW CONGREGATION O			SONS OF ISRAEL, CONGREGATION C		
112 CONEWAGO AVENUE, P.O. BOX 365	WARREN PA 16365	(814) 723-7122	1207 SOUTH PHILLIPS AVENUE	SIoux FALLS SD 57105	
BETH ISRAEL, CONGREGATION C 265 NORTH AVENUE	WASHINGTON PA 15301	(215) 225-7080	BETH JACOB, CONGREGATION 1640 VICTORIA AVENUE	REGINA SK S4P 0P7	(306) 527-8643
OR SHALOM, THE CONSERVATIVE SYNAGOGUE OF THE MAIN LINE C			AGUDAS ISRAEL 715 MCKINNON AVENUE	SASKATOON SK S7H 2G2	(306) 527-8643
P.O. BOX 476	WAYNE PA 19087	(215) 296-3041	JEWISH COMMUNITY CENTRE, CONGREGATION AGUDAS ISRAEL C		
KESHER ISRAEL SYNAGOGUE C			715 MCKINNON AVENUE	SASKATOON SK S7H 2G2	(306) 343-7023
206 NORTH CHURCH STREET, P.O. BOX 170	WEST CHESTER PA 19380	(215) 696-7210	B'NAI SHOLOM, CONGREGATION R MT. TUCKER ADDITION, RT. 6	BLOUNTVILLE TN 37617	(615) 323-7596

B'NAI SHOLOM, CONGREGATION C P.O.	BRISTOL TN	37620	(615) 669-9199	BETH EL HEBREW CONGREGATION R	3830 SEMINARY ROAD	ALEXANDRIA VA	22304	(703) 370-9400
ADAS ISRAEL CONGREGATION R N WASHINGTON STREET	BROWNSVILLE TN	38012		ARLINGTON-FAIRFAX JEWISH CONGREGATION C	2920 ARLINGTON BOULEVARD	ARLINGTON VA	22204	(703) 979-4466
B'NAI ZION SYNAGOGUE C 114 MCBRIEN ROAD	CHATTANOOGA TN	37411	(615) 894-8900	BETH ISRAEL, CONGREGATION R	THIRD & JEFFERSON STREETS	CHARLOTTESVILLE VA	22902	(804) 295-6382
BETH SHALOM CONGREGATION O 20 PISGAH AVENUE	CHATTANOOGA TN	37411	(615) 894-0801	AETZ CHAYIM, CONGREGATION O	168 STAFFORD PLACE	DANVILLE VA	24541	
MIZPAH CONGREGATION R 923 MCCALLIE AVENUE	CHATTANOOGA TN	37403	(615) 267-9771	BETH SHOLOM, TEMPLE R	127 SUTHERLIN AVENUE	DANVILLE VA	24541	(804) 792-3489
B'NAI ISRAEL, CONGREGATION R P.O. BOX 278, 401 W. GRAND STREET	JACKSON TN	38301	(901) 427-6141	OLAM TIKVAH, CONGREGATION C	3800 GLENBROOK ROAD	FAIRFAX VA	22030	(703) 978-3333
BETH EL, TEMPLE R P.O. BOX 3037, KINGSTON PIKE	KNOXVILLE TN	37919	(615) 524-3521	RODEF SHALOM, TEMPLE R	2100 WESTMORELAND STREET	FALLS CHURCH VA	22043	(703) 532-2217
HESKA AMUNA SYNAGOGUE C 3811 KINGSTON PIKE	KNOXVILLE TN	37919	(615) 522-0701	FORT BELVOIR JEWISH CONGREGATION		FORT BELVOIR VA	22060	(703) 664-1218
ANSHEL SPHARD BETH EL EMETH CONGREGATION O				BETH SHOLOM, TEMPLE R	P.O. BOX 481	FREDERICKSBURG VA	22404	(703) 373-4834
120 E. YATES ROAD N	MEMPHIS TN	38117	(901) 682-1611	B'NAI ISRAEL SYNAGOGUE O	3116 KECOUGHAN ROAD	HAMPTON VA	23661	
BARON HIRSCH CONGREGATION O	5631 SHADY GROVE ROAD	MEMPHIS TN	38117	RODEF SHOLOM, CONGREGATION C	318 WHEALTON ROAD	HAMPTON VA	23666	(804) 826-5894
BARON HIRSCH CONGREGATION O	1740 VOLLINTINE AVENUE	MEMPHIS TN	38107	BETH EL, CONGREGATION R	P.O. BOX 845	HARRISONBURG VA	22801	(703) 434-2744
BETH SHALOM SYNAGOGUE C	482 S. MENDENHALL ROAD	MEMPHIS TN	38117	AGUDATH SHOLOM, CONGREGATION R	P.O. BOX 2262	LYNCHBURG VA	24501	(804) 846-0779
ISRAEL, TEMPLE R	1376 EAST MASSEY ROAD	MEMPHIS TN	38119	ONEV ZION CONGREGATION R	801 PARKVIEW AVENUE	MARTINSVILLE VA	24112	(703) 632-2828
OHABAI SHOLOM, CONGREGATION R	5015 HARDING ROAD	NASHVILLE TN	37205	ADATH JESHURUN SYNAGOGUE O	1815 CHESTNUT AVENUE	NEWPORT NEWS VA	23607	(804) 245-7485
SHERITH ISRAEL, CONGREGATION O	3600 WEST END AVENUE	NASHVILLE TN	37205	RODEF SHOLOM, TEMPLE C	P.O. BOX 5726	NEWPORT NEWS VA	23605	(804) 826-5894
WEST END SYNAGOGUE, KHAL KODESH ADATH ISRAEL C				SINAI, TEMPLE R	11620 WARWICK BOULEVARD	NEWPORT NEWS VA	23601	(804) 596-8352
3814 WEST END AVENUE	NASHVILLE TN	37205	(615) 269-4592	B'NAI ISRAEL, CONGREGATION O	420 SPOTSWOOD AVENUE	NORFOLK VA	23517	(804) 627-7358
BETH EL, CONGREGATION C W. MADISON LANE	OAK RIDGE TN	37830	(615) 483-3581	BETH EL C	422 SHIRLEY AVENUE, P.O. BOX 11206	NORFOLK VA	23517	(804) 625-7821
JEWISH CONGREGATION OF OAK RIDGE C				ISRAEL, TEMPLE C	7255 GRANBY STREET	NORFOLK VA	23505	(804) 489-4850
P.O. BOX 3248, 101 WEST MADISON	OAK RIDGE TN	37830	(615) 483-3581	MIKVE KODESH CONGREGATION O	P.O. BOX 1035	NORFOLK VA	23501	
MIZPAH, TEMPLE R	849 CHESTNUT, P.O. BOX 1283	ABILENE TX	79604	ONEV SHOLOM, TEMPLE R				
B'NAI ISRAEL, TEMPLE R	4316 ALBERT	AMARILLO TX	79106	530 RALEIGH AVENUE, STOCKLEY GARDENS		NORFOLK VA	23507	(804) 625-4295
AGUDAS ACHIM, CONGREGATION C	4300 BULL CREEK ROAD	AUSTIN TX	78758	BRITH ACHIM, CONGREGATION C	314 SOUTH BOULEVARD	PETERSBURG VA	23805	(804) 732-3968
BETH ISRAEL, TEMPLE R	3901 SHOAL CREEK BLVD	AUSTIN TX	78756	GOMLEY CHESED CONGREGATION C				
EMANUEL, TEMPLE R	P.O. BOX 423	BEAUMONT TX	77704	3110 STERLING POINT DRIVE		PORTSMOUTH VA	23703	(804) 484-1019
KOL ISRAEL, CONGREGATION C	P.O. BOX 423	BEAUMONT TX	77704	SINAI, TEMPLE R	4401 HATTON POINT ROAD	PORTSMOUTH VA	23703	(804) 484-1730
BRITH SHALOM, CONGREGATION C	4610 BELLAIRE BLVD	BELLAIRE TX	77401	NORTH VIRGINIA HEBREW CONGREGATION R				
BETH ISRAEL, TEMPLE	1317 CYPRESS STREET	BRECKENRIDGE TX	78604	1441 WHELLE AVENUE, P.O. BOX 2758		RESTON VA	22090	(703) 437-7733
BETH EL, TEMPLE R	P.O. BOX 3851	BROWNSVILLE TX	77520	B'NAI SHALOM CONGREGATION C	6007 WEST CLUB LANE	RICHMOND VA	23226	(804) 270-7011
BETH SHALOM, CONGREGATION R	P.O. BOX 3523	BRYAN TX	77801	BETH AHABAH, CONGREGATION R	1111 WEST FRANKLIN STREET	RICHMOND VA	23220	(804) 358-6757
B'NAI ISRAEL SYNAGOGUE C	3434 FORT WORTH STREET	CORPUS CHRISTI TX	78411	BETH EL, TEMPLE C	3330 GROVE AVENUE	RICHMOND VA	23221	(804) 355-3564
BETH EL, TEMPLE R	1315 CRAIG STREET, P.O. BOX 3214	CORPUS CHRISTI TX	78404	BETH SHOLOM, CONGREGATION R	5100 MONUMENT AVENUE	RICHMOND VA	23223	
AGUDAS ACHIM, CONGREGATION O	PARK AVENUE & 19TH STREET	CORSICANA TX	75110	KENESETH BETH ISRAEL CONGREGATION O				
BETH-EL, TEMPLE R	208 SOUTH 15TH STREET	CORSICANA TX	75110	6300 PATTERSON AVENUE		RICHMOND VA	23226	(804) 288-7953
AGUDAS ACHIM, CONGREGATION	5810 FOREST LANE	DALLAS TX	75230	KOL EMES, CONGREGATION O	4811 PATTERSON AVENUE	RICHMOND VA	23226	(804) 353-5831
EMANU-EL, TEMPLE R	8500 HILLCREST ROAD	DALLAS TX	75225	OR AMI, CONGREGATION R	3406 NORTH HUGUENOT ROAD	RICHMOND VA	23226	(703) 272-0017
SHALOM, TEMPLE R	6300 ALPHA ROAD	DALLAS TX	75240	BETH ISRAEL SYNAGOGUE C	920 FRANKLIN ROAD SW	ROANOKE VA	24016	(804) 343-0289
SHEARITH ISRAEL, CONGREGATION C	9401 DOUGLAS AVENUE	DALLAS TX	75225	EMANUEL, TEMPLE R	1163 PERSINGER ROAD SW	ROANOKE VA	24015	(703) 342-3378
TI FERET ISRAEL CONGREGATION O	10909 HILLCREST ROAD	DALLAS TX	75230	HOUSE OF ISRAEL, TEMPLE R	MOUNTAINSIDE FARMS, RT. 1 BOX 1896	STAUNTON VA	24401	(703) 885-6878
YOUNG ISRAEL OF DALLAS	1450 PRESTON FOREST SQUARE SUITE 218	DALLAS TX	75230	EMANUEL, TEMPLE C	25TH STREET & BALTIC AVENUE	VIRGINIA BEACH VA	23451	(804) 428-2591
B'NAI ZION, CONGREGATION C	210-220 E. CLIFF DRIVE	EL PASO TX	79902	KEHILLAT BET HAMIDRASH C	740 ARTHUR AVENUE	VIRGINIA BEACH VA	23452	(804) 424-9715
MOUNT SINAI, TEMPLE R	4408 NORTH STANTON	EL PASO TX	79902	BETH EL CONGREGATION R	528 FAIRMONT AVENUE, P.O. BOX 1041	WINCHESTER VA	22601	(703) 667-1041
AHAVATH SHOLOM C	1600 WEST MYRTLE	FORT WORTH TX	76401	NER TAMID, CONGREGATION R	P.O. BOX 54	WOODBRIDGE VA	22194	(703) 494-3253
AHAVATH SHOLOM, CONGREGATION T	4050 SOUTH HULEN	FORT WORTH TX	76109	HEBREW CONGREGATION O	CHARLOTTE AMALIE	ST. THOMAS VI	00801	
BETH EL, CONGREGATION R	207 WEST BROADWAY	FORT WORTH TX	76104	HEBREW CONGREGATION OF ST. THOMAS R	P.O. BOX 266	ST. THOMAS VI	00801	(809) 774-4312
B'NAI ISRAEL, CONGREGATION R	3008 AVENUE O	GALVESTON TX	77550	BETH EL, TEMPLE C	151 NORTH STREET	BENNINGTON VT	05201	
BETH JACOB, CONGREGATION C	2401 AVENUE K	GALVESTON TX	77550	OHAVI ZEDEK SYNAGOGUE	188 NORTH PROSPECT STREET	BURLINGTON VT	05401	(802) 864-0128
ISRAEL OF SCHULENBURG, TEMPLE R				RUTLAND JEWISH CENTER C	76 GROVE STREET	RUTLAND VT	05701	(802) 773-3455
C/O MR. ARMAND G. SCHWARTZ, P.O. BOX 385	HALLETSVILLE TX	77964	(713) 743-3864	SINAI, TEMPLE R	899 DORSET STREET	SOUTH BURLINGTON VT	05401	(802) 862-5125
BETH ISRAEL, TEMPLE R	1702 EAST JACKSON, P.O. BOX 611	HARLINGEN TX	78550	JEWISH CONGREGATION	55 HIGH STREET	ST. ALBANS VT	05478	
BETH AM, CONGREGATION C	1431 BRITTMORE ROAD	HOUSTON TX	77043	BETH EL, CONGREGATION	76 RAILROAD STREET	ST. JOHNSBURY VT	05819	
BETH ISRAEL, CONGREGATION R	5600 N. BRAESWOOD BLVD	HOUSTON TX	77006	BETH ISRAEL, TEMPLE R	1801 SHERWOOD LANE	ABERDEEN WA	98520	(206) 532-7485
BETH YESHURUN, CONGREGATION C	4525 BEECHNUT	HOUSTON TX	77006	BETH ISRAEL, CONGREGATION C				
EMANU-EL, CONGREGATION R	1500 SUNSET BLVD	HOUSTON TX	77005	1320 LAKEWAY DRIVE, APARTMENT 127		BELLINGHAM WA	98225	
HOUSTON CONGREGATION FOR REFORM JUDAISM R	P.O. BOX 27151	HOUSTON TX	77027	B'NAI TORAH, TEMPLE R	6195 92ND AVENUE SE	MERCER ISLAND WA	98040	(206) 232-7243
JEWISH COMMUNITY NORTH	P.O. BOX 90448	HOUSTON TX	77090	HERZI-NER TAMID CONSERVATIVE CONGREGATION C				
SHAAR HASHALOM, CONGREGATION C	16020 EL CAMINO REAL	HOUSTON TX	77062	P.O. BOX 574, 3700 EAST MERCER WAY		MERCER ISLAND WA	98040	(206) 232-8555
SINAI, TEMPLE R	P.O. BOX 42888, SUITE 111	HOUSTON TX	77042	BETH SHOLOM, CONGREGATION	P.O. BOX 761	RICHLAND WA	99352	(509) 943-9457
UNITED ORTHODOX SYNAGOGUES OF HOUSTON O				B'NAI TORAH, TEMPLE	6195 92ND SE MERCER ISLAND	SEATTLE WA	98112	(206) 232-7243
9001 GREENWILLOW	HOUSTON TX	77058	(713) 723-3850	BETH AM, TEMPLE R	8015 27TH AVENUE NORTHEAST	SEATTLE WA	98115	(206) 525-0915
YOUNG ISRAEL OF HOUSTON	11523 BOB WHITE	HOUSTON TX	77056	BETH SHALOM, CONGREGATION C	6800 35TH AVENUE NORTHEAST	SEATTLE WA	98115	(206) 524-0075
AGUDAS ACHIM C	LAREDO & MALINCHE STREETS	LAREDO TX	78040	BIKUR CHOLIM MACHZIKAY HADATH CONGREGATION O				
B'NAI ISRAEL, TEMPLE R				5145 SOUTH MORGAN STREET		SEATTLE WA	98118	(206) 723-0970
C/O MRS DEAN SANDITEN, 2120 MUSSER STREET	LAREDO TX	78040		DE HIRSCH SINAI, TEMPLE R	1511 EAST PIKE STREET	SEATTLE WA	98122	(206) 323-8486
EMANU-EL TEMPLE R	1205 EDEN DRIVE, P.O. BOX 423	LONGVIEW TX	75601	EMANUEL CONGREGATION O	3412 NE 65TH STREET	SEATTLE WA	98115	(206) 525-1055
SHAARETH ISRAEL CONGREGATION R				SEPHARDIC BIKUR HOLIM CONGREGATION O				
P.O. BOX 6192, 1706 23RD STREET	LUBBOCK TX	79413	(806) 744-6084	6500 52ND STREET SOUTH		SEATTLE WA	98118	(206) 723-9661
MOSES MONTEFIORE, TEMPLE R	P.O. BOX 1146	MARSHALL TX	75670	BETH SHALOM, TEMPLE C	P.O. BOX 8013, EAST 1322 30TH AVENUE	SPOKANE WA	99201	(509) 747-3304
EMANUEL, TEMPLE R	1410 REDWOOD, P.O. BOX 896	MCALLEN TX	78501	BETH EL, TEMPLE R	5975 SOUTH 12TH STREET	TACOMA WA	98465	(206) 564-7101
RODEF SHALOM, CONGREGATION R	3984 PROCTER STREET	PORT ARTHUR TX	77640	MOSES MONTEFIORE SYNAGOGUE C	3131 NORTH MEADE STREET	APPLETON WI	54911	(414) 733-1848
BETH TORAH, CONGREGATION C	810 LOOKOUT DRIVE	RICHARDSON TX	75080	ZION, CONGREGATION R	1751 NORTH DIVISION	APPLETON WI	54911	
BETH TSIYON, CONGREGATION	401 CANYON CREEK	RICHARDSON TX	75080	B'NAI ABRAHAM R	P.O. BOX 964	BELOIT WI	53511	(608) 364-4916
AGUDAS ACHIM, CONGREGATION C	1201 DONALDSON AVENUE	SAN ANTONIO TX	78228	SHOLOM, TEMPLE C	1223 EMERY STREET	EAU CLAIRE WI	54701	(715) 834-4667
BETH EL, TEMPLE R	211 BELKNAP PLACE	SAN ANTONIO TX	78212	BETH ISRAEL, TEMPLE C		FOND DU LAC WI	54935	
NEW JEWISH CONGREGATION OF SAN ANTONIO R				CNESSES ISRAEL, CONGREGATION C				
C/O DR. D. SHAPIRO, 9214 OLD HOMESTEAD	SAN ANTONIO TX	78320		P.O. BOX 1252, 222 SOUTH BAIRD STREET		GREEN BAY WI	54301	(414) 437-4841
RODFEI SHOLOM, CONGREGATION O	115 EAST LAUREL STREET	SAN ANTONIO TX	78212	B'NAI ZEDEK, CONGREGATION C	1600 56TH STREET	KENOSHA WI	53140	
ISRAEL, TEMPLE R	508 BAUMGARTEN STREET	SCHULENBURG TX	78956	BETH HILLEL, TEMPLE R	LIBRARY SQUARE	KENOSHA WI	53140	(414) 654-2716
BETH EMETH, TEMPLE R	304 NORTH RUSK STREET	SHERMAN TX	75090	SONS OF ABRAHAM, CONGREGATION O	1820 MAIN STREET	LA CROSSE WI	54601	
MOUNT SINAI CONGREGATION R	1310 WALNUT STREET	TEXARKANA TX	75701	BETH EL, TEMPLE R	2702 ARBOR DRIVE	MADISON WI	53711	(608) 238-3123
AHAVATH ACHIM C	1014 WEST HOUSTON STREET	TYLER TX	75702	BETH ISRAEL CENTER C	1406 MOUND STREET	MADISON WI	53711	(608) 256-7763
BETH EL, TEMPLE R	1102 SOUTH AUGUSTA	TYLER TX	75701	ANSHE POALE ZEDEK, CONGREGATION O				
B'NAI ISRAEL, TEMPLE R	P.O. BOX 2088	VICTORIA TX	77901	1422 WASHINGTON STREET		MANITOWOC WI	54220	
AGUDATH JACOB C	4925 HILLCREST DRIVE	WACO TX	76710	MONTEFIORE & SONS OF JACOB, CONGREGATION O	P.O. BOX 224	MARINETTE WI	54143	
RODEF SHOLOM, TEMPLE R	1717 NORTH 41ST STREET	WACO TX	76707	AGUDAS ACHIM, CONGREGATION O	5820 WEST BURLEIGH STREET	MILWAUKEE WI	53210	(414) 447-9239
SHEARITH ISRAEL, CONGREGATION C	219 HOLLIS STREET	WHARTON TX	77488	ANSHAI LEBOWITZ, CONGREGATION O	3100 NORTH 52ND STREET	MILWAUKEE WI	53216	
HOUSE OF JACOB, CONGREGATION C	2624 AMHERST	WICHITA FALLS TX	76708	ANSHE EMETH, CONGREGATION C	8057 WEST APPLETON AVENUE	MILWAUKEE WI	53218	(414) 463-7680
ISRAEL, TEMPLE R	P.O. BOX 952	WICHITA FALLS TX	76707					
KOL AMI, CONGREGATION C & R	2425 EAST HERITAGE WAY	SALT LAKE CITY UT	84109					
AGUDAS ACHIM CONGREGATION C	2908 VALLEY DRIVE	ALEXANDRIA VA	22302					

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BETH KNESSEL BAMIDBAR 1611 EAST AVENUE J, PO BOX 1008	LANCASTER CA	93534	(805) 942-4415
CHABAD OF SOUTH BAY 24412 NARBONNE AVENUE	LOMITA CA	90717	(213) 326-8234
ADAT SHALOM 3030 WESTWOOD BOULEVARD	LOS ANGELES CA	90034	(213) 475-4985
<b>B'NAI DAVID-JUDEA CONGREGATION</b>			
8906 WEST PICO BOULEVARD	LOS ANGELES CA	90035	(213) 272-7223
B'NAI TIKVAH CONGREGATION 5820 MANCHESTER AVENUE	LOS ANGELES CA	90045	(213) 645-6262
CHABAD COMMUNITY TALMUD TORAH 7215 WARING AVENUE	LOS ANGELES CA	90048	(213) 937-3763
CONGREGATION MOGEN DAVID 9717 WEST PICO BOULEVARD	LOS ANGELES CA	90035	(213) 879-3861
ETZ JACOB CONGREGATION 7659 BEVERLY BOULEVARD	LOS ANGELES CA	90036	(213) 938-2619
<b>HOLLYWOOD TEMPLE BETH EL</b>			
1317 NORTH CRESCENT HEIGHTS BOULEVARD	LOS ANGELES CA	90046	(213) 656-3150
INSTITUTE OF JEWISH EDUCATION 3889 WEST THIRD STREET	LOS ANGELES CA	90048	(213) 655-1341
<b>JEWISH ACADEMY OF LOS ANGELES - LA HEBREW HIGH SCHOOL</b>			
1317 NORTH CRESCENT HEIGHTS BOULEVARD	LOS ANGELES CA	90046	(213) 656-3060
LEO BAECK TEMPLE 1300 NORTH SEPULVEDA BOULEVARD	LOS ANGELES CA	90049	(213) 879-0368
<b>SEPHARDIC TALMUD TORAH OF LOS ANGELES</b>			
420 NORTH FAIRFAX AVENUE	LOS ANGELES CA	90036	
<b>SEPHARDIC TEMPLE TIFEREH ISRAEL</b>			
10500 WILSHIRE BOULEVARD	LOS ANGELES CA	90024	(213) 475-7311
SHIR SHALOM PO BOX 67487	LOS ANGELES CA	90067	(213) 471-1643
SINAI TEMPLE 10400 WILSHIRE BOULEVARD	LOS ANGELES CA	90024	(213) 474-1518
STEPHEN S. WISE TEMPLE 15500 STEPHEN S. WISE DRIVE	LOS ANGELES CA	90077	(213) 788-7554
TEMPLE BETH AM 1039 SOUTH LA CIENEGA BOULEVARD	LOS ANGELES CA	90035	(213) 655-6401
TEMPLE BETH TORAH 11827 VENICE BOULEVARD	LOS ANGELES CA	90066	(213) 398-4536
TEMPLE ISAIAM 10345 WEST PICO BOULEVARD	LOS ANGELES CA	90064	(213) 879-2191
TEMPLE ISRAEL OF HOLLYWOOD 7300 HOLLYWOOD BOULEVARD	LOS ANGELES CA	90046	(213) 876-8330
UNIVERSITY SYNAGOGUE 11960 SUNSET BOULEVARD	LOS ANGELES CA	90049	(213) 272-3650
WILSHIRE BOULEVARD TEMPLE 3663 WILSHIRE BOULEVARD	LOS ANGELES CA	90010	(213) 388-2401
MALIBU JEWISH CENTER 28925 PACIFIC COAST HIGHWAY #6	MALIBU CA	90265	(213) 457-2979
CONGREGATION TIFEREH JACOB 1613 SIXTH STREET	MANHATTAN BEACH CA	90266	(213) 644-6900
TEMPLE B'NAI EMET 482 NORTH GARFIELD AVENUE	MONTEBELLO CA	90640	(213) 723-2978
CONGREGATION BETH SHALOM PO BOX 39	NEWHALL CA	91321	(805) 259-4975
ADAT ARI EL 5440 LAUREL CANYON BOULEVARD	NORTH HOLLYWOOD CA	91607	(818) 877-4881
<b>SHAAREY ZEDEK CONGREGATION</b>			
12800 CHANDLER BOULEVARD	NORTH HOLLYWOOD CA	91607	(818) 763-0560
<b>SOUTH BAY HEBREW HIGH SCHOOL, UNION HEBREW HIGH SCHOOL</b>			
13107 VENTURA BOULEVARD	NORTH HOLLYWOOD CA	91604	(818) 872-3550
TEMPLE BETH HILLEL 12326 RIVERSIDE DRIVE	NORTH HOLLYWOOD CA	91607	(818) 877-3431
TEMPLE AHAVAT SHALOM 18200 RINALDI PLACE	NORTHBRIDGE CA	91324	(818) 360-6349
TEMPLE RAMAT ZION 17655 DEVONSHIRE STREET	NORTHBRIDGE CA	91324	(818) 360-1881
TEMPLE SHOLOM 963 EAST SIXTH STREET	ONTARIO CA	91764	(714) 983-9661
KEHILLATH ISRAEL 16019 SUNSET BOULEVARD	PACIFIC PALISADES CA	90272	(213) 459-2328
PALO ALTO SCHOOL FOR JEWISH EDUCATION 830 E. MEADOW	PALO ALTO CA	94303	(415) 494-2511
PASADENA JEWISH TEMPLE-CENTER 1434 NORTH ALTADENA DRIVE	PASADENA CA	91107	(818) 798-1164
TEMPLE BETH ISRAEL 333 NORTH TOWNE AVENUE	POMONA CA	91767	(714) 521-6765
<b>CONGREGATION NER TAMID OF SOUTH BAY</b>			
5721 CRESTRIDGE ROAD	RANCHO PALOS VERDES CA	90274	(213) 377-6986
TEMPLE MENORAH 1101 CAMINO REAL	REDONDO BEACH CA	90277	(213) 316-8444
TEMPLE BETH AMI 18449 KITTRIDGE STREET	RESEDA CA	91335	(818) 343-4624
TEMPLE BETH EL 1435 WEST SEVENTH STREET	SAN PEDRO CA	90732	(213) 833-2467
BETH SHOLOM TEMPLE 1827 CALIFORNIA AVENUE	SANTA MONICA CA	90403	(213) 451-1361
KEHILLAT MA'ARAV 2210 WILSHIRE BOULEVARD, PO BOX 287	SANTA MONICA CA	90403	(213) 393-4507
TEMPLE BETH TORAH 8756 WOODLEY AVENUE	SEPULVEDA CA	91343	(213) 893-3756
TEMPLE B'NAI HAYIM 4302 VAN NUYS BOULEVARD	SHERMAN OAKS CA	91403	(818) 788-4664
TEMPLE NER TAMID 3050 LOS ANGELES AVENUE	SIMI VALLEY CA	93065	(805) 522-4747
VALLEY BETH ISRAEL 12060 ROSCOE BOULEVARD	SUN VALLEY CA	91352	(818) 782-2281
TEMPLE JUDEA 5429 LINDLEY AVENUE	TARZANA CA	91356	(213) 342-3177
TEMPLE BETH DAVID 9677 EAST LONGDEN AVENUE	TEMPLE CITY CA	91780	(818) 287-9994
ADAT ELOHIM 2420 EAST HILLCREST DRIVE	THOUSAND OAKS CA	91360	(805) 497-7101
TEMPLE ETZ CHAIM 1080 JANSS ROAD	THOUSAND OAKS CA	91360	(805) 497-6891
TEMPLE NER TAMID 15339 SATICOY STREET	VAN NUYS CA	91406	(818) 782-9010
CONGREGATION MISHKON TEPHLO 206 MAIN STREET	VENICE CA	90291	(213) 399-1432
TEMPLE BETH AMI 3508 EAST TEMPLE WAY	WEST COVINA CA	91791	(818) 331-0515
TEMPLE SHALOM 1921 WEST MERCED AVENUE	WEST COVINA CA	91790	(818) 337-6500
BETH SHALOM 14564 EAST HAWES STREET	WHITTIER CA	90604	(213) 941-8744
TEMPLE ALIYAH 6025 VALLEY CIRCLE BOULEVARD	WOODLAND HILLS CA	91367	(818) 346-3545
TEMPLE EMET 20400 VENTURA BOULEVARD	WOODLAND HILLS CA	91364	(818) 348-0670
BHM-BJ HEBREW SCHOOL 560 SOUTH MONACO PARKWAY	DENVER CO	80220	(303) 388-4203
<b>HEBREW COMMUNITY SCHOOL OF SAVANNAH, THE</b>			
5111 ABERCORN STREET	SAVANNAH GA	31405	(912) 355-8111
<b>COMMISSION OF JEWISH EDUCATION-COMMUNAL HEBREW SCHOOL</b>			
1631 CALHOUN STREET	NEW ORLEANS LA	70118	(504) 861-7508
TIFEREH ISRAEL RELIGIOUS SCHOOL, TEMPLE R 3539 SALEM STREET	MALDEN MA	02148	(617) 322-2794

<b>MIDRASHA COMMUNITY HEBREW HIGH SCHOOL OF GREATER WASHINGTON</b>			
9325 BROOKVILLE ROAD	SILVER SPRING MD	20910	(301) 589-5180
UNITED HEBREW SCHOOLS 21550 W. TWELVE MILE ROAD	SOUTHFIELD MI	48076	(313) 354-1050
TALMUD TORAH LOF MINNEAPOLIS, THE 8200 W. 33RD STREET	MINNEAPOLIS MN	55426	(612) 935-0316
TALMUD TORAH OF ST. PAUL, THE 636 S. MISSISSIPPI RIVER BLVD	ST PAUL MN	55116	(612) 688-8807
COMMUNITY JEWISH SCHOOL PO BOX 961	NEW BRUNSWICK NJ	08903	(201) 545-6484
BETH SHALOM CENTER 79 COUNTY LINE ROAD	AMITYVILLE NY	11701	(516) 264-2891
<b>JEWISH CENTER OF ATLANTIC BEACH</b>			
PARK STREET & NASSAU AVENUE	ATLANTIC BEACH NY	11509	(516) 371-0972
BETH SHALOM, CONGREGATION 441 DEER PARK AVENUE	BABYLON NY	11702	(516) 587-5650
JEWISH CENTER OF BALDWIN 885 EAST SEAMAN AVENUE	BALDWIN NY	11510	(516) 223-5599
<b>SHOLOM ALEICHEM FOLKSHULE #32</b>			
C/O SOUTH SHORE YMHA-806 MERRICK ROAD	BALDWIN NY	11510	(516) 678-5092
SOUTH BALDWIN JEWISH CENTER 2959 GRAND AVENUE	BALDWIN NY	11510	(516) 223-8688
<b>BAY SHORE JEWISH CENTER-MARY SELEY MEMORIAL SCHOOL</b>			
26 NORTH CLINTON AVENUE	BAY SHORE NY	11706	(516) 665-1140
<b>SINAI REFORM TEMPLE/HARRIET S. LEVIN RELIGIOUS SCHOOL</b>			
39 BRENTWOOD ROAD	BAY SHORE NY	11706	(516) 665-5755
<b>BAY TERRACE JEWISH CENTER</b>			
209TH STREET & WILLETS POINT BOULEVARD	BAYSIDE NY	11360	(718) 426-4563
BAYSIDE HILLS JEWISH CENTER 212-22 48TH AVENUE	BAYSIDE NY	11364	(718) 229-2372
BAYSIDE JEWISH CENTER 203-05 32ND AVENUE	BAYSIDE NY	11361	(718) 352-7900
OAKLAND JEWISH CENTER 61-35 220TH STREET	BAYSIDE NY	11364	(718) 225-7800
SHAARAY TEFILA OF NORTH WESTCHESTER ROUTE 172	BEDFORD NY	10549	(914) 666-3133
BETH EL OF ROCKAWAY PARK, TEMPLE 445 B. 135TH STREET	BELLE HARBOR NY	11694	(718) 634-8110
<b>OHAV ZEDEK, CONGREGATION</b>			
134-01 ROCKAWAY BEACH BOULEVARD	BELLE HARBOR NY	11694	(718) 474-3300
SHAAREI SHALOM, TEMPLE 2579 MERRICK ROAD	BELLMORE NY	11710	(516) 781-5599
BETHPAGE JEWISH COMMUNITY CENTER 600 BROADWAY	BETHPAGE NY	11714	(516) 938-7909
SONS OF ISRAEL CONGREGATION 1666 PLEASANTVILLE ROAD	BRIARCLIFF NY	10510	(914) 762-2700
BRONX HOUSE NURSERY 2222 WALLACE AVENUE	BRONX NY	10467	(212) 792-1800
CO-OP CITY JEWISH CENTER 900 CO-OP CITY BOULEVARD	BRONX NY	10475	(212) 671-4579
COMMUNITY CENTER OF ISRAEL 2440 ESPLANADE AVENUE	BRONX NY	10469	(212) 882-2400
<b>CONSERVATIVE SYNAGOGUE ADATH ISRAEL OF RIVERDALE</b>			
250TH STREET-HENRY HUDSON PARKWAY	BRONX NY	10471	(212) 543-8400
<b>JACOB H. SCHIFF CENTER-EVA BECKER HEBREW SCHOOL</b>			
2510 VALENTINE AVENUE	BRONX NY	10458	(212) 295-2510
KINGSBRIDGE CENTER OF ISRAEL 3115 CORLEAR AVENUE	BRONX NY	10463	(212) 548-1678
KINGSBRIDGE HEIGHTS JEWISH CENTER 124 EAMES PLACE	BRONX NY	10468	(212) 549-4120
MOSHOLU MONTEFIORE NURSERY 3450 DEKALB AVENUE	BRONX NY	10467	(212) 882-4000
NATHAN STRAUSS JEWISH CENTER 3512 DEKALB AVENUE	BRONX NY	10467	(212) 547-1617
PELHAM PARKWAY JEWISH CENTER 900 PELHAM PARKWAY SOUTH	BRONX NY	10462	(212) 792-6458
RIVERDALE JEWISH CENTER 3700 INDEPENDENCE AVENUE	BRONX NY	10463	(212) 548-2922
RIVERDALE TEMPLE 4545 INDEPENDENCE AVENUE	BRONX NY	10471	(212) 546-3800
TEMPLE BETH EL OF CO-OP CITY 920-1 BAYCHESTER AVENUE	BRONX NY	10475	(212) 671-9179
TRADITIONAL SYNAGOGUE OF CO-OP CITY 115 EINSTEIN LOOP NORTH	BRONX NY	10475	(212) 379-6920
VAN CORTLANDT JEWISH CENTER 3880 SEDGWICK AVENUE	BRONX NY	10463	(212) 844-6105
<b>WORKMENS CIRCLE AMALGAMATED NURSERY SCHOOL</b>			
3980 ORLOFF AVENUE	BRONX NY	10463	(212) 543-8688
WORKMENS CIRCLE SCHOOL #3 3990 HILLMAN AVENUE	BRONX NY	10463	(212) 548-2217
YM-YMHA RIVERDALE NURSERY 450 WEST 250 STREET	BRONX NY	10471	(212) 548-8200
YOUNG ISRAEL OF PARKCHESTER 1375 VIRGINIA AVENUE	BRONX NY	10462	(212) 822-9576
YOUNG ISRAEL OF PELHAM PARKWAY 2126 BARNES AVENUE	BRONX NY	10482	(212) 854-0530
AHAVATH SHOLOM, TEMPLE 1609 AVENUE R	BROOKLYN NY	11229	(718) 375-4500
ATERES YISROEL TALMUD TORAH 8101 AVENUE K	BROOKLYN NY	11229	(718) 763-6777
AVENUE Z JEWISH CENTER 875 AVENUE Z	BROOKLYN NY	11235	(718) 646-9874
B'NAI ISRAEL CONGREGATION 1540 VAN SICLEN AVENUE	BROOKLYN NY	11239	(718) 542-8804
<b>B'NAI ISRAEL OF MIDWOOD-BERNICE FISHKIND HEBREW SCHOOL</b>			
1800 UTICA AVENUE	BROOKLYN NY	11234	(718) 763-5500
BAY RIDGE JEWISH CENTER-SHEARITH ISRAEL 405 81ST STREET	BROOKLYN NY	11209	(718) 745-4366
BEACH HAVEN JEWISH CENTER 723 AVENUE Z	BROOKLYN NY	11223	(718) 375-5200
BETH ABRAHAM, TEMPLE 301 SEA BREEZE AVENUE	BROOKLYN NY	11224	(718) 286-8544
BETH EL OF MANHATTAN BEACH 111 WEST END AVENUE	BROOKLYN NY	11235	(718) 891-3500
BETH ELOHIM, CONGREGATION 8 AVENUE & GARFIELD PLACE	BROOKLYN NY	11215	(718) 768-3814
BETH EMMET, TEMPLE 83 MARLBORO ROAD	BROOKLYN NY	11226	(718) 282-1536
BETH OHR COMMUNITY TEMPLE 1010 OCEAN AVENUE	BROOKLYN NY	11226	(718) 284-5760
BETH SHALOM HEBREW SCHOOL 2710 AVENUE X	BROOKLYN NY	11235	(718) 891-4500
BETH SHALOM PEOPLE'S TEMPLE BAY PARKWAY & BENSON AVENUE	BROOKLYN NY	11214	(718) 372-0933
BETH TIKVA TALMUD TORAH 8800 SEAVIEW AVENUE	BROOKLYN NY	11236	(718) 763-5577
BETH TORAH OF SHEEPSHEAD BAY 3574 NOSTRAND AVENUE	BROOKLYN NY	11229	(718) 646-5467
BRIGHTON BEACH JEWISH CENTER 2915 OCEAN PARKWAY	BROOKLYN NY	11235	(718) 769-7400
BROOKLYN HEIGHTS SYNAGOGUE 117 REMSEN STREET	BROOKLYN NY	11201	(718) 522-2700
CANARSIE JEWISH CENTER 965 EAST 107TH STREET	BROOKLYN NY	11236	(718) 272-2848
CENTRAL TALMUD TORAH 1305 CONEY ISLAND AVENUE	BROOKLYN NY	11230	(718) 377-4400
COMMUNITY TALMUD TORAH 2115 BENSON AVENUE	BROOKLYN NY	11214	(718) 372-4830
EAST MIDWOOD JEWISH CENTER 1625 OCEAN AVENUE	BROOKLYN NY	11230	(718) 338-3800
EMANU-EL OF CANARSIE, TEMPLE 1880 ROCKAWAY PARKWAY	BROOKLYN NY	11236	(718) 251-0450
FLATBUSH JEWISH CENTER - HILLEL SCHOOL 500 CHURCH AVENUE	BROOKLYN NY	11218	(718) 871-5200
FLATBUSH PARK JEWISH CENTER 6363 AVENUE U	BROOKLYN NY	11234	(718) 444-5858
HEBREW EDUCATIONAL SOCIETY NURSERY 9502 SEAVIEW AVENUE	BROOKLYN NY	11236	(718) 241-3000
HILLEL OF FLATLANDS, TEMPLE 2164 RALPH AVENUE	BROOKLYN NY	11234	(718) 763-2400
JEWISH COMMUNITY HOUSE OF BENSONHURST 7802 BAY PARKWAY	BROOKLYN NY	11214	(718) 631-6800
KINGS HIGHWAY JEWISH CENTER 1202 AVENUE P	BROOKLYN NY	11229	(718) 645-9000
MADISON JEWISH CENTER 2989 NOSTRAND AVENUE	BROOKLYN NY	11234	(718) 339-7755
MANHATTAN BEACH JEWISH CENTER 60 WEST END AVENUE	BROOKLYN NY	11235	(718) 881-8700
MARINE PARK JEWISH CENTER 3311 AVENUE S	BROOKLYN NY	11234	(718) 376-5200
OCEAN AVENUE JEWISH CENTER 2600 OCEAN AVENUE	BROOKLYN NY	11229	(718) 743-5534
OCEAN PARKWAY JEWISH CENTER 550 OCEAN PARKWAY	BROOKLYN NY	11218	(718) 426-4300
OCEANVIEW JEWISH CENTER 3100 BRIGHTON 4 STREET	BROOKLYN NY	11235	(718) 848-6862
OHAV SHOLOM TALMUD TORAH 1387 EAST 96TH STREET	BROOKLYN NY	11236	(718) 251-1430
PROGRESSIVE SYNAGOGUE 1395 OCEAN AVENUE	BROOKLYN NY	11230	(718) 377-1818

REMSEN HEIGHTS JEWISH CENTER 8700 AVENUE K	BROOKLYN NY 11236	(718) 763-2244
SEAVIEW JEWISH CENTER 1440 EAST 99TH STREET	BROOKLYN NY 11236	(718) 251-1900
SEPHARDIC JEWISH CENTER OF CANARSIE 9320 FLATLANDS AVENUE	BROOKLYN NY 11236	(718) 257-0400
SHAARE EMETH, TEMPLE 6012 FARRAGUT ROAD	BROOKLYN NY 11236	(718) 444-3222
SHELLBANK JEWISH CENTER 2121 BRAGG STREET	BROOKLYN NY 11229	(718) 891-8666
SHOLOM OF FLATBUSH, TEMPLE 2075 EAST 68TH STREET	BROOKLYN NY 11234	(718) 251-0370
SHORE PARK JEWISH CENTER 2959 AVENUE Y	BROOKLYN NY 11235	(718) 648-2900
SHORE PARKWAY JEWISH CENTER 8885 26TH AVENUE	BROOKLYN NY 11214	(718) 449-6530
TALMUD TORAH AHAYATH ACHIM, CONGREGATION O 1750 E. 4TH STREET	BROOKLYN NY 11223	(718) 375-3895
UNION TEMPLE 17 EASTERN PARKWAY	BROOKLYN NY 11238	(718) 638-7600
YM-YWHA-SHOREFRONT 3300 CONEY ISLAND AVENUE	BROOKLYN NY 11235	(718) 646-1444
YM-YWHA NURSERY OF KINGS BAY 3643 NOSTRAND AVENUE	BROOKLYN NY 11229	(718) 648-7703
YM-YWHA OF CONEY ISLAND 3312-30 SURF AVENUE	BROOKLYN NY 11224	(718) 449-1000
YESHIVA INSTITUTE 6414 BAY PARKWAY	BROOKLYN NY 11204	(718) 259-1432
YOUNG ISRAEL OF BEDFORD BAY 21-14 BROWN STREET	BROOKLYN NY 11229	(718) 332-4120
YOUNG ISRAEL OF SHEEPSHEAD BAY 2546 EAST 7TH STREET	BROOKLYN NY 11225	(718) 449-1397
BETH EL, TEMPLE BROADWAY & LOCUST AVENUE	CEDARHURST NY 11516	(516) 569-2700
SEPHARDIC TEMPLE, THE BRANCH BOULEVARD	CEDARHURST NY 11516	(516) 295-4644
MORICHES, JEWISH CENTER OF THE PO BOX 127	CENTER MORICHES NY 11934	(516) 878-0388
BETH EL, TEMPLE 220 SOUTH BEDFORD ROAD	CHAPPAQUA NY 10514	(914) 238-3928
KEHILAT SHALOM RELIGIOUS SCHOOL 58 GOOSE HILL ROAD	COLD SPRING HARBOR NY 11724	(516) 595-3347
BETH DAVID, TEMPLE 100 HAUPPAUGE ROAD	COMMACK NY 11725	(516) 499-0915
COMMACK JEWISH CENTER 83 SHIRLEY COURT	COMMACK NY 11725	(516) 543-3311
ISRAEL, TEMPLE GLENGARY ROAD	CROTON-ON-HUDSON NY 10520	(914) 271-8006
SUFFOLK JEWISH CENTER-SAMUEL BERKOWITZ RELIGIOUS SCHOOL 330 CENTRAL AVENUE	DEER PARK NY 11729	(516) 667-7695
DIX HILLS JEWISH CENTER DEFOREST ROAD & VANDERBILT PARKWAY	DIX HILLS NY 11746	(516) 499-6644
SHOLOM ALEICHEM SCHOOL #41 C/O MS. ROSEMAN-83 MCCULLOCH DRIVE	DIX HILLS NY 11746	(516) 864-2387
BETH TORAH, TEMPLE 35 BAGATELLE ROAD	DIX HILLS SOUTH NY 11746	(516) 271-1657
GREENBURGH HEBREW CENTER 515 NORTH BROADWAY	DOBBS FERRY NY 10522	(914) 693-4260
MARATHON JEWISH COMMUNITY CENTER 245-37 60TH STREET	DOUGLASTON NY 11362	(718) 428-1580
HAMPTONS, JEWISH CENTER OF THE 44 WOODS LANE	EAST HAMPTON NY 11937	(516) 324-9858
EAST MEADOW JEWISH CENTER 1400 PROSPECT AVENUE	EAST MEADOW NY 11554	(516) 483-4205
EMANUEL, TEMPLE 123 MERRICK AVENUE	EAST MEADOW NY 11554	(516) 794-8937
SUBURBAN PARK JEWISH CENTER 400 OLD WESTBURY ROAD	EAST MEADOW NY 11554	(516) 796-2626
WORKMEN'S CIRCLE SCHOOL-I.L. PERETZ SCHOOL OF NASSAU 574 NEWBRIDGE AVENUE	EAST MEADOW NY 11554	(516) 542-9640
EAST NORTHPORT JEWISH CENTER 328 ELWOOD ROAD	EAST NORTHPORT NY 11731	(516) 368-6474
HEWLETT-EAST ROCKAWAY JEWISH CENTER 295 MAIN STREET	EAST ROCKAWAY NY 11518	(516) 599-0424
EMANU-EL, TEMPLE 91-15 CORONA AVENUE	ELMHURST NY 11373	(718) 592-4343
B'NAI ISRAEL, TEMPLE ELMONT ROAD & BAYLIS AVENUE	ELMONT NY 11003	(516) 354-1156
ELMONT JEWISH CENTER 500 ELMONT ROAD	ELMONT NY 11003	(516) 437-3937
BAYSWATER JEWISH CENTER 2355 HEALY AVENUE	FAR ROCKAWAY NY 11691	(718) 471-7771
YM-YWHA, GUSTAV HARTMAN 710 HARTMAN LANE	FAR ROCKAWAY NY 11691	(718) 471-0200
FARMINGDALE JEWISH CENTER 425 FULTON STREET	FARMINGDALE NY 11735	(516) 694-2343
BELLEROSE JEWISH CENTER 254-04 UNION TPKE	FLORAL PARK NY 11004	(718) 343-9001
SHOLOM, TEMPLE 263-10 UNION TURNPIKE	FLORAL PARK NY 11004	(718) 343-8660
BAYSIDE OAKS, JEWISH CENTER OF 50-35 CLOVERDALE BOULEVARD	FLUSHING NY 11364	(718) 631-0100
BETH OR OF THE DEAF, TEMPLE C/O TEMPLE BETH SHOLOM, 171 NORTHERN BOULEVARD	FLUSHING NY 11358	(718) 463-4143
BETH SHOLOM, TEMPLE 171-39 NORTHERN BOULEVARD	FLUSHING NY 11358	(718) 463-4143
ELECTHCHESTER JEWISH CTR.-HENRY F. FISCHBAUM RELIGIOUS SCHOOL 65-15 164TH STREET	FLUSHING NY 11365	(718) 886-4454
FLUSHING JEWISH CENTER 43-00 171ST STREET	FLUSHING NY 11358	(718) 358-7071
FREE SYNAGOGUE OF FLUSHING 41-60 KISSENA BOULEVARD	FLUSHING NY 11355	(718) 961-0030
FRESH MEADOWS-UTOPIA JEWISH CENTER 193-10 PECK AVENUE	FLUSHING NY 11365	(718) 357-5100
GARDEN JEWISH CENTER 24-20 PARSONS BOULEVARD	FLUSHING NY 11357	(718) 445-1317
GATES OF PRAYER, TEMPLE 38-20 PARSONS BOULEVARD	FLUSHING NY 11354	(718) 359-7641
HILLCREST JEWISH CENTER 183-02 UNION TPKE	FLUSHING NY 11366	(718) 380-4145
HOLLIS HILLS JEWISH CENTER 210-10 UNION TPKE	FLUSHING NY 11364	(718) 776-3500
ISRAEL CENTER OF HILLCREST MANOR 167-11 73RD AVENUE	FLUSHING NY 11366	(718) 591-5353
JEWISH CENTER OF TORAH EMETH 78-15 PARSONS BOULEVARD	FLUSHING NY 11366	(718) 591-4240
KEW GARDENS HILLS, JEWISH CENTER OF 71-25 MAIN STREET	FLUSHING NY 11367	(718) 263-6500
WORKMEN'S CIRCLE SCHOOL-FLUSHING 45-25 KISSENA BOULEVARD	FLUSHING NY 11355	(718) 461-3030
YM-YWHA OF GREATER FLUSHING 45-35 KISSENA BOULEVARD	FLUSHING NY 11355	(718) 461-3030
FOREST HILLS JEWISH CENTER 106-06 QUEENS BOULEVARD	FOREST HILLS NY 11375	(718) 263-7000
ISAIAH, TEMPLE 75-24 GRAND CENTRAL PARKWAY	FOREST HILLS NY 11375	(718) 544-2800
QUEENS JEWISH CENTER 66-05 108 STREET	FOREST HILLS NY 11375	(718) 459-8432
SINAI, TEMPLE-HORTENSE LIEBMAN SCHOOL 71-11 112 STREET	FOREST HILLS NY 11375	(718) 261-2900
YM-YWHA OF CENTRAL QUEENS 108-05 68 ROAD	FOREST HILLS NY 11375	(718) 268-5011
YOUNG ISRAEL OF FOREST HILLS 7100 YELLOWSTONE BOULEVARD	FOREST HILLS NY 11375	(718) 268-7100
B'NAI ISRAEL, CONGREGATION 91 NORTH BAYVIEW AVENUE	FREEPORT NY 11520	(516) 623-4200
UNION REFORM TEMPLE 475 NORTH BROOKSIDE AVENUE	FREEPORT NY 11520	(516) 623-1810
GARDEN CITY JEWISH CENTER 168 NASSAU BOULEVARD	GARDEN CITY NY 11530	(516) 248-9180
NORTH COUNTY REFORM TEMPLE CRESCENT BEACH ROAD	GLEN COVE NY 11542	(516) 671-4760
TIFEREH ISRAEL, CONGREGATION HILL STREET & LANDING	GLEN COVE NY 11542	(516) 676-5080
BETH EL OF GREAT NECK, TEMPLE 5 OLD MILL ROAD	GREAT NECK NY 11023	(516) 487-0900
BETH HAGAN NURSERY C/O TEMPLE ISRAEL, TEMPLE COURT & OLD MILL ROAD	GREAT NECK NY 11023	(516) 482-7821
EMANUEL, TEMPLE 150 HICKS LANE	GREAT NECK NY 11024	(516) 482-5701
GREAT NECK SYNAGOGUE 26 OLD MILL ROAD	GREAT NECK NY 11023	(516) 487-6100
HEBREW HIGH SCHOOL OF TEMPLE ISRAEL 108 OLD MILL ROAD	GREAT NECK NY 11023	(516) 482-4399
ISAIAH, TEMPLE PO BOX 229-OLD VILLAGE STATION	GREAT NECK NY 11023	(516) 487-8709
ISRAEL, TEMPLE 108 OLD MILL ROAD	GREAT NECK NY 11023	(516) 482-7800
JEWISH COMMUNITY CENTER 349 UNION AVENUE	HARRISON NY 10528	(914) 835-2860
BETH SHALOM, TEMPLE 740 NORTH BROADWAY	HASTINGS-ON-HUDSON NY 10706	(914) 478-3833
BETH CHAI, TEMPLE PO BOX 74	HAUPPAUGE NY 11787	(516) 724-5807

BETH EMETH, TEMPLE 36 FRANKLIN AVENUE	HEWLETT NY 11557	(516) 374-9220
HICKSVILLE JEWISH CENTER JERUSALEM AVENUE & MAGLIE DRIVE	HICKSVILLE NY 11801	(516) 374-9220
SHARREI ZEDEK, CONGREGATION NEW SOUTH & OLD COUNTRY ROADS	HICKSVILLE NY 11801	(516) 938-0420
ISRAEL OF JAMAICA, TEMPLE 188-15 MCLAUGHLIN AVENUE	HOLLISWOOD NY 11423	(718) 776-4400
HOWARD BEACH JEWISH CENTER 182-05 90TH STREET	HOWARD BEACH NY 11414	(718) 845-9444
ROCKWOOD PARK JEWISH CENTER 156-45 84 STREET	HOWARD BEACH NY 11414	(718) 641-5822
WORKMEN'S CIRCLE SCHOOL-SUFFOLK COUNTY C/O KAPLAN-19 LARKIN STREET	HUNTINGTON STATION NY 11746	(516) 421-3049
BETH EL, TEMPLE 660 PARK AVENUE	HUNTINGTON NY 11743	(516) 421-5836
HUNTINGTON JEWISH CENTER 510 PARK AVENUE	HUNTINGTON NY 11743	(516) 427-1089
SOUTH HUNTINGTON JEWISH CENTER 2600 NEW YORK AVENUE	HUNTINGTON STATION NY 11746	(516) 421-3244
ISLAND PARK, JEWISH CENTER OF 191 LONG BEACH ROAD	ISLAND PARK NY 11558	(516) 432-6706
JACKSON HEIGHTS, JEWISH CENTER OF 34-25 82ND STREET	JACKSON HEIGHTS NY 11372	(718) 429-1150
BRIARWOOD JEWISH CENTER 139-06 86TH AVENUE	JAMAICA NY 11435	(718) 657-5151
HOLLISWOOD JEWISH CENTER 86-25 FRANCIS LEWIS BOULEVARD	JAMAICA NY 11427	(718) 776-8500
ROCHDALE VILLAGE JEWISH CENTER 167-10 137 AVENUE	JAMAICA NY 11434	(718) 528-0200
CONSERVATIVE SYNAGOGUE OF JAMAICA 182-69 WEXFORD TERRACE	JAMAICA ESTATES NY 11432	(718) 526-6275
JERICHO JEWISH CENTER NORTH BROADWAY	JERICHO NY 11753	(516) 938-2540
OR ELOHIM, TEMPLE-IRVING WEINER RELIGIOUS SCHOOL 18 TOBIE LANE	JERICHO NY 11753	(516) 433-9888
KEW GARDENS ANSHE SHOLOM JEWISH CENTER 82-52 ABINGDON ROAD, BOX 21	KEW GARDENS NY 11415	(718) 441-2470
KEW GARDENS SYNAGOGUE ADATH JESHURUN 82-17 LEFFERTS BOULEVARD	KEW GARDENS NY 11415	(718) 849-7988
COMMUNITY TALMUD TORAH AT YOUNG ISRAEL OF KEW GARDENS HILLS 151-01 70TH ROAD	KEW GARDENS NY 11367	(718) 261-9723
QUEENSBORO HILLS JEWISH CENTER 156-03 HORACE HARDING BOULEVARD	KEW GARDENS NY 11367	(718) 445-4141
ETZ CHAIM, CONGREGATION 44 MEADOW ROAD	KINGS PARK NY 11754	(516) 269-9666
KINGS PARK JEWISH CENTER ROUTE 25-A	KINGS PARK NY 11754	(516) 296-1133
LAKE GROVE JEWISH CENTER 821 HAWKINS AVENUE	LAKE GROVE NY 11755	(516) 585-0521
RONKONKOMA JEWISH CENTER 821 HAWKINS AVENUE, PO BOX 20	LAKE GROVE NY 11755	(516) 585-0521
LAKE SUCCESS JEWISH CENTER 354 LAKEVILLE ROAD	LAKE SUCCESS NY 11020	(516) 466-0569
BETH EMETH, CONGREGATION 2111 BOSTON POST ROAD	LARCHMONT NY 10543	(914) 834-2543
LARCHMONT TEMPLE 75 LARCHMONT AVENUE	LARCHMONT NY 10538	(914) 834-6121
WORKMEN'S CIRCLE SCHOOL-WESTCHESTER C/O MIRIAM CREEMER-1 CREST AVENUE	LARCHMONT NY 10538	(914) 834-6041
BETH SHOLOM CONGREGATION 390 BROADWAY	LAWRENCE NY 11559	(516) 569-3600
HEBREW HIGH SCHOOL OF FIVE TOWNS 25 FROST LANE	LAWRENCE NY 11559	(516) 239-1116
ISRAEL, TEMPLE 140 CENTRAL AVENUE	LAWRENCE NY 11559	(516) 239-9213
SINAI, TEMPLE 131 WASHINGTON AVENUE	LAWRENCE NY 11559	(516) 569-0267
ISRAEL COMMUNITY CENTER 3235 HEMPSTEAD TURNPIKE	LEVITTOWN NY 11756	(516) 731-2580
CHAVURAT BETH CHAI LINCOLN HALL	LINCOLNDALE NY 10540	(914) 628-5848
LINDENHURST HEBREW CONGREGATION 224 NORTH FOURTH STREET, PO BOX 100	LINDENHURST NY 11757	(516) 226-2022
LITTLE NECK JEWISH CENTER 49-10 LITTLE NECK PARKWAY	LITTLE NECK NY 11362	(718) 225-9699
TORAH, TEMPLE 54-27 LITTLE NECK PARKWAY	LITTLE NECK NY 11362	(718) 423-1235
BETH SHOLOM OF LONG BEACH & LIDO, CONGREGATION 700 EAST PARK AVENUE, BOX 599	LONG BEACH NY 11561	(516) 432-7464
COMMUNITY HEBREW SCHOOL OF LONG BEACH & LIDO 570 WEST WALNUT STREET/75 EAST WALNUT STREET	LONG BEACH NY 11561	(516) 432-1678
EMANUEL, TEMPLE 455 NEPTUNE BOULEVARD	LONG BEACH NY 11561	(516) 431-4060
SEPHARDIC CONGREGATION OF LONG BEACH 161 LAFAYETTE BOULEVARD	LONG BEACH NY 11561	(516) 432-9224
ASTORIA CENTER OF ISRAEL 27-35 CRESCENT STREET	LONG ISLAND CITY NY 11102	(718) 278-2680
SUNNYSIDE JEWISH CENTER 45-46 43 STREET	LONG ISLAND CITY NY 11104	(718) 729-9716
BETH DAVID, CONGREGATION 188 VINCENT AVENUE	LYNBROOK NY 11563	(516) 599-9464
EMANU-EL, TEMPLE ROSS PLAZA	LYNBROOK NY 11563	(516) 593-4004
MALVERNE-WEST HEMPSTEAD RELIGIOUS SCHOOL 1 NORWOOD AVENUE	MALVERNE NY 11565	(516) 593-6364
WESTCHESTER JEWISH CENTER ROCKLAND & PALMER AVENUES	MAMARONECK NY 10543	(914) 898-2966
JUDEA, TEMPLE 333 SEARINGTON ROAD	MANHASSET NY 11030	(516) 621-8049
MASPEH JEWISH CENTER 66-64 GRAND AVENUE	MASPEH NY 11378	(718) 639-7559
BETH EL, CONGREGATION 99 JERUSALEM AVENUE	MASSAPEQUA NY 11758	(516) 541-0740
JUDEA, TEMPLE JERUSALEM & CENTRAL AVENUES	MASSAPEQUA NY 11758	(516) 798-5444
BETH AM, TEMPLE KIRKWOOD & MERRICK AVENUES	MERRICK NY 11566	(516) 378-3477
ISRAEL OF SOUTH MERRICK, TEMPLE 2655 CLUBHOUSE ROAD	MERRICK NY 11566	(516) 378-1963
MERRICK JEWISH CENTER-RABBI SOLOMON LIPMAN RELIGIOUS SCHOOL 225 FOX BOULEVARD	MERRICK NY 11566	(516) 378-8384
MERRICK-BELLMORE SYNAGOGUE, OHAV SHOLOM OF MERRICK 145 SOUTH MERRICK AVENUE	MERRICK NY 11566	(516) 378-1988
FOREST HILLS W., JEWISH CENTER OF 63-25 DRY HARBOR ROAD	MIDDLE VILLAGE NY 11379	(718) 639-2110
BETH SHOLOM, CONGREGATION 261 WILLIS AVENUE	MINEOLA NY 11501	(516) 746-3211
BET TORAH 60 SMITH AVENUE	MOUNT KISCO NY 10549	(914) 666-7595
EMANUEL-FLEETWOOD RELIGIOUS SCHOOL 261 EAST LINCOLN AVENUE	MT VERNON NY 10552	(914) 664-4587
FREE SYNAGOGUE OF WESTCHESTER 500 NORTH COLUMBUS AVENUE	MT VERNON NY 10552	(914) 664-1727
SINAI TEMPLE 132 CRARY AVENUE	MT VERNON NY 10550	(914) 668-9471
YM-YWHA, MT VERNON 30 OAKLEY AVENUE	MT VERNON NY 10550	(914) 664-0500
WEST END TEMPLE 147-02 NEWPORT AVENUE	NEPONSET NY 11694	(718) 634-0301
EMANUEL, TEMPLE 3315 HILLSIDE AVENUE	NEW HYDE PARK NY 11580	(516) 746-1120
NEW HYDE PARK JEWISH CENTER 100 LAKEVILLE ROAD	NEW HYDE PARK NY 11040	(516) 354-7583
YOUNG ISRAEL OF NEW HYDE PARK 264-15 77 AVENUE	NEW HYDE PARK NY 11040	(516) 343-0496
ANSHE SHOLOM, CONGREGATION 50 NORTH AVENUE	NEW ROCHELLE NY 10805	(914) 632-9220
BETH EL SYNAGOGUE NORTH AVENUE & NORTHFIELD ROAD	NEW ROCHELLE NY 10804	(914) 235-2700
COMMUNITY HEBREW HIGH SCHOOL OF NEW ROCHELLE NORTH AVENUE & NORTHFIELD ROAD	NEW ROCHELLE NY 10804	(914) 235-2700

ISRAEL, TEMPLE 1000 PINEBROOK BOULEVARD	NEW ROCHELLE NY	10804	(914) 235-1500	B'NAI ISRAEL CONGREGATION 45 TROMBLEY AVENUE	STATEN ISLAND NY	10306	(718) 987-8188
BROTHERHOOD SYNAGOGUE 28 GRAMERCY PARK S.	NEW YORK NY	10003	(212) 674-5750	B'NAI JESHURUN CONGREGATION 275 MARTLING AVENUE	STATEN ISLAND NY	10314	(718) 981-5550
CENTRAL SYNAGOGUE 123 EAST 55TH STREET	NEW YORK NY	10022	(212) 838-5122	EMANUEL OF STATEN ISLAND, TEMPLE 984 POST AVENUE	STATEN ISLAND NY	10302	(718) 442-5966
COMM. HEBREW SCHOOL-FT TYRON J.C./HEBREW TABERNACLE CONG.				ISRAEL, TEMPLE 315 FOREST AVENUE	STATEN ISLAND NY	10301	(718) 727-2231
524 FORT WASHINGTON AVENUE	NEW YORK NY	10033	(212) 795-1391	JEWISH COMMUNITY CENTER 475 VICTORY BOULEVARD	STATEN ISLAND NY	10301	(718) 981-1500
CONSERVATIVE SYNAGOGUE OF FIFTH AVENUE				YOUNG ISRAEL OF ELTINGVILLE, INCORPORATED			
11 EAST 11TH STREET	NEW YORK NY	10003	(212) 825-8354	374 RIDGEWOOD AVENUE	STATEN ISLAND NY	10308	(718) 984-8393
DARCHEI SHOLOM 344 EAST 14TH STREET	NEW YORK NY	10003	(212) 677-8090	YOUNG ISRAEL OF STATEN ISLAND 835 FOREST HILL ROAD	STATEN ISLAND NY	10314	(718) 698-7041
EAST END TEMPLE 398 SECOND AVENUE	NEW YORK NY	10010	(212) 254-8518	ISAIAH, TEMPLE 1404 STONY BROOK ROAD	STONY BROOK NY	11790	(516) 751-8518
EDUCATIONAL ALLIANCE 197 EAST BROADWAY	NEW YORK NY	10002	(212) 475-6200	EAST NASSAU HEBREW CONGREGATION			
EMANU-EL CONGREGATION 1 EAST 65TH STREET	NEW YORK NY	10021	(212) 744-1400	310A SOUTH OYSTER BAY ROAD	SYOSSET NY	11791	(516) 921-1800
FIFTH AVENUE SYNAGOGUE 5 EAST 62ND STREET	NEW YORK NY	10021	(212) 838-2122	MIDWAY HEBREW HIGH SCHOOL #18 330 SOUTH OYSTER BAY ROAD	SYOSSET NY	11791	(516) 822-3639
HABONIM CONGREGATION 44 WEST 66TH STREET	NEW YORK NY	10023	(212) 787-5347	MIDWAY JEWISH CENTER - DR. FELIX BERGER SCHOOL			
ISRAEL, TEMPLE 112 EAST 75TH STREET	NEW YORK NY	10021	(212) 249-5000	330 SOUTH OYSTER BAY ROAD	SYOSSET NY	11791	(516) 938-8390
LINCOLN SQUARE SYNAGOGUE & GUSTAV STERN HEBREW HIGH SCHOOL				NORTH SHORE SYNAGOGUE 83 MUTTONTOWN ROAD	SYOSSET NY	11791	(516) 921-2282
200 AMSTERDAM AVENUE	NEW YORK NY	10023	(212) 874-6100	BETH ABRAHAM, TEMPLE 25 LEROY AVENUE	TARRYTOWN NY	10591	(914) 631-1770
PARK AVENUE SYNAGOGUE 50 EAST 87TH STREET	NEW YORK NY	10028	(212) 358-2500	GENESIS HEBREW CENTER 25 OAKLAND AVENUE	TUCKAHOE NY	10707	(914) 961-3766
PARK EAST SYNAGOGUE 164 EAST 68TH STREET	NEW YORK NY	10021	(212) 737-6900	UNIONDALE JEWISH CENTER 760 JERUSALEM AVENUE	UNIONDALE NY	11553	(516) 486-8788
PROZDOR OF THE JEWISH THEOLOGICAL SEMINARY				BETH SHOLOM CONGREGATION-SUNRISE JEWISH CENTER			
380 BROADWAY	NEW YORK NY	10027	(212) 749-8000	550 ROCKAWAY AVENUE	VALLEY STREAM NY	11581	(516) 561-9245
RODEPH SHOLOM CONGREGATION 7 WEST 83RD STREET	NEW YORK NY	10023	(212) 362-8800	GATES OF ZION, TEMPLE 322 NORTH CORONA AVENUE	VALLEY STREAM NY	11580	(516) 262-6193
SHAARAY TEFILA, TEMPLE 250 EAST 79TH STREET	NEW YORK NY	10021	(212) 535-8068	HILLEL, TEMPLE 1000 ROSEDALE ROAD	VALLEY STREAM NY	11581	(516) 791-6344
SHEARITH ISRAEL 8 WEST 70TH STREET	NEW YORK NY	10023	(212) 873-0300	SUBURBAN TEMPLE 2900 JERUSALEM AVENUE	WANTAGH NY	11793	(516) 221-2370
SOCIETY FOR THE ADVANCEMENT OF JUDAISM				WANTAGH JEWISH CENTER 3710 WOODBINE AVENUE	WANTAGH NY	11793	(516) 221-1650
15 WEST 86TH STREET	NEW YORK NY	10024	(212) 724-7000	NASSAU COMMUNITY TEMPLE-BETH EL			
STEPHEN WISE FREE SYNAGOGUE 30 WEST 68TH STREET	NEW YORK NY	10023	(212) 877-4050	240 HEMPSTEAD AVENUE	WEST HEMPSTEAD NY	11552	(516) 485-1811
VILLAGE TEMPLE 33 EAST 12TH STREET	NEW YORK NY	10003	(212) 674-2340	WEST HEMPSTEAD JEWISH CENTER 711 DOGWOOD AVENUE	WEST HEMPSTEAD NY	11552	(516) 481-7448
YM-YWHA NINETY-SECOND STREET 1395 LEXINGTON AVENUE	NEW YORK NY	10028	(212) 427-6000	BETH TORAH, TEMPLE 243 CANTIAGUE ROAD	WESTBURY NY	11590	(516) 334-7979
YM-YWHA OF INWOOD & WASHINGTON HEIGHTS 54 NAGLE AVENUE	NEW YORK NY	10040	(212) 569-6200	COMMUNITY REFORM TEMPLE 712 THE PLAIN ROAD	WESTBURY NY	11590	(516) 333-1839
AGUDAS ISRAEL 290 NORTH STREET	NEWBURGH NY	12550	(914) 567-5604	SHOLOM, TEMPLE 675 BROOKSIDE CENTER	WESTBURY NY	11590	(516) 334-2800
BETH-EL, TEMPLE 1373 BELLMORE ROAD	NORTH BELLMORE NY	11710	(516) 781-6923	BET AM SHALOM SYNAGOGUE 295 SOUNDVIEW AVENUE	WHITE PLAINS NY	10606	(914) 946-8851
OHR TORA, NORTH WOODMERE JEWISH CENTER				HEBREW INSTITUTE OF WHITE PLAINS 20 GREENRIDGE AVENUE	WHITE PLAINS NY	10605	(914) 948-3095
410 HUNGRY HARBOR ROAD	NORTH WOODMERE NY	11581	(516) 791-2346	ISRAEL CENTER, TEMPLE 280 OLD MAMARONECK ROAD	WHITE PLAINS NY	10605	(914) 779-3782
BNAI ISRAEL REFORM TEMPLE				JEWISH COMMUNITY CENTER-LAWRENCE W. SCHWARTZ SCHOOL			
PO BOX 158-IDLE HOUR BOULEVARD & BILTMORE AVENUE	OAKDALE NY	11769	(516) 589-8948	252 SOUNDVIEW AVENUE	WHITE PLAINS NY	10606	(914) 949-4717
AVODAH, TEMPLE 3050 OCEANSIDE ROAD	OCEANSIDE NY	11572	(516) 766-8850	WOODLANDS COMMUNITY TEMPLE 50 WORTHINGTON ROAD	WHITE PLAINS NY	10607	(914) 592-7070
CENTRAL HEBREW HIGH SCHOOL 2860 BROWER AVENUE	OCEANSIDE NY	11572	(516) 766-3412	CLEARVIEW JEWISH CENTER 1650 UTOPIA PARKWAY	WHITESTONE NY	11357	(718) 352-6670
OCEAN HARBOR, JEWISH CENTER OF ROYAL & WEIDNER AVENUES	OCEANSIDE NY	11572	(516) 536-6144	WHITESTONE HEBREW CENTER 12-45 CLINTONVILLE STREET	WHITESTONE NY	11357	(718) 767-7852
OCEANSIDE JEWISH CENTER 2860 BROWER AVENUE	OCEANSIDE NY	11572	(516) 764-4213	SONS OF ISRAEL CONGREGATION 111 IRVING PLACE	WOODMERE NY	11598	(516) 374-0805
SHAARAY HASHOMAIM 3309 SKILLMAN	OCEANSIDE NY	11572	(516) 764-9379	EMANU-EL, TEMPLE 306 RUMSEY ROAD	YONKERS NY	10705	(914) 963-0575
SOUTH SHORE HEBREW SCHOOL FOR SPECIAL CHILDREN				LINCOLN PARK JEWISH CENTER-NORTHEAST JEWISH CENTER			
3369 PARK AVENUE	OCEANSIDE NY	11572	(516) 764-2529	311 CENTRAL PARK AVENUE	YONKERS NY	10704	(914) 965-7119
YOUNG ISRAEL OF OCEANSIDE 150 WAUKENA AVENUE	OCEANSIDE NY	11572	(516) 764-1099	MIDCHESTER JEWISH CENTER 236 GRANDVIEW BOULEVARD	YONKERS NY	10710	(914) 779-3660
BETH ELOHIM, TEMPLE 926 ROUND SWAMP ROAD	OLD BETHPAGE NY	11804	(516) 694-4544	NORTHEAST JEWISH CENTER 11 SALISBURY ROAD	YONKERS NY	10710	(914) 337-0268
OLD BETHPAGE NY 11804				SONS OF ISRAEL 105 RADFORD STREET	YONKERS NY	10705	(914) 423-2070
WESTBURY HEBREW CONGREGATION 21 OLD WESTBURY ROAD	OLD WESTBURY NY	11568	(516) 333-7977	YORKTOWN JEWISH CENTER 2966 CROMPOUND ROAD	YORKTOWN NY	10558	(914) 245-2324
OYSTER BAY JEWISH CENTER BERRY HILL ROAD	OYSTER BAY NY	11771	(516) 922-6650	BETH AM TEMPLE CHURCH & SUMMIT STREETS	YORKTOWN HEIGHTS NY	10596	(914) 962-5890
BNAI JACOB RELIGIOUS SCHOOL 80-05 101ST AVENUE	OZONE PARK NY	11416	(718) 296-8334	ANSHE CHESED (FAIRMOUNT TEMPLE) 23737 FAIRMOUNT BLVD	CLEVELAND OH	44122	(216) 464-5800
OZONE PARK JEWISH CENTER 107-01 CROSS BAY BOULEVARD	OZONE PARK NY	11417	(718) 548-4096	B'NAI JESHURUN (TEMPLE ON THE HEIGHTS)			
BETH EL OF PATCHOQUE, TEMPLE 45 OAK STREET	PATCHOQUE NY	11772	(516) 475-1882	27501 FAIRMOUNT BLVD	CLEVELAND OH	44124	(216) 831-6555
FIRST HEBREW CONGREGATION 1821 EAST MAIN STREET	PEEKSKILL NY	10666	(914) 739-0500	BETH AM (COMMUNITY TEMPLE) 3557 WASHINGTON BLVD	CLEVELAND OH	44118	(216) 321-1247
PELHAM JEWISH CENTER 451 ESPLANADE	PELHAM MANOR NY	10803	(914) 738-9765	BETH ISRAEL (THE WEST TEMPLE) 14308 TRISKETT ROAD	CLEVELAND OH	44111	(216) 941-8882
MANETTO HILL JEWISH CENTER 244 MANETTO HILL ROAD	PLAINVIEW NY	11803	(516) 935-5454	BETH TORAH - BETH AM CONGREGATION 3557 WASHINGTON BLVD	CLEVELAND OH	44124	(216) 371-9313
PLAINVIEW JEWISH CENTER 95 FLORAL DRIVE	PLAINVIEW NY	11803	(516) 838-9610	BETHAYNU 25400 FAIRMOUNT BLVD	CLEVELAND OH	44122	(216) 292-2931
KNESES TIFERETH ISRAEL 575 KING STREET	PORT CHESTER NY	10573	(914) 939-1004	BRITH EMETH 27575 SHAKER BLVD	CLEVELAND OH	44124	(216) 831-5363
SUFFOLK COUNTY INSTITUTE FOR JEWISH STUDIES				EMANU-EL, TEMPLE 2200 SOUTH GREEN ROAD	CLEVELAND OH	44121	(216) 381-6600
BOX 363, HUNTINGTON STATION 7	PORT JEFFERSON NY	11776	(516) 462-9839	MAYFIELD HILLCREST SYNAGOGUE 1732 LANDERS ROAD	CLEVELAND OH	44124	(216) 449-6200
NORTH SHORE JEWISH CENTER 385 OLD TOWN ROAD	PORT JEFFERSON STA. NY	11776	(516) 928-3737	PARK SYNAGOGUE 3300 MAYFIELD ROAD	CLEVELAND OH	44118	(216) 371-2244
BETH ISRAEL CONGREGATION TEMPLE DRIVE	PORT WASHINGTON NY	11050	(516) 767-1708	SUBURBAN TEMPLE 22401 CHAGRIN BLVD	CLEVELAND OH	44122	(216) 991-0700
COMMUNITY SYNAGOGUE 150 MIDDLE NECK ROAD	PORT WASHINGTON NY	11050	(516) 883-3144	TAYLOR ROAD SYNAGOGUE 1970 SOUTH TAYLOR ROAD	CLEVELAND OH	44118	(216) 321-5875
PORT JEWISH CENTER PO BOX 852	PORT WASHINGTON NY	11050	(516) 883-5174	WARRENSVILLE CENTER SYNAGOGUE			
HABONIM, CONGREGATION 63-44 WETHEROLE STREET	REGO PARK NY	11374	(718) 897-0993	1508 WARRENSVILLE CENTER ROAD	CLEVELAND OH	44121	(216) 382-6566
RANANAH NURSERY SCHOOL 90-14 63RD DRIVE	REGO PARK NY	11374	(718) 275-5668	COLUMBUS HEBREW SCHOOL 1125 COLLEGE AVENUE	COLUMBUS OH	43209	(614) 231-7764
REGO PARK JEWISH CENTER 97-30 QUEENS BOULEVARD	REGO PARK NY	11374	(718) 459-1000	COMMUNITY HEBREW SCHOOL 4501 DENLINGER ROAD	DAYTON OH	45426	(513) 854-2021
ISRAEL, TEMPLE 490 NORTHVILLE TURNPIKE	RIVERHEAD NY	11901	(516) 727-3191	AM SHALOM (LAKE COUNTY JEWISH CENTER) R P.O. BOX 454	MENTOR OH	44060	(216) 953-1315
B'NAI SHOLOM, TEMPLE 100 HEMPSTEAD AVENUE	ROCKVILLE CENTRE NY	11570	(516) 764-4100	BETH SHALOM, TEMPLE P.O. BOX 315	TWINSBURG OH	44087	(216) 266-3161
CENTRAL SYNAGOGUE OF NASSAU COUNTY				OTTAWA TALMUD TORAH AFTERNOON SCHOOL 453 RIDEAU STREET	OTTAWA ON	K1N 5Z3	
430 DEMOTT AVENUE	ROCKVILLE CENTRE NY	11570	(516) 766-4300	HEBREW SUNDAY SCHOOL SOCIETY OF GREATER PHILADELPHIA, THE			
ROOSEVELT ISLAND, JEWISH CONGREGATION OF				1729 PINE STREET	PHILADELPHIA PA	19103	(215) 735-7972
555 MAIN STREET	ROOSEVELT ISLAND NY	10044					
ROSEDALE JEWISH CENTER 247-11 FRANCIS LEWIS BOULEVARD	ROSEDALE NY	11422	(718) 828-3888				
SHELTER ROCK JEWISH CENTER							
SHELTER ROCK & SEARINGTON ROADS	ROSLYN NY	11576	(516) 741-4305				
BETH SHOLOM, TEMPLE							
ROSLYN ROAD AT NORTHERN STATE PARKWAY	ROSLYN HEIGHTS NY	11577	(516) 484-4980				
RECONSTRUCTIONIST SYNAGOGUE 1 WILLOW STREET	ROSLYN HEIGHTS NY	11577	(516) 621-5540				
SINAI, TEMPLE 425 ROSLYN ROAD	ROSLYN HEIGHTS NY	11577	(516) 621-6800				
COMMUNITY SYNAGOGUE 200 FOREST AVENUE	RYE NY	10580	(914) 967-5262				
EMANU-EL CONGREGATION							
WESTCHESTER AVENUE AND KENILWORTH ROAD	RYE NY	10580	(914) 967-7977				
SAYVILLE JEWISH CENTER 225 GREENLEY AVENUE	SAYVILLE NY	11782	(516) 589-9722				
SCARSDALE SYNAGOGUE 2 OGDEN ROAD	SCARSDALE NY	10583	(914) 725-5175				
WESTCHESTER REFORM TEMPLE 255 MAMARONECK ROAD	SCARSDALE NY	10583	(914) 723-7727				
YM-YWHA, MID-WESTCHESTER 999 WILMOT ROAD	SCARSDALE NY	10583	(914) 472-3300				
YOUNG ISRAEL OF SCARSDALE 1313 WEAVER ROAD-PO BOX 103H	SCARSDALE NY	10583	(914) 636-8686				
SEAFORD JEWISH CENTER 2343 SOUTH SEAMANS NECK ROAD, BOX 81	SEAFORD NY	11783	(516) 785-4570				
BETH SHOLOM, TEMPLE-LAWRENCE KARP RELIGIOUS SCHOOL							
PO BOX 764	SMITHTOWN NY	11787	(516) 724-0424				
JEWISH CENTER OF BELLMORE 25-50 CENTER AVENUE	SOUTH BELLMORE NY	11710	(516) 781-3072				
AGUDAS ACHIM ANSHE CHESED, CONGREGATION							
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YESHIVA ENGLISH PRINCIPALS ASSOCIATION 426 WEST 58TH STREET	NEW YORK NY	10019	(212) 245-8200

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SASHA NANUS C/O LECTURE BUREAU J.W.B.	15 EAST 26TH STREET	NEW YORK NY	10010	(212) 532-4949
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MADAN TRAVEL SERVICE	7970 BEVERLY BOULEVARD	LOS ANGELES CA	90048	(213) 651-3155
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HERITAGE TOURS	3305 MACOMB STREET, N.W.	WASHINGTON DC	20008	(202) 362-4367
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ISRAEL GOVERNMENT TOURIST OFFICE	5 SOUTH WABASH AVENUE	CHICAGO IL	60603	(312) 782-4306
CERTIFIED TRAVEL	4311 18TH AVENUE	BROOKLYN NY	11204	(718) 633-1707
EXECUTIVE MOTOR TOURS	81 BROOKFIELD	BROOKLYN NY	11204	(718) 436-1385
HARIM KOSHER TOURS	1736 E. 4TH ST.	BROOKLYN NY	11223	(718) 645-2974
SWEET SIXTEEN TRAVEL	1706 E. 16TH STREET	BROOKLYN NY	11229	(718) 627-0097
J.T.A. TOURS	527 CHESTNUT STREET	CEDARHURST NY	11516	(718) 476-0900
TULI TRAVEL	69-54 MAIN STREET	FLUSHING NY	11367	(718) 544-2000
AMBASSADOR KOSHER TOURS	25 WEST 43RD STREET	NEW YORK NY	10036	(212) 575-8840
AMIT TRAVEL	817 BROADWAY	NEW YORK NY	10003	(212) 477-4720
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AMERICAN FRIENDS OF HEBREW UNIVERSITY	11 EAST 69TH STREET	NEW YORK NY	10021	(212) 472-9800
AMERICAN FRIENDS OF TEL AVIV UNIVERSITY	342 MADISON AVENUE	NEW YORK NY	10017	(212) 687-5651
AMERICAN JEWISH CONGRESS, OVERSEAS TRAVEL DEPARTMENT	15 EAST 84TH STREET	NEW YORK NY	10028	(212) 879-4588
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ARCHEAOLOGICAL TOURS OF ISRAEL	1560 BROADWAY	NEW YORK NY	10019	(212) 719-5500
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B'NAI BRITH TOURS	823 U.N. PLAZA	NEW YORK NY	10017	(212) 490-2525
COMPASS TRAVEL BUREAU, INC.	70 WEST 40TH STREET	NEW YORK NY	10018	(212) 354-6868
DAPHNA TRAVEL BUREAU, INC.	444 MADISON AVENUE	NEW YORK NY	10022	(800) 223-6874
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EASTOURS, INC.	461 EIGHTH AVENUE	NEW YORK NY	10001	(212) 947-9595
EMUNAH TOURS/EMUNAH WOMEN OF AMERICA	370 SEVENTH AVENUE	NEW YORK NY	10001	(212) 947-5454
FOREIGN/SHARON TOURS	461 EIGHTH AVENUE	NEW YORK NY	10001	(212) 947-9595
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ISRAEL HOTEL REPRESENTATIVES	120 EAST 56TH STREET	NEW YORK NY	10022	(212) 752-6120
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LABOR ZIONIST ALLIANCE, KIBBUTZ ALIYAH DESK	275 SEVENTH AVENUE	NEW YORK NY	10001	(212) 688-0300
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NOAM - HAMISHMERET	25 WEST 26TH STREET	NEW YORK NY	10010	(212) 684-6091
ORIENT FLEXI-PAX TOURS	630 THIRD AVENUE	NEW YORK NY	10017	(212) 692-9550
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From the gathering and crushing of the grapes to the final bottling, there is strict supervision by Rabbi Dr. Joseph I. Singer, Manhattan Beach Jewish Center, Brooklyn, N.Y., Rabbi Solomon B. Shapiro, Congregation B'nai Abraham, Queens, N.Y., and their qualified staff of Mashgichim supervisors. They, along with the diligent technicians and enologists who oversee every stage of our winemaking process, ensure that from harvesting to bottling and labeling, the Kashruth and quality never varies.

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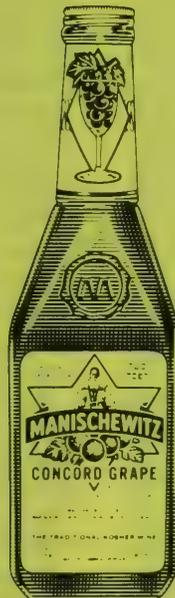
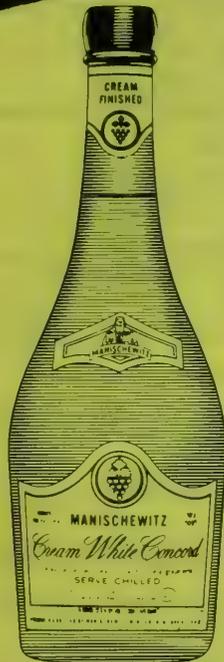
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K

*Rabbi Joseph I. Singer*

Rabbi Dr. Joseph I. Singer

*Rabbi Solomon B. Shapiro*

Rabbi Solomon B. Shapiro

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6505 WILSHIRE BOULEVARD, SUITE 405	LOS ANGELES CA 90048	(213) 653-6606
<b>AMERICAN SOCIETY FOR TECHNIION-WOMEN'S DIVISION</b>		
8170 BEVERLY BOULEVARD, SUITE 108	LOS ANGELES CA 90048	(213) 651-3321
B'NAI B'RITH WOMEN 6399 WILSHIRE BOULEVARD, SUITE 706	LOS ANGELES CA 90048	(213) 651-4924
BRANDEIS UNIV. NAT'L WOMEN'S CMTEE./C/O JFC WOMEN'S CONF.	LOS ANGELES CA 90048	(213) 852-1234
6505 WILSHIRE BOULEVARD, SUITE 1002	LOS ANGELES CA 90048	(213) 657-6511
BUILDERS OF SCOPUS 8665 WILSHIRE BOULEVARD	LOS ANGELES CA 90211	(213) 855-3674
CEDARS-SINAI MEDICAL CENTER 8700 BEVERLY BOULEVARD	LOS ANGELES CA 90048	(213) 855-3674
<b>EMMA LAZARUS JEWISH WOMEN'S CLUBS</b>		
7213 BEVERLY BOULEVARD	LOS ANGELES CA 90036	(213) 934-4866
GATEWAYS ASSOCIATES 1891 EFFIE STREET	LOS ANGELES CA 90026	(213) 666-0171
HADASSAH 6505 WILSHIRE BOULEVARD	LOS ANGELES CA 90048	(213) 653-9727
IDA MAYER CUMMINGS AUXILIARY-LA JEWISH HOMES FOR THE AGING	LOS ANGELES CA 90048	(213) 658-7145
6505 WILSHIRE BOULEVARD	LOS ANGELES CA 90048	(213) 938-2531
JEWISH CENTERS ASSOCIATES 5870 WEST OLYMPIC BOULEVARD	LOS ANGELES CA 90036	(213) 852-1234
JEWISH PROFESSIONAL WOMEN'S CLUB, C/O WOMEN'S CONF. OF JFC	LOS ANGELES CA 90048	(213) 852-1234
6505 WILSHIRE BOULEVARD, SUITE 1002	LOS ANGELES CA 90048	(213) 852-1234
<b>JEWISH WAR VETERAN'S WOMEN'S AUXILIARY</b>		
6505 WILSHIRE BOULEVARD, SUITE 401	LOS ANGELES CA 90048	(213) 655-4752
LOS ANGELES LADIES BIKUR CHOLIM SOCIETY	LOS ANGELES CA 90048	(213) 655-7891
LOS ANGELES MIKVAH SOCIETY 9548 WEST PICO BOULEVARD	LOS ANGELES CA 90035	(213) 550-9124
NASHEI CHABAD 741 GAYLEY AVENUE	LOS ANGELES CA 90024	(213) 208-7511
<b>NATIONAL COUNCIL OF JEWISH WOMEN</b>		
543 NORTH FAIRFAX AVENUE	LOS ANGELES CA 90036	(213) 651-2930
<b>NITZAN CHAPTER FOR YOUNG CAREER WOMEN</b>		
1494 S. ROBERTSON BLVD.	LOS ANGELES CA 90035	(213) 275-5345
ON GUARD 6505 WILSHIRE BOULEVARD, SUITE 315	LOS ANGELES CA 90048	(213) 655-7071
PIONEER WOMEN-NA'AMAT 5820 WILSHIRE BLVD.	LOS ANGELES CA 90036	(213) 275-5345
PIONEER WOMEN-NA'AMAT 1494 S. ROBERTSON BLVD.	LOS ANGELES CA 90035	(213) 275-5345
THE WOMEN OF BRANDEIS-BARDIN PO BOX 24889	LOS ANGELES CA 90024	(213) 348-7201
<b>UNION OF ORTHODOX HEBREW CONGREGATIONS OF AMERICA-WOMEN'S BR</b>		
7269 BEVERLY BOULEVARD	LOS ANGELES CA 90036	(213) 857-1206
UNITED ORDER OF TRUE SISTERS 977 SOUTH WESTERN AVENUE	LOS ANGELES CA 90029	(213) 737-9854
UNIVERSITY WOMEN 15600 MULHOLLAND DRIVE	LOS ANGELES CA 90077	(213) 476-9777
<b>VISTA DEL MAR ASSOCIATES/JUNIOR ASSOCIATES</b>		
3200 MOTOR AVENUE	LOS ANGELES CA 90034	(213) 826-1223
WOMEN FOR BAR ILAN 6505 WILSHIRE BOULEVARD, SUITE 402	LOS ANGELES CA 90048	(213) 658-6668
<b>WOMEN'S AMERICAN ORT, INC.-PACIFIC SOUTHWEST</b>		
6505 WILSHIRE BOULEVARD, SUITE 512	LOS ANGELES CA 90036	(213) 655-2911
<b>WOMEN'S CONFERENCE OF JFC</b>		
6505 WILSHIRE BOULEVARD, SUITE 1002	LOS ANGELES CA 90048	(213) 852-1234
<b>WOMEN'S DIVISION OF AMERICAN JEWISH CONGRESS</b>		
6505 WILSHIRE BOULEVARD, SUITE 1102	LOS ANGELES CA 90048	(213) 651-4601
<b>WOMEN'S DIVISION-UNITED JEWISH WELFARE FUND</b>		
6505 WILSHIRE BOULEVARD, SUITE 1002	LOS ANGELES CA 90048	(213) 852-1234
<b>WOMEN'S LEAGUE FOR CONSERVATIVE JUDAISM</b>		
15600 MULHOLLAND DRIVE	LOS ANGELES CA 90024	(213) 476-9777
<b>NATIONAL FEDERATION OF TEMPLE SISTERHOODS</b>		
13107 VENTURA BOULEVARD	NORTH HOLLYWOOD CA 91604	(718) 986-5720
VALLEY MIKVAH SOCIETY 12800 CHANDLER BOULEVARD	NORTH HOLLYWOOD CA 91607	(718) 506-0996
<b>WESTERN FEDERATION OF TEMPLE SISTERHOODS</b>		
13107 VENTURA BLVD.	NORTH HOLLYWOOD CA 91604	(718) 872-3550
<b>WOMEN'S INSTITUTE FOR CONTINUING JEWISH EDUCATION</b>		
4079 54TH STREET	SAN DIEGO CA 92105	
PIONEER WOMEN BRACHA CLUB 3240 GEARY BLVD.	SAN FRANCISCO CA 94118	(415) 387-3077
<b>WOMEN'S CAMPAIGN FOR SOVIET JEWRY-35'S</b>		
111 SANTA MONICA BOULEVARD	SANTA MONICA CA 90401	(213) 393-6751
PIONEER WOMEN-NA'AMAT 13609 VICTORY BLVD	VAN NUYS CA 91401	(718) 780-4165
B'NAI B'RITH WOMEN 1640 RHODE ISLAND AVENUE N.W.	WASHINGTON DC 20036	(202) 857-6600
<b>NAT'L LADIES AUXILIARY JEWISH WAR VETERANS OF THE USA, INC.</b>		
1712 NEW HAMPSHIRE AVENUE N.W.	WASHINGTON DC 20009	(202) 667-9061
<b>NATIONAL COUNCIL OF JEWISH WOMEN, INC.-EA.PA.-DE-MD-VA-NC-DC</b>		
1346 CONNECTICUT AVENUE, NW	WASHINGTON DC 20036	(202) 785-0222
<b>WOMEN'S AMERICAN ORT, INC.-DISTRICT 6/SOUTHEAST FLORIDA</b>		
2101 E. HALLANDALE BEACH BOULEVARD, SUITE 301	HALLANDALE FL 33009	(305) 458-1557
PIONEER WOMEN-NA'AMAT 1303 N. STATE ROAD 7	MARGATE FL 33063	(305) 979-3311
<b>NATIONAL COUNCIL OF JEWISH WOMEN, INC.-SOUTHERN DISTRICT</b>		
5220 BISCAYNE BOULEVARD, #202	MIAMI FL 33137	(305) 757-1305
<b>MIZRACHI WOMEN'S ORGANIZATION</b>		
420 LINCOLN ROAD, SUITE 402	MIAMI BEACH FL 33139	(305) 531-7996
PIONEER WOMEN-NA'AMAT 605 LINCOLN ROAD	MIAMI BEACH FL 33139	(305) 538-6213
WOMEN'S LEAGUE FOR ISRAEL, INC. 5975 W. SUNRISE BLVD.	SUNRISE FL 33313	(305) 791-4840
AMERICAN MIZRACHI WOMEN 3018 W. DEVON AVENUE	CHICAGO IL 60659	(312) 973-0688
<b>CONFERENCE OF JEWISH WOMEN'S ORGANIZATIONS</b>		
2840 WEST COYLE	CHICAGO IL 60645	(312) 764-5636
EMMA LAZARUS JEWISH WOMEN'S CLUBS 1673 W. PRATT BLVD.	CHICAGO IL 60626	(312) 761-1336
<b>NATIONAL COUNCIL OF JEWISH WOMEN, INC.-CENTRAL DIST.-MIDWEST</b>		
53 WEST JACKSON, SUITE 724	CHICAGO IL 60604	(312) 965-5156
PIONEER WOMEN-NA'AMAT 220 S. STATE STREET	CHICAGO IL 60654	(312) 922-3736
<b>WOMEN'S AMERICAN ORT, INC.-DISTRICT 8/MIDWEST</b>		
111 N. WABASH-GARLAND BUILDING, SUITE 1205	CHICAGO IL 60602	(312) 726-6466
PIONEER WOMEN-NA'AMAT 466 CENTRAL AVENUE	NORTHFIELD IL 60093	(312) 446-7275
PIONEER WOMEN-NA'AMAT 294 WASHINGTON STREET	BOSTON MA 02108	(617) 426-1059
<b>WOMEN'S AMERICAN ORT, INC.-DISTRICT 1/NEW ENGLAND</b>		
990 WASHINGTON STREET	DEDHAM MA 02026	(617) 329-6693
<b>NATIONAL COUNCIL OF JEWISH WOMEN, INC.-UPSTATE NY &amp; N. ENG.</b>		
950 BOYLSTON STREET	NEWTON HIGHLANDS MA 02161	(617) 244-8000
<b>BRANDEIS UNIVERSITY NATIONAL WOMEN'S COMMITTEE</b>		
BRANDEIS UNIVERSITY	WALTHAM MA 02254	(617) 647-2194
PIONEER WOMEN-NA'AMAT 1727 MAIN STREET	WINNIPEG MB R2V 1Z4	(204) 334-3637
PIONEER WOMEN-NA'AMAT 6810 PARK HEIGHTS	BALTIMORE MD 21215	(301) 358-3337
<b>PIONEER WOMEN-NA'AMAT</b>		
OHR KODESH SYNAGOGUE, 8402 FREYMAN DRIVE	CHEVY CHASE MD 20815	(301) 565-3130
<b>AMERICAN MIZRACHI WOMEN-SARAH RIBAKOW CHAPTER</b>		
8415 ALLENSWOOD ROAD	RANDALLSTOWN MD 21133	(301) 655-4141
PIONEER WOMEN-NA'AMAT 25800 GREENFIELD, ROOM 205D	OAK PARK MI 48237	(313) 967-4750
BAIS CHANA WOMEN'S INSTITUTE 15 MONTCALM COURT	ST. PAUL MN 55116	(612) 898-3858
PIONEER WOMEN-NA'AMAT 8123 DELMAR BLVD.	ST. LOUIS MO 63130	(314) 721-5856
MIZRACHI WOMEN'S ORGANIZATION OF AMERICA 615 NYE AVENUE	IRVINGTON NJ 07111	(201) 399-1127
<b>WOMEN'S AMERICAN ORT, INC.-DISTRICT 3/NEW JERSEY</b>		
1767 MORRIS AVENUE	UNION NJ 07083	(201) 686-4660
<b>HADASSAH-THE WOMEN'S ZIONIST ORG. OF AMERICA-BRONX CHAPTER</b>		
2534 MARION AVENUE	BRONX NY 10458	(212) 654-8300
AGUDAS NSHEI UB'NOS CHABAD 770 EASTERN PARKWAY	BROOKLYN NY 11213	(718) 493-9250
<b>LADIES HEBREW BENEVOLENT SOCIETY</b>		
285 SCHERMERHORN STREET	BROOKLYN NY 11217	(718) 875-7753
LUBAVITCH WOMEN'S COOKBOOK 852 EASTERN PARKWAY	BROOKLYN NY 11213	(718) 604-2785
LUBAVITCH WOMEN'S ORGANIZATION 770 EASTERN PARKWAY	BROOKLYN NY 11213	(718) 493-0571
N'SHEI AHAVAS CHESED 1680 47TH STREET	BROOKLYN NY 11204	(718) 438-0211
PIONEER WOMEN-NA'AMAT 3858 NOSTRAND AVENUE	BROOKLYN NY 11229	(718) 769-9604
PIONEER WOMEN-NA'AMAT 1931 MOTT AVENUE	FAR ROCKAWAY NY 11691	(718) 471-8453
PIONEER WOMEN-NA'AMAT 45 CONKLIN STREET	FARMINGDALE NY 11735	(516) 735-2675
<b>U.S./ISRAEL WOMEN-TO-WOMEN AND COALITION FOR WOMEN IN ISRAEL</b>		
35-24 78TH STREET, APT. B-39	JACKSON HEIGHTS NY 11372	
AMIT WOMEN 817 BROADWAY	NEW YORK NY 10003	(212) 477-4720
AMERICAN MIZRACHI WOMEN - AMIT 817 BROADWAY	NEW YORK NY 10003	(212) 477-4720
B'NAI B'RITH - WOMEN EMPIRE REGION 823 U.N. PLAZA	NEW YORK NY 10017	(212) 599-2123
<b>BRANDEIS UNIVERSITY NATIONAL WOMEN'S COMMITTEE</b>		
215 EAST 68TH STREET	NEW YORK NY 10021	(212) 249-4827
EMUNAH WOMEN OF AMERICA 370 SEVENTH AVENUE, SUITE 11N	NEW YORK NY 10001	(212) 564-9045
<b>FEDERATION OF JEWISH WOMEN'S ORGANIZATIONS, INC.</b>		
415 LEXINGTON AVENUE	NEW YORK NY 10017	(212) 661-8090
HADASSAH 50 WEST 58TH STREET	NEW YORK NY 10022	(212) 355-7900
<b>HADASSAH-THE WOMEN'S ZIONIST ORG. OF AMERICA-N.Y.CHAPTER</b>		
250 W. 57TH STREET	NEW YORK NY 10107	(212) 765-7050
<b>HAPOEL HAMIZRACHI WOMEN'S ZIONIST ORGANIZATION</b>		
370 SEVENTH AVENUE	NEW YORK NY 10001	(212) 554-9045
INTERNATIONAL COUNCIL OF JEWISH WOMEN 15 E. 26TH STREET	NEW YORK NY 10010	(212) 532-1740
<b>JEWISH FOUNDATION FOR EDUCATION OF WOMEN</b>		
120 W. 57TH STREET	NEW YORK NY 10019	(212) 265-2565
JEWISH WOMEN'S CLUB 234 W. 78TH STREET	NEW YORK NY 10024	(212) 799-1520
<b>JEWISH WOMEN'S RESOURCE CENTER, 92ND STREET YM/YWHA LIBRARY</b>		
1395 LEXINGTON AVENUE	NEW YORK NY 10028	
JEWISH WOMEN'S SOCIAL SERVICE FOR ISRAEL 265 RIVERSIDE DRIVE	NEW YORK NY 10025	(212) 666-7880
<b>LEADERSHIP CONFERENCE OF NAT'L JEWISH WOMEN'S ORGANIZATIONS</b>		
838 FIFTH AVENUE	NEW YORK NY 10021	(212) 249-0100
<b>LEADERSHIP CONFERENCE-JEWISH WOMEN'S ORGANIZATIONS</b>		
15 E. 84TH STREET	NEW YORK NY 10028	
LILITH MAGAZINE 250 W. 57TH STREET	NEW YORK NY 10019	(212) 757-0818
MIZRACHI WOMEN'S ORGANIZATION 817 BROADWAY	NEW YORK NY 10003	(212) 477-4720
NAT'L COUNCIL OF JEWISH WOMEN, INC. 15 E. 26TH STREET	NEW YORK NY 10010	(212) 532-1740
<b>NAT'L COUNCIL OF JEWISH WOMEN-COUNCIL THRIFT SHOP</b>		
842 9TH AVENUE	NEW YORK NY 10019	(212) 535-5900
<b>NAT'L COUNCIL OF JEWISH WOMEN-COUNCIL WKSHOP/SENIOR CITIZENS</b>		
915 BROADWAY	NEW YORK NY 10010	(212) 674-8010
<b>NAT'L COUNCIL OF JEWISH WOMEN-KATHERINE ENGEL CENTER</b>		
241 WEST 72ND STREET	NEW YORK NY 10023	(212) 799-7205
<b>NAT'L COUNCIL OF JEWISH WOMEN-N.Y. SECTION</b>		
241 WEST 72ND STREET	NEW YORK NY 10023	(212) 835-5900
<b>NATIONAL BUREAU OF FEDERATED JEWISH WOMEN'S ORGANIZATIONS</b>		
55 W. 42ND STREET	NEW YORK NY 10036	(212) 736-0240
NATIONAL COUNCIL OF JEWISH WOMEN 15 EAST 26TH STREET	NEW YORK NY 10010	(212) 532-1740
<b>NATIONAL COUNCIL OF JEWISH WOMEN, INC.-MIDDLE ATLANTIC, NJ</b>		
15 EAST 26TH STREET	NEW YORK NY 10010	(212) 532-1740
<b>NATIONAL COUNCIL OF JEWISH WOMEN, INC.-NORTHERN DISTRICT</b>		
15 EAST 26TH STREET	NEW YORK NY 10010	(212) 532-1740
<b>NATIONAL FEDERATION OF TEMPLE SISTERHOODS</b>		
838 FIFTH AVENUE	NEW YORK NY 10021	(212) 249-0100
<b>NATIONAL JEWISH WELFARE BOARD-WOMEN'S ORGANIZATIONAL SVCS.</b>		
15 E. 26TH STREET	NEW YORK NY 10010	(212) 532-1740
<b>NEW YORK STATE FOUNDATION OF TEMPLE SISTERHOODS</b>		
838 FIFTH AVENUE	NEW YORK NY 10010	(212) 249-0100
PAOLE AGUDATH ISRAEL OF AMERICA 156 FIFTH AVENUE	NEW YORK NY 10010	(212) 924-9475
PIONEER WOMEN-NA'AMAT 200 MADISON AVENUE	NEW YORK NY 10016	(212) 725-8010
<b>U.S./ISRAEL WOMEN-TO-WOMEN</b>		
4 SNIFFEN COURT, 156 E. 36TH STREET	NEW YORK NY 10016	
<b>UNION OF ORTHODOX JEWISH CONGREGATIONS-WOMEN'S BRANCH</b>		
45 W. 36TH STREET	NEW YORK NY 10018	(212) 563-4000
UNITED ORDER OF TRUE SISTERS 150 WEST 85TH STREET	NEW YORK NY 10024	(212) 362-2502
WOMEN'S AMERICAN ORT, INC. 315 PARK AVENUE SOUTH	NEW YORK NY 10010	(212) 505-7700
<b>WOMEN'S AMERICAN ORT, INC.-DISTRICT 2/NY STATE</b>		
254 WEST 31ST STREET 10TH FLOOR	NEW YORK NY 10001	(212) 695-1772
<b>WOMEN'S DIVISION OF AMERICAN JEWISH CONGRESS</b>		
15 EAST 84TH STREET	NEW YORK NY 10028	(212) 879-4500

<b>WOMEN'S DIVISION OF JEWISH LABOR COMMITTEE</b> 25 EAST 78TH STREET	NEW YORK NY	10021	(212) 535-3700
<b>WOMEN'S DIVISION OF UNITED JEWISH APPEAL</b> 130 EAST 59TH STREET	NEW YORK NY	10022	(212) 980-1000
<b>WOMEN'S DIVISION, COUNCIL OF JEWISH FED. &amp; WELFARE FUNDS</b> 575 LEXINGTON AVENUE	NEW YORK NY	10022	(212) 751-1311
<b>WOMEN'S DIVISION, UNITED JEWISH APPEAL</b> 1290 AVENUE OF THE AMERICAS	NEW YORK NY	10019	(212) 757-1500
<b>WOMEN'S LEAGUE FOR CONSERVATIVE JUDAISM</b> 48 E. 74TH STREET	NEW YORK NY	10021	(212) 628-1600
<b>WOMEN'S LEAGUE FOR ISRAEL</b> 515 PARK AVENUE	NEW YORK NY	10022	(212) 838-1997
<b>WOMEN'S LEAGUE FOR ISRAEL, INC.</b> 1860 BROADWAY	NEW YORK NY	10023	(212) 245-8742
<b>WOMEN'S ORGANIZATION OF HAPOEL HAMIZRACHI</b> 370 SEVENTH AVENUE	NEW YORK NY	10001	(212) 564-9045
<b>WOMEN'S ORGANIZATION OF YESHIVA UNIVERSITY</b> 55 FIFTH AVENUE	NEW YORK NY	10003	(212) 790-0371
<b>WOMEN'S SOCIAL SERVICE FOR ISRAEL</b> 240 W. 98TH STREET	NEW YORK NY	10025	(212) 666-7880
<b>AMERICAN MIZRACHI WOMEN</b> 2260 WARRENSVILLE CENTER ROAD	CLEVELAND OH	44118	(216) 932-8656
<b>DAUGHTERS BIKUR CHOLIM</b> 1585 MALLARD DRIVE	CLEVELAND OH		(216) 449-6301
<b>MIZRACHI WOMEN'S ORGANIZATIONS</b> 4170 BAYARD ROAD	CLEVELAND OH	44121	(216) 291-3108
<b>NATIONAL COUNCIL OF JEWISH WOMEN - CLEVELAND SECTION</b> 3535 LEE ROAD	CLEVELAND OH	44120	(216) 283-1500
<b>PIONEER WOMEN-NA'AMAT</b> 13969 CEDAR ROAD, ROOM 208	CLEVELAND OH	44418	(216) 321-2002
<b>WOMEN'S AMERICAN ORT, INC.-DISTRICT 7/MI, OH, W.P.A., NW NY</b> SHAKER BLDG. 3645 WARRENSVILLE CENTER ROAD	SHAKER HEIGHTS OH	44122	(216) 921-0228
<b>PIONEER WOMEN-NA'AMAT</b> 272 CODSELL AVENUE	DOWNSVIEW ON	M3H3X2	(416) 636-5425
<b>HERUT WOMEN</b> 3417 BATHURST STREET	TORONTO ON		
<b>AMERICAN MIZRACHI WOMEN</b> 1015 CHESTNUT STREET	PHILADELPHIA PA	19107	(215) 925-8550
<b>PIONEER WOMEN-NA'AMAT</b> 1405 LOCUST STREET, ROOM 1117	PHILADELPHIA PA	19102	(215) 545-1328
<b>WOMEN'S AMERICAN ORT, INC.-DISTRICT 4/PA, VA, DC, MD, DE</b> 1405 LOCUST STREET, SUITE 300	PHILADELPHIA PA	19102	(215) 546-8888
<b>PIONEER WOMEN-NA'AMAT</b> 6328 FORBES AVENUE	PITTSBURGH PA	15217	(412) 521-5253
<b>HERUT WOMEN</b> 5234 CLANRANALD AVENUE	MONTREAL QU	H3X 2S4	
<b>PIONEER WOMEN-NA'AMAT</b> 4770 KENT AVENUE, SUITE 304	MONTREAL QU	H3W 1H2	(514) 735-6253
<b>WOMEN'S AMERICAN ORT, INC.-DISTRICT 9</b> 4740 INGERSOLL SE GEN. BUILDING, SUITE 100	HOUSTON TX	77027	(713) 961-3759
<b>HEBREW LADIES CHARITY SOCIETY</b> 1321 NOBLE STREET	NORFOLK VA	23518	
<b>PHILANTHROPIC FOCUS, INC.-CONSULTANTS IN CHARITABLE GIVING</b> 10701 WEST NORTH AVENUE	MILWAUKEE WI	53226	(414) 453-8282
<b>SECOND SEX PUBLISHING COMPANY, THE</b> 55 RECHOV SHENKIN	GIVATAYIM IS	53298	
<b>KOL HAISHAH - THE WOMAN'S VOICE</b> 4 HAHISTADRUT STREET	JERUSALEM IS	54320	(022) 439-71
<b>NATIONAL COUNCIL OF JEWISH WOMEN, INC.-ISRAEL OFFICE</b> NJCW RESEARCH INSTITUTE HEBREW UNIVERSITY-MT. SCOPUS	JERUSALEM IS		
<b>NOGA</b> P.O. BOX 21376	TEL AVIV IS		

**YESHIVOT**

<b>JEWISH LEARNING EXCHANGE</b> 5322 WILSHIRE BLVD., SUITE 230 P.O. BOX 36805	LOS ANGELES CA	90036	(213) 857-0923
<b>KOLLEL OF LOS ANGELES</b> 314 N. GARDNER STREET	LOS ANGELES CA	90036	(213) 655-2631
<b>WEST COAST TALMUDICAL SEMINARY (YESHIVA OHR ELCHONON CHABAD)</b> 7215 WARING AVENUE	LOS ANGELES CA	90046	(213) 937-3763
<b>YESHIVA GEDOLAH OF LOS ANGELES</b> 5822 WEST THIRD	LOS ANGELES CA	90036	(213) 938-2071
<b>BETH MIDRASH KETER TORAH</b> 1898 MERIDIAN AVENUE, APT 42	SAN JOSE CA	95125	
<b>YESHIVAT &amp; MIDRASHA KEREM</b> 250 HOWARD DRIVE	SANTA CLARA CA	95051	(408) 247-1722
<b>TALMUDIC RESEARCH INSTITUTE</b> 4634 W. 14TH AVENUE	DENVER CO	80204	(303) 623-8466
<b>YESHIVA TORAS CHAIM</b> 1400 QUITMAN STREET	DENVER CO	80204	(303) 629-9746
<b>GIBORIM RABBINICAL SEMINARY</b> 29 FAIRFIELD BOARD	ENFIELD CT	06082	
<b>TALMUDIC UNIVERSITY OF FLORIDA</b> 4014 CHASE AVENUE	MIAMI BEACH FL	33140	(305) 534-7050
<b>YESHIVAS BRISK</b> 9000 FORESTVIEW ROAD	SKOKIE IL	60203	(312) 674-4652
<b>LUBAVITCH YESHIVA</b> 9 PRESCOT STREET	BROOKLINE MA	02146	(617) 731-5330
<b>TORAH INSTITUTE OF NEW ENGLAND</b> 1710 BEACON STREET	BROOKLINE MA	02146	(617) 734-5100
<b>YESHIVAT OHR YISROEL</b> 1730 BEACON STREET	BROOKLINE MA	02146	(617) 731-5720
<b>NER ISRAEL RABBINICAL COLLEGE</b> 400 MT. WILSON LANE	BALTIMORE MD	21208	(301) 484-7200
<b>TALMUDICAL ACADEMY OF BALTIMORE, THE</b> 4445 OLD COURT ROAD	BALTIMORE MD	21208	(301) 484-6600
<b>YESHIVAH KOLLEL</b> 17266 HILTON	SOUTHFIELD MI	48075	
<b>ST. LOUIS RABBINICAL COLLEGE</b> 7400 OLIVE	ST. LOUIS MO	63130	
<b>YESHIVATH RABBI ZACHARIA JOSEPH</b> 1236 NORTH & SOUTH ROADS	ST. LOUIS MO	63130	
<b>BETH MEDRASH GOVOHA OF AMERICA</b> 617 6TH STREET	LAKEWOOD NJ	08701	(201) 367-1060
<b>RABBINICAL COLLEGE OF AMERICA</b> 226 SUSSEX AVENUE	MORRISTOWN NJ	07960	(201) 267-9404
<b>RABBINICAL COLLEGE OF QUEENS</b> 141-20 GRAND CENTRAL PARKWAY	BRIARWOOD NY	11435	(212) 291-1336
<b>BEER SHMUEL TALMUDICAL ACADEMY</b> 1363 59TH STREET	BROOKLYN NY	11219	
<b>BELZER YESHIVA MACHZIKEI TORAH SEMINARY</b> 632 BEDFORD AVENUE	BROOKLYN NY	11211	
<b>BETH HAMEDRASH SHAAREI YOSHER INSTITUTE</b> 4102-10 16TH AVENUE	BROOKLYN NY	11204	
<b>BETH HAMEDRASH TORAS CHEMED NITRA</b> 1462 50TH STREET	BROOKLYN NY	11219	(718) 871-9847
<b>BETH HAMEDRASH YAAKOV MOSHE MOSAD BNEI TORAH</b> 4722 18TH AVENUE	BROOKLYN NY	11204	
<b>BETH HATALMUD</b> 2127 82ND STREET	BROOKLYN NY	11214	(718) 259-2525
<b>BETH MEDRASH &amp; YESHIVA EMEK HALACHA</b> 1763 63RD STREET	BROOKLYN NY	11204	(718) 232-1600
<b>BETH MEDRASH GOVOHA</b> 314 MCDONALD AVENUE	BROOKLYN NY	11218	(718) 638-8300
<b>BNAI TORAH INSTITUTE</b> 4722 18TH AVENUE	BROOKLYN NY	11204	
<b>CENTRAL YESHIVA BETH JOSEPH RABBINICAL SEMINARY</b> 1427 49TH STREET	BROOKLYN NY	11219	(718) 436-7591
<b>CENTRAL YESHIVA TOMCHEI TMIMIM LUBAVITCH</b> 841-53 OCEAN PARKWAY	BROOKLYN NY	11230	(718) 859-7600
<b>EDUCATION INSTITUTE OHOLEI TORAH</b> 667 EASTERN PARKWAY	BROOKLYN NY	11213	(718) 778-3340
<b>HADAR HATORAH RABBINICAL SEMINARY</b> 824 EASTERN PARKWAY	BROOKLYN NY	11213	
<b>ISRAEL TORAH RESEARCH INSTITUTE</b> 1712 43RD STREET	BROOKLYN NY	11204	

<b>KEHILATH YAKOV RABBINICAL SEMINARY</b> 638 BEDFORD AVENUE	BROOKLYN NY	11211	
<b>KOL ARYEH RESEARCH INSTITUTE</b> 1642 54TH STREET	BROOKLYN NY	11204	(718) 871-7442
<b>KOLEL MAREI YECHESKEL &amp; YESHIVA MAGLEI ZEDEK</b> 1223 45TH STREET	BROOKLYN NY	11219	(718) 436-0239
<b>KOLLEL BAIS TORAH</b> 1636 49TH STREET	BROOKLYN NY	11204	
<b>KOLLEL NACHLAS YISROEL MOSHE</b> 25 CHURCH AVENUE	BROOKLYN NY	11218	
<b>MECHON MAHOYROA</b> 4533 16 AVENUE	BROOKLYN NY	11204	(718) 438-2100
<b>MESIVTA EASTERN PARKWAY RABBINICAL SEMINARY</b> 418 EAST 45TH STREET	BROOKLYN NY	11203	
<b>MESIVTA TORAH VODAATH SEMINARY</b> 425 EAST 9TH STREET	BROOKLYN NY	11218	(718) 941-8000
<b>MESIVTA YESHIVA RABBI CHAIM BERLIN RABBINICAL ACADEMY</b> 1571 CONEY ISLAND AVENUE	BROOKLYN NY	11230	(718) 377-9184
<b>MIRER YESHIVA CENTRAL INSTITUTE</b> 1791-5 OCEAN PARKWAY	BROOKLYN NY	11223	(718) 645-0536
<b>OHR TORAH</b> 239 HAVEMEYER STREET	BROOKLYN NY	11211	(718) 387-9749
<b>RABBINICAL ASSEMBLY COLLEGE, THE</b> 48TH STREET AT SEVENTH AVENUE	BROOKLYN NY	11220	(718) 633-6378
<b>RABBINICAL COLLEGE CHSAN SOFER NEW YORK</b> 1876 50TH STREET	BROOKLYN NY	11204	
<b>RABBINICAL COLLEGE OF KAMENITZ YESHIVA</b> 1315 43RD STREET	BROOKLYN NY	11219	
<b>RABBINICAL SEMINARY ADAS YEREIM</b> 185 WILSON STREET	BROOKLYN NY	11211	
<b>RABBINICAL SEMINARY MIKOR CHAIM</b> 1571 55TH STREET	BROOKLYN NY	11219	
<b>RABBINICAL SEMINARY NETZACH ISRAEL</b> 3044 CONEY ISLAND AVENUE	BROOKLYN NY	11235	(718) 656-1997
<b>RABBINICAL SEMINARY OF MUNKACS</b> 1377 42ND STREET	BROOKLYN NY	11219	(718) 438-5246
<b>UNITED TALMUDICAL ACADEMY</b> 500 BEDFORD AVENUE	BROOKLYN NY	11211	(718) 384-9034
<b>YAVNE HEBREW THEOLOGICAL SEMINARY</b> 510 DAHILL ROAD	BROOKLYN NY	11218	(718) 384-5610
<b>YESHIVA BETH SHEARIM MISHNE HALACHOTH GEDOLOTH RABBIN. INST.</b> 5306 16TH AVENUE	BROOKLYN NY	11204	(718) 851-9809
<b>YESHIVA BIRKAS REUVEN</b> 1221 AVENUE S	BROOKLYN NY	11204	(718) 375-8611
<b>YESHIVA GEDOLA OF BORO PARK</b> 1456 46TH STREET	BROOKLYN NY	11219	
<b>YESHIVA TORAH VODAATH OF FLATBUSH</b> 425 E. 9TH STREET	BROOKLYN NY	11219	(718) 941-8000
<b>YESHIVA TORAS YISROEL &amp; RABBINICAL SEMINARY</b> 5311 NEW UTRECHT AVENUE	BROOKLYN NY	11219	(718) 633-5306
<b>YESHIVA OF NITRA RABBINICAL COLLEGE</b> 194 DIVISION AVENUE	BROOKLYN NY	11211	(718) 384-5460
<b>YESHIVAH SHAAREI TORAH RABBINICAL INSTITUTE</b> 1164 E. 12TH STREET	BROOKLYN NY	11230	(718) 377-9005
<b>YESHIVAS HAMATMONIM</b> 4320 16TH AVENUE	BROOKLYN NY	11204	(718) 252-5524
<b>YESHIVAT TORAH VODAATH &amp; MESIVTA RABBINICAL SEMINARY</b> 425 E. 9TH STREET	BROOKLYN NY	11218	(718) 941-8000
<b>DERECH AYSON RABBINICAL SEMINARY</b> 802 HICKSVILLE ROAD	FAR ROCKAWAY NY	11691	(718) 327-7600
<b>SH'OR YOSHUV RABBINICAL COLLEGE-INSTITUTE FOR JEWISH STUDIES</b> 1526 CENTRAL AVENUE	FAR ROCKAWAY NY	11691	(718) 327-2048
<b>PNIMIM TEACHERS COLLEGE</b>	FERNDALE NY	12734	
<b>YESHIVA CHOFETZ CHAIM</b> 68-54 KESSEL STREET	FLUSHING NY	11375	(718) 263-1445
<b>OHR TORAH INSTITUTE</b> 66-35 108 STREET	FOREST HILLS NY	11375	(718) 268-3444
<b>RABBINICAL SEMINARY OF AMERICA</b> 92-15 69TH AVENUE	FOREST HILLS NY	11375	(718) 268-4700
<b>RABBINICAL COLLEGE OF QUEENS</b> 141-20 GRAND CENTRAL PARKWAY	JAMAICA NY	11435	(718) 291-1335
<b>BETH MEDRASH EYON HATALMUD</b> 216 VIOLA ROAD	MONSEY NY	10952	(914) 352-9837
<b>BETH MEDRASH ELYON</b> 73 MAIN STREET	MONSEY NY	10952	(914) 356-9711
<b>JEWISH LEARNING EXCHANGE</b> 142 ROUTE 306, PO BOX 462	MONSEY NY	10952	(914) 352-7600
<b>OHR SOMAYACH/CENTRAL CAMPUS</b> 142 ROUTE 306, PO BOX 344	MONSEY NY	10952	(914) 425-1370
<b>RABBINICAL COLLEGE BETH SHRAGA</b> 30 SADDLE RIVER ROAD	MONSEY NY	10952	(914) 578-9623
<b>YESHIVA FARM SETTLEMENT - NITRA YESHIVA</b> PINES BRIDGE ROAD	MOUNT KISCO NY	10549	(914) 666-9705
<b>OHR HAMEIR THEOLOGICAL SEMINARY</b> 3 BOULEVARD	NEW ROCHELLE NY	10801	(914) 633-9655
<b>ASSOCIATION OF ADVANCED RABBINICAL &amp; TALMUDICAL SCHOOLS</b> 175 FIFTH AVENUE	NEW YORK NY	10003	(212) 477-0950
<b>BEIT MIDRASH L'TORAH, JERUSALEM TORAH COLLEGE FOR MEN</b> TORAH DEPT., WORLD ZIONIST ORGANIZATION, 515 PARK AVENUE	NEW YORK NY	10022	(212) 752-0600
<b>MESIVTA TIFEREH JERUSALEM OF AMERICA</b> 145 EAST BROADWAY	NEW YORK NY	10002	(212) 964-2830
<b>RABBI ISAAC EICHANAN THEOLOGICAL SEMINARY</b> 2540 AMSTERDAM AVENUE	NEW YORK NY	10033	(212) 960-5346
<b>YESHIVA CHOFETZ CHAIM</b> 346 WEST 89TH STREET	NEW YORK NY	10024	(212) 362-1435
<b>YESHIVA HAICHAL HATORAH</b> 630 RIVERSIDE DRIVE	NEW YORK NY	10031	(212) 283-6000
<b>YESHIVA RABBI SAMSON RAPHAEL HIRSCH</b> 85-93 BENNETT AVENUE	NEW YORK NY	10033	(212) 568-6200
<b>YESHIVA TIFEREH ISRAEL OF RIZHIN</b> 247 EAST BROADWAY	NEW YORK NY	10002	(212) 732-3660
<b>YESHIVAT RADIN</b> 314 WEST 100TH STREET	NEW YORK NY	10025	(212) 222-4141
<b>YESHIVA GEDOLAH ZICHRON MOSHE</b> LAUREL PARK ROAD	SOUTH FALLSBURG NY	12779	(914) 434-5240
<b>RABBINICAL SEMINARY OF NEW SQUARE</b> 766 N. MAIN	SPRING VALLEY NY	10977	(914) 354-2237
<b>RABBINICAL COLLEGE OF TELSE, INC.</b> 28400 EUCLID AVENUE	WICKLIFFE OH	44092	(216) 943-5300
<b>OHR SOMAYACH/JEP</b> 534 LAWRENCE AVENUE WEST, SUITE 205	TORONTO ON	M6A 1A2	(416) 787-1681
<b>TALMUDICAL YESHIVA OF PHILADELPHIA</b> 6063 DREXEL ROAD	PHILADELPHIA PA	19131	(215) 477-1000
<b>SCHOOL OF ADVANCED JEWISH STUDIES</b> 315 SOUTH BELLEFIELD AVENUE	PITTSBURGH PA	15213	(412) 681-1630
<b>YESHIVAH ACHAI TMIMIM</b> 2410 FIFTH AVENUE	PITTSBURGH PA	15213	(412) 681-2446

**YIDDISH ORGANIZATIONS**

<b>LOS ANGELES FRIENDS OF YIVO</b> 1311 NORTH KENTER AVENUE	LOS ANGELES CA	90048	(213) 472-6111
<b>LOS ANGELES YIDDISH CULTURE CLUB</b> 8339 WEST THIRD STREET	LOS ANGELES CA	90048	(213) 934-9195
<b>SHOLOM ALEICHEM YIDDISH CLUB</b> LOS ANGELES VALLEY COLLEGE	LOS ANGELES CA		(213) 454-4081
<b>NORTHBRIDGE YIDDISH CULTURE CLUB</b>	NORTHBRIDGE CA		(818) 886-7657
<b>NATIONAL YIDDISH BOOK CENTER</b> OLD E. ST. SCHOOL, P.O. BOX 969	AMHERST MA	01004	(413) 253-9201
<b>SHOLEM ALEICHEM FOLK INSTITUTE, INC.</b> 3301 BAINBRIDGE AVENUE	BRONX NY	10467	(212) 881-6555
<b>YUGENTRUF</b> 3328 BAINBRIDGE AVENUE	BRONX NY	10467	(212) 654-8540
<b>ADELANTREI - THE JUDEZMO SOCIETY</b> 4594 BEDFORD AVENUE	BROOKLYN NY	11235	
<b>AMERICAN ASSOCIATION OF PROFESSORS OF YIDDISH</b> QUEENS COLLEGE KILEY 802	FLUSHING NY	11367	(718) 520-7067
<b>B'NAI YIDDISH SOCIETY</b> 41 UNION SQUARE	NEW YORK NY	10003	(212) 989-3162

<b>CENTRAL YIDDISH CULTURE ORGANIZATION (CYCO)</b> 25 EAST 78TH STREET	NEW YORK NY	10021	(212) 535-4320
<b>COMM. FOR THE IMPLEMENTATION/STANDARDIZED YIDD. ORTHOGRAPHY</b> PHILOSOPHY HALL, COLUMBIA UNIV., ROOM 406	NEW YORK NY	10027	
<b>CONGRESS FOR JEWISH CULTURE</b> 25 EAST 21 STREET	NEW YORK NY	10010	(212) 505-8040
<b>LEAGUE FOR YIDDISH, INC.</b> 200 W. 72ND STREET, SUITE 40	NEW YORK NY	10023	(212) 787-6675
<b>MAX WEINREICH CENTER FOR ADVANCED STUDIES</b> 1048 FIFTH AVENUE	NEW YORK NY	10028	(212) 535-6700
<b>WORKMEN'S CIRCLE</b> 45 EAST 33RD STREET	NEW YORK NY	10016	(212) 889-6800
<b>YIVO INSTITUTE FOR JEWISH RESEARCH</b> 1048 FIFTH AVENUE	NEW YORK NY	10028	(212) 535-6700
<b>YIDDISHE SHPRACH</b> 1048 FIFTH AVENUE	NEW YORK NY	10028	(212) 535-6700
<b>YIDDISHER KULTUR FARBAND</b> 853 BROADWAY, #2121	NEW YORK NY	10003	(212) 673-4631
<b>YIDDISHER KULTUR FARBAND</b> 853 BROADWAY	NEW YORK NY	10003	(212) 228-1955
<b>YIDDISHER KULTUR FARBAND-YKUF</b> 1123 BROADWAY	NEW YORK NY	10010	(212) 691-0708
<b>YIVO INSTITUTE FOR JEWISH RESEARCH</b> 1048 FIFTH AVENUE	NEW YORK NY	10028	(212) 535-6700

**ZIONIST ORGANIZATIONS**

<b>PIONEER WOMEN-NA'AMAT</b> 1-703 56TH AVENUE S.W.	CALGARY AT	T2V 0G9	(403) 253-9060
<b>CANADIAN ZIONIST FEDERATION-WESTERN, THE</b> 7200-156TH STREET	EDMONTON AT	T5N 3R4	(403) 487-0901
<b>CANADIAN ZIONIST FEDERATION-PACIFIC, THE</b> 950 WEST 41ST AVENUE	VANCOUVER BC	V5Z 2N7	(604) 266-5366
<b>PIONEER WOMEN-NA'AMAT</b> 950 WEST 41ST STREET, ROOM G	VANCOUVER BC	V5Z 2N7	(604) 266-8308
<b>AMERICAN ZIONIST FEDERATION</b> 6505 WILSHIRE BOULEVARD	LOS ANGELES CA	90048	(213) 655-4636
<b>AMERICAN ZIONIST YOUTH FOUNDATION</b> 6505 WILSHIRE BOULEVARD	LOS ANGELES CA	90048	(213) 655-9828
<b>AMERICAN ZIONIST YOUTH FOUNDATION - WEST COAST REGION</b> 6505 WILSHIRE BLVD	LOS ANGELES CA	90048	(213) 655-4636
<b>AMERICANS FOR PROGRESSIVE ISRAEL</b> 319 NORTH ORANGE DRIVE	LOS ANGELES CA	90036	(213) 933-5358
<b>ASSOCIATION OF PARENTS OF AMERICAN ISRAELIS</b> 1706 GARTH AVENUE	LOS ANGELES CA	90035	(213) 870-8435
<b>B'NAI ZION</b> 6351 WILSHIRE BOULEVARD, SUITE 211	LOS ANGELES CA	90048	(213) 655-9128
<b>DOR CHAPTER</b> 6351 WILSHIRE BLVD, SUITE 211	LOS ANGELES CA	90048	(213) 655-9128
<b>JEWISH PEACE ALLIANCE</b> 3208 CAHUENGA BOULEVARD WEST	LOS ANGELES CA	90068	(213) 828-6589
<b>LABOR ZIONIST ALLIANCE</b> 8339 WEST THIRD STREET	LOS ANGELES CA	90048	(213) 655-2842
<b>PIONEER WOMEN-NA'AMAT</b> 5820 WILSHIRE BLVD	LOS ANGELES CA	90036	(213) 938-9149
<b>PIONEER WOMEN-NA'AMAT</b> 1494 S. ROBERTSON BLVD	LOS ANGELES CA	90035	(213) 275-5345
<b>TELEM</b> 6505 WILSHIRE BOULEVARD, SUITE 811	LOS ANGELES CA	90048	(213) 658-5021
<b>ZIONIST ORGANIZATION OF AMERICA</b> 5225 WILSHIRE BOULEVARD, SUITE 717	LOS ANGELES CA	90036	(213) 938-9183
<b>PIONEER WOMEN-NA'AMAT</b> 5511 EL CAJON BLVD., UJF BUILDING	SAN DIEGO CA	92115	(619) 265-1325
<b>ZIONIST ORGANIZATION OF AMERICA</b> 46 KEARNY STREET	SAN FRANCISCO CA	94108	(415) 391-7741
<b>GRASP</b> PO BOX 5433	SHERMAN OAKS CA	91403	
<b>ASSOC. OF REFORM ZIONISTS OF AMERICA - UAHC</b> 13107 VENTURA BOULEVARD	STUDIO CITY CA	91604	(213) 986-5720
<b>PIONEER WOMEN-NA'AMAT</b> 13609 VICTORY BLVD	VAN NUYS CA	91401	(818) 780-4165
<b>JEWISH ACTIVIST FRONT-ISRAEL INFORMATION CENTER</b> 800 21ST STREET N.W. ROOM 417	WASHINGTON DC	20006	(202) 686-7574
<b>PIONEER WOMEN-NA'AMAT</b> 1303 N. STATE ROAD 7	MARGATE FL	33063	(305) 979-3311
<b>FARBAND LABOR ZIONIST ALLIANCE</b> 1 LINCOLN ROAD, SUITE 320	MIAMI BEACH FL	33139	(305) 532-1887
<b>PIONEER WOMEN-NA'AMAT</b> 605 LINCOLN ROAD	MIAMI BEACH FL	33139	(305) 538-6213
<b>CHICAGO ZIONIST FEDERATION</b> 220 S. STATE STREET	CHICAGO IL	60604	(312) 922-5282
<b>PIONEER WOMEN-NA'AMAT</b> 220 S. STATE STREET	CHICAGO IL	60604	(312) 922-3736
<b>ZIONIST ORGANIZATION OF CHICAGO</b> 6328 N. CALIFORNIA AVENUE	CHICAGO IL	60659	(312) 973-3232
<b>PIONEER WOMEN-NA'AMAT</b> 466 CENTRAL AVENUE	NORTHFIELD IL	60093	(312) 446-7275
<b>MIZRACHI-HAPOEL HAMIZRACHI OF NEW ENGLAND</b> 611 WASHINGTON STREET	BOSTON MA	02111	(617) 426-9148
<b>NEW ENGLAND ZIONIST FEDERATION</b> 17 COMMONWEALTH AVENUE	BOSTON MA	02116	(617) 267-2235
<b>PIONEER WOMEN-NA'AMAT</b> 294 WASHINGTON STREET	BOSTON MA	02108	(617) 426-1059
<b>RELIGIOUS ZIONISTS OF AMERICA-N.E. REGION</b> 611 WASHINGTON STREET, ROOM 507	BOSTON MA	02110	(617) 426-9148
<b>ZIONIST HOUSE-ISRAEL CULTURAL CENTER</b> 17 COMMONWEALTH AVENUE	BOSTON MA	02116	(617) 267-3600
<b>ZIONIST ORGANIZATION OF AMERICA-NEW ENGLAND REGION</b> 17 COMMONWEALTH AVENUE	BOSTON MA	02116	(617) 437-1647
<b>HERUT-UNITED ZIONIST REVISIONISTS OF AMERICA</b> 388 N. MAIN STREET	SHARON MA	02067	
<b>CANADIAN ZIONIST FEDERATION-MIDWEST, THE</b> 365 HARGRAVE STREET	WINNIPEG MB	R3B 2K3	(204) 943-6494
<b>PIONEER WOMEN-NA'AMAT</b> 1727 MAIN STREET	WINNIPEG MB	R2V 1Z4	(204) 334-3637
<b>PIONEER WOMEN-NA'AMAT</b> 6810 PARK HEIGHTS	BALTIMORE MD	21215	(301) 358-3337
<b>PIONEER WOMEN-NA'AMAT</b> OHR KODESH SYNAGOGUE, 8402 FREYMAN DRIVE	CHEVY CHASE MD	20815	(301) 565-3130
<b>AMERICAN MIZRACHI WOMEN-SARAH RIBAKOW CHAPTER</b> 8415 ALLENSWOOD ROAD	RANDALLSTOWN MD	21133	(301) 655-4141
<b>PIONEER WOMEN-NA'AMAT</b> 25900 GREENFIELD, ROOM 2050	OAK PARK MI	48237	(313) 967-4750
<b>DETROIT ZIONIST FEDERATION, THE</b> 6600 W. MAPLE ROAD	WEST BLOOMFIELD MI	48003	(313) 661-1000
<b>HISTADRUT ISRAEL LABOR CAMPAIGN</b> 4517 MINNETONKA BLVD	MINNEAPOLIS MN	55416	(612) 927-4927
<b>ZIONIST ORGANIZATION OF AMERICA</b> 1595 HIGHLAND PARKWAY	ST. PAUL MN	55116	(612) 698-3234
<b>PIONEER WOMEN-NA'AMAT</b> 8123 DELMAR BLVD	ST. LOUIS MO	63130	(314) 721-5856
<b>ZIONIST ORGANIZATION OF AMERICA</b> 2816 MORRIS AVENUE	UNION CITY NJ	07083	(201) 964-0100
<b>CANADIAN ZIONIST FEDERATION-ATLANTIC, THE</b> 5675 SPRING GARDEN ROAD	HALIFAX NS	B3J 1H1	(902) 422-7491
<b>BRIT TRUMPENDOR BETAR OF AMERICA, INC.</b> 85-40 149TH STREET	BRIARWOOD MANOR NY	11435	(718) 526-3310
<b>BETH AM-LABOR ZIONIST CENTER</b> 1182 BRIGHTON BEACH AVENUE	BROOKLYN NY	11235	(718) 646-9409
<b>PIONEER WOMEN-NA'AMAT</b> 3858 NOSTRAND AVENUE	BROOKLYN NY	11229	(718) 769-9604
<b>PIONEER WOMEN-NA'AMAT</b> 1931 MOTT AVENUE	FAR ROCKAWAY NY	11691	(718) 471-8453

<b>PIONEER WOMEN-NA'AMAT</b> 45 CONKLIN STREET	FARMINGDALE NY	11735	(516) 735-2675
<b>ARZA-ASSOCIATION OF REFORM ZIONISTS OF AMERICA</b> 838 FIFTH AVENUE	NEW YORK NY	10021	(212) 249-0100
<b>AMERICAN ISRAEL FRIENDSHIP HOUSE OF B'NAI ZION</b> 136 EAST 39TH STREET	NEW YORK NY	10016	(212) 725-1211
<b>AMERICAN JEWISH ALTERNATIVES TO ZIONISM</b> 133 E. 73RD STREET, SUITE 404	NEW YORK NY	10021	(212) 628-2727
<b>AMERICAN JEWISH LEAGUE FOR ISRAEL</b> 595 MADISON AVENUE	NEW YORK NY	10022	(212) 371-1583
<b>AMERICAN ZIONIST FEDERATION</b> 515 PARK AVENUE	NEW YORK NY	10022	(212) 371-7750
<b>AMERICAN ZIONIST YOUTH COUNCIL</b> 515 PARK AVENUE	NEW YORK NY	10022	(212) 751-6070
<b>AMERICAN ZIONIST YOUTH FOUNDATION RESOURCE CENTER</b> 515 PARK AVENUE	NEW YORK NY	10022	(212) 751-6070
<b>AMERICANS FOR PROGRESSIVE ISRAEL-HASHOMER HATZAIR</b> 150 FIFTH AVENUE	NEW YORK NY	10003	(212) 255-8760
<b>ASSOCIATION OF REFORM ZIONISTS OF AMERICA</b> 838 FIFTH AVENUE	NEW YORK NY	10021	(212) 249-0100
<b>B'NAI ZION</b> 136 E. 39TH STREET	NEW YORK NY	10016	(212) 725-1211
<b>BAR/BAT MITZVAH PILGRIMAGE - WORLD ZIONIST ORGANIZATION</b> 515 PARK AVENUE	NEW YORK NY	10022	(212) 752-0600
<b>B'NAI ZION-AMERICAN FRATERNAL ZIONIST ORGANIZATION</b> 136 EAST 39TH STREET	NEW YORK NY	10016	(212) 725-1211
<b>BNEI AKIVA OF NORTH AMERICA</b> 25 W. 26TH STREET	NEW YORK NY	10010	(212) 889-5260
<b>CONTINUING SEMINAR ON ZIONIST THOUGHT</b> 9 EAST 40TH STREET	NEW YORK NY	10016	(212) 532-5615
<b>DOR HEMTSHECH, UNITED STATES</b> 515 PARK AVENUE	NEW YORK NY	10022	(212) 752-0600
<b>DROR YOUNG ZIONIST ORGANIZATIONS</b> 215 PARK AVENUE S.	NEW YORK NY	10003	(212) 777-9388
<b>FARBAND LABOR ZIONIST ORDER</b> 575 6TH AVENUE	NEW YORK NY	10011	(212) 989-0300
<b>HAPOEL HAMIZRACHI WOMEN'S ZIONIST ORGANIZATION</b> 370 SEVENTH AVENUE	NEW YORK NY	10001	(212) 564-9045
<b>HASHACHAR</b> 50 W. 58TH STREET	NEW YORK NY	10019	(212) 355-7900
<b>HASHOMER HATZAIR SOCIALIST ZIONIST YOUTH MOVEMENT</b> 150 FIFTH AVENUE, #710	NEW YORK NY	10011	(212) 929-4955
<b>HERUT-U.S.A. (UNITED REVISIONISTS OF AMERICA)</b> 41 EAST 42ND STREET	NEW YORK NY	10017	(212) 687-4502
<b>ICHUD HABONIM LABOR ZIONIST YOUTH</b> 575 SIXTH AVENUE	NEW YORK NY	10011	(212) 255-1796
<b>ICHUD HABONIM LABOR ZIONIST YOUTH</b> 27 W. 20 STREET	NEW YORK NY	10011	(212) 255-1796
<b>JABOTINSKY FOUNDATION, INC.</b> THE 261 FIFTH AVENUE	NEW YORK NY	10016	(212) 679-8688
<b>LABOR ZIONIST ALLIANCE</b> 114 FIFTH AVENUE	NEW YORK NY	10011	(212) 989-0300
<b>LABOR ZIONIST ORGANIZATION OF AMERICA - POALE ZION</b> 575 6TH AVENUE	NEW YORK NY	10011	(212) 599-3670
<b>LEAGUE FOR THE NATIONAL LABOR IN ISRAEL</b> 60 EAST 42ND STREET	NEW YORK NY	10016	(212) 675-7192
<b>LEAGUE OF FRIENDS OF LABOR ISRAEL</b> 114 FIFTH AVENUE	NEW YORK NY	10010	(212) 924-9475
<b>LEAGUE OF RELIGIOUS SETTLEMENTS, INC.</b> 156 FIFTH AVENUE	NEW YORK NY	10010	(212) 924-9475
<b>NATIONAL COUNCIL FOR TORAH EDUCATION</b> C/O RELIGIOUS ZIONISTS OF AMERICA, 25 W. 26TH STREET	NEW YORK NY	10010	(212) 289-1414
<b>PIONEER WOMEN-NA'AMAT</b> 200 MADISON AVENUE	NEW YORK NY	10016	(212) 725-8010
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# The New York Times

THE NEW YORK TIMES, SUNDAY, AUGUST 11, 1985

## Keeping America's Pledge

# No Negotiations With the PLO!

On July 8 President Reagan included Yasir Arafat's PLO in a list of "the world's most vicious terrorist groups."

Yet today there is mounting pressure on the White House to legitimize terrorism by inviting the PLO and its parent body, the Palestine National Council, into the Middle East peace process.

### **The PLO's Bloody Record of Terrorism**

On April 20, while Yasir Arafat was supposedly preparing for peace negotiations, PLO terrorists were intercepted at sea before they could carry out their orders to blow up the Israel Ministry of Defense in Tel Aviv and kill as many Israeli civilians as possible. So far this year there have been 58 PLO terrorist attacks around the world.

The purpose? "To purge the Zionist presence from Palestine" (Article 15 of the Palestinian National Covenant). That Covenant—the PLO's blueprint for Israel's destruction—was written and adopted by the Palestine National Council.

There is no difference between the PLO and the PNC. Both advocate "armed struggle" (Article 9). Both are represented on

Arafat's list of candidates to take part in the proposed U.S.-Jordanian-Palestinian talks.

Far from disavowing the Covenant or the actions it calls for, Yasir Arafat continues his policy of violence by word and deed with money from Saudi Arabia and arms from Moscow.

He boasts of his alliance with the Hezbollah, the Shi'ite terrorists who hijacked TWA 847 and murdered an American serviceman in cold blood. His chief lieutenant has just visited Libya's dictator, Muammar Qaddafi, to strengthen Libyan-PLO ties.

From America he seeks legitimacy, knowing that any recognition from our country will prevent moderate Palestinian Arabs from coming forward.

### **Destroying Credibility, Killing Peace**

The surest way to destroy American credibility is to break a pledge to a friend and ally. Washington must not violate its Memorandum of Understanding with Israel by dealing with the PLO or the PNC.

The surest way to doom the chances of peace is to invite terrorists to the negotiating table. Washington must not meet with those who vow to dismember Israel.

**George Rothman Institute of the  
Zionist Organization of America**

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