

The Changing Jewish Community of Dallas

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Though it is not proper to commence with an apology, candor requires the statement that I am neither a sociologist nor a trained observer of the Jewish scene. The explorations to follow have their justification, if any, because for over twenty-five years I have been associated with Jewish community life in Dallas, Texas, and the purpose of this essay is to present my feeble ruminations concerning our Jewish community life. In order to achieve effective community leadership, we must have an understanding of the structure, the tensions, the hopes, and the aspirations—indeed, the very texture—of the general community and the Jewish community.

It is an unhappy but immutable fact that statistically we are denuded of data on the Jewish community. Many statements herein cannot be supported by facts and figures. One is not obliged to accept them. They are based upon experience, visceral reactions, mental reflections, and even intestinal hunches. One result that may flow from this essay is a thorough census of the Dallas Jewish community, so that, as we grapple with our problem, we may be more knowledgeable of the whos, the whys, and the wherefores of that community.

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THE COMING OF AN ACCULTURATION

It is reliably estimated that the Dallas Jewish community is composed of 16,000 persons, and that in excess of 60 per cent of our community has lived here for ten years or less. Jews comprise roughly $2\frac{1}{2}$ per cent of the population of Dallas. Preponderantly

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the Jewish population of Dallas may be divided into three groups according to occupation: (1) professionals, (2) proprietors and managers, and (3) clerks and salesmen. Perhaps a majority are in the wholesale or retail trades. Very few are workmen, either skilled or unskilled. Only a minority are foreign-born, and if we deducted from this category those who came to this country before their teens, this minority would shrink even further. Dallas Jews are somewhat above the norm in education and in the number of those engaged in the professions.

The Jews of Dallas are well-organized, with the Jewish Welfare Federation as their fund-raising and institutional hub. Jews in Dallas, as elsewhere, are joiners, and I would venture to assert that more than 95 per cent belong to more than one Jewish organization. Excluding temple and synagogue affiliations, and excluding church affiliations in the general community, Jewish organizational attachments greatly exceed those of the general community. This is demonstrable by the areas in which Jews live, by the quality of their housing, and by other outward expressions of the economic scale. Dallas Jews have few indigent. The Jewish Family Service program, except for refugees, is permanently geared to rendering services other than providing subsistence. Until twenty-five years or so ago, migration to Dallas was in the main a movement from the smaller communities of Texas. The Jewish environmental factors that these migrants brought here were easily harmonized with the existing patterns of the community. To say the least, these newcomers did not come with much Jewish baggage. Their Jewish identifications were meager, if existent. Beginning some twenty-five years or more ago, a different demographic movement began to appear. Jews from large metropolitan centers of the East and Midwest came to Dallas and brought with them what the jargon of the sociologist calls an acculturation. By this is meant a tradition, an attitude, a background, and an entire mode of life related to a perpetuated ancestral heritage. These new people from out of the state were more traditional in religion, more conscious of their Jewishness, more learned in Jewish concepts, and more desirous of Jewish grouping and ingathering. In Dallas there existed a more fluid movement between the general and Jewish communities than

had existed in their previous communities and homes. In a pioneering, growing, and groping community such as Dallas, bridges of cooperation were necessary in the march of that community, and static islands, each with an intense group identification, did not comport with the social, political, economic, and cultural necessities. I am being descriptive at this point and do not infer or imply a value judgment as to which Jewish community was the more salutary or helpful to the individual Jew.

The newly arrived Jews, being conscious and proud of their Jewish background and interests, began immediately to become part of the Jewish community life. No iron curtains were dropped to prevent their passage into the organizational life of Dallas. In fact, the Jewish analogues of the "welcome wagon" were extended to them. It so happened that contemporaneously with this migration there appeared on the national and international scene three things which had tremendous influence and impact upon the Dallas Jewish community. (1) Hitler convulsed the world Jewish community, and the response of Jews, natives of Dallas as well as natives of other cities, was that they reacted with sympathy and with help. This response called for an affirmative alliance between all Jews, regardless of origin. (2) In consequence of Hitler's malignant lies and slanders of the Jews, there arose in this country anti-Semitic movements of worrisome proportions. Here again Jews who were natives of Dallas and those from elsewhere joined in an affirmative alliance. (3) The existence of Israel as a haven and later as a state caused the Jews of Dallas who had no previous primer concept of Zionism to join in this affirmative alliance. There can be no doubt but that the admixture of the old and new, harmoniously harnessed, did an effective job in the crises of our times. The old learned from the new, and I indulge the hope that this process was a two-way circuit. Those disaffected with Israel as a state, then a minority and now an insignificant minority, retained, in the main, most of their Jewish loyalties. Some of the disaffected were high in the power structure (some more sociological jargon), but they were more than compensated for by equally potent individuals who were native to the Southwest and who refused to accept the philosophy of the dissidents vis-à-vis the State of Israel.

THE OPEN DOOR IN DALLAS

I have pointed out that Dallas matured and grew to eminence when fluidity and openness were integral to its development; so it followed that social cleavages and stratifications were alien to the Jewish community. Personal antecedent histories were irrelevant in community organizational life, and in purely social activities one finds the same open-door attitude. This is all the more remarkable when family childhood associations are often the password to entry in purely social activities. The whole complex of Dallas Jewish life called for the co-operation which was forthcoming. A similar great and demographic shift of population in the general community of Dallas was simultaneously taking place. This change, too, made for the accommodation of new Jewish citizens to Jewish life in Dallas. I will not here distill a definition of what it means to be Jewish, but the whole reservoir of being Jewish in a city like Dallas, where communication is so simple and traditional, gave the incoming Jew an unrestricted visa.

Another factor leading toward a co-operating Jewish community is that religiously Conservative Judaism is gaining numerical strength at the expense of Orthodoxy, and Reform Judaism is becoming more traditional. These tendencies connote a drift toward the middle and are making Jews less disparate religiously. It used to be that the synagogue and the temple were the focal instruments for all Jewish life, social, religious, philanthropic, and educational. When the temple and synagogue were so violently different, these cleavages found expression in all forms of Jewish life. Now that the differences are not so marked and so profound, and now that the Federation and the whole galaxy of Jewish organizations have taken over many of the temple and synagogue functions, enclaves of the old citizen and the new and of the traditional and the untraditional tend to disappear. It appears to me that the proportion of newcomers joining the temple and synagogues is related to the basic membership of these organizations. The newcomer feels no discomfort or exclusion because of his choice since, among other things, his expression of his Jewishness can be accommodated in and through nonreligious organizations. The Hadassah, the Council of Jewish Women, and the B'nai B'rith

illustrate this. The open-door point of view of the community is shown also by the fact that it has no quota systems in its temple, synagogues, and purely social organizations. One hears of no social rejection in Dallas because of a traditional attitude toward Jewish life or because one's ancestor was not a contemporary of Sam Houston.

I would be less than candid if I did not point out the obvious fact that twenty-five years ago the economic power among the Jews resided in the native-born Reform Jew. Today we find that the wealth of the Jewish community has shifted in a marked degree to the traditional-minded Jew and to the more recent arrival. This trend has caused major economic support of Jewish causes to be derived from the traditional-minded people, and one would be naïve not to assert that this giving has not resulted in a complementary rise in power within the Jewish community. In fact, it is amazing that there has been a minimum of displacement of the old leadership by the new. The saving grace here is perhaps the traditional Jew's respect for history and continuity and the resulting wisdom, a respect which causes him to accord position and influence to the Reform and native stock. The power that has come to the nonnative and more traditional Jew has not been used by him ruthlessly. The traditional Jew's sympathy with, and understanding of, the non-traditional Jew's attitudes are in many respects remarkable.

The introduction of professionals into Jewish organizational life in Dallas is recent. Dallas is blessed with the highest type of professionals in the Jewish fields. This circumstance has its effect on the community because we live in an era of the ascendancy of the professional. He not only implements, but also makes policy, regardless of the violence of the denial of this statement, and any lack of wisdom, understanding, and foresight of a professional in a key organization could spell catastrophe. Dallas Jewish professionals have been able to keep the community in balance. We must understand their role. The professionals have objectives, but these must not outrun the leveled-off objectives of their constituents. They must be leaders without going out of orbit, because if they do go out, they create a schism in the community and lose their effective-

ness. An analysis of the community must take the role of the professional into account.

We have talked about some organizational results stemming from the migratory movements heretofore described. There have been other impingements. Dallas Jews have a kosher delicatessen within walking distance of a Neiman-Marcus store in a fashionable part of the city. There has been some self-segregation by Jews in public schools. There have been some raucous criticisms of Christmas plays in the schools. Jews have had their problems arising from the observance of Jewish holidays in relation to attendance at public schools. Some who are native to Dallas now know a bagel when they see one. All these factors have made the community more conscious of being Jewish, more identifiable as a group. It is interesting to note at this time that, with all this group identification going on, there have been no Gentile-imposed ghettos. Whatever ghettoization exists has resulted from Jewish consciousness and not from external pressure. There are no more exclusions exercised against Jews now than there were twenty-five years ago. Murmurs are heard of the necessity for a Jewish hospital because of existing exclusionary practices, but we do not have the basic data to support or deny these whispers.

A MICROCOSM OF JEWISH ATTITUDES

In what some deem more halcyon days, the institutional life of the Jew was a relatively simple one. Today Jewish institutions and organizations have proliferated beyond even the gifted imagination of the prescient of twenty-five years ago. There is intense competition among and between these groupings and organizations. A cursory glance at the community calendar maintained by the Federation for the purpose of avoiding conflicts in scheduling is testimony to the competition for one's loyalties, support, and time. In years gone by, it was feasible for a person interested in Jewish life to participate in all its manifestations on a personal commitment level. This is impossible today. Selectivity is forced upon Dallas Jewry. One, therefore, must make intelligent choices among one's synagogue and temple ties, the Federation and its component parts,

the American Jewish Committee, the Council of Jewish Women, the B'nai B'rith, the Pioneer Women, etc., etc., and the whole panoply of organizations serving Jewish life. This pattern is a prototype of the organizational structure of the general community. It also proceeds apace with the secular aspects of religious institutions. Since Jewish identification means more to most Jews than a synagogue or temple affiliation, the demands upon Dallas Jews are more extensive than they are upon the general community. A feeling of brotherhood for all Jews creates more expansive affiliations than, say, the same feeling of brotherhood generates among Methodists.

Illustrative of the tensions and conflicting points of view among Dallas Jews are the discussion and argumentation relating to the Community Center. An analysis of these arguments sheds some intelligence on our changing community. It is not arguable but that the Community Center movement has changed its scope. Traditionally it was dedicated and devoted to answering the needs of a relatively small number of Jews who wanted their secular leisure time distinctively oriented Jewishly. By this I mean that even though there be no Jewish content in playing basketball, there were demands for Jews to play basketball with each other. No one could assert that basketball has any Jewish content. It was the desire to be with each other as Jews that called for such activity. It was alleged that Jews were more comfortable in this posture. In recent years centers have enlarged their plant equipment and activities and have sought and received community-wide participation and support. In the Dallas community three distinct points of view have been proposed respecting the Community Center; these points of view make up a microcosm of Jewish attitudes.

First, there is the grouping which wants a center primarily for Jews, concerned solely and primarily with the social, athletic, literary, and cultural activities of Jews. This group also believes that the word "Jewish" in its title makes it necessary that the Center observe, in general, the Conservative and Orthodox religious mandates in the discharge of its task. Although the Center is to receive its support from the Federation, it must remain partially closed on Saturdays to conform to Jewish law. This, the "traditional Centerites" argue, must be done, even though Reform Judaism

imposes no such restriction or sanction. It may be said in passing that the Conservative and Orthodox Jew does not in his extra-religious activities observe such mandates and that the Federation is not supposed to develop any theological commitments as between Reform, Conservative, or Orthodox Judaism. In the main, the view of the "traditional Centerites" is supported by the non-Reform and by the more recently arrived. It must be added, however, that this position is advocated also by some less traditional-minded Jews and by some older residents of Dallas. They argue that this is another measure of accommodation required to strengthen the unity of the Jewish community.

Another group, a decided but vocal minority, sees in the Center movement an opportunity to broaden the Center's scope and vision by retaining its Jewish content, at the same time making it responsive to the leisure time needs of the entire neighborhood tributary to it.

There is a third group which sees no need for a conventional community center and which doubts the possibility of the Federation's being able to conduct a community-dedicated center as conceived by the second group. The members of this third group see in the Center movement a self-segregating device not harmonious with the contemporary scene in Dallas, or at least with the Dallas of their aspirations.

The constituents of the latter two groups emanated from the more indigenous of our stock and from the Reform segment of the community. This is not the place for me to argue the pros and cons. I detail it somewhat because it is descriptive of Jewish community attitudes. In my view, the controversy will have made one major contribution to Jewish community life in that the Community Center will be less exclusively Jewishly oriented and there will be relaxations regarding Saturday opening. This tempest shows the tensions, the accommodation process, and the Federation as the arbiter. The important point for us to consider is that without all points of view having been represented, the result would have been more narrowly slanted than it actually is. In thinking through this problem, one might consider the role and responsibility of leadership in making its position vocal. When this leadership is exercised, extremist results for either side are averted. It is true

that the purist does not prevail, but the result is a leavened result and perhaps a more liveable one. When disagreement begets abdication, there ensues complete surrender to a single point of view, which point of view becomes the representative point of view toward the general community and leaves in hopeless isolation Jews who adhere to a contrary position.

I submit that, had not compromises through the years been effected through continued participation in the debates, the entire structure and manifestation of Jewish life in Dallas would have been decidedly different and considerably more unrepresentative of the theoretical average Jewish point of view. Harmony has a price that one must be willing to pay. It is true that many of the descendants of the pioneer Jewish families in Dallas give only nominal allegiance to any form of organized Jewish activity and that some have completely renounced any responsibility. The reasons are almost as varied as the individuals concerned. I think it fair to say that in few cases has the walkout resulted from contemporary internal Jewish controversies. It should be said that only some of the nominally committed abstained from participation in Jewish life because of the strong current of introverted Jewish feelings and attitudes. When abdication has occurred, it has been more the result of assimilationist aspirations or revulsion against any type of group identification. There have been some abdicators who have used such expressions as ghettoization and self-segregation. In most cases, abstention from activities has not meant a failure to contribute sums to the Federation, temple, and other Jewish organizations. These inactives feel a certain frustration over their inability to control or even influence policies. I note a tendency, however, for some of the children of frustrated parents to return and become active in Jewish organizational life.

JEWIS AND NON-JEWIS IN DALLAS

It appears to me that cordial and understanding relationships between Jews and non-Jews are considerably above the average in Dallas. This is not to assert that Dallas has utopia in this respect. Tensions between the Jews and non-Jews in Dallas have not been

locally generated by incidents or attitudes. The present community's predecessors have made today's cordial relations possible, and we are ever mindful of their wisdom. They built an underpinning that has withstood many shocks. There are no overt housing restrictions, while discriminatory employment practices are minimal and covert. The disharmonies that do exist are simply a reflection of the incrustated prejudices of centuries, aggravated perhaps by more recent international events, and they are less sociological than was perhaps true in years gone by. In Dallas, Jews have traditionally been civic leaders. The gamut of their leadership encompasses the opera, the symphony, the theater, the Chamber of Commerce, civic clubs of all descriptions, the Parent Teachers Association, the United Nations Association, the library, the Council on World Affairs, health and welfare movements, the Community Chest, etc. This has been the historic role of the Dallas Jew in the affairs of the city. It derives from leadership qualities more than from monetary contributions. One suspects that if there be a diminution in this area, it is to be found in the younger age groups.

We should not leave this phase of our discussion without mentioning Southern Methodist University. This university occupies a very significant place in Dallas communal and regional life. With the ongoing years Jewish participation in its affairs, Jewish identification with its progress, and Jewish formal and organizational ties with Southern Methodist University have been a potent source of sound and beneficent relationships. Jewish contacts have been not only formal, but also informal. One of the interesting expressions of this relationship is a community course of lectures and artistic presentations under the joint sponsorship of Southern Methodist University and the Reform temple. The School of Theology of Southern Methodist University is known for its progressive, wise, and understanding philosophy, looking toward the eradication of areas of distrust and prejudice that foul the ideal of the brotherhood of man. It is not insignificant to note that the rabbi of the Reform temple is a regularly appointed member of the faculty of the University. In past years, when Southern Methodist University was a much more sectarian organization than it now is, its relationship to Dallas Jewry was neither so intimate nor so productive of good.

The role of the Dallas Jew in general community affairs has been that of an actor rather than that of a mere auditor. More importantly, he has been summoned to make a contribution as an individual more often than as a mere ambassador of the Jew to the general community. This form of participation must not be minimized, although there are times, occasions, and places where group representation is desirable.

We must posit a caveat, or warning, at this point. It is understandable in the light of all the problems that have plagued and besieged the Jews of Dallas for the past twenty-five years that they find their time, their resources, and indeed their mutual energies taxed in responding to them. These problems have too often oversensitized the Jews. It remains a fact that there is a tendency among Dallas Jewry to give primacy to the solution of its parochial problems, to analyze a situation in exclusively Jewish terms. This tendency is much more pronounced than it was in the days preceding Hitler. It may be said that this introversion is harmful to the individual as a Jew and to Jewish collective effort as citizens in support of all the humane and decent causes to which Jews must devote themselves in order that they may work to liberate the world and its citizens from the malevolencies that abound. There are many in the Dallas community who would carry their Jewish woes into every meeting and permit them to color Jewish thoughts and decisions. The condition precedent to a Jew's normal or healthy life is to be found in the good society of which he is a member, and it is unhealthy to conceive of, or resolve, Jewish problems as though Jews dwelt in isolation. One should not develop a Jewish myopia. It was much easier in years past, when many Jewish problems were not present, to be more clearheaded. To cast off Jewish burdens is not an easy assignment in view of the recent horrifying experiences of the Jews and the cataclysms which world Jewry has faced.

When one thinks about Dallas organizations dedicated to removing the devious arts and practices of anti-Semitism, the National Conference of Christians and Jews comes to mind. This organization is of comparatively recent origin. Its program does not propose a panacea. It strives through techniques of education to instill instinc-

tive responses of understanding for group differences. It is not primarily an organization motivated by direct action. In appraising the effectiveness of the National Conference of Christians and Jews, one should consider its purpose. It develops reservoirs of good will which can be tapped. There are no scales to measure increase in good will. The educational program of the National Conference is more continual than continuous. It demonstrates a desire on the part of decent-minded non-Jews to work for acceptance of Jews as individuals and as a collective body.

THE COMMON DENOMINATOR

An understanding of the genesis, the scope, the function, and the effectiveness of the Jewish Welfare Federation is necessary in assaying the Jewish community in the Dallas of today. The nativity of the Federation relates to a time in Dallas of intimacy among most Jews, of charity in terms of almsgiving, of a paucity of Jewish institutions, both local and national, of relatively small budgets, and of limited responsibility. It was created in order to eliminate separate drives by specific Jewish organizations. The Jewish Welfare Federation was born when Hitler was a mere youth in Austria, when Israel was the dream of a few zealots or idealists.

In maturity the Federation operates under the very opposite of the conditions existing at its birth. The gargantuan growth of the Federation has been in direct proportion to the problems of the past twenty-five years. In its early years, the collective wisdom of the Jewish community was rarely called upon to resolve important local questions, and the Federation was never required to participate in resolving large national and international issues affecting Jewish lives and welfare throughout the world. As the lives of Dallas Jews became more complicated and as they became more intimately involved with the more cosmic issues presented to the American and world Jewish community, the Dallas Jewish community found the Federation to be the only available instrument for discharging its duties as a community of Jews. The Federation has been, and is, the clearinghouse, where there is a mingling of all Jews regardless of ancestry, birth, social or economic position, or specific Jewish

religious loyalties. In its fund-raising it is the collector and the arbitrator between diverse and conflicting claims upon all Jewish philanthropic dollars, time, and energies.

So long as the primal demand upon Dallas Jewry relates to Israel and to national causes, local tensions between and among Jews in Dallas will have little influence upon the effectiveness of the Federation. This is so because the minds and hearts of the Jews are turned toward the more immediate and pressing problems which reside elsewhere than in Dallas. When Jews begin to turn their major attention to expanding local demands and issues, such as an enlarged Community Center and a Jewish hospital, the direct impact of decisions on these matters will affect them more directly, and they will react more violently.

There is practically no conflict over the support of Israel, and as long as it is the most important philanthropic obligation of our time, all else will be subordinated. So long as the primary concern of Dallas Jews is nonlocal, they can and shall continue to subordinate their views on purely local matters to the paramount need for a unified Dallas community, which is requisite and necessary if Jews are manfully to discharge their contemporary obligations. A competition for philanthropic dollars between local and nonlocal causes is beginning to appear, and I predict that this conflict will increase, but in my opinion not to such an extent that the prestige and the collective-expression faculties of the Federation will be diminished. The intensity of the competition for our dollars between national and overseas agencies will increase, but here again not to an extent that will imperil the Federation. Supplementary fund-raising for a few institutions will be permitted in order to prevent a fragmented community.

Theoretically the Federation is not the spokesman for the Jewish community, and its word does not bear any official imprimatur, but respect for its wisdom, its representative capacity, its efficiency, and the discipline which it has invoked, without sanctions, has in fact made it the basic residuum of Jewish responsibility and power. One does not embark on a secular Jewish cause in Dallas without at least considering the possibility of consulting the Federation. This is no law, but a fact of life as Dallas Jews live it today. The

Jewish Welfare Federation of Dallas has earned its rightful place as the common denominator of the Jewish equation in Dallas, Texas.

CHANGES AND HOPES

Two other changes in the Jewish community structure should be mentioned. People are living longer, and geriatrics has become a household word. The Jew who traditionally feels a responsibility for his own people will be called upon in larger measure to render services to this group in the population. In this field, as in other areas of Jewish philanthropy, governmental intervention will not be so complete as it will be for the general community. Government will not, and should not, grant subventions to Jewish indigent, aged, and overseas responsibilities, and Community Centers. So long as one insists on Jews rendering unto Jews, the obligation must be assumed as a distinctly Jewish one. In the general community, government will substitute, and has substituted, more and more for private support.

With the emancipation of women from the chores, the fetishes, and the prejudices of yore, the army of those interested in communal work has almost doubled by virtue of the recruiting of women in that army. In the past, the men were almost solely charged with this obligation. Women have more time and perhaps more intelligence and sensitivity and "know-how" for the jobs ahead. At any rate, women today are far more vital to the communal machinery than any social scientist would have dared predict at, say, the turn of the century.

It has been said, and correctly so, that America is hospitable to religious differences. This is especially true of Dallas, where church affiliation in the community is practically universal and unanimous. It is less true that America is hospitable to ethnic differences. Insofar as being a Jew involves more than commitment to a religious faith, the avenues leading to hospitableness must be paved with blocks of knowledge, to be traversed by non-Jews; these blocks must define for the non-Jew what being a Jew comprises. Therefore, it becomes a basic responsibility of the temples and synagogues through their spiritual and lay leadership to keep these avenues

open and well-traveled. Dallas Jewish religious groupings have maintained and presently maintain, particularly through their rabbis, a relationship of co-operation and co-working with other religious organizations. This may not occur on a formal basis. When a rabbi sits with a group of preachers and clerics or laymen in exploring a problem, this co-operation connotes a working relationship. This joint probing can have its main impact in social action, bringing to fruition the basic concepts of justice, mercy, and decency common to all modern religions. Such a significant development was graphically illustrated recently in a joint statement on integration in the public schools issued by the clergymen of the city. A rabbi sat as an integral member of the planning and deliberative committee which issued the statement. In this field much more can be done than has been done. The next phase should be for lay groups of the churches, synagogues, and temples to use their moral and material power in support of the decent and the right.

The common hopes, aspirations, and tribulations of the Jew and the non-Jew in respect to security, education, health, peace, and economic well-being are not dissimilar. The Jew is atypical of the general community only in respect to his personal and group integrity as a Jew. This dissimilarity arises out of a complex of fear, historic continuity, anti-Semitism, and discrimination. For example, the modern Jew and non-Jew are equally zealous for a sound education for their children. Their politics become dissimilar only when and if a specific Jewish issue is involved. The recent historical experiences of the Jew as a Jew have sensitized him to dangers as a Jew and to his Jewishness; therefore, he must be more conscious of his status in the realms of civil rights and civil liberties. In these areas he is, in many cases, liberal because of self-interest. This self-interest has been going on for a long, long time, and it may seem as though it were part and parcel of the Jewish creed as distinguished from other creeds. The truth is that the ideals which buttress liberalism are found equally in Judaism and Protestantism, and, though some argue with me, I will add Catholicism. Years ago, except perhaps during the Civil War period, there were no burning problems regarding civil rights and civil liberties. Today these are burning issues, and the Jew, more often than not, engages himself

in debates concerning them. The Jew feels that he has a special interest in these "wars." Years ago there were infinitely fewer such battles beckoning him to engagement.

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The concluding observations of a layman about the future of this community can be put tentatively in these terms. The Jewish community in Dallas will not remain static; it will remain unified in basic concepts, but diversified points of view will gradually and steadily make inroads. Unanimity will yield at vital sectors of our community life. It will be many years, perhaps even generations, however, before group experiences of Dallas Jews of the present generation will have dissipated to such an extent that there will no longer be a collective Jewish experience, a collective Jewish point of view, all contributing to Dallas Jewry's lives as Jews and as citizens of a changing community in a changing world.

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