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U. J. A. NATIONAL CONFERENCE OPENS TODAY; SEEKS \$96,000,000 FOR 1963

NEW YORK, DEC. 6. (JTA) -- The three-day national conference of the United Jewish Appeal--marking the 25th anniversary of the UJA--opens here tomorrow, with the participation of 2,000 delegates from all parts of the country, to map plans for the raising of funds in 1963 needed to aid Jewish newcomers in Israel and Jews in other lands.

A recommendation to adopt a \$96,000,000 goal for the UJA's 25th Anniversary Year campaign will be presented to the delegates. This will include \$60,000,000 for the Regular Campaign, and \$36,000,000 for the 1963 UJA Special Fund. A report prepared for submission to the delegates emphasized that "this is an attainable goal" and that "it is within the power and the financial means of American Jewry to raise this sum needed in 1963 for aid to 575,000 Jewish men, women and children who are dependent on it."

The \$96,000,000 goal includes the sum of \$68,300,000 to be allocated to the Jewish Agency for Israel, Inc. to meet immigration and absorption needs in Israel. The allocation for the Joint Distribution Committee is \$22,700,000. The remainder will go to the United Hias Service and the New York Association for New Americans.

The report emphasized that a total of \$1,435,000,000 has been raised by the UJA during the 24 years of existence, and that "in addition to the generous outpouring of funds by American Jews, many non-Jews have supported the work of the UJA," which was instrumental in saving 3,000,000 lives, resettling some 1,200,000 Jews in Palestine-Israel, and more than 300,000 in the United States and other countries in the Western world.

Immigration to Israel in 1962 Was Second Largest in 11 Years

"The UJA's 25th Anniversary Year, which coincides with the 15th anniversary of the establishment of Israel, should be one of the great campaign years in its history," the report says. "Jews are on the move again; they have been on the move in increasing numbers for the past two years. In 1962, immigration to Israel was the second highest in the last 11 years. There are indications that it will continue at least at this rate in 1963. And Jewish refugees will continue to move into European countries, particularly France, and across the ocean to the United States and other lands.

"The Jews of America must seize the opportunity, often denied them before, to rescue every single Jew who is able to move from a land of oppression or poverty," the report continues. "And having done so, American Jewry must make the rescue meaningful by providing the necessities for building new lives. In Moslem lands, UJA-supported programs must continue to provide the basic help necessary to life itself."

1962 Campaign Waged Under Difficulties, Report Stresses

The 1962 campaign was a most difficult one, in light of the many "prohibitions" surrounding its conduct, the report stresses. "Most UJA givers now understand the reasons and problems involved," the report states, "but it required a supreme effort on the part of all leadership--national and local--to get across the word-of-mouth campaign story personally in every community. Rarely has a group worked so hard and so continuously under the most adverse circumstances.

"The 1963 campaign promises to be, in effect, much like the 1962 drive. But it is also marked by areas of new need--such as in France, overwhelmed by the arrival of so many refugees from North Africa. And there is a big difference. The Jews of America understand the circumstances far better than they did in the first half of 1962. The long backward look stimulated by the celebration of UJA's 25th Anniversary should bring them a new perspective on what has been, and can be, done.

"The 1962 campaign was a successful one, in view of the many problems to be overcome, but it did not reach its goal of \$95,000,000. The 1963 campaign for \$96,000,000 must not only meet the extra needs and provide funds to seize the opportunities offered; it must also try to bridge the gap created by a lack of funds to meet absorption needs adequately in 1962," the report emphasizes.

ISRAEL TO RECEIVE \$68,800,000 IN U. S. FOOD; TO PAY IN ISRAELI CURRENCY

WASHINGTON, Dec. 6. (JTA) - Israel will receive \$68,000,000 in surplus American agricultural commodities, with payment in Israeli pounds, under a new "food for peace" agreement being signed this week by Israeli and U. S. officials, it was learned today. The agreement covers a three-year period, terminating in 1965.

J.D.C. ANNUAL CONFERENCE ADCPTS \$30,769,000 BUDGET FCR 1963

NEWYCRK, Dec. 6. (JTA) -- The 48th annual conference of the Joint Distribution Committee, attended by 400 delegates from all parts of the country, adopted today a budget of \$30,769,000 for 1963. Edward M. M. Warburg was re-elected JDC chairman for the 18th consecutive year.

The budget was presented by Moses A. Leavitt, JDC executive vice-chairman, who declared that this was "a minimum budget to provide assistance for 340,000 men, women and children--many of them refugees--in 27 countries. This is a larger number than in any year since 1949, the year of the great migration of DP's and other refugees to Israel and other lands," he said.

The JDC budget will be presented to the National Conference of the UJA, which is opening tomorrow at the Americana Hotel. The JDC receives its funds mainly through the campaigns of the United Jewish Appeal. Following adoption of the budget the delegates also passed a resolution congratulating the United Jewish Appeal on its 25th year of service and expressing support for the 1963 campaign to meet the increased needs of large numbers of Jewish refugees.

The principal speaker at the conference was Dr. Astorre Mayer, president of the Jewish community in Milan, Italy, and chairman of the Standing Conference on European Jewish Community Services. He reported the launching earlier this year of a special European emergency fund for North African Jewish refugees in France. The campaign has already raised over \$200,000, he said, and the European Jewish communities are continuing to campaign for additional funds to help meet the needs of the growing number of refugees in France.

Dr. Mayer praised American Jews for their assistance, which was so vital to hundreds of thousands in Europe in the period immediately after World War II. "We are determined that European Jewry in the future will do its share in providing help in all parts of the world where there are Jews in need, and especially in Israel," he said. In addition to closer ties with Israel and American Jewry, Dr. Mayer said that "offering European Jewish youth an opportunity to study either in European universities or in Israel and providing adequate housing and welfare services to the poor and to the old, remain our major goals."

Warburg Hails Rebirth of European Jewish Communities:

Mr. Warburg hailed the organization of the Standing Conference as indicating "a new era for European Jewry; an end to the years of dependency, the beginning of an era of independence and self-sufficiency, of true and equal partnership with the Jews of America." The Standing Conference, which was organized with the help of the JDC in 1960, is composed of representatives of the organized Jewish communities in 12 West European countries and convenes regularly to consult on joint problems and exchange information on community and welfare programs.

Mr. Warburg observed that the possibility of such a rebirth "would have been inconceivable" to him when he first entered Paris shortly after the liberation of the city as an officer with the United States First Army. Not only had the war destroyed community facilities--synagogues, schools, community centers, he said, but "the death camps had also wiped out virtually the entire community leadership--rabbis, teachers, social workers; they had wiped out nearly all of that generation which would normally have provided leadership within the next few years.

"We of JDC dedicated ourselves from the very first to the rebuilding and revival of the virtually decimated communities. However, this revival would never have come to pass without the spark which continued to glow in the hearts of European Jewry, without their own determination to survive," he emphasized.

Charles H. Jordan, JDC director-general for overseas operations, reporting at the conference on the JDC needs for 1963, cited the sharp rise of Jewish refugees admitted to France this year and stressed that the number of Jews reaching France from North African countries "is still increasing." He estimated that in 1963 the JDC must provide over \$4,000,000 to help meet the needs of these refugees, "an increase of more than \$1,300,000 over 1962."

The largest single item in the budget, \$7,650,000, is earmarked for the JDC-Malben welfare program for aged, ill and handicapped newcomers to Israel, Mr. Jordan said. The next largest item (\$6,473,000) is for aid in Europe--mostly for refugees--the bulk of it for France. In the Moslem countries of North Africa and the Near East, despite the emigration of tens of thousands, approximately 100,000 Jews will still require JDC assistance in 1963.

In Israel, JDC will provide services for over 80,000 in 1963. Of these, some 50,000 will be cared for in the Malben program through its network of institutions and through non-institutional programs and rehabilitation services. Another \$700,000 will be allocated for aid to yeshivah and other religious and cultural programs in the Jewish State.

Sol Satinsky of Philadelphia, who was re-elected chairman of the JDC National Council, reported on the success of the JDC community information program which was inaugurated last year.

AMERICAN CLERGYMEN PROTEST TO KHRUSHCHEV ON SOVIET ANTI-SEMITISM

NEW YORK, Dec. 6. (JTA) -- A group of 46 Protestant, Catholic and Jewish clergy-men assailed Soviet anti-Semitism in a cable today to Soviet Premier Khrushchev, and urged the Russian Government to lift its official policy of oppression against its Jewish citizens.

The religious leaders sharply criticized the "blanket restraints" against all religions in the Soviet Union, and emphasized that Judaism was placed outside even "the narrow framework of permissible religious practice" allowed in Russia. The cable will be published tomorrow as an advertisement in four metropolitan newspapers as a cooperative undertaking by the religious signatories and the American Jewish Committee. The religious leaders signed in their individual capacities.

The cable, delivered to the Soviet Embassy in New York for transmission to Premier Khrushchev, charged that, while most other faiths are permitted "bare necessities" for religious practice, the almost 3,000,000 Russian Jews were "denied minimal rights conceded to adherents of other faiths." The statement asserted that legally constituted Jewish congregations were isolated from one another, forbidden to organize a central body, and denied any contact "with Jewish religious groups in other countries. Their leaders are singled out for abuse."

"Since June 1961, synagogue presidents in six cities have been arbitrarily removed from office," the statement added. "Jewish communal leaders in Leningrad and Moscow have been sentenced to prison for the alleged crime of meeting with foreign visitors to their synagogues. Scores of synagogues have been closed by the state. The few that remain are served by rabbis who were ordained more than 40 years ago. For more than a generation, Jewish theological seminaries have been banned, except for a lone yeshiva in Moscow, opened in 1956. Its enrollment, never permitted to exceed 20, was reduced to four in April 1962."

The statement also asserted that no Jewish Bible had been printed in 40 years, that no articles for Jewish ritual can be produced in Russia and that this year, "for the first time in Soviet history, even the sale of unleavened bread, essential to observance of the Pass-over, was banned. The prayers of Judaism are said in Hebrew, yet the teaching of that language is forbidden."

Assert Conditions Remind Them of Anti-Semitic Stalin Regime

The religious leaders also stated that, while 500,000 Jews declared Yiddish as their mother tongue in the 1959 Soviet census, "their hundreds of schools, their once flourishing theatres have been stamped out. Much smaller ethnic or linguistic groups have schools, theaters, books and newspapers in their own languages."

"These conditions revive memories of the anti-Semitic Stalin regime" which, the statement stressed, Premier Khrushchev had denounced. The cable urged the Soviet Union to implement its frequently repeated claim that it was "a champion of human dignity and equality" and a "defender of minority rights" by lifting these repressive measures. It called on the Soviet Government to change its behavior to conform "to its own professed principles" and to the standards of the United Nations Universal Declaration of Human Rights and to the constitutions of enlightened countries which affirm that "freedom of conscience and expression is vested unconditionally in every human being."

The religious leaders added that, unless the Soviet Union takes steps to guarantee complete freedom of religious practice, "it forfeits the confidence of all peoples. By deeds alone can your Government confirm that the Soviet Union in truth upholds the rights of minorities and the equal dignity of man," the cable emphasized.

The signatories of the cable to Khrushchev included Dr. John C. Bennett, dean of faculty of the Union Theological Seminary; Dr. Harold E. Fey, editor of the Christian Century; Dr. Alvin Rogness, president of the Lutheran Theological Seminary; Archbishop Patrick A. C'Boyle, of Washington, D.C.; Dr. Norman Gerstenfeld, of the Washington Hebrew Congregation; Dr. Nelson Glueck, president of the Hebrew Union College-Jewish Institute of Religion; Rabbi Julius Mark, president of the Synagogue Council of America; and Archbishop Iskovos, of the Greek Orthodox Archdiocese of North and South America.

Leningrad Synagogue Charged with 'Illegal Activities' in Soviet Press

NEW YORK, Dec. 6. (JTA) -- Reports reaching here today from Leningrad indicated that a campaign against the main synagogue in that city, charging it with "illegal activities," had been started in the Soviet press as a result of Simchas Torah festivities in which many young Jews participated. The campaign was initiated by the director of a hospital near the synagogue.

According to those reports, several hundred Jewish young people gathered at the synagogue to participate in the customary rejoicing on the holiday, last October 20. For the first time in known history, Leningrad municipal officials appeared at the synagogue along with the hospital director, who denounced the "hooliganistic" observance and demanded that it be halted.

A week later, the newspaper Vechernya Leningrad published a denunciation of the synagogue and demanded action by authorities to put a halt to the alleged "illegal activities" at the synagogue.

ISRAEL HITS BACK AT ARAB ANTI-SEMITIC CALUMNIES AT THE UNITED NATIONS

UNITED NATIONS, N. Y., Dec. 6. (JTA) -- Israel hit back here today at its Arab calumniators who, in 15 speeches in the last six days, have tried to batter Israel with charges of aggression against Arabs and with Hitlerian attacks which equated Jews, Israel and Zionism with Nazism and Fascism.

The Israeli answer came this morning in a long, hard-hitting but calmly delivered address by Ambassador Michael S. Comay, Israel's permanent representative here. He spoke to the General Assembly's 110-member Special Political Committee which is debating the Arab refugee problem. The committee had suspended a scheduled session yesterday to give Mr. Comay the opportunity of preparing a full answer to the anti-Semitic attacks by the Arabs which, on Tuesday, had reached a crescendo called by many observers here a "Neo-Nuremberg" outburst creating a "pogrom atmosphere."

"Although we are still in the early stages of our debate on this item," Mr. Comay told the committee, "Arab spokesmen have already made 15 statements and interventions. They have one and all been marked by a spirit of compulsive hatred, in which every means has been used to vilify and besmirch the image of my country. This is not merely a matter of hurling abuse, of screaming epithets. The central theme is that Israel, a member of this Organization for 14 years, has no right to exist and should be destroyed. The central demand is that the United Nations should cooperate in this enterprise. If such doctrines can be preached with impunity from the very rostrum of the United Nations, then the Charter of the United Nations has become meaningless."

The Israeli representative, obviously addressing himself to the many new members from the African and Asian continents, some of whom may not be too familiar with the historical developments, went into great detail on the history and aims of Zionism, the Balfour Declaration, and the fact that the latter had been embodied by the League of Nations in the Mandate given to Britain over Palestine after World War I. He showed that Arab-Jewish cooperation was possible and even sought by responsible Arab leaders as far back as 1919. He carried the historical summary down to the United Nations, its adoption of the Palestine partition plan with the affirmative help of both the United States and the Soviet Union, and UN rejections of Arab insistence that "Palestine was an Arab country."

Israel's Offer of Peace in Face of Arab Aggressions Is Stressed

Ambassador Comay then recalled the various Arab aggressions, committed openly, at times boastfully, with "notice" to the United Nations that the Arabs intended to destroy Israel, contrary to warnings by the UN itself.

"With this record," he continued, "can there be any question in anyone's mind as to who were the aggressors in Palestine--who deliberately tried to destroy the United Nations resolutions by force of arms--who set in motion the exodus of the Arab refugees--who sent their armies marching across their own borders into another country--who it was that refused to stop the fighting, until they were actually defeated on the field of battle?"

Mr. Comay touched on the Arab charges of "expansionism" by telling the committee simply that there is one way to guard against such an eventuality--the drafting of a peace treaty between the Arab states and Israel. "Let them," he challenged, "solemnly enter into a non-aggression pact renouncing the use of force. Let them enter into disarmament arrangements, with mutual inspection and control. Let them obtain United Nations guarantees or Great Power guarantees for their territorial integrity. Israel is willing to consider any or all of these measures, and in fact has proposed them. It is the Arab States who reject them."

Charges Arabs Are Part of Neo-Nazi, Neo-Fascist International

The fulltime chief of the Israel delegation then came to the anti-Semitic barrage which has been led here by Hussein Zulfacar Sabri, Egypt's Deputy Foreign Minister, and Ahmad Shukairy, Saudi Arabian delegation chairman backed by a half-dozen other Arab spokesmen. He referred also to Shukairy's endorsement of the anti-Semitic Tacuare movement in Argentina and his call for "adoption" of Tacuara by the United Nations. He told the committee: "What surprises one is that the cry of Nazism is raised by those whose associations with it make them so vulnerable."

Mr. Comay alluded to the fact that Egypt has given "key" positions to former SS officers, especially in its propaganda apparatus against Israel and against Jews. He told of the many thousands of survivors from the Nazi holocaust who finally found refuge in Israel and said: "These are among the people whom Mr. Sabri, Mr. Shukairy and their friends have the monumental indecency to smear as Nazis and Fascists. Their attitude has sinister contemporary overtones as well."

He charged by implication that the Arab delegations are part of a new neo-Nazi-neo-Fascist international, saying: "We have known for some time that certain Arab representatives and propagandists in the United States, Latin America and elsewhere, have been maintaining contacts with neo-Nazi and Fascist groups, and seeking cooperation with them in order to exploit anti-Semitism as a political weapon. (When I say anti-

Semitism, I know quite well that the Arabs are also of Semitic stock, but my colleagues in the Committee will understand in what sense I use the term.) Some reflection of this association is beginning to creep into our debates.

"We would hope that Mr. Shukairy's blessing bestowed upon the Tacuara group will serve to focus attention on this phenomenon, and produce a backwash of public sentiment inside and outside the United Nations. Not everyone, however, makes statements as revealing as that of the representative of Saudi Arabia. The technique of Mr. Sabri is a little less clumsy. It consists in trying to pin the Nazi label onto Israel and Zionism, in the hope that the public mind may be confused as between Hitlerism and those to whom it has caused such untold suffering. The public mind will draw its own conclusions."

AMERICAN JEWISH ORGANIZATIONS PROTEST ARAB SLANDERS AT UNITED NATIONS

NEW YORK, Dec. 6. (JTA) -- Rabbi Irving Miller, chairman of the Conference of Presidents of 18 major American Jewish organizations, today called upon "Americans of every faith to protest the current revival of Adolf Hitler's philosophy by Arab nations' spokesmen at the United Nations."

"There is certainly a legitimate area for genuine discussion of Middle East problem at the United Nations," said Rabbi Miller. "The nations of the world are sufficiently mature to engage in serious debate concerning solutions for the many problems which confront them today. However, there should be no room in such international discussions for the injection of racial or religious bigotry and for name-calling of the kind in which Arab spokesmen are now indulging," Rabbi Miller declared.

"The American people traditionally have attached great importance to the need to provide relief for the needy and to hold high the dignity of the individual. They can only be shocked," said Rabbi Miller, "when Arab representatives in a UN examination of how such relief should be furnished, engage in unspeakable attacks upon other religious groups including American citizens. One can only surmise that Arab spokesmen substitute name-calling and vituperative slanders for substance and logic because their cause lacks justice even in their own eyes."

Another protest against the Arabs' anti-Semitic drive at the UN, pointing specifically to the "gross and vicious defamation of the Jewish people" by Egypt's Deputy Foreign Minister Sabri, was sent today to Adlai Stevenson, chairman of the American delegation to the UN, by Vill Maslow, executive director of the American Jewish Congress. "The United Nations," Mr. Maslow told Mr. Stevenson, "cannot allow itself to be exploited for the purpose of spreading the scatology of international anti-Semitism."

ISRAEL SUPREME COURT REJECTS CONVERT'S APPLICATION FOR CITIZENSHIP

JERUSALEM, Dec. 6. (JTA) -- The Israel Supreme Court rejected today, in a four to one ruling, the application of a Polish-born Jewish convert to Catholicism who applied for Israeli Jewish citizenship.

The petitioner was Oswald Rufeisen, who became a Carmelite monk in Poland as Father Daniel, and who emigrated to Israel. He now lives in a monastery in Haifa. He applied for citizenship under the Law of Return, which permits any Jew to become a citizen of Israel.

In rejecting the application, the justices drew on Jewish religious law, Israeli law, Jewish history and Zionist principles to support their reasoning. Justice Moshe Silberg, president of the Court, spoke for the majority. He held that a convert was not a Jew under the Law of Return, and contended that this view was not a theocratic approach.

He said that, under Jewish religious law, a convert to another religion is a Jew--but that the rejection was based on the Law of Return as a secular law. With all its historical implications, that law, as a national law, had to be interpreted "in accordance with current accepted concepts," he said.

He held that "accepting a convert as a Jew" in Israel "would mean a distortion of Jewish history," as well as an act of desecrating "the name and content of the term Jew." The "common aspect" of all Jews, he said, was "that we cannot cut ourselves off from the historical past" and still remain a Jew.

"Whether religious, non-religious or anti-religious, all Jews are bound to the Jewish people's heritage," he added and, on this basis, the answer to the question as to whether Rufeisen could be considered a Jew was "no." He referred to the convert's work in saving Jews in Nazi-occupied Poland and said this posed a "psychological difficulty." But he insisted that the convert's "personal merits" were not involved in the judgment.

Justice Cohn Gives His Views as the Lone Dissenter

The lone dissenter was Justice Haim Cohn, who held that the Law of Return should not be interpreted to permit rejection of a convert's application and the "denial of his rights" as a Jew under that law. He said the law was meant to grant any person the right to declare himself a Jew wishing to return to his country, and that the Government's argument that a convert ceased to be a Jew had no basis in law.

Justice Moshe Landau opposed the petition, even under the convert's argument that Israel was not a theocratic state but the product of the Zionist movement. Accepting that

argument, he held, "one must accept Herzl's viewpoint in rejecting Zionist membership for a converted Jew." He also held that the Law of Return was intended primarily for Jews outside of Israel and that for such Jews it was axiomatic that a convert alienated himself from the Jewish people by his conversion.

Justice Eliahu Mani stated he concurred without reservations with the views of Justices Silberg and Landau. Justice Zvi Berinson held he was "reluctantly bound" by the Law of Return to reject the petition despite the fact that he considered Father Daniel a Jew by every criterion, referring to the convert's Zionist work as a youth, his persistence in considering himself a Jew after conversion, and his statement in applying in Poland for permission to migrate to Israel that he wanted to return to the land of his fathers.

However, Justice Berinson ruled, the Israel law of naturalization had a clause which stated that a person who in good faith declared himself a Jew should be so registered in Israel "unless he adopted another religion."

A highlight of the ruling was the majority rejection of the Government's thesis that the issue could not be divorced from Jewish religious law (Halacha) which holds religion and nationality as "indivisible in Judaism." Justice Silberg wrote that the contemporary view on that issue, as expressed in the Law of Return, permitted only "a sharp and clear-cut no" to the argument by Rufeisen that he was a Jew by nationality.

American Rabbis Approve of Israel's Supreme Court Decision

NEW YORK, Dec. 6. (JTA) -- The decision of Israel's Supreme Court rejecting the application for Israeli Jewish citizenship by a Jewish convert to Catholicism was approved here today by the Synagogue Council of America, which represents the Reform, Conservative and Orthodox groups in this country, as well as by the Union of American Hebrew Congregations.

Rabbi Julius Mark, president of the Synagogue Council, declared: "Jewish identity implies a profession in our millenia-old faith. It means involvement in the historic destiny of our people as a whole and being an integral part of the community of those who are committed to Judaism. Father Daniel, by voluntarily disowning the Jewish faith, has severed his bond with the historic Jewish community throughout the world. He therefore no longer shares a common destiny with it and has forfeited the prerogatives of being considered a Jew."

Rabbi Balfour Brickner, the director of the Union of American Hebrew Congregations' Commission on Interfaith Activities, said: "It should be made clear that the decision in no way precludes the possibility of Father Daniel's becoming an Israeli citizen. It only says that his application for citizenship cannot be based on the fact that he once was, or may still consider himself to be, Jewish."

"This decision should make abundantly clear that, just as all Israelis are not Jews, so all Jews are not Israelis. It is possible to be a Christian or a Moslem and a citizen of Israel, just as it is possible to be an American Catholic. To be a Jew is to be a member of a religious and/or an ethnic group. Only in Israel does the word 'Jew' involve nationality. For far too long, this important distinction has been confused, sometimes purposefully, by those who have consistently tried to raise the specter of dual loyalty. It was a false issue when initially promulgated, and it is even more obviously a false issue in the light of this decision."

DR. ISRAEL S. WECHSLER, EMINENT JEWISH NEUROLOGIST, DIES; WAS 76

NEW YORK, Dec. 6. (JTA) -- Dr. Israel S. Wechsler, eminent American Jewish neurologist and psychiatrist, and deputy chairman of the board of governors of the Hebrew University at Jerusalem, died here today. He was 76.

Internationally recognized as one of the foremost physicians and teachers in his field, Dr. Wechsler served as president of the American Neurological Association and as president of the New York Neurological Society. He also served as chairman of the Section of Neurology and Psychiatry of the New York Academy of Medicine.

Deeply devoted to the development of the Hebrew University of Jerusalem, Dr. Wechsler was for many years the moving spirit of the American Friends of the Hebrew University. He dedicated himself to the creation of a great Hebrew University movement in this country and marshalled both intellectual leadership and community support in this effort. He was president of the American Friends of the Hebrew University for many years and served as honorary president at the time of his passing.

Dr. Wechsler was also one of the pioneers of the American Jewish Physicians' Committee which was founded in 1921 and which is dedicated to the development of the Hebrew University-Hadassah Medical School.

Born in Rumania in 1886, he was brought by his parents to the United States in 1900. He received his first medical degree from New York University at Bellevue Medical College in 1907, and started teaching at Columbia University in 1917. He was a prolific writer, having been the author of many books and articles outstanding in his field.