

molecular mechanics of reactions involving phosphate esters, biphenyls, and beta-keto acids. He was a renowned teacher with a great interest in chemistry education; the Westheimer Report (1965) was the first to assess its relevance to U.S. public affairs. His many honors include the Cope Award (1982), the National Medal of Science (1986), the Priestley Medal (1988), and the Willard Gibbs Medal (2003). He was a foreign member of the Royal Society of London and was a member of the President's Science Advisory Committee (1967–70).

[Michael Denman (2nd ed.)]

WESTHEIMER, RUTH (1928–), sexologist and broadcaster. Born Karola Ruth Siegel to an affluent family in Frankfurt, Germany, she was sent to boarding school in Switzerland while her parents attempted to arrange passage for the rest of the family out of Nazi Germany. She was never to see them again; it is probable that they died in Auschwitz.

A staunch Zionist, she immigrated to Palestine at age 16, where she joined the Haganah and learned Hebrew. She moved to Paris in 1950, where she earned a degree in psychology from the Sorbonne. Moving to the U.S. in 1956, she received her doctorate in education from Columbia University in 1970.

Westheimer became familiar to millions of radio and TV viewers and listeners as Dr. Ruth, dispensing frank, unambiguous, commonsensical advice on sexual matters in a thickly European-accented English to callers. She received her initial break in the media in 1980 when WYNY-FM, a New York City radio station, gave her a late-night slot for her show *Sexually Speaking*. By 1983 it was the top-rated radio show in New York City and cleared the way for her to move into television with the widely syndicated *The Dr. Ruth Show* (1984–91). She also hosted the TV talk show *What's Up, Dr. Ruth?* (1989–90). From 2000 she appeared as Dr. Ruth Wordheimer in the educational/fantasy TV series *Between the Lions* on PBS. She also had a syndicated newspaper column called "Ask Dr. Ruth."

Advocating good sex in the context of loving relationships, Dr. Ruth also used books to spread her message. Her many publications include *Dr. Ruth's Guide to Good Sex* (1983); *Dr. Ruth's Guide to Married Lovers* (1986); an autobiography, *All in a Lifetime* (1987); *Sex and Morality* (1991); *Dr. Ruth's Guide to Safer Sex* (1992); *The Art of Arousal* (1993); *Dr. Ruth's Encyclopedia of Sex* (1994); *Sex for Dummies* (1995); *Heavenly Sex: Sexuality in the Jewish Tradition* (with J. Mark, 1995); *The Value of a Family* (with B. Yagoda, 1996); *Grandparenthood* (1998); *Pregnancy Guide for Couples* (with A. Grunebaum, 1999); *Power: The Ultimate Aphrodisiac* (2001); *Romance for Dummies* (2002); and *Human Sexuality* (with S. Lopater, 2002).

She maintained ties with Israel, visiting frequently and cooperating in joint projects with Israeli academics and publishers. In that sphere, she wrote *Surviving Salvation: The Ethiopian Jewish Family in Transition* (1993).

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[Rohan Saxena and Ruth Beloff (2nd ed.)]

WESTPHALIA, region in Germany. During the Middle Ages Jews lived not only in the duchy of Westphalia but also in many of the bishoprics, cities, and earldoms of the region known as Westphalia. Jews were present in most areas by the beginning of the 13th century; many came from *Cologne, where a flourishing community existed at the end of the 12th century. They generally settled in small numbers; the first organized communities existed in *Muenster, *Minden, and *Dortmund, where Archbishop Conrad of Cologne granted the Jews a charter of privileges in 1250. Until the middle of the 14th century, they were under the jurisdiction of the country nobles. Later, with the strengthening of the towns, the Jews were placed under the municipal jurisdiction, and the number permitted to settle was limited. They earned their livelihood primarily by moneylending. The Jews of Westphalia were victims of the *Black Death persecutions in 1348–49, but during the second half of the 14th century they returned to the towns from which they had fled or had been expelled. Despite local expulsions, Jewish settlement continued in Westphalia. In the latter part of the 17th century, as well as in the 18th century, Jewish autonomy was severely restricted by governmental control and regulation. Nevertheless, the number of Jews increased. They were engaged not only in moneylending but also as merchants in gold, silver, cloth, and livestock.

The establishment of the Kingdom of Westphalia by Napoleon in 1807 brought a dramatic change in the status of the Jews. The Napoleonic kingdom was located to the west of Westphalia and was made up of portions of Hanover, Hesse, and other states. On January 27, 1808, the Jews were granted civic rights and – as the first Jews of Germany – could settle throughout the kingdom, engage in the profession of their choice, and had total freedom of commerce. After a few months, a *consistory was founded using the French institution as a prototype, and existed from 1808 to 1813 in the capital, *Kassel. Its president was Israel Jacobson, financial adviser to King Jerome Bonaparte, assisted by rabbis Loeb Mayer Berlin (1738–1814), Simon Kalkar (1754–1812), and Mendel Sternhardt (1768–1825). Also participating in the work of the consistory were two scholars, David Fraenkel (1779–1865), publisher of *Sulamit*, and Jeremiah *Heinemann (1778–1855). The secretary was S. Markel, the attorney for the municipal council of Kassel. Its task was the supervision of all Jewish activities in Westphalia. Innovations in the religious service were introduced that aroused considerable controversy, and new schools were formed, including a seminary in Kassel for the training of teachers and rabbis in 1810. Of particular interest was the experimental school in Kassel that combined secular and Jewish studies. Westphalia was divided into seven districts, each with its rabbi and his assistant. Jews were compelled to choose family names. Many were attracted by the liberal policies of the kingdom, and by 1810 the number of Jews had risen to 19,039. In 1813, however, the kingdom was abolished, and with it the consistory was dissolved.

Parts of the region known as Westphalia were included in the Prussian province of Westphalia in 1816, and the sta-

tus of the Jews became similar to that of their coreligionists of Prussia. Together with them, they gradually obtained their *emancipation between 1847 and 1867. In 1881 an organization of Westphalian communities was formed. The notorious anti-semitic Adolf *Stoecker was active in Westphalia at the end of the 19th century. The Jewish population of Westphalia numbered 21,595 in 1932 (0.45% of the total). The principal communities were *Gelsenkirchen (population 1,440); Muenster (600); *Bielefeld (860); *Bochum (1,152); Dortmund (3,820); and *Hagen (650).

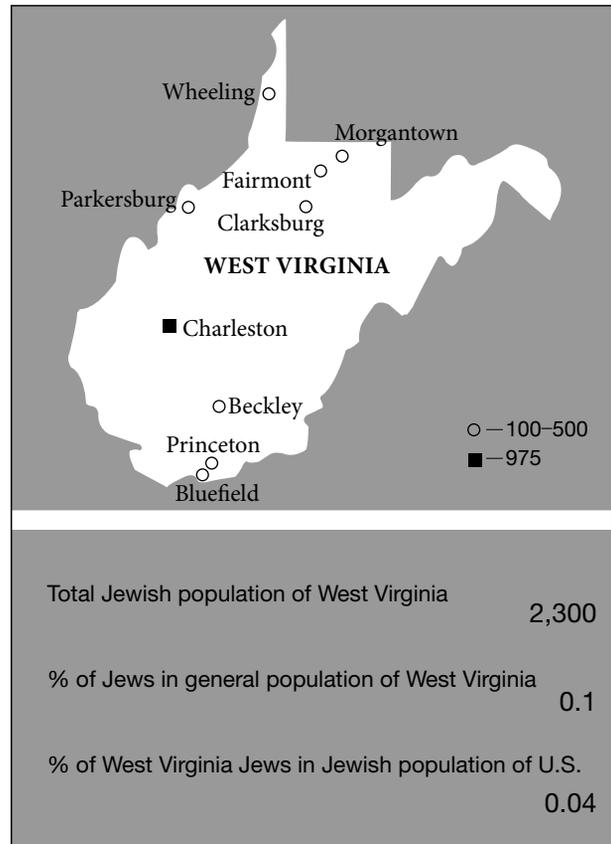
The rise of Nazism led to considerable Jewish emigration from Westphalia, as well as intensive adult education efforts on the part of the Jewish community. Many synagogues were destroyed in November 1938, and mass deportations emptied Westphalia of its Jews by 1941.

The community was renewed after the war, and a number of synagogues rebuilt. In 1946 Westphalia became a part of the modern federal state of North Rhine-Westphalia. There were 924 Jews living there in 1970. In 1989 the nine Jewish communities in Westphalia numbered 745. In 2004 there were ten communities with 7,204 members. The biggest communities are Dortmund (3,409); Bochum (1,147); and Muenster (753). This remarkable increase of membership is explained by the immigration of Jews from the former Soviet Union after 1990. In 1992 the Jewish museum of Westphalia was opened in the small town of Dorsten.

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[Zvi Avneri / Larissa Daemmig (2nd ed.)]

WEST VIRGINIA, state in the E. Central section of the U.S. Coal mining has been the predominant industry, but with automation the number of coal miners has declined and there has been some migration out of the state. The Jewish population has also declined. From a reported high in 1956 of 6,000, the Jewish population fell to 4,755 in 1967 and, in 2001, 2,300



Jewish communities in West Virginia. Population figures for 2001.

out of the total population of 1,808,000. The 2001 figures for the major Jewish communities were Beckley, 120; Bluefield-Princeton, 200; Charleston, 975; Clarksburg, 110; Fairmont, 140; Morgantown 200; Parkersburg, 110; and Wheeling, 290. Jewish life in the state has been largely a coextension of the religious organization. The first congregation, Leshem Shomayim, was formed in Wheeling in 1849; Charleston's B'nai Israel was formed in 1873. West Virginia's congregations, their numbers permitting, have always tried to maintain rabbinical leadership on a regular basis. The smaller congregations, unable to do so, have, especially in the southern part of the state, welcomed Reform student rabbis. Over a period of two or three decades more than 60 such rabbis served the smaller communities.

In addition to the congregations themselves, there are congregational women's organizations in most of the communities and congregational men's organizations in a few. Both the Zionist Organization and Hadassah are represented in five of the communities. The National Council of Jewish Women has a chapter only in Charleston. Fund-raising is conducted by a Federated Jewish Charities organization in Charleston, Huntington, and Bluefield-Princeton; in Wheeling it is conducted under the auspices of a Jewish community council. In the last few years there has been a considerable influx of Jewish students from the northern cities. Morris Harvey Col-