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# TIMES-OUTLOOK

AMERICAN  
JEWISH

SEPTEMBER 1973

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לשנה טובה תכתבו

*May you be inscribed in the  
Book of Life  
for a good year.*



Dear Friends :

With the approach of the New Year, Jewish tradition reminds us that man is capable of changing his behavior. At this time, each of us should be introspective and take spiritual inventory to start the New Year with a clean slate.

My wife Linda joins me in wishing all a Happy, Healthy, and Prosperous New Year.

L'shana Tova Tikatavu

**Rabbi Edward H. Feldheim**  
Beth David Synagogue  
Greensboro, North Carolina

At this season of self-examination and personal renewal, I extend to the readers of the Jewish Times- Outlook sincerest wishes for a Shannah Toavh from Mrs. Gerber and myself. May the year 5734 find the longings of our hearts fulfilled in health and happiness. May it herald the beginnings of peace for all of mankind.

L'Shannah Tovah Tikateyvva

**Rabbi Israil J. Gerber**  
Charlotte, North Carolina

The political and moral confusion of the past year make it imperative that each of us closer confront the lessons and teachings of Judaism. May God grant us the strength to continue the milennial struggle of our people for peace in this New Year.

L'shonoh tovoh tikosevu v',

**Rabbi Sanford Marcus**  
Temple Emanuel  
Gastonia, North Carolina

Rosh Hashanah is our season of beginning. It is our opportunity to reflect and ponder the message of living. In our Synagogue, we search for God and thus find each other.

May I take this opportunity to express my personal best wishes for a year of well-being to all the readers of the Times-Outlook.

**Rabbi Richard K. Rocklin**  
Temple Israel  
Charlotte, North Carolina

We Rabbis of the Greater Carolinas Association of Rabbis pray that the events of the past year in all countries and among all peoples may cause the world to dedicate itself to the high ideals for which our religious faith has always stood, and devote itself to the winning of a permanent peace.

**Rabbi Leo J. Stillpass, D.D.**  
Temple Beth Or Congregation  
President, Greater Carolinas  
Association of Rabbis



## GREETINGS FROM OUR RABBIS

As the New Year 5734 approaches, let us resolve to join together in unity and strength to make our congregations the centers of our religious and social lives. Let us make every effort to attend Synagogue services regularly, to enroll our children in the Religious Schools and to work together in harmony and love. Then, surely, our congregations will prosper and go forward, to greater heights of accomplishments.

My dear wife joins me in wishing you all a year of health and happiness. 'L'SHONO TOVO TIKOSEIVU', "May you be inscribed for a good and spiritually satisfying New Year!"

**Rabbi Israel Sack**  
Northeast Circuit  
North Carolina

A new year — a year of hope. A time of looking inward and backward so that we might improve ourselves during this new year. May your High Holy Day season be fruitful and your year prosperous and healthy. The campus Jewish community of North Carolina wishes you a *shana tova*.

**Rabbi Robert A. Seigel**  
Director, B'nai B'rith Hillel  
Foundation in North Carolina

I want to take this opportunity for wishing all of the *American Jewish Times-Outlook* a sweet, happy, and healthy year. It seems to me that the theme of our High Holy Day Period of taking stock of ourselves and our deeds has become the theme of our nation as the testimony of Watergate unfolds. If it is necessary to enumerate our deeds and actions before man, can a human being stand before God and not pour out his innermost heart and soul? May we all begin a New Year of inner tranquility in a world of love and peace.

**Rabbi Robert Sandman**  
B'nai Israel Congregation  
High Point, North Carolina

THAT I MAY BE 'BLESSED' WITH  
BLINDNESS, DEAFNESS. . .

That I may be 'blessed' with blindness and deafness. . . It was also the wish of the great Bratzlaver Hasid, Rabbi Nachman. His wish and 'blessing' is enclosed in the following tale.

A young boy and girl, lost in the forest, hungry and alone, encounter, on seven different days, seven different beggars. The first one is blind, the second one deaf, the third dumb, and so on. Each of the beggars gives the children a blessing that they "Be like me." Later the beggars explain the true nature of their blessings. The blind beggar, for example, is not really blind, but has 'seen' the source of all — that is to be seen in this world, and is hence blind to lesser realities. The deaf man is deaf only to the foolish sounds of the world. The beggar with the crooked neck is crooked only because he refuses to stand straight in a world which is not yet straight and pure, and so forth.

My wish? That next year I am made more 'blind' to bad TV, silly movies, and poorly written books; that I learn to 'see' more truth in Torah and the faces of B'nai Yisrael.

My wish? That next year I am made more 'deaf' to the sounds that issue from the mouth only, and that I may 'hear' the plea and the hurt and the joy *min ha lev*, from the heart. . . And may Jews everywhere be double-blessed with the ability to 'see' what is 'heard' and 'hear' what is 'seen' . . .

L'Shanu tova,

**Rabbi Mel Silverman**  
Beth Shalom  
Charlotte, North Carolina



We are in the most exciting period of our history. Man's moral conscience has been awakened, often to the extent of disturbance. More and more individuals are prescribing less and less to blind faith. People are less content to answer in terms of yes or no. Now a little reasoning is engaged in the thought process. The real inherent dangers are the skepticism and cynicism that accompany doubt.

However, those two elements act as safeguards against moral indignation and improper behavior. The current governmental concerns and activities provide the best examples. Right before our very eyes, what political scientists and historians have labelled the worst scandal in our young country's history, is demanding a change in traditional relationships among the various levels of our government. The basic principles upon which this country was founded, are being challenged, debated, and refined. The end result can only be beneficial as it will somewhat protect us against archaic thought and action.

**FROM THE FILES OF THE TIMES-OUTLOOK**

September 1938—Eddie Cantor, noted comedian of screen and radio, went on a European tour to raise 20,000 lbs. for the settlement of German and Austrian Jewish youth in Palestine. His efforts were rewarded with a collection of 100,000 lbs.

September 1948—*The State of Israel celebrated its first Rosh Hoshonah.*

September 1958—Isaac Toubin, Executive Director of the American Jewish Congress, addressed himself to the inherent crisis in the Jewish community. "... Southern Jews charge that their welfare is being threatened by the pro-civil rights activities of national Jewish agencies and their leaders. Although the number of Southern Jews is small, potential hostility between them and the majority of the Jewish community is a matter of concern to all of us."

September 1968—*The story of Edward Jacobson's friendship with Harry S. Truman in Kansas City in the haberdashery business, and the importance it reflected with the establishment of the State of Israel was told.*

**ABOUT THE COVER**

This month's cover is a photographic representation of a stained glass window at Temple Israel, a Reform Congregation in Canton, Ohio.

Even certain principles of Judaism, much older than 200 years, are being carefully scrutinized. It's a positive sign of the times.

The *Times-Outlook* earlier reported that the World Jewish Congress was meeting in the Knesset to discuss the immediate concerns confronting the world Jewish community. The message will probably be forgotten tomorrow; Jews somehow put off until the immediate danger is upon. But several of the points raised at the meeting should be discussed, namely: assimilation as presented by Golda Meir; being Jews in good times as well as bad times in relation to the use or misuse of power, presented by Dr. Nahum Goldman, President of the World Jewish Congress; the coordination of American Jewish life, presented by Rabbi Arthur Hertzberg, President of the American Jewish Congress; the ferment in American universities, presented by Mr. Philip Klutznick, and the current situation of Latin American Jewry, presented by Dr. Isaac Goldenberg, President of the Latin American Jewish Congress. The main points of discussion will be briefly quoted.

Mrs. Golda Meir devoted the major portion of her address to the issue of assimilation in the Diaspora:

Each day brought her increased worry at the rate of inter-marriage and assimilation. Every youngster who married out was lost to the People, she said. And, after the Holocaust, every Jew lost was in addition to the six million who had been destroyed.

Dr. Nahum Goldmann, President of  
**Turn to Editorial, page 8**

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  - EREV ROSH  
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 NATIONAL BOARD OF WOMEN'S LEAGUE FOR CONSERVATIVE JUDAISM

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## SHOP TALK AT MONTALDO'S

By Mrs. Sheila Fisher  
Charlotte, N. C.

I don't know about the rest of you, but I've been luxuriating in the sound of silence. The kinderlach are back in school! (Hallelujah!) and I've had time to concentrate on what every Yiddish mama should be concentrating on right now. . . clothes for the High Holy Days. Aaaah, Montaldo's. and the SHOP TALK that makes one enjoy being a girl.

Designers are no longer under the dictates of the denim set and have come up with classic styles that are varied enough to match any mood. Transitional fabrics are fantastic for the last of the red-hot weather. There are dark-colored prints, plaids, and solids that look like autumn but feel as comfortable as baby's batiste gown and can be worn under jackets, coats or sweaters when it turns a little cooler (Allevai!).

Zero in on the Couturier and Designer salons and see the extensive selections of costume ensembles, light weight knits with fur-trimmed wrap-coats or bulky knit sweater coats with foxy shawl collars, all tuned into today's tempo. The Boutique Collections are super-special and include quartet-ensembling (skirt, pants, shirt, jacket). "Control" is the key and the new look has been engineered to play up the soft, feminine shape of Woman. Best of all, clothes are versatile enough to wear to synagogue, meetings, or even your favorite football game.

Petites and Junior designs have a sparkly bounce and youthful sophistication. Sweaters are looser, longer and bulkier, pants are dressier than yesterday's jeans, and layering is "cool" when smartly co-ordinated.

Dresses are *in* and "welcome home." You'll find gabardine, jersey, wool, acrylics, flannel, suede and ultra-suede. Coming on strong is the late-afternoon dress to replace cocktail pants. If you have time, browse through Formals and Rondevouz. Gowns are more beautiful than ever, long or short, and the theatre or opera suits are especially outstanding. There's an added dimension of glamour in the glitter of sequins, the glimmer of metallics, and the epulence of furs.

Speaking of furs, you're sure to tune-in to Montaldo's new collection of *In-Skins!* Furs are being created for *activity* and can be enjoyed for sporty days, fun nights, or special glamour events. There are scarves,

boas, battle-jackets, sport strollers and elegant dress-lengths, some with zip-off borders in fox, fishermarten, imported cats, seal, minks and sables; all planned for dazzling entrance, whatever the event.

Accessorize your new togs with a turban hat, button earrings, an

envelope-clutch handbag, modified platform shoes (with slimmer less clunky heels), sheer neutral stockings, and you're off to Temple in high style. Montaldo's brings you an exciting world of fabulous fashions, you take it from there!

"L'shanah tova tikatevu"

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# NEWS of INTEREST

After a late July meeting at the White House among various Jewish leaders and Dr. Henry Kissinger and Leonard Garmet, the Soviet Ambassador Anatoly Dobrynin announced that about 40,000 Jews would be allowed to emigrate this year. Representing the Jewish community were Max Fisher of Detroit; Jacob Stein, Chairman of the Conference of Presidents of Major American Jewish Organizations; and Richard Maass, Chairman of the National Conference on Soviet Jewry. A message that "continued pressure to the Soviet government would be counter-productive," was also delivered to the leaders by a Soviet envoy.

More signs that Anti-Semitism around the world is becoming a greater threat is evident daily. The world Jewish community has been made aware of the plight of Jews in Iraq and Syria. The Iraqi Jewish community has dwindled to a mere 400 persons from what was once a flourishing population. Recent murders have been numerous. Now we read the Uruguayan Jewish community of some 50,000 has been alerted to a serious threat by the extreme right-wing group, Movimiento Restauracion Nacionalista. Placards have been put up around the city warning the Jews that, "their time has come."

Senator Jacob Javits, Republican from New York, announced in early August that \$500,000, in the form of two grants, has been awarded to aid the Jewish poor of New York City. A grant of \$300,000 will provide legal services for the poor in the Brooklyn Jewish community, and a \$200,000 grant will be used by four groups to coordinate and set up programs for the Jewish poor.

A Youngstown, Ohio report states that if Daniel Shapira doesn't marry a Jewish girl within five years, his one-third share of the \$100,000 estate of his late father, Dr. David Shapira, will go to the State of Israel. Mark Shapira, another son, was given the same ultimatum. The information was learned when the sons took legal action to contest the will of their father.

Two productions of "The Merchant of Venice" by the immortal William Shakespeare are being directed in London by two Jewish men. In announcing his production, Frank Houser of the Oxford Playhouse stated: "Shylock has been played as noble, misunderstood, a symbol of the terrible sufferings of his race—almost everything except the warped, ferocious, malignant, figure that Shakespeare drew. Shylock will be played (in the Houser production) as he would have been seen through Tudor, not modern eyes. But McKern's (the actor cast by Houser) Shylock, is positively genial and time and again the text enforces his humanity in a way that was not apparent in the recent Royal Shakespeare Company Production. I knew that when I came to the play, as a Jew, I would

have to get rid of my inhibitions. People make Shylock a noble, suffering Hebrew. Being a suffering Hebrew myself, I don't admire the breed. The moment you sentimentalize him and ask for sympathy and say that he had a rough time, and was spat on, the play goes to pieces." The other production, directed by Jonathan Miller, is for the National Theatre production for television with Lord Olivier as a 19th century Rothchild of a Shylock.

Presently, there are three sets of husbands and wives studying for the rabbinate. Sandra and Dennis Sasso study at the Reconstructionist Rabbinical College in Philadelphia, Pa. Studying at the same seminary are Rebecca and Joel Alpert. The California school of Hebrew Union College-Jewish Institute of Religion claims another wife-husband Rabbinical team. A family that studies, prays, and gets ordained together, stays together! The uniqueness of last year's ordination of Rabbi Sally Priessand from Hebrew Union College in Cincinnati extends yet another dimension.

The conclusion of this year's Maccabiah games, showed a record number of participants, exceeding by 400, the number of athletes participating in the 1969 games. Four countries, Spain, Japan, Columbia, and Greece, sent delegations for the first time in the history of the games. Approximately 28,000 athletes around the world applied for admission to the Maccabiah. The largest delegation was that of Israel with 400 representatives, which was strongly challenged by the 235 member United States team. The July 20 edition of *The Israel Digest* reports many interesting aspects of the Ninth Maccabiah, dedicated to the memory of the slain Israeli athletes. *Times-Outlook* readers will remember stories in the May and July edition of the magazine which told of the tribute in North Carolina by Roy Silva, AAU Commissioner, and the Lenoir JC's. An Israeli flag, hoisted at the Lenoir event by helium-filled balloons was to be delivered to Israel for the Maccabiah games.

פון דעם אידישער פאלקלאר א. לוסקה

דער וואָס לאכט פון לעצטן  
דער לאכט צום בעסטן.

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ביז זיבעציק יאָר,  
אייביק לעבן - אייביק לערנען.

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TIMES-OUTLOOK

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# NEW YEAR'S GREETINGS

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—H—

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Weldon  
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—K—

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## LADIES FASHIONS

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### EDITORIAL, from page 3

the World Jewish Congress, warned that world Jewry was tending to forget its universal and historic mission as it became more powerful and more prosperous. "While we were incomparable in remaining Jews in bad times, we now have to learn to prove that we can do so in good times." He also called for more long-range planning in Jewish affairs. "One of the gravest and most difficult problems of Jewish life today," Goldman continued, "is to learn how to use power with a sense of both responsibility and proportion."

Delivering the principal address, Rabbi Arthur Hertzberg, President of the American Jewish Congress, declared "In the 1940's American Jewry established a high command for the preservation of Israel in which we centralized our political and fundraising activities." It was imperative for the "future inner survival of Jews in America that a similar coordinating agency be developed."

"American Jewry," he said, "is basically concerned with American Jewish survival; looks to Israel as a guarantor of survival and seeks to live in a condition of social peace."

Dr. Philip Klutznick, in reference to the American college scene, cited the mushrooming of Jewish courses available in American universities and noted that of 600,000 professors or assistant professors in America, 100,000 were Jews.

Relating to Latin America, Dr. Issac Goldenbury stated: "The Jews tend to cling to the dominant groups in society and present an appearance of attachment to the status quo while the younger generation, tend to identify with the revolutionaries. This has caused a serious break between the generations." Perhaps the situation Goldenbury describes is more obvious in the United States than what many would care to think.

Our Jewish leaders have spoken. How much credence do we put into what has been said? Do we say, "Yes we agree," and end discussion at that point? Are matters as serious as we think each of the leaders suggest? Each of us has his own feelings and thoughts, yet as Jews our existence is so dependent upon a meaningful interchange. Intellectualizing is not enough.

The Editor would like to announce at this time that he is stepping down from his position with the *Times-Outlook*. He wishes to thank each and every reader who helped to make his experience with the magazine a

Turn to Editorial, page 23

# Charlotte Rabbi Zlotowitz Explores Jewish Attitude of Jesus

By Rabbi Bernard M. Zlotowitz

Before we can appreciate the Jewish attitude toward Jesus let us first understand the historical background of that period.

Let me take you back 2,000 years to the land of Judah. Rome occupies Judah. The Roman governor who has complete control over the country and holds it in an iron grip is Pontius Pilate. Technically, Judah is supposed to be semi-independent. But Rome is slowly crushing all independent spirit of the Judeans. The Jews are suffocating and the country is in a turmoil. All kinds of political parties abound with varying attitudes toward Rome.

There are the Moderates—Pharisees—incidentally totally misunderstood by the writers of the New Testament. The Pharisees have been unjustly maligned.

There are the doves—the Saaducees.

Then there are the hawks—Sicarii and Zealots.

One part of the country is especially a hot bed of radicalism—the Galilee area in the north of ancient Israel of which Nazareth is a part.

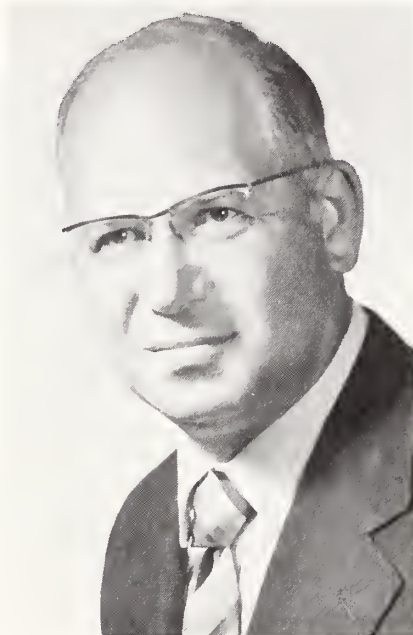
The Judean government is harassed from all sides: defy Rome—To war! the Sacarii and Zealots cry out. The Pharisees—on the other hand urge caution and restraint.

There are thousands of preachers swarming the streets—exhorting the people to be more religious, more pious, more faithful. Some predict the imminent coming of the Messiah who will release the shackles of the hated Romans.

What did our ancestors mean by a Messiah? An earthly human being—a descendant of the House of David who will enter Jerusalem—be restored to the throne of David and bring peace to the Jews and the world at large.

The word Messiah means—anointed one. He is not a divine being. Nowhere in the *Bible* or Jewish law or thought is there a concept that the Messiah is other than a human being; he was a descendant of David, who is anointed with holy oil to rule as King. The Messiah will come on Passover—the festival of freedom. Just as Passover commemorates the freedom from Egyptian bondage so will the Messiah redeem Israel on Passover from all forms of bondage—in this case Roman bondage. Another point to be noted—

Turn to Attitude, page 10



Rabbi Zlotowitz



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**ATTITUDE, from page 9**

that the idea of a Messiah born of a virgin is a Christian idea and not Jewish. Let us go to the source: In Isaiah 7:14 we read, "behold a young woman shall conceive . . ." Christians render it: "behold a virgin shall conceive . . ." Upon this translation, Christianity bases the belief in a virgin birth.

In the Hebrew Bible, the word used is *almah*—young woman. If Isaiah had wanted to say "virgin" he would have used the word *betulah*—asher lo yeda' ah ish—which means in Hebrew "virgin"—a young woman whom no man had known. Even the Revised Standard Version—the official Protestant *Bible* now adopted also by the Roman Catholic Church translates the Hebrew correctly—*young woman*. The argument had long been advanced that the word *almah* was understood to mean "virgin" in the Greek *Bible* known as the Septuagint. Since the Septuagint is a translation made by Jews for Jews, if they used the Greek word *parthenos* for Hebrew *almah*, then the Rabbis of antiquity understood it to be virgin. However, the foremost Biblical scholar in the world, Harry M. Orlinsky, has pointed out that the word *parthenos* in ancient classical Greek and in the LXX mean simply "young woman"


and later came to mean virgin. Thus at the time it was written, *parthenos* had the meaning of a "young woman" One more point: The Sanhedrin, supreme legislative and judicial body of the Jews—was a powerless institution at the time of Pontius Pilate—they had no power in matters of capital cases.

Now let us reconstruct the history of the period and understand the role of Jesus and put the event in its proper setting.

Jesus enters Jerusalem at the oncoming of the Passover celebration. He is proclaimed King of the Jews. He is observing the Last Supper, the traditional Seder—arrested—taken to the Sanhedrin—tried—convicted and handed over to Pilate to be crucified. Let us analyze the story:

Jesus is arrested at the Seder and taken to the Sanhedrin. It is Passover, no legitimate court meets on Passover. It is a sacred day. Hence if taken to a court—it was in all probability a Quisling Court, an illegal body. Moreover, proclaiming oneself a king of the Jews was not a capital offense according to Jewish law. Furthermore, crucifixion was not a form of capital punishment used by the Rabbis—not that their methods were any nicer—

**Turn to Attitude, page 25**





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# South Carolina Revolutionary War Hero From Prominent Anglo-Jewish Family



Francis Salvador was born in London in 1747, a member of a prominent and prosperous Anglo-Jewish family. He received a good education at the hands of tutors, travelled extensively, and inherited a substantial legacy when he came of age. When business reverses swept away most of the family wealth, including his own, young Salvador decided to start afresh in America.

He decided to go to the colony of South Carolina, where, in the interior, his uncle and father-in-law, Joseph Salvador, of London, owned lands bought many years before as an investment. Young Salvador acquired from his kinsman some 6,000 acres of what remained of the original tract.

Late in 1773, Salvador set sail for Charleston, chief seaport of the colony, leaving behind his wife and young children to join him later. Within about a year Salvador had established himself as a planter of indigo, source of the blue dyestuff, a profitable crop in colonial South Carolina.

Arriving on the eve of events leading to the American Revolution, Salvador early identified himself with the patriot cause. Impressed with the young man's education and ability, South Carolina's patriot leaders soon took him into their councils.

Some two years after his arrival, Salvador was elected a Delegate to both the First and Second Provincial Congresses of South Carolina (1775-1776), as a member from Ninety-Six District in the interior of the

colony where his plantation was located. It was then the second most populous district. The Revolutionary Provincial Congress threw off British rule, established the colony's independence, and later constituted itself the first General Assembly of newly-independent South Carolina. Active in all sessions, Salvador served on many important committees, working in close association with leading Revolutionary figures of South Carolina, Turn to Salvador, page 14

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EDITOR'S NOTE: The picture at the right appeared on a First Day cover issued in conjunction with the B'nai B'rith. The accompanying story was written by Thomas J. Tobias, formerly of Charleston.



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news from

## ASHEVILLE

By Mrs. Morris Fox, Correspondent

Congratulations to Jacques Benninga, son of Mr. and Mrs. Noah Benninga, 48 Ardoyne Road, Asheville, on receiving his Master's Degree in Education from Peabody University on August 19 in Nashville, Tennessee. Jacques will work as a kindergarten teacher in the public school system in Nashville.

Jacques is married to the former Susie Wolper, daughter of Mr. and

Turn to Asheville, page 26

# CHARLOTTE

news from

## CHARLOTTE Beth Shalom



NORTH CAROLINA

By Mrs. Richard Klein Correspondent

Patti Packard, daughter of Mr. and Mrs. E. E. Packard of Ferncliff Road, will be married to Irwin Mark Novack September 16 at Raintree Country Club. Patti is a graduate of the University of Massachusetts and received her master's degree from Suffolk University. She taught for the past two years in Massachusetts. Her fiance, also a graduate of the University of Massachusetts, attended Suffolk Law School. He lives in New Britain, Connecticut, and works for Bottle World in Plainville, Connecticut.

Mrs. Sandy Ross, Sunday School Superintendent, and Rabbi Mel Silverman will attend the annual Mid-Atlantic Teachers' Institute to be held this year in Lynchburg, Virginia on September 8 and 9. The Sunday School will hold its first classes this year on September 16. Instead of a two-semester system, the Sunday School will initiate a unique system of having three 10 - week semesters.

Sisterhood sponsored a picnic for all the members of Beth Shalom on August 18. The affair was held at the home of Mr. and Mrs. Jules Buxbaum. Mrs. Buxbaum is co-president of Sisterhood, along with Mrs. Joseph Karesh.

# NEWS

news from

## GREENSBORO

### Beth David

NORTH CAROLINA

By Ms. Ronald Levine

The summer months of June and July have brought warmth, longer days, some curtailed activities, our lovely and inspiring Sabbath services, and much sincere congratulations to our following congregants:

Miss Sharon Freiberg, daughter of Mrs. Lellian Freiberg, on her recent marriage to Rabbi Richard Hammerman in New York on June 17th.

Mr. Larry Young, son of Mr. and Mrs. Sam Young, on his marriage to Miss Carol Misenheimer on June 24th. Mr. and Mrs. Daniel Hollander on the birth of a grandson. Parents are Mr. and Mrs. Jeffrey Hollander of New York. Also, to Mr. and Mrs. Bernard Fleisher on the July 1st marriage of their daughter Nancy to Mr. Craig Johnson.

Heartfelt condolences to Mrs. Helda Frahm on the passing of her husband Herman, Mr. Arnold Clerson on the death of his mother, Mrs. Dora Sutker on the passing of her sister, Mrs. Gene Perlman on the death of her brother and to Mrs. Sylvia Singer on the passing of her father Phil Phillips of High Point.

news from

## MYRTLE BEACH

SOUTH CAROLINA

By Ruth Levine

Temple Emanu El of Myrtle Beach is one of Five Temples that Rabbi Reuben Kesner, the Circuit Riding Rabbi leads in prayer. He comes to us every fifth Friday and holds Sunday School classes every Sunday — plus teaches Hebrew to an Adult class. This past June we had a graduation class of 18 adults. How proud our Rabbi was as he watched his adults reading phrases of Hebrew. The alternate Fridays we are fortunate in having Mr. Hugo Schiller lead us in the services with the help of our new President Colonel Bob Perlman.

Our Sunday School picnic was a big success. It was held in the back yard of Mr. and Mrs. Henry Cohen which is the beach fronting the At-

Turn to Myrtle Beach, page 26

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news from

# STATESVILLE

NORTH CAROLINA

By Mrs. Ben Katz. Correspondent

Dr. and Mrs. David Loveman, of Coral Gables, Florida, announce the marriage of their daughter Jan Irene, to Mr. Edward Samuel Polk, son of Mr. and Mrs. Leonard Polk, Statesville, North Carolina.

Following the ceremony, a reception and formal dinner dance was given by the bride's parents honoring the newlyweds. The young marrieds are living in Coral Gables, Florida.



Mr. and Mrs. Edward S. Polk

Temple Beth Torah was setting for the Sunday afternoon wedding, July 22, of Linda Jean Siperstein and Mark Ronald Adler of Statesville, North Carolina.

After a honeymoon in Bermuda the young couple will reside in Edinburgh, Scotland, where the bridegroom will be a Research Colleague pursuing his Ph. D. degree in the School of Artificial Intelligence of the University of Edinburgh. He has been employed in the Data Processing Dept. of Revere Knitting Mills, Wakefield, Mass.

The bride, a graduate of Simmons College, Boston, Mass., with a degree in communication and graphic arts, hopes for a career as a graphic designer. The bridal couple will visit Statesville in September before their departure to Edinburgh.



Mrs. Mark Ronald Adler

## National Board of Writers League —Conservative Judaism

The policy of the National Board of Women's League for Conservative Judaism, formerly the National Women's League of the United Synagogue of America brings its first National Board Meeting to Miami Beach, Fla. on Tuesday and Wednesday of September 18 and 19, 1973. In addition to the regular Board meeting, a conference on the Jewish Family will be featured. Participating and representing her Branch will be Mrs. Benjamin Katz, president of Seaboard from Statesville, North Carolina who will serve as a consultant for those seeking information on Publicity and Visual Techniques and leading the Shahrut service on Wednesday morning. The National Board represents 200,000 women in the United States, Canada, Mexico, and Puerto Rico, as well as Israel.

news from

# HENDERSONVILLE

NORTH CAROLINA

Mr. and Mrs. Fred S. Lewin of Hendersonville, N. C., announce the engagement of their daughter, Susan, to Mr. Richard H. Levy. Richard is the son of Mr. and Mrs. S. Donald Levy of Nashville, Tenn. He is a graduate of Purdue University, and Susan is a graduate of the University of Arizona. A December wedding is planned in Charlotte. The couple will make their home in Nashville.

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## SALVADOR, from page 11

such as John Rutledge, Charles Cotesworth Pinckney, William Henry Drayton and others.

Francis Salvador thus became the first Jew in the history of America to represent the people in a legislative assembly. A constitutional right when the United States became a nation, and now a commonplace, the holding of such public office was denied Jews everywhere at that time, including England.

During the summer of 1776, the British launched a pincer attack on South Carolina. Their fleet attacked Charleston, to be repulsed by guns of a hastily-built fort of palmetto logs at the entrance to the harbor. At the same time, British-armed Indians and Tories went about killing, looting and burning the homes of settlers in the back country. When word of the attacks reached him at his plantation, Salvador rode everywhere in the district, a mounted detachment was formed. With Major Andrew Williamson, the commander, and Salvador beside him in the lead, the detachment set out against the enemy.

Before daylight on the morning of August 1, 1776, the patriot militia troop was ambushed by Indians and Tories hidden behind a split-rail fence near the town of Seneca. Salvador was shot, fell from his horse, and was scalped. He died within an hour after being told the enemy had been routed. Salvador's career was meteoric and brief. He died at the age of 29.

Salvador was killed less than a month after the adoption of the Declaration of Independence. Most important, he was the first Jew known to have given his life in the American Revolution.

While few in number in colonial America, Jews were active in the Revolutionary cause throughout the colonies. As the first Jew known to die in the struggle for American freedom, Salvador stands as a fitting symbol of Jewish participation in the making of these United States.

Recognizing that the value of human life is so immeasurably greater than all material considerations, we will sacrifice our substance and our energies to ensure our fellow Jews their right to a life of freedom.

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## What Color Is Your Yarmulke?

What color is your yarmulke?

If you're the kind of worshipper who always dips into the synagogue's supply as you enter the sanctuary, it's probably black.

But a yarmulke doesn't have to be somber, says Stanley Wiener, executive director of Adas Israel Congregation, the capital's best-known Conservative synagogue. Wiener has yarmulkes in all hues, like rose, tangerine, silver and gold.

In fact, for Sabbath services, he coordinates his yarmulke with his shirt color.



Stanley Wiener, executive director of a Washington, D.C. synagogue, wears a yarmulke from Bukhara in the Soviet Union as he examines the intricate metallic embroidery on another from Iraq. The yarmulkes, along with others from Iran, Afghanistan and New York's East Side, are from Mr. Wiener's collection of colorful and unusual yarmulkes from around the world. The collection has been displayed throughout the summer in the Klutznick Exhibit Hall of the B'nai B'rith Building.

Wiener has been a yarmulke collector for the past eight years, finding them as far away as Afghanistan, Iran and Bukhara in the Soviet Union, and as near as New York's East Side. Some of his prized ones are elaborately embroidered with metallic thread.

A Yemenite yarmulke of intricate silver-thread embroidery, bought during a visit to Israel, was the start of Wiener's collection. He's partial to yarmulkes from Islamic countries

Turn to Yarmulke, page 23

## HOLIDAY GREETINGS

We approach another new year of life with a combined feeling of aspiration and apprehension. We have every reason to hope for something better for ourselves and for the world, but we also have every reason to look with caution at the prospects for the future. Our experiences have made us more realistic as time goes by.

More than ever before, we pray that we may work together to be worthy of God's blessings as the New Year begins.

**Rabbi Arnold S. Task**  
Temple Emanuel  
Greensboro, North Carolina

A New Year lies before you. May God help you to walk the way in confidence and in strength. May He bless you with the gift of life and peace.

Shalom,  
**Rabbi Max Selinger, D.H.L.**  
Temple Israel  
Kinston, North Carolina  
Temple B'Nai Sholem  
New Bern, North Carolina

The Koltzker Rebbe, famous Hasidic scholar, tells us: "There are three things desirable for success: the first: to be well-born; the second: to be a good worker; the third: to have the aid of Heaven."

The first two we are fortunate to have. Therefore let us seek this coming New Year aid from Heaven in all we do.

"L'shonoh tovoh tikosevu v' saychosaymu—May you be inscribed and sealed for a good year."

**Rabbi Samuel A. Friedman**  
Beth Israel Congregation  
Asheville, North Carolina  
Historian, Greater Carolinas  
Association of Rabbis

We pray that God will grant each and everyone of you a year of health and happiness, prosperity and joy, peace and tranquility. Amen.

**Rabbi Bernard M. Zlotowitz**  
Temple Beth El  
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## Circuit Riding Rabbi Program Instills Meaningful Spirit of Jewish Education

By Rabbi Reuben Kesner

**EDITOR'S NOTE:** This wonderful story, written by Rabbi Kesner, reflects one aspect of the North Carolina Circuit-Riding Rabbi program. It is the concluding portion of the selection which began last month.

A young man, Marty Mann, led the older graduates down the aisle holding high the Torah. Each graduate took his appointed place before the bimah which was greenly decorated in a beauty of holiness.

Four high school seniors were also graduating—but they had spent more than thirty-five hours of study with their rabbi. Marty Mann spent nine years; Peter Levinson spent nine years; Billy Apple spent six, and Teri Leibowitz, two.

Marty Mann spoke in behalf of his peers:

"I am the young man who carried the Torah high in the procession and brought it to its resting place in the Aron Kodesh, the Holy Ark.

On this evening of graduation, I feel the surge of love that has been instilled within me these past nine years for the Judaic Law by my rabbi, my parents, the Jewish community of Whiteville and the members of the South East circuit communities.

Through the many short hours of Jewish learning, I have come to a better evaluation of myself as a human being. The ethical teachings and moral lessons which my faith espouses has filled my heart and

mind with an abundance of pride.

The right way and the wrong way filled hours of my rabbi's person to person sessions. We argued points together. I was never told this is the only way to goodness. I was given freedom of verbal and mental expression.

The *Bible* is more than words to me. The Siddur is more than prayers to me. The Talmud is more than profound thoughts to me. They are a way of life in which I have found beauty and significance.

How often my rabbi would present and repeat in various forms the commandments "Honor Thy Father and Thy Mother"—"You are your brother's Keeper"—"All men are brothers".

If I should chose the word that would best sum up my Jewish Educational experiences, I would have to select "love." For I am now possessed with that trait. I love myself, my family, my community, my world, my faith and my God.

I am a young man who looks forward to a lifetime in which I may continue to raise the Torah high."

The sixteen adults then conducted the Kabbolas Shabbos and the Maariv services. We name them with pride: Henrietta Abeles, Thom Billington, Montez Boggs, Ceil Mann, Edie McKellar, Bill McKellar, Torrah Nathan, Linda Perlman, Col. Robert Perlman, May Pompan, Joseph S. Pompan, Elsie Solomon, Al Solomon, Bea Steinberg, Si Steinberg and Isidore Ward.

For a rabbi this was an exciting event. A valedictory address was given by Bill McKellar and it also told a story of dedication and promise:

"Rabbi Kesner asked me to give a "Valedictory" address to tell you why we decided to enroll in the Adult Hebrew Classes. My wife, Edwina, had had some knowledge of Hebrew from when she was a child in her country, Iran. Me, I knew nothing. And when we heard that Hebrew was to be taught, we were thrilled. Thrilled to know we would be able to involve ourselves in services, take part in synagogue activities, and most of all to be able to help the children we hope to have

**shalom**

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someday in their Hebrew studies. Hebrew classes presented a challenge which we gladly accepted.

As you know, we are graduating from a Beginning Hebrew Class, and we do not know all the prayers and other parts of the services fully, but we do have a start. We can belong to a service now by being able to follow the Hebrew, not by memory, but by the knowledge of the Hebrew characters. We can now conduct a Seder in our own home, at our own pace, of course; but a year ago, we could not read at all. Edie and I especially feel elated for we now have a beginning knowledge of Hebrew and we feel that with Rabbi Kesner's help and with the help of our newly found friends at Temple Beth El our happiness will grow in our chosen community. I repeat the thought, we shall continue to study with the Rabbi to be able some day to carry out the command found in the Shema "and thou shalt teach them diligently unto Thy children". We are grateful for this achievement of this day."

Awards were given to all; certificates were given to all; and a meaningful gift was given to all.

Ceil Mann summed it up as only it could be expressed:

"Blessed art Thou, O Lord, our God, King of the Universe Who has kept us alive, sustained us, and allowed us to reach this milestone in our lives."

With no small amount of self satisfaction, this rabbi said "good shabbos" to all that night of the graduation of the sixteen. This small band of Jews has embarked on a journey to a better inner place. A rabbi could ask no more of them.

## IN ONE ERA AND OUT THE OTHER—

*A book by Sam Levenson*

**EDITOR'S NOTE:** It seems appropriate to include this book review with Rabbi Kesner's story.

"It's this way. I started out in one era and arrived in another. The trip took half a lifetime. By the time I got to my good old dream castle at the end of the rainbow it had been condemned and replaced by something more up-to-date in prefabricated temporary contemporary. The times had changed.

I met all the challenges, reaped the rewards, and now find myself with everything a man could ask for, including our outstanding collection of doubts, misgivings, and ambivalences in all sizes."

This bit of philosophy belongs to the wise man and warm individual, Sam Levenson, the Brooklyn school teacher, show-business comedian, television personality. He was discovered by one of the staff of Ed Sullivan, did a six minute national television premiere, and became a household word the next morning. He was referred to as "that school-teacher guy from last night's Sullivan show." They hadn't caught the name. "You know, that guy who laughs at his own jokes. ( I have always done that, not because I think they are funny but because Papa had told me, "Never depend on strangers" ) ' ' ' .

Mr. Levenson is well qualified to address himself to the socio-cultural

Turn to Levenson, page 27



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# Our North Carolina Jewish Home

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 ASSOCIATION  
 OF JEWISH WOMEN  
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 OF JEWISH MEN

## Construction of Home Moves Ahead Hopefully; Responsibility Incumbent Upon N.C. Jewish Community

### The Land Is Moving

It is happening—the action has started. Huge earth movers are on the prowl. The heavy equipment is zig-zagging over the terrain, moving the earth hither and yon, filling in depressions here, smoothing areas there and generally raising the area, as they are preparing the ground for the base of the new nursing wing.

As the contour of the land changes, one can visualize the growth of the Home; Each phase gradually unfolding into progressive steps.

“In the beginning, God created the heaven and the earth. Now the earth was unformed and void—”; so started the Home in the early 60’s, but with the great advantages of having a sign from Him. Through His divine guidance, Mr. and Mrs. I. D. Blumenthal and a group of dedicated persons, Mr. Ben Klein, Mr. Morris Brenner, Mr. Morris Sosnik, Dr. Nell Hirschberg, Mr. Phil Robin, Mrs. Gertrude Weil, Mr. and Mrs. Herman Leder, Mr. Charles Pearl, Mr. Lewis Bernstein, Mrs. Sam Freedman, just to name a few, started “the ball rolling” and helped develop the first phase of the N. C. Jewish Home as it presently exists.

The new wing will soon rise as a phoenix, expressing the beauty and dedication relating to the care and understanding for those residents/patients, by all connected with the Home; a fact that has been prevalent since its beginning and has been proven by the status attained by the Home. Mr. Naftula Kagen, *Zichrono Livrochah*, a former resident said on many occasions this is *Gan Eden*.

### The Die Has Been Cast

The die has been cast. We are moving forward. We shall grow. The benefits of the Home are unmeasurable. As it has helped others in the past, it could provide a haven for you, a loved one, or a friend.

Is that foundation going to be solid and support the needs of many? Or will it be necessary to skimp on the footing, causing required care and assistance to crumble because the foundation wasn’t strong enough to support the walls.

The plans are such, that with the new structure, the Home shall be enabled to assist many of those who, heretofore, were not medically admissible or whose condition was such that they couldn’t be given the care that was required. Obviously, to admit that type person, and not have the facilities to properly care for him, would be a disservice to the patient, his family and others residing in the Home, not withstanding the problems that would be foisted on the staff.

It is believed that the new nursing wing shall alleviate this situation, thus enabling the Home to provide a full spectrum of care for most candidates who apply for admission. We are on the way. The second milestone has been reached.

Help reach the next milestone—the full completion of a debt free, nursing care structure; then support its operation. The Home shall soon be able to care for most patient/residents in various and separate areas. This spectrum of care will range from the well, semi-retired, ambulatory resident to those who may require massive

nursing care—all separated into appropriate care areas. Will you help? Your care—helps the Home CARE.

### The Jewish Community To Help

It is now incumbent upon the Jewish community of North Carolina to again put its shoulder to the wheel, and do their part, not only for the development of the Home but in providing the necessary support in the volunteer segment so that the Home will not become “an island in itself”. The Home must be kept debt free and the residents must always feel part of the community.

Staff can provide the help, professional know how and the necessary tender loving care that each resident needs; but they can not bring the community to the Home. This can be accomplished only through a good Volunteer Corps—This is the missing ingredient that must be furnished by the communities; not when the structures are completed, but *now*, and more so later. What can you do? Contact the Executive Director or the Socio-Recreation Director. They shall be pleased to work with you or visit with groups in your community. Will you do your part? Many have the special natural talent that is imbued in a good volunteer. It may be you—“Try it, you will like it”.



# Gifts



## to the NORTH CAROLINA JEWISH HOME

The prayers and thanks of our Residents are expressed for the contributions made to the Home from July 6, 1973 to August 5, 1973.

### IN MEMORY OF FRIENDS AND RELATIVES

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**ALBERT RODNEY BERELOWITZ:** Mr. and Mrs. William Schwartz  
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**SISTER OF MRS. HYMAN WECHSLER:** Dr. and Mrs. Max Rone

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**RESIDENTS:** Mrs. Ruth Zeigler  
**MISS JANE CASSELL-GRADUATION FROM COLLEGE:** Mr. and Mrs. Norman Silver  
**FATHER'S DAY GREETINGS TO:** STANLEY TAYLOR, HERMAN BERNARD, DR. BEN VATZ, DR. MAX RONES: Mrs. Robert Waggoner  
**MR. AND MRS. JACOB ROBINOWITZ'S NEW HOME:** Mr. and Mrs. Herman Bernard

### CONGRATULATIONS:

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**MR. AND MRS. HERMAN BLUMENTHAL:** Mr. and Mrs. Nathan Sutker  
**MR. AND MRS. MAURICE HONIGMAN:** 50th: Mrs. A. L. Sherry, Mr. and Mrs. Nathan Sutker, Mr. and Mrs. Sidney Levin, Mr. and Mrs. Maurice Bazar  
**MR. AND MRS. SEYMOUR WECHSLER:** 25th: Mr. and Mrs. Robert Kornegay

### HAPPY BIRTHDAY:

**MR. I. D. BLUMENTHAL:** Mr. Joe Levington  
**MRS. MIMI MACKLER; 75th:** Mr. and Mrs. Ronald Liss

### SPEEDY RECOVERY:

**MRS. I. D. BLUMENTHAL FROM SURGERY:** Mr. and Mrs. Charles Meltsner  
**MR. BILL FIELDS:** Mr. and Mrs. Howard LAVINE  
**HARRY FLEISHMAN:** Mr. and Mrs. Samuel Shavitz  
**ABE AND JENNIE GOLDBERG:** Dr. and Mrs. Rones  
**MRS. ARTHUR GOODMAN:** Mr. and Mrs. Nathan Sutker  
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**MRS. ROSE HALPERIN:** Mr. and Mrs. Howard Lavine  
**ETHEL HERMAN:** Mr. and Mrs. Stanley Shavitz  
**IRVIN JACOBSON:** Mrs. Ben Swartzberg, Mr. and Mrs. Fred Swartzberg, Mr. and Mrs. M.M. Schwartz, Mr. and Mrs. Henry Shavitz  
**MRS. BEN JAFFA, JR.:** Mr. and Mrs. Nathan Sutker  
**LOUIS MARKUS:** Dr. and Mrs. Max Rones  
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**MRS. SARAH SOBEL:** Mr. and Mrs. Herman Bernard  
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**ARLENE WARNER:** Mrs. Gloria Cohen

## Happy Birthday!

May your name be inscribed in the Book of Life with Health and Happiness:

Clara Davis  
 Sam Mabel  
 Sarah Pecker  
 Ida Polashuk

# shalom

## Residents Enjoy Picnic, Theatre, Music Festival, Cocktail Party

Several residents recently car-  
-avanned to the Yadkinville Roadside  
Park for a private picnic and an  
afternoon of outdoor games and  
general picnic activities. It was a  
beautiful day and a wonderful out-  
-ing that was climaxed with an ice  
cold watermelon feast.

On another occasion a five car  
caravan, including our 8 passenger  
van was observed going down the  
highway toward the Parkway  
Theatre in Winston-Salem. There  
the residents saw the beautiful mus-  
-ical, "The Sound of Music" with  
Julie Andrews. They thoroughly  
enjoyed the full length uncut feature  
movie and many are still humming  
parts of the beautiful music that  
made this picture so popular. Groups  
also attended 2 morning "Shoppers  
Specials" theatre parties at the  
Thruway Theatre in Winston-Salem.

One of the high-lites of the month  
was the presentation of a program  
by several young people represent-  
-ing the Greensboro Music Festival  
which is held annually at Guilford  
College. The group, under the lead-  
-ership of Tracy Topping, an accom-  
-plished oboe player, gathered together  
in the dining room at the Home and  
entertained our residents with  
classical music interspersed with  
some Jewish songs and Israeli selec-  
-tions. They explained the function of  
some of their instruments, breaking  
them down for the benefit of the  
residents.

Mr. John Quillin of Greensboro,  
cellist, Miss Carol Stein of Orlando,  
Florida, pianist, Mr. Mario Hunter of  
Greensboro, clarinetist and Gail Ravin  
of Gainesville, Florida, pianist made  
up this versatile group. Numbers from  
Debussy, sonatas, a medley made up  
of numbers from Exodus, Yiddish  
Mamma ending with Hava Nagelah  
were featured in solo and concert.

Twenty-six of our residents attend-  
-ed this function and were throughly

enchanted by the youthful talented  
musicians who presented a truly pro-  
-fessional performance. After the pro-  
-gram the youths enjoyed refreshments  
with the residents who communicated  
their pleasure to each musician individ-  
-ually. They in turn completed their  
day by touring the rooms and gen-  
-erally displayed the much needed  
exposure of "Friendly Visiting" with  
various residents.

It is apparent that these young  
people enjoyed their participation  
as much as the residents loved and  
enjoyed them. This was indeed a true  
expression of "A Labor of Love".

A most important facet of this  
program was the visual demonstration  
that our youth really care. It is be-  
-lieved that with this example from our  
young people, we, in this country,  
having nothing to fear in regard to this  
or future generations—One wonders,  
as we look back, whether it not be  
true that we should look to our youth  
for leadership.

The month was climaxed with the  
usual cocktail party with all the "fixins".  
In between these activities were the  
usual birthday party, challah baking  
sessions, arts and crafts, 4th of July  
luncheon, games, the monthly meeting  
of the Residents' Club and other routine  
activities.

## Something to Know

Jewish Homes for Aging are  
serving an increasingly older segment  
of the Jewish Elderly. The median  
age for residents increased from 80  
years in 1960 to 82.4 in 1970.  
The average age of those leaving the  
N. C. Jewish Home in 1972 was  
83.6.

The average daily per capita cost  
in Jewish Homes has increased 98%  
since 1965 (from \$10.86 to \$21.54).

The number of admissions to  
Jewish Homes in 1970 increased  
markedly over 1960, specifically  
by 57% reflecting an increasing  
turnover. This may be attributed  
to the admission of greater number  
of sick, feeble, older persons at an  
increasingly advanced age.

In 1960 payments by residents  
provided almost three-fourths (72%)  
of the operating income, whereas  
government payment accounted for  
2%. By 1970 payments by residents  
dropped to one-fourth (24%) of  
operating receipts in contrast to two-  
-thirds (64%) received in government  
payments.

---

The most valuable gift you can give  
another is a good example.

The best way to forget your own  
problem is to help someone solve  
his.

Be kind. Remember everyone you  
meet is fighting a hard battle.

*T. H. Thompson*

A man rarely succeeds at anything  
unless he has fun doing it.

Temper is what gets most of us into  
trouble. Pride is what keeps us  
there.

Cooperation is doing with a smile  
what you have to do anyway.

## GREETINGS

from

**Residents, Staff, and Board of Directors,  
N. C. JEWISH HOME FOR THE AGED**



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Member: \$ 25.00	Name: _____
Patron: \$ 50.00	Address: _____
Founder: \$100.00	City: _____
	State: _____
	(Zip Code)

Please make check payable to North Carolina Jewish Home, and mail to Mr. Sam Shavitz, Membership Chairman, P. O. Box 38, Clemmons, N. C. 27012

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Please contact the Chairman in your area if you wish to make a contribution to the North Carolina Jewish Home in memory or in honor of relatives and friends. If your town does not have a representative, please offer your services. Write:  
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**Your gift helps  
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## IS JEWISH LAW SEXIST? YES, BUT . . .

Is Jewish law sexist?

"Yes, but . . ." said Rabbi Arthur Hertzberg, president of the American Jewish Congress, in a recent WNBC-TV broadcast on "Jewish Heritage," sponsored by the New York Board of Rabbis.

The question was posed by Mrs. Jacqueline Levine, president of the National Women's Division, during a discussion of the activities of the American Jewish Congress women's group.

The questions and answers went this way:

Mrs. Levine: "We keep hearing more and more today—particularly from younger Jewish women—that Jewish law is sexist. What do you think about that?"

Rabbi Hertzberg: "It depends on which rabbi you ask. Most Orthodox rabbis will answer that it simply isn't true—that Jewish law is not sexist, that it recognizes or institutionalizes the biological and role differences between men and women.

"Ask people to the left of the Orthodox religiously and you'll get a wide variety of answers. I therefore have to label my answer as quite personal and I'd better add that I belong personally to the Conservative movement.

"I think Jewish law is sexist—but sexist in a very intricate way. For centuries Jewish law has been trying to overcome its own sexism. That is, the very ketubah or Jewish marriage contract is one in which, by premarital agreement, the groom agrees that he will not capriciously divorce the bride or diminish her rights. This was instituted by the rabbis many centuries ago to limit the masculine domination of marriage as it exists in biblical law.

"I would therefore be inclined to say that Jewish law is indeed male and male chauvinist. At the same time, however, a process has been taking place throughout the ages of trying to overcome that. Jewish religious law developed an enormous flexibility in reacting to change in family roles, for example. My own sense of the situation is that—not in 10 years or in 20, but as the male-female roles within society, within the family, within the social structure, *do* change—"

Mrs. Levine: "As they are changing—"

Rabbi Hertzberg: "—then Jewish law will find its accommodations with it."

Mrs. Levine: "I'm glad you said that. We in the American Jewish Congress Women's Division are of course encouraging this looking again into Jewish law in terms of what the women are saying."

## American Jewish Committee

"The American Jewish Committee, founded in 1906, is the pioneer human-relations agency in the United States. It protects the civil and religious rights of Jews here and abroad, and advances the cause of improved human relations for all people."

In late May, the American Jewish Congress conducted its 67th Annual Meeting, where numerous subject matters were discussed in depth. They were of a broad philosophical nature as well as statements of a more direct nature. No less than 14 pieces of first class literature reached the *Times-Outlook* office which dealt with matters as general as the survival of the Jewish religion as perceived by an educator and sociologist to a grant awarded by the National Endowment for the Humanities in Washington for the purpose of providing an oral history of the American experience of an estimated 250 survivors of the Nazi Holocaust and their families under the auspices of the American Jewish Committee.

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## YARMULKE, from page 15

which, unlike American-made types, have high, stiff sides that rise as much as four inches above the head, instead of molding to the skull. Generally handmade, they are skillfully embroidered with images of flowers and geometric designs.

Wiener finds that yarmulkes, in their design and ornamentation, are an expression of Jewish folk art. One yarmulke in the B'nai B'rith exhibit was made to resemble a Hassid's headgear—a "streimel"—and is edged with mink. Another is of Egyptian cloth, with hieroglyphic symbols.

In a London synagogue, Wiener discovered yarmulkes made of grey pin-striped wool that matched the formal garb of the worshippers. A more flamboyant Iraqi creation rises to a peak and has grape clusters worked out in silver thread.

The Wiener collection includes one from a U. S. official stationed in Kenya who turned to traditional tribesmen's cotton hats to provide yarmulkes for his son's bar mitzvah. There are also colorful hats worn by the Druse, a Moslem sect, which Israeli youths use as yarmulkes to their liking.

The yarmulke in his collection most popular with American youths, Wiener reports, is made of—naturally—denim. Created for a vice president of Levi Strauss & Co. it has the familiar trademark tag sewn into a seam and bears a rivet at the top.

Most American yarmulkes are manufactured in New York, skullcap style. But colors are far removed from basic black. One New York manufacturer has bolts of cloth in every color of the rainbow. "To match the decor of the room or the color of the bride's gown at a wedding," explains Wiener.



## EDITORIAL, from page 8

most meaningful endeavor. North Carolina Jewry needs the *Times-Outlook* desparately. It needs the support and interest of every Jewish family, not a single individual or a mere handful.

The *Times-Outlook* takes this opportunity to wish all a very happy New Year with the hope that in 5734 all of God's children shall be able to realize health, happiness, and His two greatest gifts — love and peace.

Israel's new First Lady, Nina Katzir, wife of President Ephraim Katzir, addresses a nationwide assemblage of YA'AL volunteers at the Hadassah-Hebrew University Medical Center. Occasion was the 19th anniversary celebration of YA'AL, which began at Hadassah and now serves 24 hospitals throughout Israel. From left to right Professor Kalman J. Mann, Director-General, Hadassah Medical Organization; Mrs. Dora Camrass, chairman of YA'AL; Mrs. Katzir; Mrs. Esther Reifenberg, chairman, Hadassah Council in Israel; and Mrs. Sylvia Mann, National Liaison, YA'AL.



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## ONE WHO IS CONTENT

It does not happen all that often—meeting an artist who declares wholeheartedly, "I'm happy!" But it does happen. And then you feel great. Although somewhat embarrassed, you rapidly tap the table and mumble, touch wood!

This is roughly what happened when I met Peter Freistadt last week. I've followed his life in Israel since the days when he came as guest-director to the Ohel theater; I reported his dramatic disembarkation from an aircraft about to take off for Prague, his hometown. He delayed his departure for a few minutes, and then, at the last moment, decided to settle here. I witnessed his absorption pains, his experiences as an immigrant-director on various stages and at various film studios, and behind the scenes of the newly born Israel Television where he was an instructor in production; I once even called an article about him: "Peter Freistadt is on the Road to Success." It apparently was somewhat premature by a good few years, because it is only now that he is ready to agree to this.

Anyhow, Peter Freistadt feels good. He owns Rachel company which makes films for television and for many other bodies. He is not upset about having been dropped from the television team at the time. It even helped him to consolidate his future. Today he can do whatever he likes, and his hands are full of work (so full infact, that his actress wife Becky Suzin had to find another producer and director for the one-woman show she is preparing). He produces films for the Arabic department of Israel TV, for the "Religion and Tradition" program, for the documentaries department (they are working on a film about the absorption of immigrants, a subject close to his heart), and, of course, Rachel productions are competing for films to be made before the elections, and there are reasonable chances that they will get a thick slice of that cake.

### *Twenty-five years of Israel theater*

But the company's biggest challenge at present — and that of Peter Freistadt as producer and director — is a documentary commissioned by the drama department of the Broadcasting Authority, entitled: *Entrances and Exits — Twenty-five years in the Israel theater.*

What Freistadt wants to stress from the start is that they do not want to

pretend to cover in forty minutes of screening time the history of the Hebrew theater. It says clearly, "twenty-five years," namely the period of the existence of the State of Israel. It includes neither the history of Habimah (the national theater of Israel) nor that of the other troupes which preceded the arrival of Habimah. In general, the aim is to mention the milestones in the development of theater in Israel, new styles, influences, the modern theater entering the scene, Israel drama during these years, the rise of the commercial theater, etc. The script was written by Freistadt together with Don Levitan of the theater department of Tel Aviv University.

From the technical point of view, the film is constructed of filmed sequences from the archives, including

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## ATTITUDE, from page 10

decapitation, throwing stones, strangulation, and pouring hot lead down the throat (reserved for daughter of a priest who prostituted herself).

Rome is the real culprit of the story. "King of the Jews" was a Roman crime. Romans feared revolt against their authority and, therefore, would act hastily against anyone making such a declaration.

Now that we understand the background, "What Is The Jewish Attitude Toward Jesus?" He was a teacher—one among many thousands of teachers who taught righteousness and piety as all religious teachers have done through the ages. He was a Jew who taught Judaism and practiced it according to the teachings of the Rabbis. He lived as a Jew and never had any intentions of being anything but a Jew.

This then is our attitude toward Jesus. It is shaped by our knowledge and study of the past which helps us maintain a true perspective of an ancient even.

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## Soviet Jews To Settle In U.S.A.

By Hyman Brickman  
Director of Public Relations  
United Hias Service

Sixty-one Soviet Jews arrived on August 21 at Kennedy Airport from Rome to begin new lives in this country. The announcement was made by United Hias Service, the worldwide Jewish migration agency that assisted them with documentation, transportation and all necessary details. They are, according to the agency, the vanguard of almost 200 Soviet Jews who will be coming here within the next eight days.

George I. Jacobson, executive vice-president of United Hias Service, stated that this marked increase in the rate of arrival of Soviet Jews could be attributed in great measure to Attorney General Richardson's decision of July to invoke his parole authority in behalf of the 800 Soviet Jews who are in Rome awaiting American visas.

Turn to SOVIET JEWS, page 32

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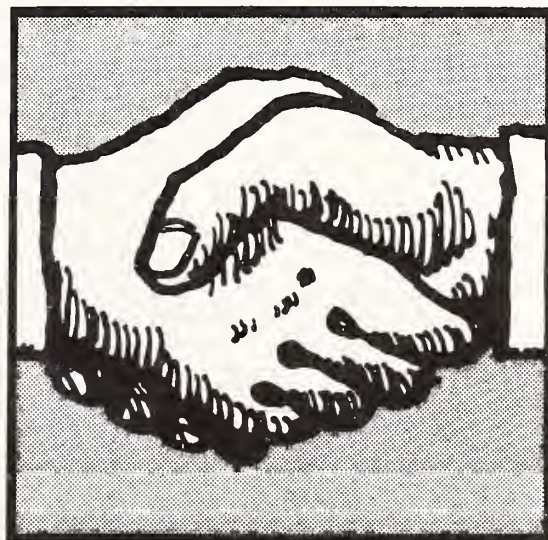
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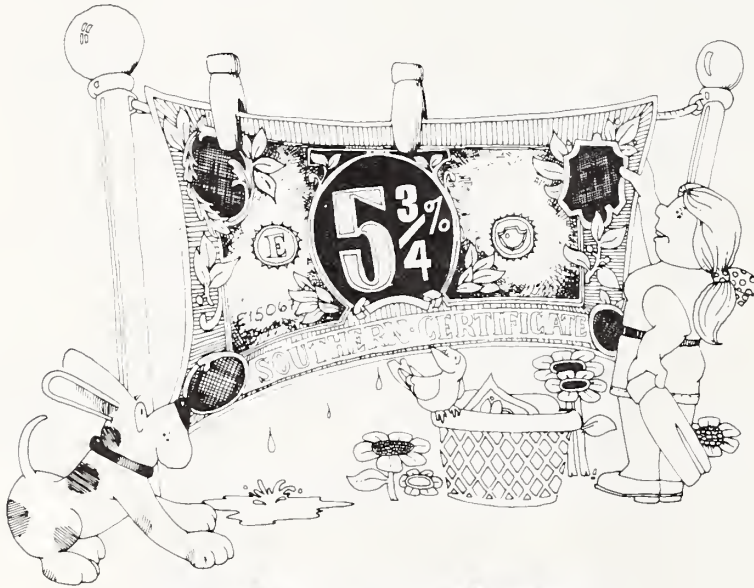
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ASHEVILLE, from page 12

Mrs. Harold Wolper, former residents of Asheville who now live in Nashville, Tennessee.

Miss Terrie Frances Sultan and William Charles Klaila were married Saturday, July 28, in the Grove Park Inn which is here in Asheville. The Judge Coleman Harris officiated.

The bride is the daughter of Mr. and Mrs. Norman Sultan of 3 North Kensington Road. The bridegroom is the son of Mrs. Jacqueline Klaila of Portland, Maine.

Mrs. Klaila and her husband are both 1973 graduates of Syracuse University of Visual and Performing Arts.

OOPS!!! When I congratulated Mr. Simon Senner on the birth of his new great grandson Jeffery Allen Newman, I made a terrible mistake, for which I was corrected, on the number of grandchildren and great grandchildren he has. He has seven grandchildren and eleven great grandchildren. God Bless him.

MYRTLE BEACH, from page 12

Atlantic Ocean. As always everyone had a good time — young and old.

Congratulations to Steve Solomon and Mr. and Mrs. Al Solomon of Conway and Myrtle Beach (Steve's parents) on his graduation from Law School at the University of South Carolina. We are all so happy for Steve and glad that he will practice here in Myrtle Beach.

Shalom to Mr. David Hemo, father of Mrs. Sam Masseri. He visited with Louena for a month and left last week to return to Haifa, Israel. Mr. Hemo will bring Louena's mother back to the states where they will make their home.

Elsie and Al Solomon had Mrs. Tillye Eisman (Elsie's sister) as their guest for most of the summer. Come back to Charlotte soon Tillye, we all miss you.

An invitation to all you people visiting Myrtle Beach. The Temple holds services every Friday night throughout the summer. We would be happy to have you worship with us.

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# HONORABLE MENCHEN

The *Times-Outlook* has learned that Dr. Samuel Newman of Danville, Virginia was once again honored for long and distinguished service to his community and his fellowman. The Pittsylvania Academy of Medicine recognized Dr. Newman for fifty years of continuous pediatric practice of 1923.

Dr. Newman left his native Poland at the age of 19, Dr. Melnick said, and spoke no English.

By the time Newman became a senior at the University of North Carolina, he had mastered the language well enough to be editor of the literary magazine.

Looking back on his arrival in 1909, Dr. Newman traded heavily on his Jewish heritage.

"The spiritual and cultural baggage which I brought with me was transmitted to me via the Jewish tradition, which blended readily with the American mind and spirit."

Judaic thought was not alien to the United States when he arrived. In fact, the patriotism of the founding fathers was "fired by the example of judges and prophets of ancient Israel," Newman said.

Dr. Newman has had several articles written about him in past issues of the *Times-Outlook* and even was a contributing writer. A most hearty Mazel Tov to the wonderful contributions of Danville's Dr. Samuel Newman.

LEVENSON, from page 17

revolution taking place with those under 30. ( The age level changes daily with new happenings, new discoveries, new awakenings.) He was raised in "hard times," raised a family himself, and dedicated his life to the teaching profession.

In his warm, sentimental humor, Mr. Levenson ties his past with reflections of the present and speculations of the future. Simon and Schuster has published *In One Era And Out The Other*, released late last month at \$6.95. The *Times-Outlook* is pleased to spotlight this work and heartily recommends it to a concerned parenthood. Better yet, make it a family experience.

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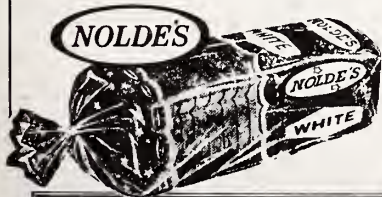
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## Israel's Economic Growth: The First Twenty-Five Years

"In all of history I doubt that any people has ever before accomplished so much, so quickly, and with so little in their favour, and such odds against them." This tribute to Israel was paid by a cool, hard-headed businessman, with only commercial interests to consider, and no need to please anybody: Henry Ford II, who was in Israel in June for the inauguration of the Ford commercial vehicle assembly plant in Nazareth. Many people, indeed talk about Israel's achievements during its first 25 years using expressions, like "economic miracle", "astonishing growth", "the success story of the century".

The facts behind the adjectives are impressive. The dominant characteristic of Israel's economy is rapid growth. Israel started off in 1948 with a population of only 650,000, and it has succeeded in absorbing into its economy more than three times its own number since then, while its standard of living and the level of its social services steadily improved. This, while fighting three wars and bearing a staggering burden of defense expenditure. Its GNP (Gross National Product) has multiplied within this period by more than eight, from IL. 3,325 million in 1950 to IL. 29,100 million in 1972. The average annual growth rate of the GNP was 9.6% which, according to "Finance and Development", a quarterly published by the International Monetary Fund, placed it last year in the 18th place in a list of 122 states with a population of over a million. In absolute terms, Israel came 48th in the list, with the same GNP as Egypt, whose population is ten times greater.

To offer a few more interesting comparisons: Israel's merchant fleet, at 5 million tons, is half that of American merchant fleet (10 million tons). Its exports this year, (goods and services) at an estimated \$2,200 million, are one-tenth those of Japan. Its total foreign trade of \$7,000 million in 1973, is not far short of that of India. In agriculture, according to the Food and Agriculture Organization of the United Nations, its growth rate is the highest in the world. Israel also has the second highest life expectancy (after Sweden) with 73 years for women, 70 years for men.

All this is not to suggest that mistakes have not been made and wrong decisions made over the years. In the first years of the State, from 1948 to 1956, when hundreds of thousands of

impoverished refugees were pouring into the country, the primary purpose of Israel's infant industry, which was then actually a conglomeration of workshops, was to provide employment. Severe rationing of food and clothing and a policy of population dispersal, together with the creation of "development towns" with built-in industries helped the country to struggle through the early years. In this period, as Mr. David Horowitz, former Governor of the Bank of Israel, put it, "Israel had to adopt the principle that being comes before well-being".

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In the next period, from 1956 to 1965, industrial output more than tripled and reached IL. 9 billion in 1965 (at 1971 prices). The increase was highest in the diamonds, metals, electric products, machinery, chemicals, rubber and plastics industries. Industrial exports rose by an average of 20% annually, mounting from \$ 50 million in 1955 to over \$ 300 million in 1965. The range of products widened and the industrial infrastructure was broadened, as a result of a policy of direct development.

However, the country continued to be heavily dependent on imports, and the galloping rate of consumption and an over-heated economy led to inflationary pressures and a steep increase in the balance of payments deficit. Contributory factors to the resulting recession were a drop in the volume of investments, a slowdown in building activity, and a decline in immigration. Growth decreased in 1966, and in 1967 the value of industrial production fell for the first time, although only slightly — from IL. 9 billion to IL. 8.9 billion. For the first time, too, there was an unemployment problem.

#### From Workshop to Industrial Mentality

Since the Six Day War there has been a great economic leap forward. The country made a rapid recovery from the recession and emerged from a workshop mentality to a real industrial outlook. Between 1968 and 1971 investment in fixed assets in industry totalled about IL. 4 billion, and the total stock of capital in industry increased by IL. 3 billion. Output rose steeply at an average annual rate of 10%, while industrial exports rose even more rapidly, at a rate of almost 20% annually. Industrial workers, who had numbered only 89,000 in 1950, reached a total of 260,000 in 1972.

The emphasis in exports shifted strongly from citrus fruit, which in 1950 accounted for half the country's exports, to industrial products. Conspicuously lacking in basic raw materials, Israel has turned its attention more and more to science-based industries in which it has the asset of a large reservoir of scientists and engineers, and enjoys the cooperation of the country's universities and research institutes. It is also utilizing foreign knowhow under licencing agreements or as joint ventures. Over a hundred science-based enterprises are operating, in the sphere of chemicals and of electronics.

Israel enters its second quarter century on the same high note of optimism and self-confidence that marked its first 25 years. The difficulties and obstructions have not lessened, but the base is sounder and stronger and the prospects are hopeful.

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**GETTING READY FOR THE HIGH HOLY DAYS**

Jewish Chaplain shows son of a Jewish officer in the armed forces how to blow the shofar at a pre-High Holy Day session while children of another Jewish officer watch.

The numbers of Jewish Military families are increasing, and this requires new dimensions of service from the National Jewish Welfare Board.

**CONTENT, from page 24**

interviews and revivals of shows. As to the form — they intend to bring together for one day, at the Habimah theater's small hall, all the theater people who will take part in the film and all those who can and are ready to contribute to it — actors, directors, writers, designers, and critics. Props will be piled on the stage. When someone mentions a specific theatrical item, scenes will be revived or film clips screened. It will be a sort of organized "happening." There will be one M.C., actor Oded Teomi. He will present the explanatory text and invite those to be interviewed or those who will perform scenes from plays on to the stage where the sets will be improvised.

Freistadt realizes that this is not an easy task, and that there probably will be many criticisms of the finished article; many may feel slighted for not having been invited, or because others were invited; but he hopes that the aim is clear; landmarks in the development, not history.

The film will be made in three weeks' time, and screened on the Hebrew New Year. Until then — very hard work.

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**SOVIET JEWS**, from page 25

The new arrivals include engineers, teachers, artists, mechanics, a typographer, electrician, furrier, doctor and computer programmer. Also included is a former chess champion who had played to a draw against Boris Spassky for the USSR championship.

Ranging in age from 3 months to 70 years, the newcomers are from Kiev, Odessa, Riga, Lvov, Minsk, Czernovitch and Moscow. They will be resettled, with the help of local Jewish Federations and Jewish Family and Children's Services, in Boston, Elizabeth (N.J.), Chicago, Baltimore, Hartford, Los Angeles, Kansas City (Mo.), Cleveland, Washington, Philadelphia, Dallas, Providence, Seattle and New York City. The New York Association for New Americans will provide whatever aid is necessary to those of the immigrants who resettle in Greater New York.

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**AMERICAN JEWISH TIMES-OUTLOOK**

*Dear Abie*

By Ray Kovitz

*Dear Abie: My wife is very short and every time it rains she complains about a terrible pain in the poopik area. I know you are not a doctor, but do you have an answer for this? She never feels any discomfort when it is raining.*

**Pain in the Rain**

Dear Pain: The solution is very simple. You say she's short, and it hurts when it rains? Then cut three inches off the top of her galoshes.

*Dear Abie: My mother-God bless her!—is a great latke maker, but who can eat latkes for breakfast and dinner? I even get them in my lunch. I am beginning to look like a latke. How can I turn off the Great Latke Machine?*

**No Name**

Dear No Name: You're lucky! Don't turn off the machine, but encourage Mom to make more, then franchise the whole business. I can see it now—Mom's Latkes, 27 varieties, from coast to coast. I have a motto for you, free of charge: "This is latke country, man."

*Dear Abie: My wife is an incessant talker—morning noon, and night. But fortunately for me, I am a salesman and spend a good deal of time away from home. However, with the pending gasoline shortage, I'm afraid that I won't be able to travel as much as I have been. Can you imagine being cooped up at home day after day with this yenta?*

**Earache**

Dear Earache: It sounds to me that with the kind of wife you have, you'll never run out of gas.

*Dear Abie: I have heard the word "tsures" many times, but I am not sure about its meaning. Can you tell me briefly what "tsures" is?*

**Troubled**

Dear Troubled: Tsures is a very descriptive word. When your partner disappears and you find the business accounts \$100,000 short, when your girl friend tells you she's three months pregnant and her husband has been away four months, when your son is "busted" for pot, and your wife has her third automobile accident in six months, that's tsures. Also, if you happen to sit on a very hot stove.

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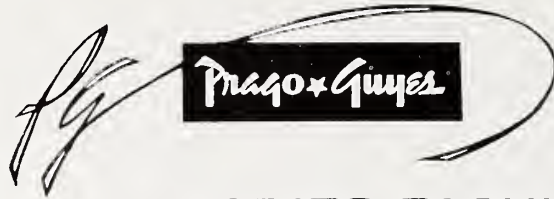


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# IDEAS

## The Real Majority

We often hear of the silent majority, the new majority, or even a popular majority. In life there is only one struggle, one fight worthy of man: we must seek the side of God. There have been many times when I stood, seemingly alone, with the weight of numbers arrayed against me. In your daily life and struggle, you too will find that at times you stand alone, but if you believe you are right and on the side of God, remember that God plus one is a majority.

## The Home at Clemmons

A sacred trust has been delivered into our hands. We are the custodians of 118 acres of God's land. It is our responsibility to join hands in making the home into a place of love and beauty. We must join hands to build not only structures of stone and glass but to make the land flower so that the voices of children will brighten each day. The Elders of Zion not only merit our respect, they deserve a full measure of every exciting facet of life. A community becomes a Siberia only when we, as a people, isolate ourselves from each other. A true home is a gathering place for people of all ages.

## Community Spirit

In times of great stress, Jews gather together to wring their hands, wail, and pray. We are also a people who have demonstrated a determination to fight and survive. The years in America have progressively blessed us. We and our children stand today at the threshold of what could be a Golden Age. There is, however, peace bound by deep tensions. There is a need for the rebirth of a community Spirit that must encompass Jews of the Carolinas and Virginia. We are the Children of Israel — wherever we live.

## Hebrew Academies

Our children have always been the special sparkle that is Judaism. We are taught that we are responsible for the complete education of each child. In Greensboro and Charlotte we have joined hands to provide our children with a total education. Amid the strife and crises in public education, we have an additional responsibility to provide our children with the fullest possible quality education. We are the People of the Book and this proud heritage must be passed intact from hand to hand, from generation to generation. It is God's commandment to each of us.

## Prayer

During a recent assembly at Wildacres, a good and gentle scholar spoke of prayer. He listed the many ways and times we should pray. During his discussion, he emphasized that our great biblical leaders argued with God as they prayed and sought His wisdom. Each individual finds his own way to grasp the hand of God. We must do even more. We must take up the challenges that are directly before us. Our prayers must be backed by deeds.

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# Purpose

In publishing the *Times-Outlook*, it is our purpose to provide a forum for American Jewish thought and opinions. We seek to encourage a dialogue between the various components of our community over significant contemporary challenges. Special emphasis will be directed toward encouraging the fullest development of a Jewish retirement and gerontology complex which will include facilities for intellectual and spiritual growth for all ages. We aim to serve as a media whereby area communities can publicize their activities and programs. It is our desire to facilitate the development of an intellectual community at Wildacres. We shall stress the development of city Hebrew Day Schools and will actively participate in the creation of a Hebrew Academy (High School) at Clemmons. We believe that we must all join hands in doing God's work.

## The American JEWISH TIMES-OUTLOOK

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**I. D. Blumenthal**  
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# *from Atonement to Harvest*



Go in and possess the land which the Lord swore to give to your fathers. And you shall remember all the way . . . that he might humble you, testing you to know what was in your heart.

**Deuteronomy 8: 1&2**



And now, Israel, what does the Lord your God require of you, but to fear the Lord your God, to walk in all His ways, to love Him, to serve the Lord your God with all your heart and with all your soul, and to keep the commandments and statutes of the Lord.

**Deuteronomy 10: 12&13**



Behold, to the Lord your God belong heaven and the heaven of heavens, the earth with all that is in it.

**Deuteronomy 10: 14**

# EDITORIAL PAGE

## The Road Ahead

It is not within the ken of mortals to preview the future. We can, however, influence the course of time. Tomorrow can be filled with stumbling rocks or stepping stones.

It is within our capacity to provide our children with a total quality education in which Judaism is a dynamic force. The 118 acres at Clemmons can become a Hebrew Academy (high school) where our children can grow intellectually, morally, and culturally. If we choose, a retirement village can come into fruition where Jews of the Carolinas and Virginia can share a meaningful and a new beginning.

Should we decide to work together, the home at Clemmons can become a living force that sustains each of us, and we can share in its sustenance. If you join with your neighbors, we have the potential to achieve a communal spirit over a three-state area. It is within our grasp to bring the Jewish people of the three-state region into a focus of friendship and brotherhood.

The challenges of the road ahead include sharing our dreams with our children. Within the triad area alone, over 1650 Jewish children attend college. In years gone by, we opened our homes and our hearts to these Children of Israel. Let us learn from each other.

At Duke University, we will have a chair of Judaic Studies. We could develop Hebrew Cultural Centers throughout the three-state area. The Clemmons facility potentially offers a natural initial site. We have a responsibility to our posterity to preserve the traditions and memorabilia of our past. Previous efforts to publish a southern Jewish periodical have been suspended. The *Times-Outlook* can, with your help, serve this need.

As a people, we have made the desert blossom. It is within our capacity to conceive, plan, and build a series of gardens at Clemmons for the residents, children, lovers, and as a living remembrance.

The year ahead can be filled with dreary hours or a zest for living. If we share our opportunities and dreams, we shall reap the harvest of Succoth.

Marvin Krieger

Every person has his own subjective vision of the world which is developed through experience. We call upon our imaginations to impose order and establish meaning for external reality. Basically, the same thing happens with a magazine staff: we understand our readers through contact with people who vocalize their opinions. Then, we try to create a magazine which is visually aesthetic as well as meaningful in content for those who receive it. It is our hope that we can go beyond our limited perspective and discover what you feel about the magazine and how it can be improved to meet your needs. Let us hear from you.

פון דעם אידישער פאלקלאר א.ל.ו.ס.ק.י

אז גאָט גיט לעבן גיט ער צום לעבן.

צו אייער 79סטן געבוירניאָר.  
ר' י.ד. בלומענטאל

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אידישע אינסטיטוציעס.

זאָל אייער גוטע ארבעט לסובות מענטשהייט  
און דאָס אידיש פאָלק, דינען אלס  
אינספיראציע פאר אונזער דור.

אז גאָט בענטסט, בענטסט ער מיט אלץ.

טיילט אונדז פון דינט: איין ווינטש איין אלעמען  
: געזונטער און גליקלעכן נייעם יאר.

## Calendar for October

YOM KIPPUR	Oct. 6
COLUMBUS DAY	Oct. 8
SIMHAT TORAH	Oct. 19
VETERAN'S DAY	Oct. 22
ROSH CHODESH	Oct. 26

# DIALOGUE

## The "Times-Outlook" Is Old Hat

There is nothing for college or high school students who feel a Jewish identity. We should like to find stories and articles that interest young adults. Get with it and we will become readers.

**TO:** Thanks for the criticism. We shall follow through. Please send us your suggestions.

## Kissinger — The First Jewish Secretary of State

We should all be proud that President Nixon has appointed Kissinger as the first Jewish Secretary of State. The President has brought many able Jews into government service.

**TO:** Kissinger will be the second Jewish secretary of state. Judah P. Benjamin was the Confederate States' of America's Secretary of State.

## Don't Preach To Us

Like most religiously sponsored magazines, I find that the *Times-Outlook* is too moralistic and too Jewish.

**TO:** We agree that editors tend to moralize and have 100% hindsight. But, how can one be too Jewish, or too human, or too fair, or too concerned?

## Sex is Un-Jewish

My girl friend says that sex is un-Jewish. Since I am not a reader of *Playboy*, I wondered if the *Times-Outlook* would comment.

**TO:** While we, as a people, have born many abuses, we have never been called anti-sex. Let's face it: where would we be without this gift from a loving God? Perhaps your problem isn't religious.


## A Jewish Sense of Humor?

Jewish writing used to be filled with a delightful but quixotic sense of humor. There just doesn't seem to be this type of self-jest anymore.

**TO:** We shall do our best to print as many examples of Jewish humor as possible, and hope that our readers will send in their favorite quips.

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**I Like Bacon — Am I Less Jewish?**

Frankly, I like bacon, eggs, and grits for breakfast. My family says that I can't be Jewish and eat non-Kosher foods. What do you think?

**TO:** There is a stomach Judaism that believes that if you eat so called Jewish food you can identify as being Jewish. Traditional Judaism requires the observance of Kosher. You are what you eat — if that is what you feel and believe.

**Who Needs a Jewish Education**

I believe in the public school system. Jews have been ghettoized enough. The Catholics are curtailing their parochial school system—why should we Jews follow a path that can only lead to a self-imposed segregation?

**TO:** Some parents disagree with your stand. If we don't give our children an opportunity to understand traditional Judaism, how can they make intelligent choices?

**Too Much About Israel**

I have noted that the Times-Outlook has recently concentrated on pushing the Israeli viewpoint on every issue. We are American Jews and would like to see equal attention given to the other positions.

**TO:** We agree that there should be a balanced presentation of news and viewpoints.; therefore, we welcome comments from other readers.

**Southern Jews Are Special!**

Our family recently traveled in the North. We came home feeling that the southern way of life is far superior. We Jews have a vital stake in southern culture and tradition. The South is my home sweet home.

**TO:** During the coming months we will survey southern Jewish attitudes.

**JOSEPH  
MARKOW**

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# So What's New?

news from

## WINSTON-SALEM

NORTH CAROLINA

by Mrs. Joyce E. Richmon

As usual, the late summer months at Beth Jacob Synagogue are very busy indeed. Our Sisterhood is in the midst of welcoming newcomers to the community and Congregation with covered-dish suppers, coffees, and creative handicrafts evenings. Unhappily, we are at the same time saying goodbye to several of our families whose professions have caused them to take leave of us. This synchronous saying of "goodbye" and "hello" seems especially significant during the *Yom Tov*; as remembrances remain warm and happy in the heart and the promise of what might yet be serves as a pointer for tomorrow.

We are delighted to have returning to us this year, Mr. Evan Perin, as our Cantor and Educational Director. His charm and vitality, coupled with youthful exuberance serve as a tonic to us all.

Paul Lukas, son of Mr. and Mrs. Gunner Lukas, and a freshman at the University of North Carolina, has recently returned from Israel where he had spent the summer months on a USY tour.

Ms. Judy Pinnolis, daughter of Mr. and Mrs. Samuel Pinnolis is now in Eretz Israel where she is currently spending her junior year as part of her continuing education at Sophie Newcomb College of Tulane University.

### ANNOUNCEMENT

The Israel Bond Dinner will be held on Sunday, October 28 at the Amity Club. Mr. Stanley Greenspon is the Chairman, Mr. Harry Lerner is the Co-chairman, and Mrs. Irving Miller is the Hadassah representative to the Bond Drive.



Mrs. Wynrib

news from

## WILMINGTON

NORTH CAROLINA

by Mrs. Sam Winter

Wilmington was well represented at the National Hadassah convention in Denver, Colorado during August. Attending the meeting and finding it enjoyable, as well as informative, were Mrs. Fred Retchin, Mrs. Aaron May, and Mrs. Robert Berman.

Darryl May, son of Mr. and Mrs. Aaron May, had the distinction of being listed in Who's Who Among American High School Students 1972-1973. Darryl is very active in student affairs at John T. Hoggard High School. This year he and Carol Winter are both on the Hoggard student government executive board. Carol is Chair-person of the Judicial Advisory Board and Darryl is Chairman of the Constitutional Review Committee.

This year two boys from Wilmington are officers of the North Carolina Council of Aleph Zadik Aleph (AZA). Neil Moskowitz, son of Mr. and Mrs. Herbert Moskowitz, is president and David Finkelstein, son of Mr. and Mrs. Milton Finkelstein, is treasurer.

news from

## ASHEVILLE

by Mrs. Morris Fox

Gerald Cooper Kell, son of Mrs. Louis Kell, 200 A Ridge Townhouse Apartments, and the late Louis H. Kell, has successfully passed the North Carolina Bar examination.

Kell a graduate of the University of North Carolina at Chapel Hill Law School, is now practicing in Winston-Salem with Legal Aid.

news from

## MYRTLE BEACH

SOUTH CAROLINA

by Mrs. Ruth Levine

The tourist season here in Myrtle Beach has ended with the crowds of the Labor Day week-end departing for their respective homes.

Sylvia and Larry Sloans daughter and son-in-law, Jack and Ann Peacock, returned this summer after a two year tour of duty with the U.S. Navy in Rhoata, Spain. Jack will be attending Law School at the University of South Carolina.

After Lambert Schwartz's highly successful year with the Little League, he and Mary Jane packed up the family to Pawley's Island for a much needed vacation.

Now that we are all recuperating from a very hectic summer — we are getting ready for a busy schedule of Temple activities. We at Temple Emanu-El have a social every two months. This month, Louna and Sam Massre will host the social in their home.

We have had our first Sisterhood and Temple Board meeting already. Sisterhood's biggest project this year is their Torah Fund. We hope to raise enough monies to purchase a much needed second Torah. We are delighted that Dear Rabbi Kesner was with us for the High Holidays.

**TEMPLE BETH EL**

by Florette R. Shrago

Cantor and Mrs. Sack visited their children during the summer. While in New York, Mrs. Sack's brother paid them a visit, also a niece from California was there as a surprise.

Al Shrago, son of Mr. and Mrs. William S. Shrago, spent a summer studying and touring Mexico. Al was a student at the University of Guadalajara. He returned to Duke for the fall semester.

Welcome to newcomers, Mr. and Mrs. Alan Waytz, their son, Jack and their daughter, Ruth. We wish them best of luck and happiness in our community and hope they will join us in all our affairs. At the same time, we bid farewell to Mr. & Mrs. Herbert Janney and children. They are leaving to take up new lives in Rock Hill, S.C. and we sincerely wish them the best of luck and happiness there.

The Temple was given a beautiful Shofar from Mr. and Mrs. Stanley Kornfeld of Charlotte. Their parents, Mr. and Mrs. Harry Kornfeld were recently given a lovely farewell reception by Temple Beth El — they are now living in Florida.

**Temple Israel**

by Mrs. Irving Mond

During the Friday night service, September 7, 1973, Cantor Frank Birnbaum and Jerrold Leeson, the new youth and educational director, were installed in their new offices. Cantor Birbaum comes to Temple Israel from Silver Spring, Maryland and Mr. Leeson comes from Detroit, Michigan. We look forward to having them with us for a long time to come.

The Sisterhood has been diligently at work. They met for their opening meeting on Wednesday, September 12. There will be a drawing on November 14, for a 14 day round trip to Israel for two people. This annual event's proceeds will go to the educational and youth projects.



Mrs. Goldman

**B'NAI B'RITH**

by Mrs. Sidney Goozner

The Charlotte chapter of B'nai B'rith women won the Emil Award statuette as the outstanding chapter of District 5 at the summer convention in Miami Beach. We competed with 70 chapters in the Eastern and Southern states. The chapter won a total of 13 awards, including first place for community service for its work with B'nai B'rith senior women and second place for public affairs program. Mrs. Ruth Silverberg won first place as best recording secretary.

B'nai B'rith women held their first luncheon meeting of the season on Wednesday, September 5 at 11:45 a.m. at the Temple Israel. The theme was "Around the World With B'nai B'rith Women." Film slides were shown teaching us the B'nai B'rith platform and accomplishments. Everyone felt "We Were There" through its presentation. Thanks to Mrs. Joan Gordon and Mrs. Ann Langman setting the project up for us.

For a finale everyone was given a capsule of forty lady bugs to take home and release on the lawn to get rid of aphids for an ecology project.

*milestones*

**BAR MITZVAHS**

The Bar Mitzvah of Todd Lowell Sobol, son of Dr. & Mrs. Arnold Sobol, was celebrated at the B'nai Israel Synagogue on September 1st, in Wilmington.

Mr. & Mrs. David Kaufman of Winston Salem are pleased that their son, Robert, celebrated his Bar Mitzvah on September 15.

**WEDDINGS**

The ballroom of the Timme Hilton Hotel, Wilmington, was the setting for the marriage of Miss Miriam Ruth Steinburg of Whiteville, and Alvin J. Wynrib of Washington, D.C., on Sunday, August 5 at 5 p.m. Rabbi Reuben Kesner officiated at the double ring ceremony. The bride is the daughter of Mr. & Mrs. Simon H. Steinberg of Whiteville. Mr. & Mrs. Harry Wynrib of Washington, D.C. are parents of the groom.

Mr. & Mrs. Murray Samuel Goldman of Atlanta, Georgia are spending their honeymoon in Curasa following their wedding, September 2, in Beth Jacob Synagogue, Atlanta. Rabbi Emanuel Feldman officiated at the six o'clock ceremony.

The bride is the former Miss Marsha Sue Leder, daughter of Mr. & Mrs. Samuel Leder. The bridegroom is the son of Mr. & Mrs. Rodbert Godman of Richmond Virginia.

The wedding of Sharon Gail Perry and Robert Albert Cooper took place Saturday, September 8th at the Rose Garden of the University of N.C. in Raleigh. Both are graduates of the University. She is the daughter of Mr. & Mrs. Murraray Perry of Colerain and he is the son of Mr. & Mrs. Louis Cooper of Winston-Salem.

The Josephson—Levin wedding took place at the Chizuk Amuno Congregation in Baltimore. Mrs. Levin is the daughter of Mr. Mike Josephson and is a supervisor in the Baltimore City Schools. Dr. Levin holds various positions in the field of pharmacology.

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# ECONOMIC OUTLOOK

“Economists who predict are either liars or fools” is an adage of the profession. However, it is our function to make projections as to probable directions. During the Nixon administration, his economic advisors have consistently looked inept. This phenomenon merely reflects the overriding influence of political decisions when they are in a superior juxtaposition to economic generalizations. Regretfully, Nixon’s economic advisors have tried to give the illusion of sound economic policy to a series of politically motivated judgments. In this column, we shall endeavor to explain and simplify the economic events that are occurring and present zone predictions (range estimates) of business tides. Our initial concern will be to review the causal forces that have triggered the current inflation and what directions you may anticipate.

The U.S. and all industrial nations have been in a general period of inflation since World War II. By and large, up until 1969 the U.S. managed its economy in a superior manner to other industrial powers. We maintained about 3% average inflation, a lower welfare profile, and steady expansion of our gross national product (GNP). On the negative side, we have had **five recessions since WWII, and our productivity (what came out of every dollar of in put) growth factor lagged**. The average cost of living index rise during the Johnson five-year rule was only 2.4%. Mr. Nixon actually inherited a balanced budget with a small surplus, and on the surface, a stable economy. Johnson had performed several slight-of-hands. Beneath the apparent economic tranquility were basic forces that were precipitating a devastating inflation. Johnson had refused to increase taxes from 1967–1969 to cover the escalating costs of the Vietnam War. He perpetrated a series of bookkeeping tricks to hide obvious grievances. Economic tricknology replaced integrity. Political-economic chicanery reached a new height under his successor.

**Nixoneconomics from 1968–1972 was predicated on two goals.** Prime emphasis was placed on **winning the 1972 election** and secondary consideration was to **repay the business pressure groups that would insure his re-election**. The consumer and essential economic considerations received minimal priorities. Business cycles were orchestrated for political expediency.

The 1970–1971 recession struck hardest at the young, black, educational professionals, and fledgling businesses. Monetary controls were ruthlessly and arbitrarily applied while the government continued to expand its budget, enlarged the true cost of Vietnam, and piled up a mountainous deficit. Just when leading economists counseled “steady as you go” and we have bottomed out and are heading for a gradual prolonged business expansion, Nixoneconomics took over. On August 15, Nixon selectively applied price controls that Congress had voted into law the previous year. In his fatherly way, based on his WWII experience, Phase I established selective controls. Natural products: wood, food, leather were not included. Just as the young and the minorities paid the price for the recession of 1970–1971, the senior-citizens, people with fixed incomes, and professionals on a contractual basis would be skewered in the Nixon boom. And boom we did, under controls right up to the November 1972 election. White workers found jobs and a new economic orbit had been reached; at least that’s what the administration proclaimed.

The market hit dizzy heights and it was time to slaughter the sheep. The oil and money interests stood ready with open pockets. In January, Nixon moved us to Phase III and the twin demons of inflation and energy crisis were turned loose. It was time to capitalize on the Capital Consumption Allowances, CCA, that Nixon had expounded and cross-like placed on the working public. They had voted him into office for the last time.

Capital Consumption Allowances had been initiated under Kennedy; they were relatively modest and were coupled to a general tax decrease in 1960–1962. This is nothing more than a rapid depreciation allowance; however, in the short term period it shifts the weight of taxes to the wage earners. To stimulate the economy, Nixon had dramatically opened the CCA. The next step was to insure a galloping inflation.

Just as Phase I had stirred the economic psychology of Americans, the Russian Wheat Deal triggered commodity speculation. Without controls (remember that they were not included in Phase I, August 1970) commodity prices began to spiral. It was now the consumer’s turn to “twist slowly in the wind.” Our royal families, the oil barons, stood gleefully in the wings.

The poor sad sack consumer was going to get it right in his bucket seat – in quadraphonic. After holding production down, after failing to build a new refinery for five years, after holding out foreign oil while it was cheaper than American crude – they struck. The conservationists had held up the Alaskan pipe-line; they had pointed out the frightful ecological toll; they had complained that the oil companies were not researching new sources. They got theirs—or at least the oil companies wanted to get something for their \$26 million dollar campaign donation. Nixoneconomics was, of course, the solution. Exxon can raise its price, but not the independent dealer. The economic shaft plunged deeper.

Farmers slaughtered chicks and baby pigs (see, it pays to keep Kosher) while consumers fretted. The new game plan took care of everything: **people paid more and got less**. The final favor was – you guessed it – the really big payoff: interest rates. Everyone pays and pays; try 10% interest for size. The best is yet to come. Who will we blame for the next recession? Who else? The Jews. Arthur Burns is head of the Federal Reserve and Herbert Stein is currently head of the Council of Economic Advisors. What better scapegoats?

This Economic Outlook has been written factually, but with tongue-in-cheek. Next month we will discuss the parameters of the recession of late 1974 through 1975. We have to get ready for our 200th Anniversary and how could we enjoy a birthday party without a few tears before? How else could we know that we never had it so good!



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EGO  
by Mshe

## MATCHMAKER, MATCHMAKER, MAKE ME A MATCH

It is a time honored custom for a Jewish mother to seek the services of a *shadchlin* — a matchmaker. The profession has sunk to a southern low. The columns of the *Times-Outlook* were the only available media. I have a problem: I wish to find a suitable Jewish girl for my son, the doctor-to-be. Frankly, he isn't too much yet, but his is ours and we have hopes for the future. He can't see very well, but what's to see in this confusing world? He isn't very religious; however, you wouldn't know this by looking at him. You are asking, why? Because, his hair and sideburns are long and he is making every effort to grow a mustache. Enough of this — to his mother he is beautiful. Only, it cost to give him a sparkling smile — the orthodontist is now a wealthy man. We funded his flat feet — the orthopedist built a gorgeous new house. His skin is smooth and clear — the dermatologist took a trip around the world on him alone. He breathes — thank God for the allergist! We intend to get it all back — through his patients, of course. He is our son and we seek a loving wife.

His requirements seem to be reasonably high. He wants a young lady who has a comparable education. He is a gourmet chef, in his spare time, and she must be able to share his culinary skills. Our son, the doctor-to-be, loves both science and literature. His future mate must be intellectually broad and physically diminutive. He seems to prefer blondes, but modern technology can alter nature.

He is a sportsman — his Dad bought him a sports car. He does play tennis — six expensive rackets with matching outfits to testify to this inventory. His hearing is still excellent and although he likes modernistic music, he does appreciate the piano, the saxophone, and the clarinet — we have supported numerous teachers and stereo manufacturers. He has a special charm: he

*see Matchmaker, page 13*

*Matchmaker, from page 12*

disagrees with everyone, parents included.

Our son is a liberal with our money and a conservative with his. Nixon's out, Mao is fringe, Socialism isn't for budding doctors, and welfare should be restricted to college students. He prefers his own pad; we support him in this venture. His two room mates are intellectual young ladies, not Jewish. What can a mother do? — it's the new ethic.

The world has been his backyard. This includes Disney World. He travels with credit cards and believes that this is the New Economic Plan. Our son is a connoisseur of art, food, women, and chess. He is not without fault, even in the eyes of his mother. They are legendary. This is exactly why I seek a good Jewish girl. She will be our pride and joy, the source of virtue, integrity, honesty, and grandchildren. It is to this young lady that we look. Remember, if she doesn't see too well — he isn't much to see. If she lacks social graces — he has less. Should her parents be of modest means — remember, our son will be a doctor.

We will run this advertisement in the *Times-Outlook* for one month only. Next month I advertise in the *Baptist News*.

*Vicki Baum once said: "Marriage demands the greatest understanding of the art of insincerity between two human beings."*

(from "The Wit of The Jews" by Lore & Maurice Cowan)

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# Hebrew Academy

## Part 1

One of the major contemporary challenges facing American Jewish communities is the development of private education. The problem for parents in some areas is acute. As present trends continue to evolve, the contradictory forces will force decisions that can divide communities and families. There is no single traditional American Jewish educational root to serve as a historic guide or precedent. We approach the horns of a dilemma.

During the past 14 decades, American Jewry has simultaneously embraced public education and supported private Hebrew oriented institutions. The synagogue or privately sponsored *chedar* has been an integral part of American Jewish education. Private education concentrated on higher education, but a strong foundation of day schools and high schools was maintained. American Jews sought and generally have achieved a significant degree of acceptance in American institutional life. Public schools were the gateway to professional and commercial success. In 1954 the Supreme Court dramatically altered public education as it had crystallized since the Court's 1896 decision.

The Plessy vs. Ferguson decision of 1896 provided for separate but equal facilities for whites and non-whites. Among the minorities permitted to participate in the new wave of education were Jews. We were considered as white, while non-whites were relegated second-class citizenship educationally, politically, socially, and economically. With full citizenship and a consuming drive toward education, American Jews began to achieve the promise of America. We climbed the ladder of education and it gradually open-

ed social, cultural, professional, political, and economic doors. As America moved to the suburbs, Jews were in the vanguard. We also served in the crusade for human rights and many joined the NAACP.

In the 1954 Brown vs. Topeka decision, the Supreme Court reversed its 1896 stance. *Separate but Equal* had produced inequalities. Southern *de jure* segregation and northern *de facto* segregation came under legal attack. The neighborhood school no longer was the bastion of white exclusivity.

The Charlotte-Mecklenburg decision advocated bussing as a legitimate tool toward the establishment of a unitary school system. Public schools were to



be integrated. As individual schools reached 20-25% non-white students, the white educational backlash became apparent.

Affluent whites established or enlarged traditional upper-class college oriented schools. Because of cost and distance, the strongly church oriented communities countered with church housed and supported school systems. These institutions stood as impregnable fortresses to bussing and integration. Jewish parents now had to make difficult decisions.

As they began to conceive of public schools as racial cauldrons, where ex-

plosive forces could erupt to endangering their children, Jewish families began to privately reassess the situation. Where private, non-church schools existed, they joined the flight to so-called "quality education". Where only church and public schools existed, they have continued to support public education. Social and political forces have brought into focus a dilemma that had smoldered for over 20 generations: the philosophy, need, and desirability of a Hebrew oriented school system.

Essentially, Jews and Baptists have rigorously striven to maintain a rigid separation of church and state. Each group concentrated on higher education and a strong public school system.

Today, in many southern communities, it is the Baptist Church that has taken the mantle of leadership. In their own way, American Jewry must come to grips with this philosophical question.

Candidly, we American Jews must now search our souls and ask: (1) do we wish to perpetuate over 5700 years of tradition, culture, and religious concepts? (2) can the American home maintain Judaism as a vital organic force? (3) what will happen to the children of Jews in smaller communities? (4) in the long run, what is the

*see Academy, page 15*

Academy, from page 14

religious quality of life that we wish to achieve and maintain? It is to these four questions that we must now address ourselves.

Every Rabbi that this writer has interviewed stressed his growing concern that the new Hellenism, modern American affluency, is severely threatening to the beliefs of our children. An open, mobile society has released our children from the Jewish ghettos. Inter-marriage ranges from 25-45%. The young are becoming more and more disenchanted with institutionalized Judaism as they now perceive it to be. We have reached Zero Population Growth as a group. The numbers of school age children are declining more rapidly than national averages. Our philosophic future is predicated on having a broad spectrum of religious ideas and values. Trends indicate that we are not providing our children with viable choices. The Jewish home once stood as the nucleus of our religious mores. Its future role is in doubt.

### PLEA FOR HUMAN RIGHTS

The Women's Plea for Human Rights for Soviet Jewry will take place in Charlotte on December 10, 1973. Charlotte is one of five cities to coordinate this event, involving all the Jewish Women's Organizations, under the auspices of B'nai B'rith Women. There will be 35 other cities sponsoring the Plea under other organizations. A proclamation will be signed by Mayor John Belk of Charlotte declaring December 10 as "Human Rights Day for Soviet Jewry."

Mrs. Lillian Holstein, international President of B'nai B'rith Women, has appointed Mrs. Irving Mond the convener of this special project. Mrs. Mond will have a kick-off coffee at her home with all Presidents of the Jewish Organizations. At this time a program will be devised in which the entire Jewish and Christian Community will be asked to attend. A fully detailed account of this will appear as plans are finalized.

*"The grandeur of the world is always in accordance with the grandeur of the mind that contemplates it. The good finds his paradise here, the bad already his hell."*

Heinrich Heine  
from "The Wit of the Jews"  
by Lore & Maurice Cowan

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# forum

## SEX and the JEWISH QUESTION

During nearly 5,700 years, the Jewish Question has occupied scholars and politicians. Special emphasis has been directed toward determining the relative merits of Jews as a race, a nation, a people, citizens, and as stiff-necked individualists. While Jews have written extensively about sex, their perception was emotional, cultural, social, and functional. We do not, today, question sex, but accept it as a natural, enjoyable association. Historically, we elevated sex as the divine creative process that we shared within marriage. Marital sex was sanctified while adulterous copulation broke God's commandments. Mating wasn't a game; it was the continuation of a people.

Statistics indicate that the Jewish population, as a function of the national total, has declined during the past decade. Our members have increased by only 185 thousand since 1964. It is quite apparent that either we have overly striven toward zero population growth or, to state it bluntly, we have not brought this statistically vital question to the attention of our unproductive children.

For thousands of years, it has been the traditional right of Jewish parents to have grandchildren to spoil. We have spent countless generations developing this special skill of producing precocious kinder. Each has been a jewel that grandma and grandpa could *kvell* upon. It has been a tradition to brag about my grandson the dentist, lawyer, professor, or doctor. It's for the grandchildren that we have toiled

and saved. Each one was held tenderly, kissed and caressed. Of course, when wet, they were returned to the proud parents.

Where is the racial pride of our children? In past generations, we married at sixteen, completed our families by twenty-three, and looked forward to becoming grandparents by forty. Today, the children want cars and stereos. Let us arise and demand our traditional rights to become the patriarchs and matriarchs of the family. Frankly, we must immediately commence to explain sex to our children: it's good for them; it's good for producing children; and, it's good for business!

## ATONEMENT?

What do I have to atone for? In what way do I need to reconcile myself with God? How am I out of harmony with God or his creation? These thoughts are the essence of *Yom Kippur*. It is far easier to ask the questions than to search for answers. We are told that we must beg for forgiveness for the sins of commission and omission: what we have done and what we have failed to do. Each man is initially his own judge, jury, and prosecutor. He calls himself to the bar of eternal truth. Man's individual future is predicated on acknowledging his own sins of commission, but mankind has no future if we fail to acknowledge, as a people, our sins of omission. Our continued existence and harmony with God, and thereby nature, demands that we rededicate ourselves to a life of service to God and mankind. This was the historical message of Israel.

### SIGNS OF THE TIMES

*The Only Good Tree*

*Is a Downed Tree!*

*hon? J. Helms  
esq.*



# NIXON and ISRAEL = OIL

Initially, Nixon declared that America would establish an "even-handed Middle East policy." This statement followed Johnson's announcement of a "hands-off" relationship based on a balance of force. During the Kennedy years, Israel was sidetracked by the Russian-American power struggle. Under Foster Dulles, the Eisenhower years were marked by a decided tilt toward America's oil interests and their Arab partners. The next year will probably see a significant shift spearheaded by our oil needs.

American oil companies have joined with British and Dutch consortiums to develop the Middle East's oil reserves. While foreign oil was cheaper than American oil, the U.S. government protected the oil magnets by maintaining rigid import quotas. While automobile production increased rapidly, oil production capacity actually declined from 93% to 92%. The oil industry was able to reduce its surplus production and thereby create a shortage. **Every penny of wholesale price increase means \$1 billion to the oil oligopoly.** Behind this oil pressure were three basic objectives:

1. To pressure Congress to authorize the Alaskan pipe line.
2. To squeeze the independent oil dealers who had grown to nearly 33% of the oil retail industry.
3. To neutralize the growing pressure of ecological groups who have contested many oil projects.

By creating a supply squeeze, these oil barons were able to manipulate the public and Congress. Prior to the 1972 election, it was stated in the press that the oil interests had probably provided as much as 50% of Nixon's campaign war chest. John Connelly has been the oil magnets' major lobbyist with the Nixon administration. The key question is: what tact will Nixon take to repay his oil debts?

During the next decade, America's oil needs will require the importation of between 25-30% of our domestic consumption. For the past ten years, oil companies have not constructed a new processing plant. Oil drillings have been at an all-time low ebb. **The central core of American-Israeli policy revolves around oil.** The Nixon-Breznev entente was predicated on mutual economic and military pressures. As President Nixon has repeatedly cited, the Middle East is the crucial flash-point. The year of Europe is an effort to secure the northern flank while America and Russia spar in the Mediterranean. Oil is the major chess piece in Nixon's Middle-East game.

The administration's game plan requires five stages:

1. Kissinger's appointment will screen the Nixon shift away from supporting Israel.
2. The military power build-up in the Persian Gulf anchors Nixon's southern flank.
3. The military will gear-up a massive effort to keep America strong and fight the coming recession.
4. The SALT TALKS will produce a liveable big power military balance through the seventies.
5. Arab powers will either become U.S. business powers or we will exert CIA coup d'etat pressure. Israel will be used as Nixon's wild card.

If the Arab oil powers play ball, America will exert *total pressure* to force Israel out of the occupied areas. Should Nixon's grand design succeed, Israel could conceivably achieve a period of relative security. If necessary, Nixon will shift his support to the Arab oil states and leave Israel to fend for itself. The American people and companies must have oil and Israel will once again struggle to survive.

NEILAH

*Dazzling star time!  
Will the crater-pocked moon,  
And moon-like Mars change  
Because we have prayed?  
Not unto endless horizons.  
Behold! we seem alone,  
And our dungeon is a solar system;  
Even beyond, aeonic light years distances,  
Enclose us,  
And our only freedom,  
Is G-d's presence,  
In the here,  
In the now.  
Nor will galaxies change their courses,  
Nor their law is the universe;  
Only I can change –  
And my choice,  
Engenders love or distress –  
I must with fervour pray,  
Through this sacred twilight;  
Then will be given me,  
Tomorrow's endless holiness,  
Towards incessant prayer.*

by Rabbi A. Aaron Segal

## IDENTITY

We all say, "I know who I am; I am a Jew." Each generation of Israel reaffirms or denies its identity. During the Russian pogroms, the Czar's armies forcibly reminded us of our Jewishness. Hitler's brown-shirted thugs forced us to wear yellow Mogen Davids as identity badges. Many of the Children of Israel cried out in anguish and shame; many went meekly to the gas chambers; some fought for survival.

In each generation we Jews must stand and reaffirm our special identity—our common cause. We are Jews not because our neighbors label us as Jews. We have identity when we acknowledge that ours is a special commandment. We are God's Chosen People only when we choose to accept the mantle of His special work.

Our identity is realized when each of us reaffirms the brotherhood and dignity of man. Our identity is realized when we act as *The People of the Book*. Our identity is a special responsibility to be the light of mankind. Our identity as God's People depends on you.

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This question is in the minds of many Carolina Jews when approached. The answers all too often go something like this:

1. That organization has nothing to do with me.
2. The Jews in the smaller communities can take care of themselves.
3. I support my own congregation and this fulfills my obligation as a Jew.
4. They have plenty of support, almost everyone belongs.
5. The Circuit Riding Rabbi Program and the Home for the Aged are their only projects and they have no interest to me.
6. Or any other rationalization which can become a basis for ignoring the need, and the obligation.

Let us examine each of the above attitudes:

1. The general needs of Jews in a community have always been the concern of all Jews in that community; therefore, an organization dedicated to these needs deserves the support and interest of all.
2. The Jews in the smaller communities probably spend more per capita on the support and maintenance of religious institutions than those in the cities. The difficulty is that the members, or rather the lack of members would make it virtually impossible to provide themselves with the means for religious activities were it not for the North Carolina Association of Jewish Men.
3. Everyone supports their own congregation and scores of other religious and secular endeavors, charities, civic organizations, country clubs, etc. Then why not the NCAJM?
4. Not everyone belongs. Considering the Jewish population of the Carolinas — only a small minority are active members of the association.
5. While the Circuit Riding Rabbi Project and the Home for the Aged are two major programs of the association, there are many others. The magazine you are holding in your hand at this moment is one of these. The association is a functioning force in all matters pertaining to Jewish matters in the Carolinas.

When one attends meetings of the association, it becomes apparent that a small group of dedicated Jews, consisting mainly of our Chairman, I.D. Blumenthal and his contemporaries, are still the driving force of this organization as they have been for so many years. There are very few men in their 30's and 40's in attendance.

It is time for this age group to assume their responsibilities. Is this the generation which will break the chain of Jewish tradition, a tradition that has endured for thousands of years unbroken? A tradition that has endured for thousands of years unbroken? A tradition that has been one of the keys of Jewish survival? Communal responsibility is a Jewish tradition as much as Rosh Hashana and Yom Kippur.

We appeal to you, join us, become active in our efforts. This season of the year brings many appeals, all of them worthy. I submit to you none are more worthy than the work of the North Carolina Association of Jewish Men.



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# N C ASSOCIATION OF JEWISH WOMEN

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Raleigh

"You see things as they are, and you ask, 'Why?' But I dream things that never were and I ask, 'Why not?'"

Dear Members,

I dream of having every Jewish woman in the state of North Carolina as a member of our Association. We have approximately 3500 Jewish families in this state. Why not have 3500 members instead of 829? This is the only state recognized voice for North Carolina's Jewish women.

I dream of seeing our North Carolina Jewish Home for the Aged embark on a building plan that will enable us to give every elderly person the best care and love available. Why not take care of those who have given so much for us.

I dream of seeing our Loan and Scholarship Fund being used to the best of our ability to give needy students that extra help they need. Why not give them a chance if they deserve it.

I dream of seeing our Jewish representation in the State Legislative Council, the North Carolina Council of Women's Organizations, and in the American Freedom Association mean more than ever that we are alert, aware, interested and want to be heard. Why not have a voice in these important decision-making bodies.

I dream of our N.C. Association of Jewish Women being able to participate and help in the joint undertaking by the University of North Carolina and Duke University to provide a "Co-operative Program in Judaic Studies." Why not provide further Jewish education for our youth when they go to college, why not let them continue to study our great faith.

When I say "I dream" I feel I can speak for every Jewish woman in North Carolina on the above projects of our Association. This past year has given evidence we have made our contribution count where it means the most. We have upheld the high standards, principals and aims for which our Association was founded.

Let's further our "dreams" for the fiscal year of 1973-1974 by supporting our Association. It is to this forum that the policy makers of the state bring their ideas and address their queries when dealing with affairs touching on religion in general and Judaism specifically. This body is in a position to say "we" in a loud voice when speaking on behalf of the Jews of North Carolina.

A renewal of your membership, which is \$5.00, will make this possible. Please accept this challenge. A self-addressed envelope is enclosed for your convenience.

Sincerely,  
Mrs. Stephen Sutker

Mrs. Abe Garmise  
706 Dogwood Dr.  
Gastonia, N. C. 28502

I wholeheartedly support the activities of the NCAJW, and I enclose \$5.00 for my membership.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

ECCLESIASTES

Chapter XI:1

שְׁלַח לַחֲנוּךְ עַל-בְּנֵי הַיָּמִים  
כִּי-בִרְבֵּב הַיָּמִים תִּמְצָאָנִי:

Cast thy bread upon the waters,  
For thou shalt find it after many days.

## Makers Of Arab History

Reviewed by Mildred W. Morrison

In his preface to *Makers of Arab History*, Philip Hitti says he has attempted to give to interested students and laymen an introduction to the many movements in Arab history through the lives of its representative leaders. He succeeds well in his goal, for his book gives tantalizing glimpses of the powerful sweep of Arab history from the time of its great prophet, Muhammad, ca 600 A.D., founder of the religion of Islam, to the last of its intellectual giants, Ibn-Khaldun of the 14th Century, whom Hitti calls the first philosopher of history. The great Arab drive, from nomadic, desert tribes to a highly cultivated society, which began with Muhammed around Mecca and spread like wildfire over the Arab peninsula, the breath of North Africa, over Spain and Sicily, and into France and Italy, petered out by the time of Ibn-Khaldun and subsided, was over-run, or degenerated into tribal warfare. Only in the 19th Century did the Ottoman Turkish Empire raise the flames again — but never to the brilliance of the first 700 years. It is these great seven centuries with which Hitti is concerned. Although it is a relatively short book, the situation in the Arab world at the time of each of the leaders is briefly noted to make for cohesion and comprehension by the novice.

The first half of the book discusses religious and political leaders, starting with Muhammad, the only man, according to Hitti, who founded a religion (Islam), fathered a nation (the Arabian), and instituted a state (the caliphate, most powerful empire of medieval times). Five dynamic "strong men" followed Muhammad in this group, as the religion makes its geographic conquests, ending with Salah-al-Din, Moslem hero of the anti-Crusades and Richard the Lionhearted's great foe in the 11th century. In the second half of the book intellectual leaders are portrayed. They make for heavy reading and a startling realization that the West did not invent and think of everything first. *Makers of Arab History* is an exciting book.

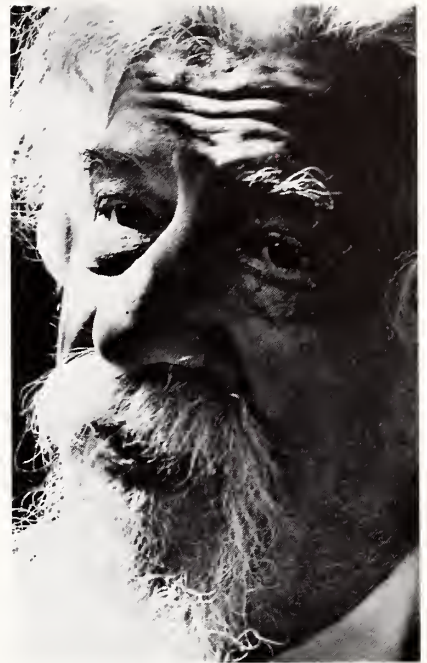
## A PASSION FOR TRUTH

Reviewed by J.D. Hough

Abraham Joshua Heschel, one of the foremost religious leaders of our time, finished his book, *A Passion for Truth*, shortly before his death in 1972. In it he deals with the spiritual ideas and values that have plagued man's rational mind since the beginnings of organized ethical philosophy. Dr. Heschel compares and contrasts the various approaches to God and His Truth developed by religious mentors while he demonstrates the perplexities inherent in trying to resolve them.

The first section of the book contrasts the beliefs of Baal Shem Tov and his antithesis, Reb Menahem Mendl of Kotzk (Kotzker). Baal Shem proclaimed that God is in every part of man and the world. We should therefore love His divine creations with spontaneity and faith. The Kotzker, on the other hand, did not believe in the omnipresence of God. He declared that there is a chasm separating God and man as well as God and the world. Man, thus estranged from God and His truth, must dutifully search for them. This quest represented to the Kotzker the only true worship of God. Baal Shem's sense of worshipping God is in direct contrast to the Kotzker's continual struggle: he felt that we worship God when we serve him with love and joy. Dr. Heschel illustrates the differences in their philosophies in the following manner: "The Baal Shem was guided by the rabbinic maxim: *God asks for the heart*; the Kotzker harbored the prophetic view: *the heart is deceitful above all things.*" (page 29)

The similarities between the Jewish Kotzker and his Christian counterpart, Soren Kierkegaard, are considered in the second section. Although theologically dissonant (both in dogma and ritual), they both approach the questions of faith and belief from the same perspective. Both men were alienated from the world and felt nothing but



Dr. Abraham Joshua Heschel

(photo credit: Joel Orent  
of Farrar, Straus, & Giroux)

contempt for the self-centeredness of man. Just as the Kotzker disavowed Baal Shem's proposition that God is part of everything, Kierkegaard attacked Hegel's theory of Divine immanence in nature. Only in cultivating a repugnance for the material world can we begin to elucidate ourselves: only independence from the world will enable an undivided commitment to God. Both felt that our faith must be continually renewed since our personality is always in motion and constantly changing. There is no spiritual tranquility in religious life — for Kierkegaard and the Kotzker there is only a perpetual struggle to remain faithful.

In the final portion of the book, Dr. Heschel states: *Your goal is not to come upon ultimate solutions to all problems, but to find ourselves as part of a context of meaning.* (page 294) He concluded that it is not within man's capacity to understand the reality of God and His Truth. We must therefore continue to trust in God's goodness since we are bounded by the limits of time and our intellect.

# Portrait: Rabbi Robert A. Seigel

The following is an interview with Rabbi Robert A. Seigel of the UNC-Chapel Hill Hillel. The interview was conducted by Larry Krieger, research director for the "Times-Outlook". It will be presented in two monthly installments.



## Part 1

Times-Outlook: What was your reason for wanting to become a Rabbi?

*Rabbi: Basically, I wanted to work with the Jewish community; that was my first love, and I felt that by being a rabbi I would be able to do whatever I could in a more effective way.*

T-O: When you graduated, where was your first congregation?

*Rabbi: Rochester, New York.*

T-O: Were you able to fulfill your goals in a congregational situation?

*Rabbi: It was a Dante's "Inferno." I was saddled with a congregation that refused to try anything new: the younger people were refusing to participate, the older people were dying out and there were very rigid restrictions on the rabbi, what he could say, what he couldn't say. Everything was criticized: the way I dressed, what I said, what I did. I was very uncomfortable and spent all my time trying to fight the thing rather than doing anything positive. Congregations generally prefer to have rabbis be administrators and do everything except be a rabbi — and I wanted to be a rabbi.*

T-O: How long were you there?

*Rabbi: Three and one-half years.*

T-O: Were these negative experiences the reasons for wanting to become a Hillel rabbi?

*Rabbi: No. Actually, I was in the congregation figuring that this was what I was going to have to put up with all the rest of my life. I was given an opportunity to go to Chicago and head up an organization called the Jewish Council on Urban Affairs and work in the ghetto and I did that for a year and a half until we ran out of money. When we ran out of money, I found myself unemployed and at that point Hillel offered me a position as Hillel Director of Northwestern which was around the corner from where I was living, and so I came into Hillel figuring it was something to do and during my first year I found that it was what I was looking for: an opportunity to be a rabbi.*

T-O: What was the situation in Chapel Hill when you came there? What problems did you find?

*Rabbi: I first came to Chapel Hill in August, 1971. There were three basic problems: (1) one was that there was a negative image of Hillel on the campus and students, by and large, just wouldn't give Hillel a chance; (2) there was very little program going on and very little to build upon. It seemed the program had come to a very slow pace; and (3) we had no budget.*

T-O: How did you get things moving? What was the first thing that you did?

*Rabbi: Besides pulling my hair out! I guess the first 2 things were kind of worked together and that is, I met with students and the students were willing to give me a chance and that was really great and they had ideas. They were not rejected by my predecessor but the students just assumed that he did not buy these ideas and they never bothered to bring them to him. When they brought these ideas to me I said "Let's go with it," and my whole attitude has continued to be and will continue to be that any individual Jewish student or group of Jewish students who wants to try a program will do it. That was part of it.*

This interview will be continued in the November issue of the "Times-Outlook."

# Is "Jesus Christ Superstar"

## Anti-Semitic?

### Number 1

My first reaction to *Jesus Christ Superstar* is displeasure because Jesus is shown lacking the strength to be worthy of discipleship. His singing reflects a weakness seen in one who is a victim of, not a conqueror of history. By contrast, Judas is a strong actor and singer showing compassion for the poor, a decisive yet tormented spirit whose suicide is pictured in heroic terms. His resurrection, floating white-robed down from above on a cross, is a significant distortion of what the writers of the musical score intended in ending with the death of Jesus.

Is *Superstar* anti-Semitic? As a Christian, I may well be insensitive to what is anti-Semitic. The priests are portrayed as crows protecting their power, even if it means killing an innocent man. They are seen as villains in snaring Judas; and Herod, a Jew, illicitly ridicules and scorns. The crowd tells Jesus he'll just die in the high priest's house, linking the crucifixion to the high priest, Caiaphas. However, these portraits of priests, Herod, and the crowd are applicable to experiences in Christian history and are not unique caricatures of Judaism. The Temple scene is a bombardment of images appropriate for 42nd Street in New York and makes no attempt to relate these activities to the Jewish faith. We do not see priests extorting money from the poor on behalf of religious legalism. The crucifixion is carried out by Roman soldiers whose loyalty is to Caesar. Jesus asserts that neither Romans nor Jews could change events, suggesting that no one is responsible.

I think the filmmakers are responsible for making a film that is an attack upon all religious establishments. This is a legitimate purpose, but, like many other movie-makers, they have made poor use of a significant and powerful portion of Biblical history.

Ed Christman  
University Chaplain  
Wake Forest Univ.

### Number 2

*Jesus Christ Superstar*, the "rock opera" which was originally a record album and then a spectacularly successful Broadway play, was filmed by Norman Jewison, for Universal Pictures.

I found the production to be a distressing and disturbing re-creation of the poisonous and discredited anti-Semitic slur of the Oberammergau Passion Play — the "deicide" theme which has rightly been eliminated from so much Christian theology and teaching in recent years. The new film will carry this slur with artistic and emotional power to millions — most disturbingly to young people raised during these more enlightened times. The producers are aware of the power that is in their hands: "What its impact will be as a motion picture, given the immediacy and the power of the medium, taking into account the world audience commanded by films, cannot be predicted."

Here, the impact of this power may be cause for grave concern. *Jesus Christ Superstar* repeats, and unfortunately even sharpens, the objectionable factors of the album and the play. It twists the bare reports of the New Testament gospels to heighten and underline the alleged collective responsibility of the Jews for Jesus' death, and to whitewash Pilate and the Romans and even Judas Iscariot.

The portrayal of collective responsibility is evident when the line, "We need him crucified," spoken in the stage version by the high priest Caiaphas alone, is repeated in the film by the crowd of people at the trial before Pilate. Furthermore, when that mob chants, "Crucify him! Crucify him!" Pilate clearly identifies them in a line which appears neither in the original play nor anywhere in the New Testament, namely: "You Jews produce Messiahs by the sackful."

The blame for stirring up the cry for crucifixion falls on the Jewish priests, who are portrayed as diabolical, menacing, vulture-like, thoroughly evil creatures in sinister black robes. In contemptuous, blood-thirsty words they delineate the Jewish plot to kill Jesus. The high priest Annas says to Judas: "Thank you for the victim — stay awhile you'll see it bleed!" The priests are also accused of having beaten Jesus savagely and of having been guilty of the killing of John the Baptist — two incidents without a shred of corroboration in the gospels.

The role of Judas — the film's longest except for Jesus — is played by a black actor, as it was on the stage. He is represented as a victim of the Jewish plot, as a dupe of the priests who treat him with contempt.

Pilate is portrayed as a reasonable and compassionate man who sympathizes with Jesus from the start. He places the blame for the coming crucifixion squarely on the Jews. Pilate's responsibility for the death of Jesus is minimized out of all resemblance to the New Testament, thus to shift all responsibility to the Jewish crowd. This effect is aided by the portrayal of Pilate as a just man. The historical fact is that he was a cruel governor who was eventually recalled to Rome because of his oppressive rule.

There are other scenes and effects in the film which strengthen the implication of Jewish guilt, even of Jewish evil. In one scene, as Judas flees into the desert, he is menaced by tanks and buzzing aircrafts — the military "evil" of present-day Israel?

*Superstar* is a distortion of the gospel, steeped in stereotypes and clouded over with visual and audio effects. These effects make the distortions nonetheless damaging.

David F. Stahl  
Regional Director  
Anti-Defamation League of  
B'nai B'rith

## SHOP TALK AT MONTALDO'S

Sheila Fisher

October breezes in with a hint of autumn on its breath and SHOP TALK at Montaldo's is of gently textured fall fabrics, leathers and furs that travel to the mountains for the grandeur of vivid hued woodlands and all the other delights that lead us towards a happy season of organized activities, as well as fun and frolics.

I'm *mishugge* over the fabulous-fun-fakes in almost every department . . . fake-furs, fake-leathers . . . all so real to the eye and touch that "only your dry-cleaner will know for sure!" Halston got the jump on ULTRA-SUEDE, but many other designers have caught the hint and are producing marvelous dresses, suits, and pants in this guaranteed hand-washable fabric. There are varied pebbly-textures, cotton suede, lush camel-hair, plush woolens, and the unshorned lamb-look combined with knits, plaids, and tweeds in high-styled, quality-crafted garments that everyone needs a few of! You may prefer rich butter-soft natural leathers and the luxury of real furs; at Montaldo's, *nuch besseh!*

Dresses are the biggest of the biggies this season. Newest designs are studies in shape-making, and the tent is it. Some are modified or mini-tents, some ultra-full: most are designed to wear with or without belts. Another especially striking look in the Designer and Boutique Collections is the rabbit-hair blends or cashmere knit dress with the full blouson bodice and slimmer skirt in long or short lengths. Paoli presents a number of smashing metallic knit shirtdresses. Short cocktail or dinner dresses are a must for the theater, symphony, or other galas. Whether you prefer the simple silhouette or elaborate drapes and gathers, flounced hems or multi-bias-gores, Montaldo's has exciting selections for your every need from dusk to dawn.

Accessories should include long sweater-knit mufflers to drape around your head, neck or shoulders; matching tams and berets are super sporty. Thin

snake-chains in choker and rope lengths are chic and mix smartly with thin rope pearls, and button earrings are becoming the rage. Leather handbags of vibrant luggage-tans and the new pine-green are great with casual clothes and shoes are shapelier for dress-up. Satin and beaded evening bags are coming on strong and the envelope clutch takes preference.

Today's women aren't interested in following iron-clad fashion rules; besides, no one enjoys entering a room and getting lost in a crowd of look-alikes. There's nothing complicated about looking like a *groisse macher* when a prestige store such as Montaldo's has a personable, creative staff with the saichel to help bring out the "scampy, or vampy, or enchanty" best in you!

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## So What's Cooking?



*So eat, drink, and be merry for tomorrow it will cost more.*

*Ralph Nader calls hot dogs "the classic consumer fraud" and says that "if everyone saw what went into them, sales would plummet by 85 per cent."*

*Because of the heavy use of nitrates and nitrites, bacon has become the "most dangerous food in the supermarket," says Dr. Michael Jacobson, author of a booklet called "Don't Bring Home the Bacon". (W: We've known this for over 5,000 years!)*

*The Mediterranean Sea, the cradle of Western civilization, is dying. Beaches have been closed for public health reasons, fish stocks are dwindling, globs of oil blot the coastline, vegetation is blighted and harbor areas are cesspools.*

**Mothers-in-law are a chief cause of suicide in India, according to a government study. Poverty and illness are the other two main reasons.**

*The old slogan was, "If you drink, don't drive." Now, A. Gilpin, Australian air pollution control director, says it should read: "If you drink or smoke, don't drive". He says anyone who smokes 20 or more cigarettes a day suffers from impaired vision and judgment.*

*Dr. George Comstock of Johns Hopkins University says research he has done shows that men who attend church once a week or more often have about half the risk of dying from heart disease than their less religious brethren. He said that one reason might be that church-goers receive a "favorable psychic or emotional response."*

**Ralph Nader points out that men in this nation spend more on underarm deodorants than is being spent totally in pollution control.**

*In any given year, upwards of 1,500 new "convenience food items" will appear in U.S. supermarkets — prewashed, pre-peeled, pre-mixed, and pre-packaged.*

*A Philadelphia research team reported to the American Rheumatism Association that studies indicate in clear-cut fashion that exercise aggravates the inflammation caused by gout.*

*There's nothing wrong with sex after 55, according to USC sociologist Dr. James A. Peterson, who points out that "people who are happy and who express themselves lovingly do live longer".*

**Scientists have found distinct differences in calories when it comes to putting on weight. Research shows that will a sugary cream puff and a starch hamburger bun are equal in calories, the cream puff is 2-5 times more fattening.**

# MISH MOSH

*This is the age of tension. Almost everyone lives in fear of bending an IBM card. A preacher who recently announced that there are 726 sins has been besieged for copies of the list.*

**Bachelor apartment: A wildlife sanctuary.**

*Rookie salesman: How can you remember names so well?*

*Old Pro: I took that Sam Carnegie course.*

*Some minds are like concrete: mixed and set.*

*Real estate salesman to prospect: Yes, I do have a house in your price range, but, it's been condemned.*

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# Our North Carolina Jewish Home

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NORTH CAROLINA  
ASSOCIATION  
OF JEWISH WOMEN  
and  
NORTH CAROLINA  
ASSOCIATION  
OF JEWISH MEN

## North Carolina Jewish Home: WHAT IS IT?

First, let us clarify what it IS NOT. The Home is NOT a depository of the unwanted, the rejected, the lost or the hopeless.

The Home is a fully accredited long term care facility licensed by the state and approved for Medicare and Medicaid by the United States Department of Health, Education, and Welfare; accredited by the Joint Commission on Accreditation of Hospitals and Long Term Care; recognized by the American Hospital Association as a charter member of the Long Term Care Section and is qualified by the North Carolina Blue Cross and Blue Shield. These are earned recognitions not come by easily. The Home has been inspected and approved by other State, Federal, and Medical groups and is considered as being one of the best facilities of its type in the surrounding states.

Countless words have been written by many learned professionals and authorities in the field of geriatrics and long term care facilities on what can, should and does constitute a Home of this type. But, my friends, there is one key element, one key ingredient without which the whole structure can fall flat on its face.

We, the 20th century man, marvel at the technical perfections and sterilizations of a modern medical facility, a credit to science. We can walk on the moon, we can turn on the tele-

vision and witness a comedy, a soap opera, music, a play and most marvelous of all — we can in the comfort of our home watch a war as it occurs and even see starving children and misplaced Elderly in foreign lands and even in our own country.

This, is one of the "Gifts" of science, of technology.

But what about that one element, that one key ingredient? Can it be condensed and summed up in one word? Let us try.

We strive for many things at the Home, our watch-word being to "Activate: Don't Vegetate".

Here we are again. The key, that elusive key. The most efficient management, proficient medical and nursing staff, the most complete and up to date facility — dietary, housekeeping, therapy, all mechanical and meaningless — without that all inclusive key, which my friends is Love. Love not of or for yourself but an all-inclusive Love of all man-kind, including the all important term T L C — tender loving care.

We have a beautiful thing going here at the North Carolina Jewish Home. We have an aura of true caring, of Love that transcends the individual.

None of us are flawless. We have all the frailties of our fellow man. We get up on the wrong side of the bed, we worry about our children, the cost of

*see Home, page 28*

## Home Celebrates High Holy Days

*L'SHONO TOVO TIKOSEVU,* "Happy New Year" — on this wish for the enjoyment of God's blessings in the Jewish year, 5734, 1973 CE and for many years to come, the Residents of the North Carolina Jewish Home began another year of Life and re-activation in an environment that breathes and expels well being, contentment and succor to all who may benefit from its environs. With this wish, YEARS are being added to life — LIFE is being added to years of many who would otherwise live out their days in dreary, unhappy circumstances. This year the Jewish New Year started at Sundown, Wednesday, September 26 and was ushered in at the Home by Mr. Sam Jacobson, Co-Chairman of the Religious Committee who officiated throughout this Holy Period in the Home Chapel with the help of other knowledgeable community leaders.

He was assisted by Mr. Elbert E. Levy, Executive Director of the Home, who also sounded the Shofar, and Mr. Isadore Arenow, the Elder Resident. Relatives and friends of the residents participated in the services.

*In Memory...*

**WE MOURN THE LOSS:**

Mrs. Henrietta Gross, Age 86  
After residency of 2 years, 2 months  
May her loving memory bring comfort to her loved ones.

# Gifts



## to the NORTH CAROLINA JEWISH HOME

The prayers and thanks of our Residents are expressed for the contributions made to the Home from August 6 to September 5.

### IN MEMORY OF FRIENDS AND RELATIVES

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HAPPY BIRTHDAY:  
DR. ROBERT ALTERMAN: Mr. and Mrs. Stanley Shavitz  
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### Happy Birthday!

May your name be inscribed in the Book of Life with Health and Happiness:

Jacob Doctor  
Morris Linder  
Fannie Rachman  
Josephine Rappaport

Home, from page 26

living, etc.; but when we get to the "Home" and are confronted by those whose lives and well being we are entrusted with, mere words cannot describe that which takes place. It can be seen and felt, not described in this or any other account.

A Resident will give you a smile, a squeeze of the hand, a look that says, "I knew you would come."

We hang up our coats, file away our personal problems from which none of us — are exempt, for we are given a rare and beautiful opportunity here — TO BE OF USE, TO GIVE without reservations and to receive that which transcends all, TRUST and LOVE.

We are proud of our staff. But far more than this, we are proud of our Residents. And we, Residents and staff alike, are proud of our "Home."

A Home in the broadest sense of the word is a communal area, an area where in the Residents and staff are able to establish in depth rapport, communication and share experiences and life styles for the betterment and life of all concerned.

Anyone changing residency, old habits or environments may have and usually do have a traumatic experience. It is most difficult to move from home where one has perhaps spent the better part of his life, to leave friends, familiar sights and in some cases immovable treasured belongings. With many this requires a major adjustment — just moving to a home that could be a last place of residence!

The new Resident has many tools to aid, comfort and assist the transition to their environment. The chief ingredient is Love. They know they are welcome. They know they are wanted. They prove this daily by their response. It's a two way street. This in turn rekindles our love and sense of responsibility to them. It re-motivates us to search out, to find that smile, that sometimes feeble squeeze of the hand, that spark that in many cases just needs a little fanning to burst into the flames of life.

If one is sharp enough, he might see a tear in our eyes, for we are over-

whelmed by the Love and Trust given us. It is contagious. We can not help but respond and return that Love and Trust, for Love is Man's only hope and redeeming feature which becomes more outstanding with the Trust we earn.

**Vincent Smith**  
Manager, Arts & Crafts

PROVERBS  
Chapter XV:1

מַעֲנֵה דָבָר יָשִׁיב חֵמָה  
וְדִבְרֵי-עֵצָב יַעֲלִידֶנָּה:

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But a grievous word stirreth up  
anger.

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# POINT-COUNTERPOINT

High in the Blue Ridge Mountains near Little Switzerland are 1400 acres of unspoiled wilderness. It is today a sanctuary for nature and unequally a natural setting for stimulation of creative ideas. Recently, the  $\Theta$  was privileged to see these acres of God through two sets of eyes: its 79-year old patriarch and a little girl aged 7 years and 9 months. We thought that you would enjoy sharing a non-political POINT-COUNTERPOINT.

## Wildacres

Wildacres is a sacred trust from God. When He took a very ordinary man as His partner, it was only with great adumbration. It couldn't have happened unless God meant it to be.

The western Carolina mountains have served many religious and idealistic groups as a retreat and intellectual community. Tom Dixon, writer of the *Clansman*, purchased 1400 acres of the Pisgah National Forest as a retreat for creative writers. The recession depleted his resources and left Dixon financially distraught. He had borrowed \$ 200 thousand dollars from a Texas bank which foreclosed his mortgage. Quite by chance, a Charlotte realtor called IDB offering him the property. ID wasn't sure if he had asked \$ 65,000 or \$ 6,500. The seed was planted but ignored.

A couple of weeks later, "Dick" Blumenthal attended a Baptist retreat in the Blue Ridge Mountains. The seed planted by the realtor had rooted and curiosity drew Dick to the crest of Dixon's mountain. He was struck by the vastness of God's domain — the mountain's tranquility — the apparent value, promise, and challenge of Wildacres. The seed germinated.

Returning to Charlotte, Dick called the realtor to inquire if the land could be purchased for \$ 6,500 or

*see Wildacres, page 31*



## Wildacres: Teri

A trip is very special when you are a little girl aged seven years and nine months. Daddies and daughters don't take nearly enough time to share with each other. The night before our trip to the mountains went slowly — much too slowly. I could hardly wait for morning. I didn't want to oversleep — I didn't want it to rain. I wanted so very much to make certain that we would go.

The morning didn't go by nearly fast enough. It was as if each task took forever. I prepared travel treats: cookies, fruit, and pineapple juice. Of course, I took my pillow for a nap in the car and my favorite bear, Pooh. Everything and everyone were all packed in the car and we began our trip to Wildacres.

You can't imagine how excited I was. The mountains are as special to me as even going to the beach. I tingled all over. Houses and trees passed by as we took the super-highway westward. I read the signs to Daddy. We didn't want to miss our turn-off at Marion. Everything was going just dandy when suddenly the sky became dark and frightening.

Flashes of light erupted from the black clouds and in a few seconds I heard thunder. We could see the rain pouring out of the clouds. It appeared that we were headed straight into the storm. Daddy told me that everything would be just fine, that thunder storms frequently developed in the mountains as it was difficult for the air masses to carry their moisture up and over the higher mountains. I was frightened as the lightening appeared to be moving toward us. Pooh Bear and I held onto each other very tightly. I saw the sign that said Marion, North Carolina 226 and I gleefully called to Daddy to turn off. We were heading toward Wildacres, and I hoped, away from the storm. Thunder, lightening, and rain do not make for a fun day in the mountains.

The rains came and all the way through Marion it rained and rained. I was certain that we would have to turn back. Daddy said it would all pass, and he was right. As we drove closer to the mountains, the sun peeked out to say hello. Even Pooh Bear knew that we were going to have a beautiful day. I watched for the

*see Teri, page 31*

*Wildacres, from page 30*

\$ 65,000. When he was advised that the agent believed that he could obtain it for \$ 6,500, Blumenthal sent him a \$ 650 certified check and instructions to proceed to Texas and enter his bid. The bank that had loaned \$ 200,000 naturally questioned a \$ 6,500 offer. It was 1936 and land was plentiful while money was dear. The conservative bank sent its agent to appraise the mountain top.

ID and the banker drove up the mountain through the sparse, underdeveloped mountain communities. The day began clear and bright. As the car ascended the mountain, heavy clouds began to enshroud God's acres. When the car finally reached Dixon's retreat, visibility was nearly zero. God had wrapped his mountain in a blanket of heavy fog. The Texas banker inspected a dark, cloudy, God-forsaken, desolate stretch of a vast uninhabited wilderness — apart and unwanted. IDB had become the custodian of a corner of God's mountain garden. It's earthly proprietor awaited further instructions. Gradually, God's purpose unfolded: Wildacres was meant to be a sanctuary for minds — Christians, Jews, all manner of people. Here ideas would spade the rocky mountain soil. Here mankind could toil in God's garden with creative challenges, perspective ideas, and words. Wildacres was the garden for the mind of man. Gradually, during the years, varying groups have ascended God's mountain to find solace and stimulation. The seed has borne fruit and a new dream — a mountain where creative people can dwell, think, write, and carry out God's work amid the minds of men.

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*Teri, from page 30*

signs — that was my job. There it was —226A— and we were closer to Wildacres.

The road became curvy as we began to climb the mountain's side. We twisted and turned until I thought that the front of the car would hit the back. Soon there were fewer and fewer houses and more trees. I realized that a mountain was made up of trees and I love trees. They give leaves for my collection, nuts for the squirrels, shelter for all kinds of birds, and they make great tree houses for children. I saw the sign: Wildacres — turn left.

The road was gravel instead of black-top and very narrow. Daddy slowed down as we twisted, turned and climbed. Wildacres was a huge forest. In a few minutes we were atop the mountain; the sign said "Walking Trail," and hand in hand, Daddy and I set off on our first adventure walking around Wildacres.

Blueberries. I saw a bush of blueberries. Over to the side was a Jack-in-the-Pulpit wildflower. Everything was just the way God had made it. The forest was still, but every minute or two I could hear something stir in the woods. I held Daddy's hand tightly — there could be snakes. Suddenly, I knew that everything was all right. God just wouldn't make such a lovely woods that could hurt a little girl. The air smelled from the rain — sort of musty but nice. The sun played peek-a-boo between the leaves while we followed the path.

There it was snuggled at the base of a giant oak tree: a city of toadstools. In my mind, I pretended that I was tiny enough to sit under the toad tree and talk to the little people. They loved the woods at Wildacres. No one cut down the giant trees and the people who came were at peace. Nature was happy and so were the toadstool people. The forest was alive with green beauty.

I spied the biggest rhododendrons I had ever seen. They were giant, tree-like in size and I just knew that their flowers smiled when they bloomed. In the middle of the path, a baby azalea plant was trying to grow taller and stronger. I wanted to dig it up and take it home, but I just knew that it belonged here. There were wildflowers nodding their heads toward me. Soon they became a bouquet with dandelions, ferns, and brightly colored leaves. We walked deeper into the woods and I felt safe and at home.

Before long the quietness of the woods was replaced by the sounds of people. My stomach told me that it was dinner time, but there was so much to see and do. Mountains are for children of all ages

I met my aunts and uncles from Charleston, S.C., and Jewish people from all over. They added something individual to Wildacres. Nice people and yummy food made the afternoon special. I had second and third helpings of everything. The people prayed and thanked God. I followed along; they went too fast, but everyone was so joyous that I knew that we sang together. There was one more adventure. I had found three peach trees. Three peach trees on top of the mountain. I just couldn't wait until I picked some wild peaches to take home to my mother. Daddy and Cy helped me fill-up. I just knew that they would taste delicious. A bell rang again calling everyone together.

We gathered in a very large room; it was much bigger than a classroom. We each said who we were and where we came from. Mr. Blumenthal told the story about Wildacres. I became very sleepy after my busy adventures and so I snuggled up in my Daddy's arms. You see, I knew all about Wildacres: God made it for little children.



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John H. Pransky

## KOL NIDRE

Lord! Lead me out of the night!  
My sin is perplexity . . .  
I have lost confidence and I am afraid;  
Yea, I have ruthlessly questioned,  
Negating contemplations of Divine mercy,  
Newspaper headlines have shocked me  
Into why? why? why?  
And my prayer-shawl moulds in the attic,  
I donned no phylacteries,  
I queried, "Why did you forsake the just?"  
And I did lose patience to envision,  
Wherever there is infirmity,  
The Lord provides alleviation,  
Now, tomorrow, the next generation.

Do not penicillium moulds  
Revealed to this century,  
Suppress fatal disease?  
Did not the nations award,  
Nobel prizes for peace, philosophy, research?  
And battlefields can be transformed into farms,  
If only men would love.

An infant near the Nile,  
A sentry on Jerusalem's wall,  
The fearful chanting Kol Nidre in Moscow,  
Can you hear them wailing "why?"  
And pine in self-pity;  
Did not Akiba say, "I love the Lord," at death's encounter,  
Did Six Million ask why.

Who am I,  
In resignation to probe why?  
Rather than ring my hands in woe,  
With helpless sigh,  
Let me say,  
Lord, I obey!



5734 HOLY DAY THEMES 1973

by Rabbi A. Aaron Segal  
painting by Chava Segal  
Wilmington, North Carolina

## THE SHOFAR

Its cries resemble,  
The unattended, discarded Ishmael child;  
It betokens the moan of railroad cars,  
Wherein choirs of agony,  
Clamor through sealed box cars,  
That the train should stop,  
So that infants may be thrown in tenderness,  
To questionable safety,  
O, that their parents could have led them out of Nazi nightmares,  
Into villages of hope.  
But the lethal engine,  
Screeched on to Treblinka;  
And then the silence of historic martyrdrom.  
World, can you now truly hear Nagasaki's mushroomed cloud?

## THE MACHZOR

Trembling page!  
He clasps "Hineni"  
With ineffable tenderness,  
Tears magnify "Shaddai",  
Speaking to him — lonely, alone!

Cantorial adoration,  
Mellow reverry,  
Nurturing compassion  
For the elderly,  
For the babes of uncertain destiny,  
For brethren he never met,  
And Israel becomes one.

FC246  
A51



THE AMERICAN JEWISH

# TIMES- OUTLOOK

NOVEMBER 1973

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# **YOM KIPPUR**

## **1973**

### **THE FAST THAT NEVER ENDED**

On Yom Kippur, the Holiest day in the Jewish Calendar, the people of Israel began a battle for survival -- the fifth war in 25 years -- the Day of Atonement War.

This crisis demands an historic response from each of us. A response which can be translated immediately into the lifesaving humanitarian programs which we support and into a demonstration of our concern for the people of Israel. That response must be in cash dollars NOW to the Israel Emergency Fund.\*

**Make your response a dramatic one ... if you have made a pledge, pay it today. If you have paid it, make a new one, with a maximum Cash Advance.**

# War Is For Keeps

The Jewish community in America watches in horror as the life-and-death drama of war takes its course in the tiny State of Israel.

Again the intransigent, treacherous ambitions of the Arabs has been demonstrated, this time affirmed by neutral United Nations observers.

Again the men, women and children who dwell in the sacred Holy Land are subjected to the inhuman, torturous conditions of embattled uncertainty.

Euphorically and in solidarity, American Jewry has identified with the people whose current condition is but yet another form of intollerable persecution, another milestone in the seemingly endless succession of the terrible lot which is the fate of our people.

No person who has not himself or herself been present in Israel when the threat of death comes knocking at the borders can fully understand the extent of the pressures of fear and uncertainty which accompany such wartime conditions. It is enough to break the human spirit. This editor shared those conditions in 1967.

Little solace that from afar the war clouds may appear blacker than they may actually be on the scene. We hope the early reports on which much of the contents of this weekly publication may not impart too bright a prospect. The late news is not at all cheering and as we go to press the reports of mounting Israeli casualties are coming in.

This in no way is intended to diminish the faith and hope in which we all have to place our trust that the situation will come swiftly to a halt and somehow peace be restored to the area.

The denouement is not coming easy, or soon enough, or with the simplicity with which the Six Day War was brought to a close.

We would be stupid not to realize that with each round the skill of the Arabs grows through experience and the training of the Russian technicians.

No wonder that when the chips are down, the Israelis feel alone and know their survival depends mainly upon themselves, upon their capacity and ability to protect themselves.

The stakes in lives and security are high — and so is the price of security.

We recho the words of Rabbi Jacob Rothschild at one of the Atlanta rallies this week:

“... It's enough. The world must let us live!”

Adolph Rosenberg  
Editor, Southern Israelite

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## FUNDS FOR HUMAN NEEDS

J.D. Hough

The United Jewish Appeal is raising money through its local chapters to help finance Israel's human needs — housing, schools, hospitals, and old age homes. Most of Israel's internal funds are being used for military operations **(the war costs \$200 million a day)**. As a result, projects helping Russian immigrants, the aged, and other domestic needs must be financed through other sources. World Jewry has been asked to raise money to support these projects. None of these funds are to be used for military materials.

Despite the war, Russian immigrants continue to arrive. Over 2000 Soviet Jews came during the first few weeks of October. All the absorption centers are now full to capacity and most of their staff members have been mobilized. The majority of Jewish agency programs are now being administered by volunteers. Large numbers of the chronically ill and aged, left alone when relatives were called to active duty, are having to be placed in private convalescent homes. The shelling of civilian settlements has created additional medical burdens and increased the housing shortage. Although the settlement department is doing all it can to keep life going on, there are critical shortages of manpower and equipment. **The enormous costs of these emergency**

see *Funds*, page 7

## The American JEWISH TIMES-OUTLOOK

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# POINT-COUNTERPOINT

## A STATEMENT BY COMMUNITY RELIGIOUS LEADERS AND THE NATIONAL CONFERENCE OF CHRISTIANS AND JEWS

## RESPONSE

Barry Sisson

This committee including the Catholic, Protestant, and Jewish religious leaders of Greensboro and school officials is responding to an awareness of the increasing use of the public school setting as a mode for fostering uncomfortable confrontations relating to religious differences.

Efforts to persuade acceptance of the superiority of one religion over another have been most apparent in such varied activities as assemblies, devotionals, religious holiday observances and the distribution of religious material representing a specific religious philosophy. Key '73 has added new impetus for the implementation of some of these activities in several schools in Greensboro.

This committee recognizes that there is a distinction between religious freedom and proselytizing. An integral part of religious pluralism is recognizing the validity of an individual's personal and religious integrity — even though it may differ from one's own views.

1. Aggressive Christian proselytizing, especially among school-age children in the public school setting, in the absence of their parents, is producing a degree of emotional distress among children of the Jewish faith, and shows some evidence of fostering divisiveness between Christians and Jews.
2. Many groups currently associated with Key '73 (a continent-wide evangelistic movement involving 150 Christian groups) are officially committed to positive affirmations of Christian beliefs and goals while voicing opposition to negative attacks upon other faiths and conversion efforts aimed at the Jewish community.
3. Constitutional and statutory provisions impose upon government

and all its agencies a policy of absolute neutrality with respect to religious belief and practice, especially in the public schools with their immense captive audience. The principle of religious freedom is gravely compromised when public school facilities are put at the disposal during regular school hours, even in the most attenuated form, of those who would foster any particular religion or give to any particular religious tradition an advantage over any other.

4. A sensitive regard to the religious sensibilities of all of our people argues also for great restraint during traditional holiday seasons associated with a particular religion (as at Christmas or Easter) lest minority groups be compelled to participate in observances and traditions alien to their own religious heritage, such as pageants, plays, and songs which stress only strongly Christian religious themes more appropriate in church settings.
5. Greensboro's long-established tradition of interreligious harmony is rooted in America's historic commitment to religious pluralism. When we seek to persuade each other, we do so in private and voluntary dialogue, in the spirit of reasonable men and women, taking counsel together in mutual affection and respect.

We call upon the community, school officials, principals, and teachers to be cognizant of efforts to bring proselytizing programs into our public schools; to be aware of the nature of religious pluralism in our community and the need for every individual to respect religious differences.

*In today's world of algebraically increasing pressures religion is playing more and more of a role in aiding people to cope. To exclude such a prime element of life for many from education is a neglect hardly benign. This is not to be inferred as advocating that one doctrine should take prominence over any other.*

*This nation's composite sense of values as evidenced by the exposed conduct of its leaders of late sorely points up the need for spiritual overhaul. To deliberately deny a forum to spirituality is a grave omission.*

*There are those that maintain that school presentations such as plays, pageants, and the like sway the thinking of the "actors". These skits do not even necessarily depict the thinking of the players. Must one be a psychopath to play Hamlet? The cast is usually too busily engaged in lines and movements to be swayed by any deep philosophic message.*

*We need more, not less, religious activities in the schools in order to accomplish a fuller education. In addition to programs based on "traditional" (i.e. Christian) religion, the tenants of others should be presented. Not as persuasion (or "proselytization") but to objectively inform. Students should be made aware of the basics of Judaism, the Protestant sects, and the varying Eastern faiths. Such information would serve two worthwhile purposes. Not only would it promote a more valid selection of a personal religion, but it would increase tolerance for the practitioners of the others.*

*It is conceded that proselytization is out of place in the schools but this term is not synonymous with religious expression. Presentation and advocacy are not interchangeable terms. It seems much more advantageous to give the several persuasions of religious thought a forum than to ban all. The former is freedom, the latter, suppression.*


# Charlotte

# Biblical

# Garden



Flowering garden in Israel



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The lands of the Bible and Charlotte have two things in common: *an identical latitude and a great heart for religious faith.*

Yet most Americans will never see the cedars of Lebanon of the Psalms, the burning bush of Exodus, or the rose of Sharon of the Song of Solomon.

In 1967 the concept came for a garden in Charlotte that would assemble the flowers, herbs, plants and trees of the Bible in a public place where everyone might see and enjoy the sight and fragrance of the specimens they had always read and heard about but never seen.

The idea was brought to the Charlotte Chamber of Commerce, where a subcommittee was formed out of their convention and tourism committee to develop a plan for a garden that could become a national attraction. Now over 30 local citizens — horticulturists, scholars, church laymen, and business leaders — act as the Board of Directors. Seeds, plants, and trees are now coming in from nurseries all over the country. They are being planted this fall in beds already prepared at the Garden.

In late February Mr. Walter J. Klein, President of the board, will go to Israel to work with Ms. Ruth Benjamin of the Havath Noy, Post Rupin Institute, Israel. They will collect rooted, natural specimens, seal them in plastic bags, and then battle with Israel and U.S. agriculture officials to get them to Charlotte promptly and safely. Even in Israel many flowers, herbs, and plants thrive only in certain special areas of that tiny nation.

Directors agreed that the Garden would be developed in two stages. The first includes the planting of hardier specimens for the immediate enjoyment of visitors. The second will call for a greenhouse to house more delicate types that would need special climate conditions to thrive. The first stage is to include the more than 40 flowers, plants and trees that are already at home in North Carolina, such as flax, cotton, cedar, holly, walnut, fig, and lily.

A new motion picture, *"The Garden of God,"* will be shown in a special shelter to be built there, so visitors can be introduced to the flowers of the Bible first in the film and then in actuality. The film has already won several awards and is being shown nationally among television audiences, garden clubs, and churches. It was photographed last year in Israel during the height of spring bloom.

Mr. Klein expressed his feelings toward the Garden in this manner:

*While many of Charlotte's people feel we need liquor by the drink and expanded convention facilities to draw new faces, we feel that quiet, wholesome attractions like the Charlotte Biblical Garden also have merit in bringing families here to travel and live. We envision bus loads of Sunday school students coming to Charlotte to see the Garden, which will contain markers showing the Latin, English, and Biblical descriptions of each specimen."*

Because the committee is working with federal matching funds, there can be no sectarian sculpture or other manifestations of religion in the Garden. Fountains, a well, abstract sculpture, seating, mounds, and other visual entertainment are planned to enhance the garden. It will be designed to appeal to all peoples.



# So What's New?

---

## MAZEL TOV

### Bar Mitzvahs

- Ronny Licht, son of Sandra & Norman Licht.  
Marc Fields, son of Hedy & Bill Fields  
Diane Helman, daughter of Marion & Arnold Helman.  
Robin Levine, daughter of Vivian & Ronald Levine.  
Jenny Blumenthal, daughter of Mr. & Mrs. Robert Blumenthal.

### Weddings

- Freddy Robinson, son of Mr. & Mrs. Bernard Robinson, to Miss Susan Fern Fox.  
Mitchell Hollander, son of Mr. & Mrs. Dan Hollander, to Miss Lisa Haislip.  
Glen Herbst, son of Mr. & Mrs. Carl Herbst, to Miss Karen Jane Macfarland.  
Robin Zalkin, daughter of Mr. & Mrs. Robert Zalkin, to Aaron Jay Nurick.  
Miss Eileen Rebekah Kaplan, daughter of Mr. & Mrs. Morris Kaplan of Hendersonville, to Mr. Michael Andrew Stang. He is the son of Mrs. Hyman Kaplan, a former resident of Asheville.

### Births

- Mr. & Mrs. Sol Greenberg on the birth of a granddaughter. The parents are Marsha and Ervin Maruse of Philadelphia.  
Mr. & Mrs. Stan Meyer on the birth of a son, Jonah Matthew.  
Mr. & Mrs. David Levy of Boykins, Virginia on the birth of a son.

### Scholastic Events

- David Finkelstein, son of Mr. & Mrs. Milton Finkelstein, on becoming Merit Scholarship finalist.  
Darryl May, son of Mr. & Mrs. Aaron May, on becoming a Merit Scholarship finalist.  
Miss Maralyn Farber, daughter of Mr. & Mrs. Morton Farber on being elected to Phi Theta Kappa academic honorary sorority at Peace College.  
Dr. Erwin Lewis, of Greensboro, son of Mrs. Mollie Lewis, on his graduation from New York College of pediatric medicine.
- 

## HADASSAH

Mrs. Richard A. Klein

The Charlotte Chapter of Hadassah held its annual Pledge-Donor Luncheon at the Amity Club on October 24.

Fund Raising Chairman Bertha Kaplan and her co-chairmen, Sandy Decklebaum and Iris Eisman, planned a delightful program. Sixteen members of Hadassah modeled fashions from Montaldo's.

Regional Fund-Raising Co-ordinator, Mrs. Walter Segaloff (Jackie) from Newport News, Virginia was the guest speaker.

Eve Stewart presented something new Hadassah has begun this year, a Minyan Club. This is an offshoot of the very successful Ima Club. An Ima is a person who contributes a minimum of \$600 annually for the care of a child in a Youth Aliyah center. The Ima Club was formed for women who wanted to join together and donate \$100 or \$150 apiece and become one Ima. The Minyan Club is for 10 women (thus the "Minyan") who want to give \$60 apiece for the care of a child for one year. This of course is an increase over the previous year's pledge.

## B'NAI B'RITH

Mrs. Sidney Gozner

On Wednesday, October 3rd, the B'nai B'rith Women had a luncheon meeting in the Omni Room 11 at the new Sheraton Center. In attendance was Mayor John Belk and Proten Fred D. Alexander plus many distinguished dignitaries of Charlotte. As our outstanding speaker we had Mrs. Betty Shapiro, a past president of District V. Mayor Belk gave Mrs. Shapiro the Key to the city in recognition of her outstanding humanitarian efforts. She is also listed in *Who's Who in American Women*.

## WELDON-EMPORIA ROANOKE RAPIDS

Louise Farber

Holy Day Services for *Rosh Hashana* and *Yom Kippur* were held at Temple Emanu-El, Weldon. The sanctuary was filled to capacity with members, relatives, and friends.

The services were conducted by Joel Epstein of the Jewish Theological Seminary. The Sisterhood with Mrs. Harry Freid, president, had charge of the breakfast. It was a time of family reunion, friendly associations, and togetherness on this spiritual occasion.

## CHARLOTTE TEMPLE BETH EL

Eleanor Podorzer

The Sisterhood enthusiastically launched the new year with a delicious luncheon and show done in a maritime theme. The officers of Sisterhood were Admirals, the songs were done to the tune of Gilbert and Sullivan's *H.M.S. Pinafore*, and even the dessert took the shape of an anchor. Sisterhood members know they have chartered the right course for the coming year.

Slichos services, so beautiful with their candlelight ceremony, were followed by a midnight breakfast prepared by the Men's Club.

At their breakfast meeting on October 14, the Men's Club had as their guest speaker Jack Callahan, WSOC-TV Eyewitness News Commentator. He spoke on the elections and his behind-the-scenes view of news gathering and reporting.

The Temple Junior and Senior Youth Group held a cookout on our new Temple property. The Preteener Group had a bowling party and skating party.

An art auction was sponsored by the Men's Club on Saturday night, October 20.



Mrs. Michael Andrew Stang

## CHARLOTTE Beth Shalom

Mrs. Richard A. Klein

Five couples from Beth Shalom will be attending the Union of American Hebrew Congregations' 52nd General Assembly in New York City November 9 – 13. Richard Klein and Mrs. Mallins, President and Vice-President of the Congregation, will attend as delegates.

This Biennial Convention marks the 100th Anniversary of the UAHC; hence, the nickname given this year's convention, "Biennial Centennial." The delegates will share with the other members of the Congregation the information they learned after services on Friday, November 16. They will also present a slide presentation entitled "100 Years of UAHC."

The Men's Club opened their new year with a brunch at the Temple on Sunday, October 21. Meyer Drucker is the newly organized club's President. The men heard a speaker on "A Jewish Community Center for Charlotte, Yes or No." A joint dinner with Sisterhood is next on the agenda.

The first Family Dinner Service of the year will be held on November 9. These dinner services have proved to be very popular in the past.

Beth Shalom will participate in the annual Thanksgiving Service to be held this year at Temple Israel.

news from

## MYRTLE BEACH

SOUTH CAROLINA

Ruth Levine

*Shlichos Services* were held after an evening of socializing. Mr. Hugo Schiller conducted the beautiful mid-nite services. Rabbi Kesner conducted *Rosh Hashanah and Yom Kippur Services*. Sisterhood served a magnificent buffet for Break Fast.

Louna and Sam Massre left for their winter home in Miami. Before leaving the beach, they hosted a buffet dinner in their home for all Temple members and guests. Everyone's taste buds were jumping up and down with the excitement of the variety of foods that Louna served. She combined Arabic, Israelitic, French, and American foods. Everyone went home many pounds heavier.

Sonia Schiller has been interviewed by a reporter of the Sun News concerning her thoughts on the generation gap.

## GREENSBORO

### Beth David

Mrs. Ronald Levine

The warmth of September and beauty of October came quickly upon us bringing a very profound feeling as the new year approached and our many activities, projects, and *simchas* came into focus.

Our USY'ers have been engaged in very constructive projects for the Synagogue. They traveled to Richmond, Virginia at the end of October for a fall *Kinus*.

We also have a new BBG Chapter. Shivah and the girls were very busy this summer getting organized. To date, they have had a starvathon as their first fund raising project which was a success.

The Jewish Community has been asked to once again have an Israeli food booth stocked with our scrumptious food, at the International Food Festival, for the benefit of the Retarded Children of Greensboro, a very worthy endeavor.

## WILMINGTON

Mrs. Sam Winter

Carol Winter has been appointed student member to the Hearing Board for the New Hanover County Board of Education for the 1973-74 school year. This board will act on disciplinary cases for the various schools in the county.

Historic Temple of Israel, which has been without the services of a Rabbi since the death of their beloved Rabbi Howard L. Fineberg, will soon have a new spiritual leader when Rabbi Martin M. Weitz comes to the Congregation in January, 1974.

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### ANNOUNCEMENTS

An interfaith dinner-symposium will be held between Beth Shalom and Myers Park Baptist Church on Sunday, November 18. It will be held in the Great Hall of the church. The subject of the symposium will be "Vocation-alism—The New Ideology."

\*\*\*

On January 27, the Sisterhood will again sponsor an art auction. This event has always been well attended and they look forward to another successful evening. There will be many types of beautiful paintings and etchings to be auctioned. Not only will those purchasing pieces of art have something nice to adorn their homes, but the profits will support the many worthwhile undertakings of the Sisterhood and Temple Israel.

\*\*\*

Charlotte's Temple Beth El is starting a series of enrichment sessions, "Images of Women," on their *First Tuesday Get Together*. The first in this series was entitled "I am Woman" by Natalie Cohen. On December 4 there will be a session on "Jewish Cookery."

## SHOP TALK AT MONTALDO'S

Stacy Fisher

The mercury is beginning to drop and we're on the threshold of winter holiday fun and game time. That nip in the air puts one in the mood for going places, meeting pretty people, and doing great things. There's a clamor for glamour, and there's no sense in patchkee-ing . . . I quick go to Montaldo's for some GLAMOUR Shop Talk.

First, spice up your casual wardrobe. You're bound to admire Montaldo's Boutique Collections by Pierre Cardin, Halston, and Blasport. The coats, jackets, vests, and skirts of veloured suedes and leathers are luscious. Mix well with combinations of traditional British-inspired tweeds, flannels, plaids, and shetlands and you're ready for a sporty-good-time. Pants are standard essentials for an active life; waists are fitted and legs are cut straighter but hang comfortably. Juniors may choose detailed seams that shape the derriere. Tops are bigger, looser, and longer. Fanny sweaters are great mates for pants or skirts, and fisherman bulkies, fitted-back cardigans, and shawl-collared sweaters (many with fox trims) are getting raves. Multi-hued patchwork leather jackets are sharp toppers for any casual event.

Dresses of sheer wool-crepe, knits and crochets are designed to carry you from the afternoon *tete-a-tete* through after-five cocktails. The short cocktail-dinner dress is an absolute MUST. Girls, our men LOVE legs; *so noo*, give them a peek! Black is back in its most flagrantly feminine best. It's snappy, it's alluring, it's the essence of sophistication. Authentic Peddler patchwork skirts trimmed in velvet and laces team well with silk blouses and velvet blazers and are kicky for at-home and less formal entertainments.

The Rondevouz, Couturier, and Formal Collections are elegantly lavish for those giddy rounds of galas. Everything that glitters is glamorous, and

there's a galaxy of glitter from sequins, paillettes, and rhinestones on chiffons, silks, metallic brocades, and lurex. Fluttery feathers and furs are eye-catching on matte-jerseys and laces, and there's a crisp rustle from moire and taffetas. Montaldo's also carries an excellent selection of long formal coats as well as stunning theater suits.

Big, bright baubles add pizzazz to your costumes. You'll find large ropes of tortoise and gold, pearls in all shapes, lengths and sizes, and dazzling crystals and rhinestones. At Montaldo's, you can become party-perfect. What you don't find in one department, you're sure to find in another . . . their collections are almost limitless . . . *KINEA-HORA!*

# MONTALDO'S

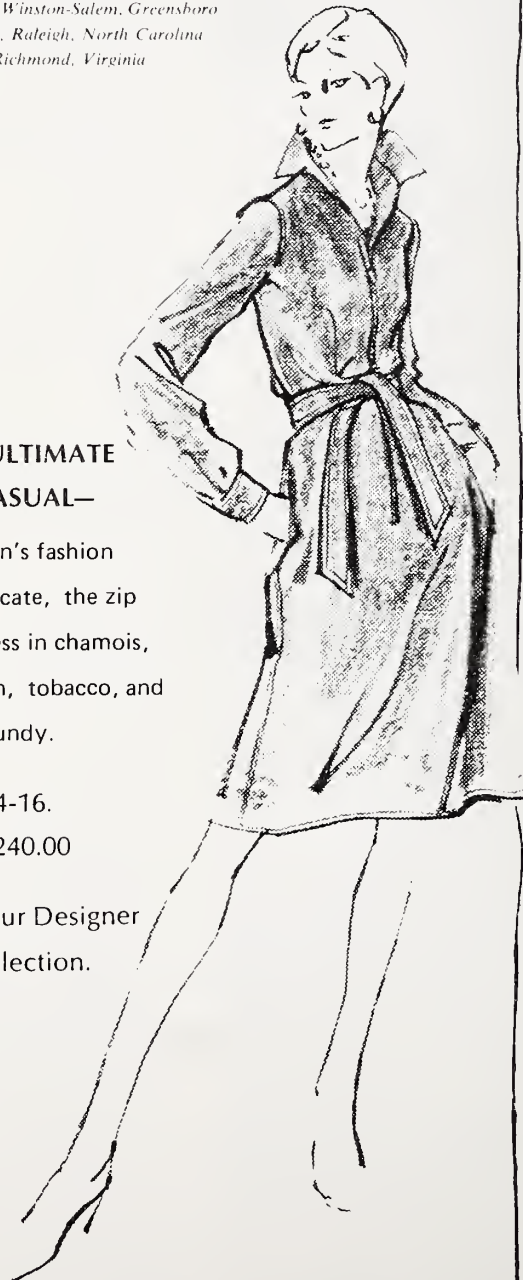
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# N C ASSOCIATION OF JEWISH WOMEN



Dear Members:

Through the years some of you may have forgotten the projects and activities in which the North Carolina Association of Jewish Women is involved and the good work being done on a constant basis. From time to time we will have reports from our various boards and Committee Chairmen to remind all of us how much we can accomplish if we work together. This month our report is from our State Remembrance Fund Chairman, Mrs. Nathan Sutker:

*I would like to tell you about a very special project of the North Carolina Association of Jewish Women — THE NORTH CAROLINA JEWISH HOME REMEMBRANCE FUND.*

*Inaugurated in 1955 by Mrs. I.D. Blumenthal and her Co-Chairman, Mrs. Irving Margois, we forwarded thousands of dollars to the North Carolina Jewish Home Building Fund. After the Home became a reality, in 1964, we continued with this fund, forwarding all monies to the Home, for the enrichment of the lives of our residents. We are grateful to our Area Chairman through whose efforts and your generosity we were able to contribute \$ 5,025.00 to the Home this past year. Additional monies have been forwarded directly to the Home. We are grateful to you who have made these gifts possible. We hope you will continue to call on our Chairman, who stand ready to send cards for you on happy or sad occasions. We urge all of you to call on your Chairman often — make someone happy by remembering them on a special occasion, and in doing so you will be helping our Aged and Infirm. Our Chairmen are also happy to help any group interested in giving a Plaque for an anniversary or other special occasion. The plaque is presented to the person or couple, with a duplicate placed in the Home. Please look for these when you visit the Home.*

*If you wish further information or assistance, please call on me.*

*Mrs. Nathan Sutker  
State Remembrance Fund Chairman*

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Raleigh

You can see from the above report that not only have your contributions made someone else realize you care, but they have also had a double meaning.

To continue our fine work, we need more members in our Association. I would like for each of you to serve as a "Membership Chairman" in your hometown to secure members for us. Invite newcomers, as well as those who never got around to joining, to become part of our Association. I am sure we will all benefit as a result of combined efforts.

Judy Sutker, President  
N.C. Association of  
Jewish Women

Mrs. Abe Garmise  
706 Dogwood Dr.  
Gastonia, N. C. 28502

I wholeheartedly support the activities of the NCAJW, and I enclose \$5.00 for my membership.

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# N C ASSOCIATION OF JEWISH MEN



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## Travels of a Circuit Riding Rabbi

According to all the brochures on Yugoslavia, it is a country where one can find the romance of old castles and monasteries, and the charm of tiny villages, where one can enjoy the sunny warmth of Adriatic beaches and feel the rhythm of industrial activity and urban life.

Dubrovnik, our home base for six nights, is described as a fortress town, abounding with museums, and where the native women parade in national costumes with elegance and show.

On the positive side of descriptions, we would also add the word picturesque. We walked the irregular winding streets with old stone buildings. In the village of Titel, where our friend Mirkov lives, life still follows its peaceful course despite the large hotels, highways and numerous tourists from all parts of the globe that flood the metropoli.

The one aspect of life that knows no history or geography is love. It is the same always and everywhere.

Though our stay was brief on the Riviera, we managed some interesting doings. On our first evening, we unpacked, ate, and were off to a folklore concert. A group called, "Lado," presented a couple of hours of dance and song in the traditional costumes of Croatia. As a backdrop we had the Adriatic sea and the medieval walls of the old city.

Around our hotel's swimming pool we found an English family bronzing themselves.

Nineteen year old Roger's remark was "this is my king of climate. I enjoy just the sun and the girls".

As we listened, beads of perspiration rolled down our chests. It was ninety degrees plus.

Jeff, seventeen said, "I enjoy listening and looking."

Guy, eleven, added his few cents: "I enjoy playing with anyone who will play. I'm English you know. I only have a Scottish name."

Outside our hotel window the view was blocked by the roof of an indoor pool, but it had its advantages. The sparrows and the swallows of the neighborhood seemed to settle in flits and spurts beneath our balcony on the roof of the pool.

Others may have seen the Adriatic Sea during the day or the hillsides with blinking home lights during the night, but ours was the pleasure of watching the birds.

Each mealtime Ruthe wrapped biscuits in a napkin, and we rushed back to our room to feed our fine feathered friends.

The synagogue of Dubrovnik was under lock and key. Even our letter of introduction to Emilio Torentino was of no avail.

*Rabbi Reuben Kesner*

ALAN BLUMENTHAL  
P. O. Box 10628  
Charlotte, N. C. 28201

I am heartily in favor of the NCAJM Program, and I enclose \$ \_\_\_\_\_ to cover my membership in the following category:

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# Rabbi Robert A. Seigel

This interview with Rabbi Robert A. Seigel began in the October issue of the "Times-Outlook." We are pleased to present the concluding section now.

Times-Outlook: What sort of ideas did the students have that you tried?

Rabbi: *They came to me and said, "You wouldn't want to have a commune, would you?" And, I said, "yes, we would." And the Bayit was formed. They came in and complained about the level of Jewish courses, especially those that Hillel was offering. And so, I threw out the term Free Jewish University. They picked it up very quickly and before we knew it we had a monster on our hands that was larger than we could handle, but those kinds of things were successful. Services on Friday nights were averaging only three students. It was very obvious that we needed some kind of change in the service and so we tried a radical change and now we get between 50-75 students on a Friday night.*

T-O: Let's talk about the commune. Was your personal reaction to it favorable?

Rabbi: *Guardedly yes, at first.*

T-O: What was the purpose of it? Was it to be Jewish or faddish?

Rabbi: *Possibly faddish. I think that everything that students do has some connection with what's going on, generally, around them, but these particular students, individually, were very committed as Jews and they felt that they could not live a total Jewish life-style at Chapel Hill living in dorms or just generally in apartments. They wanted a place where they could have a Jewish home and that the entire milieu in that home was Jewish. They could speak Hebrew, have Jewish music piped in all the time; where there would be Jewish rituals connected around all the meals, where they could observe the Kosher dietary laws, where much of their own programming and their time commitment was to Jewish things.*

T-O: How has it worked out? Have they accomplished their goal of a Jewish milieu?

Rabbi: *Yes, they did. In fact, they overdid it last year to such an extent that they have now renamed the Bayit. It's now going to have a HOVRAH or a HOVORA in which they are still going to do the same things but instead of doing it as a group, they are going to do it individually. They felt that before, whatever happened or was supposed to happen or should happen Jewishly, that they were responsible and they spent too much time doing it and it just kind of wore them out.*

T-O: Earlier, you had mentioned that the second program was the level of Jewish courses which the students received, did this give rise to the Free Jewish University? What ideas did the students have?

Rabbi: *They wanted courses that nobody would have dreamed before. They wanted Jewish theology, Yiddish language, Modern Hebrew on advanced levels, courses in Jewish sociology, and Jewish literature — the kinds of things you would not have imagined a few years ago.*

T-O: Why the course in Yiddish? I'm curious, personally, about Yiddish, because if you read the literature, Yiddish is an indication, yet it wasn't so long ago that the second and third generations scorned Yiddish and did not want to hear Yiddish — it was supposedly a dying language. Is it a popular course in the Free University?

Rabbi: *One of the most popular.*

T-O: What is the reason?

Rabbi: *I'm not sure I know. There is a magazine called "Yiddish" which recently published its first issue. There is a rebirth of Yiddish all over the country, it's flowering on campuses from one end of the country to the other. It's part of this whole atmosphere of trying to regain a lost past. It is now accepted; it is now open; it is now public and they are now studying it, but somehow Yiddish is still that mysterious part of their past that they feel was robbed from them by their parents.*



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# *The Provincials*

## *A Personal History of Jews in the South*

In *The Provincials*, Eli N. Evans has done much more than tell his own story of "growing up Jewish in the Bible Belt" — he has written a warm, thorough and perceptive history of the Jewish people in the small, "inconsequential" towns and the fast-growing cities of the South. His is a view from the "inside," which spikes it with additional meaning and relevance.

To understand himself, and his dynamic parents, Evans searched out their origins as children of immigrants from Eastern Europe. Their attitudes, he realized, differed not only from the Southerners among whom they lived, but also from the descendants of both the earliest Sephardic and German Jewish settlers. Interestingly, he found a closer bond to the Old Testament faith of the Blacks expressed in spirituals and their concept of what he calls "Black Jesus."

It appears to the reviewer that Evans might originally have intended to pro-

duce an academic study with a theme at the beginning and a summary at the end. Possibly, it was to have been a strictly theoretical presentation. Somewhere along the line he was urged to make it more people-centered. Happily he did. Overlaying his able presentation with personal history, quotes from people he interviewed, and intimate though brief portrayals of such personalities as Sol Blatt, speaker of the House of Representatives in South Carolina, and spectacles as Mardi Gras, he has produced a work of which he can rightly be proud and which the Jewish community can share.

Evans reveals the powerful influence of his father, a man whose accomplishments might have discouraged a son from even trying. It was Mutt Evans' example that enabled him to accept both his Jewish and his Southern identity. He tells with more love than pride how his father, unable

to study law during the depression, made a success in business and served his community and his people. An exemplar of decency from the time he stopped a run on the bank in 1933 through the desegregation of Durham's schools while he was mayor, his father risked the crossfire of community factions, including the Jews who feared they would suffer from too much prominence. He saw his father also as a peacemaker in his synagogue, a trying role preformed at personal sacrifice because he felt he "could keep the congregation from breaking up." These, combined with his mother's ardent and energetic example of Zionism (to which the writer can attest having served on a Hadassah panel she chaired in Charlotte,) became the scale against which Evans measured the other Jews in their communities across the South.

Evans traces the remnants of the early Sephardic settlers and finds



The Nachamsons, Evan's grandparents, and their family. Photo by permission of Atheneum Publishing Company.

but the most superficial vestiges of Judaism in order to escape racial hatred, are disappearing as the Blacks take up their own fight for acceptance. Today, Evans observes, the Eastern and German Jews are intermingling. Indeed, who can tell the differences any more?

The school-boy who learns to mouth substitute words to Christian hymns in school, the BBYO conventions and summer camps, college fraternities and the dating game with Jewish and non-Jewish girls — and what mother had to say — all this will entertain. So will the all too true picture of Jewish girls being sent to college from the tenth grade on. But underneath is a solid foundation of research and intelligent analysis of Jewish life in a complex and changing society.

There is great hope for Southern Jewry to be derived from a thoughtful reading of *The Provincials*.

Reviewed by Rabbi Israel J. Gerber  
 Director, Institute of Jewish Studies  
 Professor of Psychology,  
 Johnson C. Smith University

them now all but assimilated. The German Jews who followed them into the South, were rather anxious to establish themselves as Americans in the South and be identified with the "aristocracy." They willingly adopted attitudes of the people among whom they lived and accepted as their own, ideas they knew contradicted the teachings of their heritage and outlook on life. They are now retreating from their elegant isolation and are surrendering their excessive reforms and disdain for the East European. The old "classical Reform" rabbis have died out; intermarriage and assimilation have taken their toll; and the dwindling numbers of their descendants are now subject to the influence of modern reform rabbis who emphasize social justice and identification with Israel, as well as Americanism. In addition, their reasons for keeping a low profile, for imitating the manners and prejudices of their neighbors, for anti-Zionism, and for abandoning all



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## Ground Breaking Ceremony Held at the N.C. Jewish Home

Governor Jim Holshouser will set the theme for the official Ground Breaking Ceremony and Seventh Annual Meeting of the North Carolina Jewish Home which is scheduled for 1:30 p.m. on Sunday, November 11, 1973.

The Home which opened in 1965 on the former Yadkin River Estate of the late R.E. Lasater has reached another milestone in its long term goal of developing additional modern facilities for the continual care and well-being of the infirmed and aging population of the North Carolina Jewry.

Upon completion of this wing the Home will be able to accommodate retired or semi-retired persons who seek to live in an enviroment where they will be among peers and not concern themselves about the needs of everyday living, those who require supportive care and those who may require a major nursing, convalescent and/or a rehabilitative milieu.

The Lasater Mansion will now be the focal point from which all activities will radiate out to the wings, the mansion being the administrative and reception center of the complex.

Among the dignitaries to be present are Senator Hamilton Horton and Senator Harry S. Bagnal of Forsyth County, and State Representative B.D. Schwartz of New Hanover County, and other government officials.

In addition to the ground breaking there shall be the annual meeting with the election of members of the Board of Governors and the dedication of several rooms that have been endowed by dedicated friends of the Home. It is believed the business phase of the Annual Meeting will be abbreviated to permit time for the ground breaking, dedications, and awards. These programs will be followed by a typical North Carolina Jewish Home social hour and reception.

Mrs. Sam Freedman of Durham, Co-Chairman of the Day with Mrs. Lil Sosnik and Mrs. Ira Julian of Winston Salem states that many dignitaries will be participating in this important event. She urges that all mark their calendars accordingly and join their activities on Sunday afternoon, November 11th, on the Home Grounds near Clemmons.

The program promises to be most interesting and informative. It will

portray in fact, not only the great advances made for the care of the chronic ill and elderly, but will show the results of thousands of years of Jewish culture — that of assisting those who may be less fortunate, those who seek help, those who require guidance, but are too fearful of seeking the assistance of strangers, and those who know not where else to turn. Here at the Home all share in assisting others, providing the confidences and incentives for others to continue a useful and purposeful life — sharing many personal secrets in complete professional confidentiality.

We must continue to share — to assist in the care of others. All are urged to set aside this day as a day of devotion to our families and parents—*Honor Thy Father and Thy Mother.* What better day or time than Ground Breaking Time on November 11, 1973.

### HAPPY BIRTHDAY

May your name be inscribed in the Book of Life with Health and Happiness:

Madolyn Blumenthal  
Rae Krauss

# Gifts

## to the NORTH CAROLINA JEWISH HOME

The prayers and thanks of our Residents are expressed for the contributions made to the Home from September 6, 1973 to October 5, 1973.



### IN MEMORY OF FRIENDS AND RELATIVES

ELSE COHEN: Mr. & Mrs. Noah Ginsberg, Mr. & Mrs. Harry Kramer, Mr. & Mrs. Harold Linder  
MOTHER OF EARL COHEN: Mr. & Mrs. Fred Swartzberg  
DAUGHTER OF MR. & MRS. SAM COOPER: Mrs. Louis Tanner  
MR. SAM FINE: Mr. & Mrs. Martin Rosenthal  
FATHER OF ROBERT FREIDMAN: Mr. & Mrs. Robert Silver  
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ORA HAZAN: Hilda Frahm  
MAX HEIMAN: Mr. & Mrs. Harris Clein  
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JOE LEVINE: Mrs. Gussie Levine, David Levine  
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The lighting of the candles, the traditional Kiddish (prayer) and the service of meals in the Succa when weather permits is a major function anticipated by the residents of the Home and is symbolical of their forefathers' dedication during Biblical times.

Since the Succa is 24 feet by 45 feet, there is little problem in seating everyone among the colorful harvest of fruit, vegetables, oils, and wines hanging from the ceiling and walls of this tabernacle. As it has been ably stated: "The residents will emulate the ceremonies of Biblical times: seeking shelter and refreshment, using the local harvest together with the symbol of ancient times, the Citron, the Myrtle, and the Fruitful Palm, to celebrate the knowledge that, even though oppression and persecution threaten to devour their Fathers, their spirits were fortified in the Tabernacle of Peace through their faith, hope and visions of the future."

The residents enjoyed many happy days during this joyous Jewish festival period. Simchas Torah ended the holidays with a joyous note followed by entertainment and refreshments.

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*The Succa is one of the essential symbols which pervades Sukkot. It is a reminder of the flimsy huts built by our nomadic ancestors, and symbolizes the temporary quality of earthly life.*

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# Dr. Newman Examines Attitudes Toward Jews Holding Office

Samuel Newman, M.D., F.A.A.P., D.H.L.

The naming of a Jew to high office always ripples public opinion. In the Islamic world, Jews have attained high office earlier than in Christendom. An outstanding example is Joseph Nazi (Duke of Naxos), d. 1579. He rebuilt the ruins of Tiberias and seven villages in the neighborhood. He dreamed of Jewish self-supporting colonists. He also took an interest in Jewish learning.

The Golden Age in Spain produced a plethora of Jewish notables. The most outstanding is Isaac Abravanel, statesman, philosopher, and Biblical exegete (1434-1508).

Benjamin Disraeli (1804-1881) was baptized at the age of 13. He was proud of his Jewish ancestry and through life identified with the Hebraic spirit. The hero of his novel *Tancard*, who is dissatisfied with the English church, seeks a remedy in the spiritual heritage of the East. The

Jews are extolled as the original sponsors of all high ideals, and Christianity is viewed as an instrument designed to conserve Semitic principles in the body of Western civilization.

Judah P. Benjamin (1811-1884), a contemporary of Disraeli, was probably the best known Jew in the United States during the first half of the 19th century. Among Benjamin's possessions at Yale was a Hebrew Psalter. In 1816 he delivered an address in the San Francisco synagogue on Yom Kippur (Day of Attonement).

In recent times, Jews have occupied the highest posts in all branches of government in practically all countries of Europe. In the exclusive or discriminatory services of Army, Navy and diplomacy, they have also attained high rank.

Anti-Jewish agitation has raged around the head of the Jew since he first appeared on the arena of history. Whenever a Jew is raised to an im-

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portant position, no matter how alienated he may be from his people, an avalanche of protest gathers against confirmation.

This was also to be expected in the case of Henry Kissinger. In one day, the Senate's Foreign Relations Committee received several hundred letters opposing his confirmation. He was referred to as a Zionist, a foreigner, a disloyal American and a minion of International Jewry.

While most of the letters were from extremist groups and open anti-semites, a respected conservative columnist, Holmes Alexander, reflected the mind of Middle America concerning Dr. Kissinger's appointment.

Alexander said, "I'm prejudiced. Henry Kissinger's national origin, religious heritage and vocal accent are not the same as mine. I would much rather the next Secretary of State be a Mayflower descendant, or a First Family of Virginia, an Episcopalian and someone able to speak golden English words with a silver tongue."

"But," Alexander continued, "if people with prejudices like mine are worried about Dr. Kissinger's emotional loyalty to the United States, or his understanding of what patriotism is all about, they can relax."

When affairs do not run smoothly, the Jewishness of the holder of high office becomes a target for acrid criticism and defamation. When the Confederacy met with a reversal, the press howled against the "hated Jew whom the President retains at his council table, despite the protests of the Southern people." There is a story, probably apocryphal, that a crowd of angered townspeople gathered outside the White House in Richmond, shouting for the resignation of "Judas Iscariot Benjamin." Carlyle raged against Disraeli as a "superlative Hebrew conjurer," while Gladstone spoke of the "diabolical cleverness of Dizzy." Walther Ratenau, secretary of state under the Weimar Republic, was murdered by the Nazis for the sole reason of being a Jew.

Let us hope that Kissinger's road will be easy; that his Jewishness will not enter into an evaluation of his performance.

Henry Kissinger was born in Furth, Bavaria. He was educated in the local Jewish Technical High School. In 1933 the synagogue in which young Kissinger and his family worshiped, was destroyed by the Nazis. In 1938, he and his father, mother, and brother fled Nazi Germany.

Kissinger frequently refers to his Jewishness. In his brief speech at the solemn swearing-in ceremony at the White House, he said:

*There is no country in the world where it is conceivable that a man of my origin could be standing here next to the President of the United States. If my origin can contribute anything to the formulation of our policy, it is that at an early age I have seen what can happen to a society that is based on hatred and strength and distrust — and that I experienced then what America means to other people in its hope and ideals.*

A religiously inclined person may see the finger of God in Kissinger's appointment to the exalted office of Secretary of State. It may bring to mind the 22nd verse of Psalm CXVIII:

*"The stone which the builders rejected is become the chief cornerstone." Joseph H. Hertz, late chief rabbi of the British Empire interpreted the verse in this way:*

*Israel, rejected by the nations, is destined to be the foundation-stone of, and attain to the most honorable place in the Kingdom of God.*

Kissinger may well serve as the foundation-stone in the structure of world peace.

By naming Kissinger as Secretary of State, President Richard Nixon exemplified the ideal of the founders of the republic. They sought to move beyond the particular doctrines and practices of the various religious sects to find the "universal." They wrote this universalism into the Constitution and the Bill of Rights.

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# Children Dedicate Torah



Photo by Bill Hanley

A momentous occasion in the life of The North Carolina Hebrew Academy at Charlotte took place on Sunday, October 14, 1973 when the School's Sefer Torah was dedicated. This event had been eagerly anticipated by the children and their families. The Sefer Torah was purchased through fund-raising efforts of the children and the Horium V'Morium (P.T.A.).

The Torah ornaments are the gift of Mr. and Mrs. Max H. Rubin in loving memory of their son, Howard M. Rubin.

The children of the Hebrew Academy built and painted the *Aron Kodesh* (Holy Ark). They also tied the cloth for the *Paroka* (Ark Curtain).

The Jewish Community of Charlotte, as well as students and teachers from the N.C. Hebrew Academy at Greensboro, gathered on the lawn outside the school building. Israeli singing and dancing were led by Jerrold Leeson, Education-Youth Director of Temple Israel, and accompanied on the accordion by Hannah Goldman. Dr. Stann Reiziss, principal of the Hebrew Academy, held the Torah as the crowd encircled him for dancing. Then everyone formed a procession for the placing of the Torah into the Holy Ark. Cantor Frank Birnbaum of Temple Israel sang the processional.

A *chupah* (wedding canopy) was carried by four students: Arthur Goodman III, Stan Greenberg, Leslee Kornfeld, and Darin Levine. Keith

Greenspon carried the Torah under the canopy. Kim Schrader recited the Blessings on the Torah, and Ross Bodner read the first chapters of Genesis from the Torah. Sheryl Bodner closed the Ark Curtain at the conclusion of the ceremony.

Rabbi Melvin Silverman of Temple

Beth Shalom explained the meaning of the Holy Ark and lit the *Ner Tamid* (Eternal Light.) He led the students and teachers in a responsive reading he had prepared for the occasion.

Traditional honey cake and other sweets were served by the *Horium V'Morim*.

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We are proud to announce that Mr. Julius Aronson has been elected to serve as the representative for Ward One on the Statesville city council. He unseated the incumbent H. Cowles Bristol, Sr. Mr. Aronson is the first Jew to run and serve since the 1870's when his wife's grandfather was on the board for ten years.

We join with Mr. Aronson in urging other Jews in smaller communities to become involved. It is only through active participation that we can make the necessary changes and look forward to a brighter future.

\*\*\*\*

### Funds, from page 7

Over one million dollars in cash and pledges has been raised in Charlotte. Al Levine, President of the Charlotte Federation of Jewish Charities, stated that this amount is 2½ times the original goal of \$400,000. Atlanta has forwarded over \$2 million with an additional \$1½ million pledged towards the 1974 campaign. Other cities report that they are also meeting and surpassing initial goals. Contributions have been made by non-Jews as well as Jews. Please do your share now if you have not already given. It is imperative for us to support Israel's personal needs if the country is to survive and recover from the war.

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THE AMERICAN JEWISH

**T**IMES-OUTLOOK

DECEMBER 1973

# NEW FORCE IN JEWISH JOURNALISM MAKES ITS MARK WITH FIRST ISSUE

## The Times of Israel

AND WORLD JEWISH REVIEW

A group of angry Los Angeles Jews stormed into the office of California Standard Oil's Chief Executive Officer and quoted from The Times of Israel. They wanted to dramatically convey the inevitable consequences of his controversial letter to stockholders urging sympathy for Arab aspirations in the Mideast.

They read to him a portion of the premiere issue of the new independent and investigative English language monthly THE TIMES OF ISRAEL and World Jewish Review—specifically "Mindscape of a Jew," M. Hirsh Goldberg's chilling account of the horrors and holocausts that have been the Jewish lot throughout history.

If someone equally aroused by Jewish poverty in the United States had wanted to impress a foot dragging bureaucrat, that person might have been shown Bruce Felton's report on the dearth of effort to relieve the grinding poverty of nearly 300,000 Jews in the world's richest city, "Down and Out in New York."

**BUT THAT WAS THE FIRST ISSUE.** Issue Number Two . . . out in December . . . is going to open more eyes by tearing away veils of apathy, indifference, and ignorance from other subjects of equal importance to Jews, borderline Jews, and non-Jews alike.

Here is a partial list of exclusive reports from our crack team of investigative journalists writing about such world pressure spots as . . . Israel, Egypt, Libya, Syria, Saudi Arabi . . . Washington, New York, Chicago, Los Angeles . . . others.

**COVER STORY . . . J. William Fulbright: The Myth and the Reality.** An intimate revealing portrait of Israel's most powerful and relentless adversary on Capitol Hill.

**SPECIAL REPORT . . . Arab terror . . . in the United States . . . In Israel.** Answering the question who the terrorists are and where they get their money.

**FEMINISM AND JUDAISM . . .** What makes the would be liberated Jewess tick. An interview with the first woman rabbi.

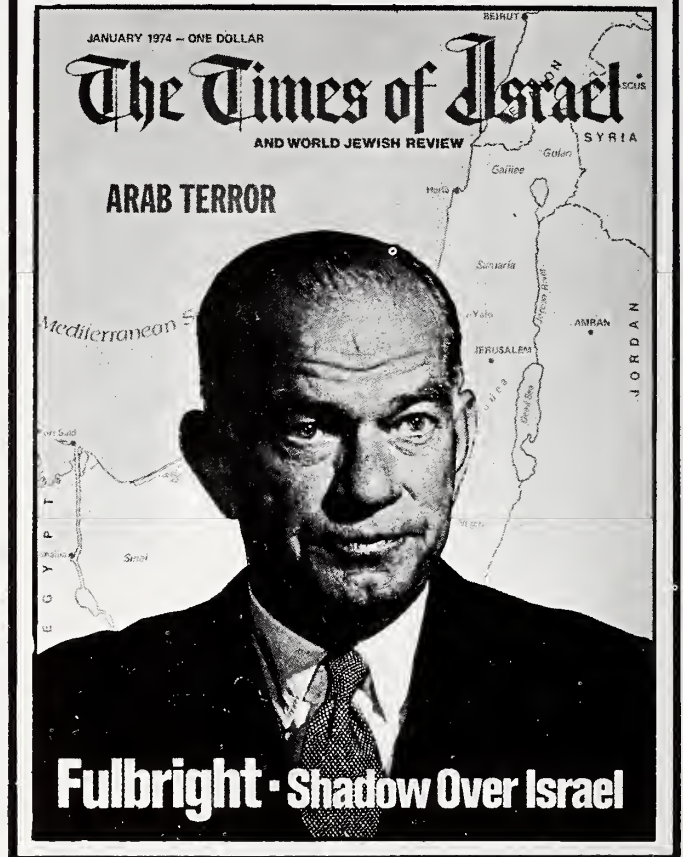
**MINDSCAPE OF A JEW . . . Part Two.** More of the cruelties perpetrated on Jews from the time of Pope Innocent the III to Adolph Hitler.

**SOVIET JEWS IN NEW YORK . . .** Confused and not always happy in the land of the free.

**FASHIONS . . .** A preview of the stunning, resort, spring and summer fashions concocted by Israel's talented designers.

The TIMES OF ISRAEL and World Jewish Review . . . Published monthly starting December (with Issue No. 2.)

This is the cover of ISSUE No. 2  
ON NEWSSTANDS IN DECEMBER



### AND IN MONTHS AHEAD THESE STORIES

WHERE DO WE GO FROM HERE? . . . Israel's future after the most costly of modern Mideast wars. REFORM JUDAISM ON THE ROCKS . . . Special reports from Washington and Los Angeles. ARGENTINA'S JEWS . . . Coping with the return of Peron. TAY-SACHS disease . . . On the trail of a Jewish Killer. JEWISH LIFE IN SIBERIA . . . an exclusive report from the scene. ISRAEL'S PALESTINIANS . . . How they really feel. ISRAEL'S WAR WITH RUSSIA . . . What would happen in an Israeli Soviet confrontation. JEWISH POVERTY . . . in Baltimore, Miami, Los Angeles. BLACK JEWS . . . Reports from Chicago and New York. POLLUTION . . . Israel's other war. THE EXPATRIATES . . . Israel's who came to the United States to stay . . . and why? ISRAEL AND THE WANKEL . . . How a small Tel Aviv bank gained admittance to the exclusive "rotary engine" club. PLUS reports on Oil, Arab activities, Israel's stake in Soviet-American Detente, Dennis Prager's Column—From the Center—concerned with world wide anti-semitism, Arts, Theater, Books, Business, Finance, and every subject of relevance to Israel and Jewish life worldwide.

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# EDITORIAL

The events of the Maccabean struggle for religious liberty took place over 2,100 years ago, yet the Jewish people have never really ended the battle against persecution. The Yom Kippur War is a recent example of the continual fight for independence — both religious and political. The survival of Israel and Judaism, despite the external forces which have tried to destroy them, shows tenacity of faith and will. The spirit of self-sacrifice and the desire to preserve Jewish tradition motivated the Israeli soldiers in the same way that it influenced his Maccabean ancestors. This issue of the *Times-Outlook* is dedicated to that first Maccabean victory, to the *Hanukkah* festival which commemorates it, and to the recent Yom Kippur War which is an extension of it.

*Hanukkah* is a happy time of celebration, peace, and good will. Just as the festival of lights was originated to commemorate the rededication of the Temple, we should remember our sense of religious identity and rededicate ourselves to it. Just as the small quantity of oil miraculously produced light for so many days, we should remember the timeless message of spiritual independence given by the light.

I would like to take this opportunity to wish all of you a very *Happy Hanukkah* from the staff at the *Times-Outlook*. We hope that it will be a joyous time for everyone.

ABOUT THE COVER: The cover this month is a picture of Judah the Maccabee flanked by his guerrilla forces. It is taken from *The Book of Hanukkah* printed by Shulsinger Brothers of New York.

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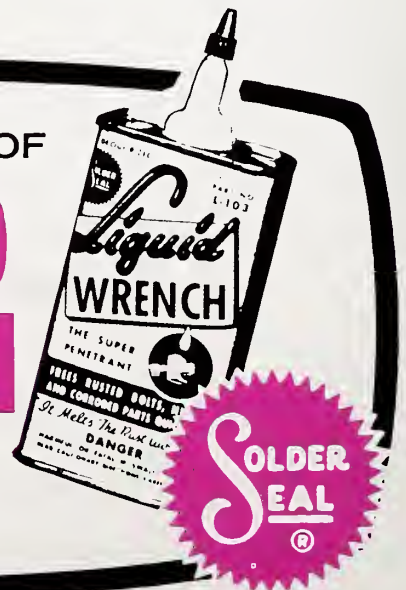


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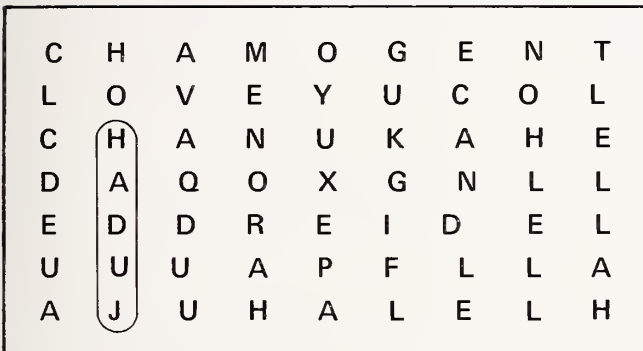
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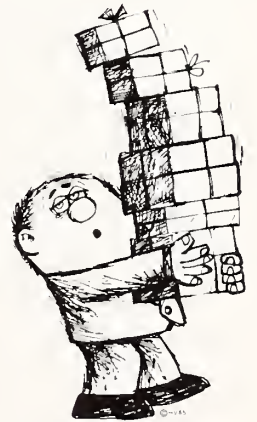
# for the CHILDREN...

## PLAY THE WORD GAME



1. CHANUKAH
2. CANDLE
3. DREIDEL
4. MENORAH
5. MOGEN (DAVID)
6. JUDAH (the MACCABEE)
7. LOVE
8. HALLEL

*The words on the right are hidden in the box on the left.  
Find each word and circle it. Can you find other words?*



## How To Hold A CHANUKAH Party

The Chanukah Party, to which the children and the other members of your family, or of your friends, are invited, is an ideal means of acquiring the Chanukah atmosphere.

First, decorate the room in which the party is to take place. Use cut-out paper Menorahs. Blue and white crepe paper, the colors of the Jewish flag, should be utilized. Blue and white colored electric lights arranged in the form of a "Mogen David" can be used. If you have a Zion flag, it should be hung. Kindle the Chanukah Menorah. Get the party off to a good start with the singing of Chanukah songs.

### DREIDEL GAMES

The four Hebrew letters on the Dreidel have the following meanings: *NUN* means "Nicht" – take nothing, put nothing; *GIMEL* means "Gantz" – take all from the pot; *HAL* means "Halb" – take half from the pot; *SHIN* means "Shtel" – put into the pot.

These four letters really mean: *NES GADOL HAYAH SHAM* – "A great miracle was preformed there." The statement is referring to the victory of Judah the Maccabee.

Give each child 25 match-sticks or beans, or any other small objects. Allow each person five turns of the Dreidel. Each person puts up one

matchstick at the beginning of the game. The dreidel is spun. Follow the rules of the game as listed above.

### PIN THE SHAMMAS ON THE MENORAH

This is played the same way as "Pin The Tail On The Donkey" except that a picture of a large Menorah is used with the "Sham-mash" left off. Each player is blindfolded, given a cardboard or paper candle, with a pin through it, and he has to pin the "sham-mash" in its proper place. The one closest to the empty place on the Menorah wins the game.

# *Not By Might, But By My Spirit*

A Hanukkah Story by Rabbi Mel Silverman

*"On Hanukkah we were rescued from a decree which would have destroyed our soul. Therefore we chant the Hallel (songs of praise) and gratify our soul." Siach Sarfei Kodesh*

Having just explained the meaning of the Hanukkah Menorah, the history of the eight candles, the order they are to be lit, and the appropriate blessings, the eighth grade student ended with, "And this is the shamash, or servant candle. It's his job to light the other candles." And abruptly he took his seat.

"Isn't there anything else we can say about that hard-working candle, the little shamash?" the teacher asked the class.

Silence. (Perhaps visions of eight, eight, gifts?) The class seemed once again to have had enough of Hanukkah and Menorah for yet another year, a carbon copy of the previous Holiday talks.

"What more has to be said?" said the student who had just given the presentation, with a note of defensiveness in his voice.

"Yeh," echoed the class. "It's the smallest candle and it's not even counted in one of the eight days. It's only job is to serve the others," added another student.

"So service to others is kind of a do-nothing job, is that it?" asked the teacher testily.

"No, it's just not as great and important as a bigger and important job—like having the whole family all around you and admiring you and saying all those blessings over you, and you making them happy, too."

"You all know the Hanukkah story, the victorious battle of a handful of Jews against the overpowering numbers of the enemy Assyrian forces. Today there are forces in the world that threaten to overwhelm the good and the beautiful. Can you think of any of these?"

"Wars!"

"Famine and sickness!"

"Pollution!"

"Earthquakes!"

"Prejudice!"

"Violence!"

"Drugs!"

"Watergate!"

The teacher had led them to the precise learning point desired: time to socio-dramatize the essential theme of Hanukah: the might of CANDLE-POWER. "Now I want you to help me find the real importance of Hanukah through bringing the Menorah to life. I need eight volunteers to play the spirits of eight candles."

Eight volunteered and the teacher lined them up in a row facing the class.

"If each of you could right now turn the world's largest and mightiest candle and be given the power to light and bless the whole world in any way you wish for eight days, how would you use your power to cure the world of those problems we just spoke about?"

**The first candle:** "I would like to be as powerful as Monday night football. You see, all the grown-up men on my block watch it and get excited and no one has any thoughts about making wars, and polluting or being mean to each other, and all that. So I would use my candle-power to have football every night and all kinds of sports every day of the year for everyone, everywhere."

**The second candle:** "I want to be a kind of Jewish Santa Claus and give every family in the world a freezer containing a hundred years of food, candy, ice cream, bread and stuff, and then no one would have to work or fight over these things."

**The third candle:** "I would make every person either a painter, or a writer, or a dancer, poet, musician, an actor or movie-maker, and then everyone would only fill the world with beauty."

**The fourth candle:** "I would equip every home and every important office building in the world with an electronic war-thermometer that registered the amount of conflict in the world every hour, and when the thermometer rose too high the world would automatically blow up, and the people would then be forced to cool down to normal."

**The fifth candle:** "I would be the world's greatest cowboy-astronaut and ride throughout space lassoing planets so that every country on earth could live on its own planet and leave others alone."

**The sixth candle:** "I would make people capable of only love."

**The seventh candle:** "I would fill people with happiness and only good feelings."

**The eighth candle** (remembering last week's lesson on Christmas vs. Hanukah): "I would like the power to help all the religions and peoples on the

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The State of Israel was once again at war with its neighbors and again called upon the Jews in America for help. With a sense of love and concern the rich and poor alike responded. In Gastonia, N.C. the little Jewish Community of sixty families is beaming with a special sense of pride, not only for what they gave but what their children gave.

The seventh graders of Temple Emanuel Religious School were very concerned about doing something for Israel and decided to do it. Ideas were discussed and the students settled on a "Bowl-a-thon for Israel." Each member of the class spent many hours calling friends, relatives, Jews, Christians, etc. and asking them to pledge money for each pin he or she knocked down for three games of bowling, and the money raised would be sent to help Israel.

Hours of phone calling for the pledges, bowling for the scores, collecting the money, and arranging for it to be sent to Israel, was preformed with the efficiency and business-like attitude of the Ford Motor Company. Only its Board of Directors were: Steven Katzenstein, Marci Wishnefsky, Stephi Rauch, Ilene Silverstein, Jack Levinson, Bonnie Spencer, Barry Allweiss, and Mark Lazarus. Chairman of the Board was their teacher Barry Dolin.

The pins fell, the children laughed, and the parents watched a Mitzvah take place, as these fine youngsters raised \$ 1,200 plus dollars for Israel.

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# The Maccabees

*The Maccabees* is a fresh treatment of a familiar story: the refusal of the Jewish people to give up their religious and political independence to a pagan country. Written by Moshe Pearlman, it is a plausible explanation of the events which occurred during the Maccabian resistance from the original religious persecutions, through the battles, to the rededication of the Temple and the institution of the festival of Hanukkah. The book is filled with illustrative photographs of the battlesites and reproductions of art depicting the military forces and their leaders. The book is well written and the printing is of superior quality.

Pearlman begins his story with the ultimatum issued by Antiochus IV. In order to show their acceptance of Hellenism, he commanded the Jews to eat pig's flesh. The story of the martyrs tells of the heroic death of the old sage Eleazor and of Hannah with her seven sons. King Antiochus tried to force them to eat the ritually forbidden animal; each refused and defended his refusal with a fervent speech; then, they were tortured and put to death slowly. Eleazor succinctly stated the Jewish position to this king who could not understand the significance of this seemingly trivial prohibition: *Transgression is of equal weight in small matters as in large, for in either case the Law is equally despised.* (p.59) The death of these leading citizens inspired others to remain firm in their faith.

Antiochus' failure to hellenize the Jews and gain open acceptance of Greek culture implemented his decision to destroy the Temple at Jerusalem. It was converted to a pagan shrine and dedicated to Zeus. This action combined with the massacre of the Jewish people inspired Mattathias, a priest in Modi'in, to retaliate. With the help of his sons, he actively resisted the hellenization and caused the Jewish people to realize they must fight for their religious rights.

Pearlman shows the development of the original small guerilla force into a brilliant army under the leadership of Judah the Maccabee, the third son of Mattathias. His exceptional military talent and organizational skill gave him numerous victories over the seemingly superior Greek forces. Although his men lacked the equipment and training of their enemy, they were able to attack them from ambush thus making them insecure and disorganized. Judah had knowledge of the terrain and uncanny tactics to his advantage.

After three years, he returned to Jerusalem, purified the defiled Temple, and instituted the festival of lights or Hanukkah. Now Judah turned his attention to political independence. He continued his struggle until his death. The final chapter deals with the gaining of independence which occurred when imperial troops were removed from the Acra in Jerusalem.

During this season of Hanukkah, especially after the recent Yom Kippur War, the story of the determination of these Jewish people to preserve their religious identity is inspirational.

Reviewed by Janet D. Hough

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*Right now Israel needs your help — Volunteer your support for local community efforts, contact your government officials and form political action groups, and, above all, give to the Israel Emergency Fund of the United Jewish Appeal*

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## THE TRUTH ABOUT THE START OF THE "YOM KIPPUR WAR"

By George E. Gruen  
Director, Middle East Affairs

### THE AMERICAN JEWISH COMMITTEE

The Arabs have resorted to the Big Lie technique in charging that the Israelis started the latest round of fighting in the Middle East. The Soviet Union and China have echoed the charges that this renewed conflict is due to Israeli "aggressive" and "expansionist" policies. Because of the conflicting reports emanating from the Middle East, the American mass media have tended to broadcast and print the claims of both sides. The general public may therefore be naturally confused as to what the truth is.

It is important to stress the following points which make it absolutely clear that the Egyptian and Syrian Governments violated the cease-fire lines and jointly launched unprovoked, surprise attacks against Israeli forces on Saturday, October 6, the Jewish Day of Atonement:

1. Major-General Ensio Siilasvuo, Chief of the United Nations Truce Supervision Organization (UNTSO), informed UN headquarters that on October 6, at 12:00 GMT (2 P.M. Israel time) "intense artillery fire by Egyptian forces" began and that eleven separate UNTSO observation posts in the Suez Canal sector reported that at "12:10 Egyptian forces crossed Canal from West to East." UNTSO observers in the Golan Heights reported that at 12:00 GMT the Syrians began "intense artillery and tank fire" and that within the next half hour six UNTSO observation posts reported that "Syrian forces tanks, vehicles and infantry crossed" the cease-fire lines. The UNTSO reports make it clear that there had been no recent incident of penetration by Israeli forces across either of the cease-fire lines. (Had Israel started, it certainly would have immediately brought the fighting to the Arab-held side.)

2. Both the Syrian and Egyptian attacks occurred at 2 P.M. Israel time. This indicates that there was obvious coordination by the two Arab armies to gain the maximum surprise advantage. The Arab military were well aware that all normal life in Israel comes to a halt on Yom Kippur — even the radio and television stations are closed down — and that at mid-day Israeli Jews would be in the synagogues and would be tired from the fast, which had begun an hour before sundown the previous day. The choice of 2 P.M. rather than sunrise, for example, was presumably designed to give the Arab attackers the chance to press their advance for several daylight hours and then take advantage of the coming darkness to consolidate their positions, while the Israelis were just beginning to mobilize their civilian forces.

3. In the days immediately preceding the renewal of hostilities, reports reached Israel, the United States and the United Nations of the build-up of Egyptian and Syrian troops along the borders. However, similar maneuvers had occurred in the past and it was possible to interpret them as political demonstrations intended either for domestic and inter-Arab reasons or to influence the international climate at the start of the UN General Assembly session and the beginnings of Secretary of State Henry Kissinger's new efforts to bring about a settlement.

The Egyptian and Syrian movements started to become ominous only a few hours before Yom Kippur began. Israel Foreign Minister Abba Eban has revealed that he expressed Israel's growing concern about the significance of the Arab actions in several telephone conversations with Dr. Kissinger. The U.S. used its influence to urge restraint on the Arab states and on Israel. Mr. Eban told American Jewish leaders yesterday that the Israeli Cabinet took the difficult decision not to

launch a pre-emptive strike against the Syrian and Egyptian troop concentrations. The Israeli decision not to strike first was transmitted to the United States. The Israeli assurances were also relayed to the Arab states.

Mr. Eban explained that Israel wanted no one in the world at large or the Jewish community to believe that the Israel Defense Forces would purposely have chosen precisely the sacred day of Yom Kippur to take action that could have been taken before or after. He also believed that it would have been impossible to prove to world opinion that such an Israeli attack was necessary or justified.

4. The clearest and most tragic proof that Israel was the victim of an Arab sneak attack is in the high level of initial Israeli casualties. While no precise figures have yet been released, it is reliably known that Israeli casualties during the first 24 hours of fighting approximated the total of the entire Six-Day War of 1967.

The present Israel Cabinet position is that the cease-fire arrangements that followed the Six-Day War and were reconfirmed in August 1970 along the Suez Canal must be restored and that all Arab invaders must be repulsed behind those lines. Only then can talks be resumed on a political settlement.

As American Jewish Committee Executive Vice-President Bertram Gold pointed out in a CBS interview, the treacherous Arab Yom Kippur attack shows how important it is for Israel to have secure and defensible borders. One can only contemplate with horror how much greater the Israeli loss of life would have been had the Arabs readily been able to reach Israel's population centers.

The immediate and personal tragedy is of course the loss of young lives that the present conflict is inflicting. Beyond that there are two other elements of tragedy which American opinion should note:

1. The waste of resources destroyed in war that could so much more productively be used to meet the social and economic needs of the people both in Israel and the Arab countries.
2. The setback to efforts at a peace settlement. Mr. Eban had just two days earlier conveyed to Dr. Kissinger Israel's readiness to participate in United States initiatives to bring Israel and Egypt together to discuss a peaceful settlement.



Israel Sun Photo

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earth practice the highest moral ideals of their belief, and then we would be one brotherhood before God.”

“Well, the candles are lit,” said the teacher. “But something is missing.”

“The presents.”

“The latkes.”

“The dreidels.”

“Who lit our imaginary eight candle-powers?” asked the teacher.

“The shamash! The servant-candle is missing!”

The teacher closed in: “What does candle-power need?”

“Light!”

“Yes, the life-blood of candle-power. Without light and life, without the Source of all Creation, nothing, no problems or evils can be overcome. Not the cold and ice of winter, not the moral and natural evils of the world. No, we cannot be these eight play-candles, but we can all be sh’mashim, servant-candles. So let each of us serve in the way Jews have always served well in the best and worst of times: giving life and hope where apathy, despair and death too often darken man’s way.”

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This **Jewish Cultural Series** has been prepared in an attempt to appeal to every member of the Triad Jewish Community. The North Carolina Triad Jewish Federation is sponsoring its presentation; therefore, no admission will be charged. The programs are scheduled in a different city on a rotating basis and it is the hope of the cultural committee that every program will receive the support of your attendance whether it be in the city you live in or not. This is what will make the series successful. All programs will begin sharply at 8:30 p.m. (unless notified)

**SUNDAY**  
**DECEMBER 2, 1973**  
**"SALLAH"**

This is the gentle, endearing story of an Oriental Jew's successful campaign against entrenched bureaucracy and 20th century civilization. Sallah (Topol) is a bearded, seemingly bumbling man with a wife and seven children. The family arrives in the new state of Israel in 1949 with hopes for a luxurious life. Instead, they are assigned to a one-room ramshackle house in a maabara (temporary camp). The film shows how Sallah manages to get a new home, and at the same time outwit those who would force him to join the community's co-operative efforts. A very lighthearted, enjoyable film.

*HIGH POINT - B'NAI ISRAEL  
SYNAGOGUE*

**SUNDAY**  
**MARCH 31, 1974**  
**ELIE WIESEL**

Author, teacher, and outstanding modern spokesman of the Jewish people, Elie Wiesel is a modern day wandering Jew. He was a teen-age survivor of Auschwitz and Buchenwald. Author of *A Beggar in Jerusalem*, *Souls on Fire*, *Night*, *Dawn*, *The Jews of Silence*, and others.

**SATURDAY**  
**APRIL 27, 1974**  
**ARBAAH KOLOT**

To help us celebrate Israel's independence, the Voices Four seek to create the joyous spirit and express the profound messages of Judaism.

**TUESDAY**  
**JANUARY 15, 1974**

A recent Soviet Jewish immigrant will discuss life in the Soviet Union as a Jew. A program in conjunction with the Guilford College Culture Series.

**WEDNESDAY**  
**MARCH 6, 1974**  
**ILANA VERED**

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## Star of David

Stephen Goldstein  
(Reprinted with permission from the Associated Press)

Jews wear it around their necks. It is the central feature of Israel's national flag, and it is emblazoned on the sides of Israeli ambulances and airliners. But ask the man in the street why the six-pointed Star of David is a Jewish symbol and chances are he will not know.

In Hebrew it's called Magen David — Shield of David. In geometry it is called a hexagram, and in days gone by it was known as the Seal of Solomon. The star's dim origins lie in the misty past, however, and only in the last century has it become a Jewish symbol.

Joshua Trachtenberg, author of the book, *Jewish Magic and Superstition*, says:

*"So strong has the connection between this star and the Jewish people become that it seems to have behind it centuries of traditional usage. The hexagram, in fact, has no direct connections with Judaism . . . but rather the figure is the common property of humankind. Only in the past hundred years or so has the Magen David been widely accepted and used by Jews as symbolic of their faith, in the sense that the cross and crescent are of Christianity and Mohammedanism."*

Historians say the star was used — possibly as an ornament and possibly as a magical sign — in civilizations as far apart as Mesopotamia and Britain. The *Encyclopedia*



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Judaica traced the symbol to the Bronze Age about 4,000 years ago, and Iron Age examples were found in India and the Spanish-Portuguese peninsula.

*"Magic signs and figures travel from one people to another . . . for nothing is more international than magic,"* says Professor Gershon Scholem of Jerusalem's Hebrew Academy, writer of *The Messianic Idea in Judaism and Other Essays*.

What is considered the oldest example of a Star of David is on a seal from the 7th century B.C. found in Sidon, Lebanon. Some 900 years later it occurred on a frieze in a synagogue on the shores of the Sea of Galilee, where by some historical irony the hexagram appears alongside a swastika, the symbol of Nazi Germany.

Archaeologists are still working to learn the secret of the star, in a land where the ancient past pokes into the present. The latest find came this summer when housing workers in the Arab town of Ramle, near Tel Aviv, unearthed another Magen David on a 1,200 year old mosaic floor. The floor was Moselm, not Jewish.

Yet the hexagram is connected with the two great kings of Jewish history, David and Solomon. Scholem says the Seal of Solomon springs from a legend. The story tells of a signet ring belonging to the king, originally engraved with the name of God. At some unknown time the holy name was replaced by the hexagram.

Copies of 1,400 year-old amulets exist in London and Leningrad depicting the star on one side and the name "Seal of Solomon" on the other.

Literary sources speak of a shield of David which provided him with magic protection. No one knows what the shield looked like, but the legend endured through the centuries. In 1897, the shield of David was chosen as the emblem of the Zionist movement.

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Dr. Max Arzt, Dr. Gerson D. Cohen, Dr. Simon Greenberg, and Dr. Louis Finkelstein are pictured at the Park Avenue Synagogue during the installation of Dr. Cohen as the fifth head of the Jewish Theological Seminary of America.

## *Dr. Gerson Cohen Installed as Seminary President*

"Although we would all have wished it otherwise, the events of the last few weeks have given this assemblage a dimension and significance not usually associated with an academic installation. We are all still dazed by the calamity which befell the Jewish people on the Day of Atonement by the unprovoked attack on the Israel Defense Forces in the Golan Heights and in the Sinai Desert. It would be a rank callousness or a denial of our profoundest sentiments were we not to begin by calling to mind the agony of Jerusalem and the subsequent cease-fire which we fervently pray will prove to be the first step toward a lasting peace, especially in this hour of the Seminary's renewal. In Jewish tradition, a people of Israel, the Torah of Israel and the Land of Israel have shared a common destiny, and no one of this triad can be complete without the other. A blow at one is a blow at the other two, and in classical idiom, the blow extends to the Shekhinah, or the Divine Presence, itself. Ours is accordingly a celebration held under a cloud of mourning that extends to every Jewish home and indeed to every person who holds dear the values of peace, law, liberty, and the dignity of man.

A people and its culture are inseparable, and Judaism cannot flower without Jews living in freedom and security. Classical culture without an Athens and a Corinth is at best an inspiring memory, an epigonism, a residue without roots. Judaism without Jews and the Jewish people would be the exclusive bailiwick of paleontologists and antiquarians rather than the living tradition and the energizing force of a living people that it has shown itself to be for thirty centuries and more."

Thus, the inaugural address of Chancellor Gerson Cohen began. The occasion was his installation as the fifth head of the Jewish Theological Seminary of America. More than 250 delegates, representatives of American and Israeli colleges, universities, and learned societies, marched in academic procession with the faculties, alumni, board of directors, and board of overseers of the Seminary to honor Dr. Cohen. The installation, which took place at Park Avenue Synagogue, was followed by a reception for the new Chancellor at the neighboring Jewish Museum, concluded a three day inaugural celebration. The ceremonies began on Sunday with an opening convocation at which Governor Nelson A. Rockefeller was the principal speaker. They continued through two days of seminar and workshop sessions, culminating in the actual inauguration on Tuesday.

Responding to a charge to the new chancellor delivered by Judge Simon H. Rifkind, chairman of the executive committee of the Seminary's Board of Directors, Dr. Cohen outlined his conception of the Seminary, and its role as a major center for Jewish scholarship, and its role as spokesman for the Jewish tradition in contemporary American society.

Alluding to the war in the near East, and Israel's struggle for survival, Dr. Cohen spoke of the common destiny of Jews the world over, and of the bonds that link the Seminary, even in its hour of renewal to the "agony of Jerusalem."

A special installation service, in which the spiritual authority as head of the conservative movement in American Judaism was passed to Dr. Cohen was read by Dr. Louis Finkelstein, Chancellor emeritus, and by Vice-Chancellors Max Arzt and Simon Greenberg (see picture). A feature of the inaugural program was a musical composition, *Behold My Servant*, by George Rochberg, which was commissioned by the Seminary and received its first performance on this occasion.

At the Jewish Museum, guests at the Chancellor's reception saw a special exhibition, *The Scholars Study*.

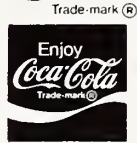

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# So What's New?

## MYRTLE BEACH

SOUTH CAROLINA

By Ruth Levine

The month of October we celebrated two very happy and joyous occasions. First, the Bar Mitzvah of Stewart Banner, son of Joyce & Howard Banner of Conway. Stewart led the Friday Night Services and concluded with a moving speech.

Friday, our Schul was honored with the celebration of Mae & Joe PomPan's 54th Anniversary. Their children attended the lovely service. A beautiful Oneg Shabbat was prepared by their daughter Judy.

## WILMINGTON

NORTH CAROLINA

Mrs. Sam Winter, Correspondent

On October 24, Wilmington chapter of Hadassah hosted a luncheon for members from the southeastern N.C. chapters. Mrs. Walter Segaloff of Newport News, Virginia, who is fund-raising coordinator for the 8200 members of the Southern Seaboard Region of Hadassah, addressed the group. Her speech concerned recent events in Israel, and she proved to be a most talented and spirited speaker. Attending the luncheon were representatives of chapters in Area 3. A sizable sum of money was pledged, which attests to the fact that Jewish women are very aware of and sympathetic to the needs of Israel.

## SALISBURY

NORTH CAROLINA

Mrs. Lee S. Goldman, Correspondent

The last few weeks have been significant ones for Salisbury. We were very fortunate to have two Bar Mitzvah recently. Mark Lerner, son of Morton and Bernice Lerner; and, David Thaw, son of Jerry and Honey Thaw lead the services beautifully. We are proud of Mark and David.

There is another Bar Mitzvah in store for Salisbury — in 13 years, that is. A son was born to Craig and Joy Madans on November 6. Best wishes!

## KINSTON

NORTH CAROLINA

Mrs. Sol Schechter, Correspondent

Our heartfelt thanks to Mr. Sol Schechter on his 27 years of service as President of Temple Israel.

As Director of Adult Education at Caswell, Mrs. M. Kurzer gave a slide presentation before the Rotary Club.

Mrs. G. Kanter was elected Vice-President of the Kinston Arts Council; Mrs. S. Maerov and Mrs. A. Stadiem are Board Members.

Miss Rickie Sanbank was elected President of B B Y O at a meeting in the home of Dr. & Mrs. Sidney Maerov.

Mrs. Rebecca Selinger was the Hostess at her home for a Sisterhood Study Group. Mrs. Larry Levine spoke on the *Book of Numbers*.

Congratulations to Mrs. Larry Sailer who has won several ribbons for her ceramic work at Fairs in Durham, Kinston, and Greenville.

Masel Tov to: Mr. & Mrs. Les Fuchs on the birth of a daughter, Jill Beth; Mr. & Mrs. Paul Chused for the Briss of Jeremy David; and, Dr. & Mrs. A. Traub who celebrated their 10th wedding anniversary.

## ASHEVILLE

NORTH CAROLINA

By Mrs. Morris Fox, Correspondent

Early in the summer of 1973, a group of women gathered together in the mountains of North Carolina. In the heart of a small Jewish Congregation of barely seventy families . . . a rather unique event began to take shape. Throughout the hot summer, despite problems in every direction, the women worked on their project.

It was early Fall. October breathed across the mountains and glorified the land with breathtaking color. November 4th had been the planned date for the Bazaar and it was all too close for comfort. Things appeared totally disorganized, but behind the scenes, progress was being made. Those who had faith spread the feeling and more women joined the few . . . and then more! November 4th was less than a week away. A whirlwind of activity surrounded the synagogue. Everything possible was done to advertise the affair.

The morning of the 4th dawned with the usual mountain mists. Dear G-d . . . where was the sun? By nine, a large group was at the synagogue readying their spiritual home for whatever this day would bring. By eleven, over 20 booths were set up and in place. Even children had booths, their faces brilliant with happiness as everyone worked together as a large family. The women stood behind the buffet, spatulas and spoons poised for action. A gifted young pianist sat ready to play. The children practiced their songs and horas a few more times. Everything and everyone was in place . . . ready . . . waiting!

At eleven, people started to come. Just a small trickle at first. By one the building was bursting to capacity — and so it went until 4:30 when only the diligent workers were left. The Rabbi and the Rebbitzen glowed with happiness. The women, the men, the children were all exhausted with excited, happy faces. It had been a beautiful and rewarding day. Almost a thousand people had come — and how good we all felt. Everyone felt the marvelous price throughout their senses . . . to be Jews . . . to be Jews! It had been like a Jewish wedding. **SHALOM !!**

Written by Doris Plotkin,  
Chairman

## CHARLOTTE Beth Shalom

NORTH CAROLINA

Mrs. Richard Klein, Correspondent

The new Beth Shalom men's club, under the leadership of Meyer Drucker, has planned its first social event. Herbert Jacobs is chairman of the committee in charge of a Progressive Dinner to be held Saturday evening, December first.

Beth Shalom rallied its Men's Sisterhood, and Youth Group and Sunday School for the Israeli Emergency Fund. All came forth with financial support for the drive.

On Sunday morning, December 9, at 10:00, Mr. Robert Bernhardt, a local attorney and chairman of Beth Shalom Constitution Committee, will speak on "Censorship: A Threat to our Freedom?" Also scheduled for Adult Education in December will be a Question to the Rabbi after services on Friday, December 14 with the topic "Hanukkah: A Jewish Christmas?"

## CHARLOTTE TEMPLE BETH EL

NORTH CAROLINA

Mrs. Eleanor Podorzer, Correspondent

Succos was celebrated at Temple Beth El with a feeling of joy but also sobriety, in the knowledge that once again the existence of Israel was at stake. On that night, first graders of the Temple Religious School participated in a Consecration Service. It had a special meaning because of the crisis. Each student, dressed in white, faces beaming, recited part of the 23rd Psalm and received with pride, his Consecration Certificate and miniature Torah.

The Men's Club enjoyed WSOC-TV personality Jack Callahan's comments on news coverage and current events.

The children of our Religious School have collected and given well over \$ 900.00 to the Israeli cause. Without exception, each of our children has given his week's allowance; many of our teaching faculty gave a month's teaching check to this worthy cause.

The Senior Youth Group is planning a service on December 7 to be held within an East European ghetto.

## B'NAI B'RITH WOMEN

Mrs. Sidney Goozner, Correspondent

B'nai B'rith Women will make holiday time brighter for the children at the hospitals. We had a workshop meeting at Temple Israel on Wednesday, November 7th and made bean bags, sock puppets, and cosmetic bags. These gifts will be going to children from the cradle through the late teens.

Every fourth Tuesday of the month B'nai B'rith ladies give a party to children at the Mental Health Clinic at Randolph Road. In a small way happiness is being brought to them.

We had a bazaar on October 25th at Park Road through the great efforts of Marsha Mazur and Estelle Rosen and many assistants. It helped raise our funds to continue our good work in philanthropy.

For the **Human Relations Award**, once again we must seek an outstanding individual in the field of human relations in the State of North Carolina. Last year Mrs. Evalyn Sclar won this honor.

## B'NAI B'RITH MEN

Mr. Michael Shapiro, Director

B'nai B'rith District Grand Lodge 5 has recently appointed a staff man to the post of Central Area Lodge Services Director. Michael Shapiro, formerly of Columbia, Maryland, was the first ever named to this position which has been established to deal exclusively with the B'nai B'rith Lodges in both Carolinas, Southern Virginia, and Georgia.

Mr. Shapiro has extensive experience both as a volunteer and as a professional in B'nai B'rith. His interests lie with those Jewish communities in the "Non-Metropolitan" areas. His main objective is to develop leadership within the lodges and to promote more active programming, projects, and to generally make the individual lodge a more vital part

of the General and Jewish community.

Mr. Shapiro lives in Matthews, N.C. with his wife, Arlene, and their infant daughter.

Peter Schneider of Winston-Salem joined 150 other Jews from rural communities, along with rabbis, sociologists, demographers, community and youth specialists in a three-day "small-town Jewry" conference on the University of Maryland campus. The first of its kind, the conference was an exploratory step in this area of Jewish life.

## CHARLOTTE Temple Israel

NORTH CAROLINA

Mrs. Irving Mond, Correspondent

Anyone walking through the Temple will be delighted with its new appearance. The entire sanctuary has been repapered, painted, and carpeted. This is also true of the offices and a new office for the education building has been made. We really have a "new look."

November has been a busy month for the members of Temple Israel. Our youth had a very successful "Walkathon" for the Israel emergency fund on Sunday, November 4th. On November 14th, the Sisterhood had their annual Torah Fund Luncheon. This year they launched the Torah Fund for the entire state of North Carolina. Guest speaker was Rabbi David H. Michaelman, assistant to the Chancellor of the Jewish Theological Seminary in New York city. Ms. Linda Lake was the chairwoman of this important event.

Next month we will be celebrating Chanukah . . . therefore the traditional "latke" parties will be held. The sisterhood meeting of December 12th will begin in the late morning, so that the members may assist in making their own latkes for lunch. A "latke" supper will be held on December 16th for the Youth and their parents.

January 27th will be the annual Sisterhood Art Auction, and great things are planned. Mark the date, so you may attend and purchase some great "treasures."

## SHOP TALK AT MONTALDO'S

Shelia Fisher

SHOP TALK this month is for **MEN ONLY** . . . Listen guys, you ought to stop cheating us girls out of the pleasure of receiving a gift from Montaldo's. Here's a prestige store with a personable staff that delights in pleasing; so, go in and ask for help in selecting a treasure for the *shayner maydal* in your life. I guarantee you'll make that special someone **VERY HAPPY!** Besides, you'll enjoy acquainting yourself with such a beautiful store.

Perfumes and cosmetics are always popular personal gifts, and jewelry is something that no woman ever has enough of. Montaldo's carries a marvelous selection of Rosenstein jewelry — beautiful medallions unusually detailed such as one sees in fine jewelry. You'll also find exciting 17 jewel fashion watches with Swiss movements, 14K gold (smooth or fluted) dome rings, exciting costume pieces in tortoise, or hand painted African nugget beads.

In Lingerie, there's luxurious sari-silk caftans, embroidered tricot or metallic brocade hostess robes, alluring gowns, and other beautiful personal undergarments. Novelty items include lacy elbow pillows and ornate mule slippers.

Perhaps your lady fair would enjoy a new handbag. There are several small dinner and cocktail bags of saffian and pressed leather and imported petite-point and hand-beaded. An exciting new item is Halston's suede-like luggage in cranberry or camel. You can even get her a matching dress — all washable.

**BIG SPENDERS** should go straight to the Fur Salon and select a coat, boa, jacket, fling, stole, scarf, or whatever! You can even find hats, handbags, and vests in matching furs. Montaldo's also carries fun-furs, pseudo-leathers, fur and sequin trimmed sweaters — anyone of which would warm a lady's heart! I could write a *gontza megillah* about all the goodies and treasures

throughout Montaldo's and if given a choice — I'd like one of each!

Girls, in case you've cheated and are reading this item, maybe you will shop the Men's Boutique Corner. He would love Bronzini or Polo neckwear, sweaters, shirts, a velour robe or Dior socks, or perhaps new cuff links with

imported gems by Collector's Items; or any of the other unique small leather goods and other accessories for your man.

“ 'Tis the season to be jolly” . . . so light the candles and have a **very HAPPY CHANUKAH!**

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Dear Members:

To those of you who were unable to attend our Annual Meeting and Ground-breaking Service, YOU WERE MISSED, and you missed a most inspiring day. Thanks to a lot of hard work, long hours, and loving hearts we can now only go forward in our dream.

We would still like to have every Jewish woman in the State of North Carolina as a member of our organization. If you have not sent in your \$ 5.00 dues, we would be most happy to receive them and add you to our roster. You may clip the coupon at the bottom of this page or send your check directly to our Treasurer, Mrs. Abe Garmise, 706 Dogwood Drive, Gastonia, N.C. 28502.

It has often been said that our children are the angels G-d lends to us to brighten and enrich our lives. I am sure I would not get an argument from any grandparent on this! As parents and as grandparents we are responsible for these lives, not only their physical and emotional needs but their religious training as well. We are indeed fortunate to have so many opportunities to offer our children; however, let us always pray for guidance in directing our children and that we not overlook the real things that instill a good Jewish life. As the Chanukkay Holiday approaches, may we kindle each candle with a double blessing – that our children may think of others who do not have this privilege and for a fervent prayer of peace for all.

*Shalom,*

Judy Sutker  
President, NCAJW

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# N. C. ASSOCIATION OF JEWISH MEN

## Travels of a Circuit Riding Rabbi

The people of the cities of Yugoslavia do not speak to you eyeball to eyeball. They look above and beyond, coldly and deliberately. Few will stop to talk. Only a guide or a bus driver can be reached for conversation perhaps because they are paid captives. Our "dinars" evoke friendliness.

"If I can do you any favors while you are here, please let me know," said a Dubrovnik guide.

We were on a special mission and were unable to make proper contact. Language was a big barrier. We asked if he could arrange a visit to the Synagogue.

He called two days later and left a vague message. We returned the call to the travel agency and learned that he was no longer in their employ.

"Was there something special he was planning for you? Perhaps we can help?"

"We only wanted to thank him for his kindness during our Montenegro tour."

The vital part of this country, its people, were silent in the presence of inquiring visitors.

"The Rabbi is in Dubrovnik on vacation." This we were told in Belgrade.

How strange it was to us that in each Yugoslavian city, the synagogue was under lock and key. It is mere coincidence, we try to convince ourself. Yet it was Saturday morning in Belgrade, the day of rest and worship.

We had awakened early that morning. The cabby took us to the street listed in our notebook. Together we hunted for the synagogue. He inquired of two pedestrians. No one on this short street knew where the synagogue was located.

We noticed a high fence on our right. Intuitively we paid our fare and pushed open a large wooden gate. In a wide courtyard, where a man bare to the waist was tinkering with the engine of an old car, we saw it. A star of David engraved on its facade identified it. It was the synagogue!

With gestures and German we hailed a woman with keys. Warsaw, Bucharest, Prague flashed into mind. Our communist country experiences had similar patterns.

The one rabbi of the state was not at home. The synagogue was under lock and key. The hand was outstretched for a coin.

Rabbi Reuben Kesner



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## CURRENT HI-LITES

Our residents enjoyed a program during this period of unusual quality when Eleanor Moskovitz of Greensboro and her singing guitar put on a program of music and song for our residents and their guests. Everyone in attendance agreed that this was an afternoon well spent.

As the leaves turned into their various shades of color and the autumn season approached, a caravan of our residents rode to the mountains along the Blue Ridge Parkway, enjoyed God's marvelous paint brush as mother nature, in all her beauty, exposed the landscape to their appreciative eyes. They further marveled as they enjoyed their lunch at a roadside park in Virginia, eating as desert, mountain apples from the orchards near the Blue Ridge. Though tired after this tour, they begged for more of the change that makes this the North Carolina Jewish Home, a true member of our community. The volunteers who helped, and we need many more, enjoyed the outing as much as the residents — more so, I believe because they brought the community to the Home and they felt the appreciation that can not be expressed in words.

## IS IT TOO LATE?

It's too late for Moishe Kahan. Moishe is old beyond his years. He was an active man — not involved in an accident. Moishe was struck by the insidious disease known as a stroke. In his case, he had a long history of hypertension or high blood pressure. Stroke is one of the leading causes of debilitation in older persons in the United States.

Hypertension need not cause a stroke if discovered in time.

Moshe now knows that if he had routine examinations every year, as the medical profession advises for everyone over 35, his high blood pressure, as well as other beginning chronic ailments would have been discovered in time for medical treatment which could have minimized, if not prevented, this stroke.

There are approximately 21,000,000 Americans over 65 years of age who are threatened with Stroke, Heart Disease, Cancer, and other ailments common to aging, though not due to aging. Don't let these diseases catch up with you. Have an examination by your doctor every year after age 35.

---

## Happy Birthday!

May your name be inscribed in the Book of Life with Health and with Happiness:

Rose Doctor  
Bertha Ehrenreich  
Jennie Kottler  
Frieda Kronstadt  
Nettie Weininger

---

## *In Memory...*

Mrs. Esther Sosnik, Age 93  
After residency of 5 years, 9 months.  
May her loving memory bring comfort to her loved ones.



The Dixie Classic Fair Arts and Crafts Exhibit was overrun by our residents. They walked away with four first and second place ribbons which provided cash awards for the resident-craftsmen and several third place ribbons which provided honorable mentions. Among the craftsmen honored were: Miss Jennie Kottler, Mrs. Jessie Grossman, Mrs. Anna Gruber, Mr. Isador Arenson, Miss Josephine Rappaport, Mrs. Lillian Rosenfeld, and Mrs. Anna Datnoff (from left to right).



Mrs. Jessie Grossman accepts her First Prize (for sculpture) Check from Mr. Elbert Levy.



Awarding of the Dixie Classic winner's check to Miss Josephine Rappaport. Mrs. Anna Datnoff, another winner, is in the background.

# Gifts

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The prayers and thanks of our Residents are expressed for the contributions made to the Home from October 5, 1973 to November 5, 1973.



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## Jersusalem Diary

Terry Benninga

[ The author is a graduate of the University of Michigan. She now lives in Israel where she teaches and translates. ]

*It is undoubtedly difficult, sitting in America, land of perpetual motion, to imagine a day of pervasive silence and stillness. It is also hard, in a country which is today as torn by its multiple heritages and personalities as it is proud of them, to remember a time when a national holiday was not only a vacation from work but also a sign of national solidarity.*

*In Israel, a country of only 25 years and 3½ million people, both these phenomena exist and find expression in Yom Kippur, the Day of Atonement.*

Saturday, October 6, 1973

Yom Kippur is not like any other day of the year here. It is a religious holiday observed with fasting and prayer by upwards of 60% of the population in a country where only 25% are regularly observant. It is the day when radio and television cease broadcasting for 24 hours. It is the one day when the only thing moving in the streets are people — the automobile abandoned and dethroned for a day.

2 P.M. Early afternoon

Walking home from my sister-in-law's, the streets are close to deserted, the sky was clear, the sun was beating down. Most people were at home resting or at synagogue praying, trying to get through the most difficult part of the fast day. A siren shattered the still. It didn't make sense, but my reflexes asserted themselves — I started running, at the same time thinking: "What bad luck to have been fasting—I must be weaker than usual."

see page 29

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from page 28

Reaching home, I turned on the radio and indeed broadcasting had been resumed. People gathered in pools in front of the small synagogues on either corner of my street and neighbors, who themselves would not turn on the radio in their homes, came in to hear the news. Faces reflected worry, surprise, concern, and disbelief which would later turn to outrage that the Arabs had chosen this of all days to launch an attack.

The familiar beep: Israel Broadcasting. "Today close to 2:10 Syrian and Egyptian forces launched a joint attack on Israeli positions in the Golan Heights and Suez Canal. Israeli forces are returning fire. The sirens you hear are real. Please observe . . . the news will be broadcast every quarter hour."

That first bare broadcast did nothing to allay anxiety and so it would be all that day and into the night, as people swarmed around locating relatives and friends, sending off husbands and fathers to active reserve duty, putting shelters in order.

As others went off to their bases I took up my post next to the radio, spending the minutes between each 15 minute broadcast searching for news on the BBC or Voice of America, and then promptly relaying the fact that "nothing new has been related," to my neighbors congregated outside.

As the quarter hours passed into wholes, people drifted back to the synagogues, to finish the day's prayers.

And from there back to their homes, to speculate and to worry, to turn on their radios and televisions, to catch every word, hoping each time that it would tell of a sudden break, and of course to eat, to break their fast — but who had any appetite.

II

*A week of renewed war in the Middle East, seven days of indeterminate length which slowly but surely create their own reality.*

Sunday, October 7, 1973

The hourly news and reports be-

see page 30



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country was in danger. They went off to their bases without being called, manned trucks and sought to find a "real" place in the war effort. Mothers were left behind to effect the normalcy their children automatically demanded.

For small children, "war" is an adult thing, a word they can say without understanding the meaning. My four-year-old neighbor was to have had a birthday party, but as she forthrightly reported to me: "There's no kindergarten today. There's war," and so the party was postponed.

Daily worries which seemed out of place the first few days reasserted themselves. Wash was hung on the line. Children were at school. Adults at work. Buses running. But still it was different. People were more patient, restrained, having set aside personal goals the nation was living day by day. And whereas in the first few days the news induced expectations, it had now become a palliative, its hourly repetitions soothing, reassuring that everything was going as planned.



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# TIMES-OUTLOOK

AMERICAN  
JEWISH

JANUARY 1974



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## FEATURES

Zionism

The Energy Crisis: U.S.—Israel Relations

Human Rights Day for Soviet Jewry

The Children's Page



Our cover is a line-drawing by Ismar David which is taken from a new translation of *The Psalms*. Commissioned by the Union of American Hebrew Congregations in honor of its 100th anniversary, it has been published in a numbered limited edition.

The translation was prepared by a team of biblical scholars working under the auspices of the Jewish Publication Society. It is printed in side-by-side Hebrew and English. The 150 poems therein represent, according to the preface, "the direct outpouring of the individual human heart to the deity in response to a situation that inspired anxiety or awe, fear or fortitude, entreaty or thanksgiving, pain or pleasure, and all the other emotions a concerned and sensitive person experiences."

The artist designed the Hebrew typeface for the book as well as illustrating it with 58 line-drawings. Born in Breslau, David lived in Jerusalem for 20 years before coming to this country in 1952. He has done art work for *Wings of the Morning* by Rabbi Poland G. Gittelsohn of Boston. David also did the color drawings for the publication of Pascal's *Les Pensees*.

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David Ben Gurion will live forever in Jewish history as the architect of the State of Israel. Prophet and patriot, historian and hero, he took the eternal dream of the Jewish people — the return to Zion — and devoted to it all the strength, energy, and determination with which he was blessed.

His monument is the free and democratic State of Israel. His heirs are the children of the kibbutzim, the men and women of the citizen's army that has fought five times within the past quarter-century to defend the nation's borders, the students in schools and universities, the scientists and lawmakers, artists and writers — all of the people of Israel who are enriching Judaism's contribution to civilization.

Jews the world over will mourn him, as will men and women of every nation, creed and color who saw in David Ben Gurion both a servant of his particular people and one who strove mightily for the universal values of justice, human dignity, and peace.

Rabbi Arthur Hertzberg  
President of the American Jewish Congress

# calendar

- Rosh Hodesh Shevat . . . . . Jan 24
- Jewish Arbor Day . . . . . Feb 7
- Lincoln's Birthday . . . . . Feb 12
- Washington's Birthday . . . . . Feb 18
- Rosh Hodesh Adar . . . . . Feb 22
- Fast of Esther . . . . . Mar 7
- Purim Feast . . . . . Mar 8
- Shushan Purim . . . . . Mar 9
- Rosh Hodesh Nisan . . . . . Mar 31
- Passover (1st day) . . . . . Apr 8
- Yom Ha-Shoah . . . . . Apr 19
- Rosh Hodesh Iyar . . . . . Apr 22
- Lag B'Omer . . . . . May 11
- Mother's Day . . . . . May 12
- Rosh Hodesh Sivan . . . . . May 22
- Shavuot . . . . . May 27
- Father's Day . . . . . June 16
- Rosh Hodesh Tamuz . . . . . June 20

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## *The American* JEWISH TIMES-OUTLOOK

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# The ENGERGY CRISIS: US-Israel Relations

Dr. Fred Schulman  
 Former Chief of Nuclear Power Systems  
 National Aeronautics & Space Administration

The shortage of material resources in the world is a paradox among plenty. Production of wheat, oil, copper, newsprint, plastics, steel, etc. has increased everywhere. Yet, the world, and even the United States, suffer shortages in many of these materials. Why?

The answers are clear. They relate in part to greatly increased worldwide consumption of resources brought about by the effects of instant worldwide communications, rapid transfer of technology, more people in the world, and higher standard-of-living expectations for the hugh numbers of people inhabiting the globe. The energy crisis did not explode with the fourth savage Arab attack on the people of Israel during the Fast of Atonement, but has benn with us and increasing in intensity for years. A good review of the problem was conducted in the Forum on the Energy Crisis by the American Society of Mechanical Engineers in New York City during November, 1972. Congressman Mike McCormack, Chairman of the Task Force on Energy of the U.S. House of Representatives conducted hearings on the energy crisis since 1971 and reported that the energy crisis is not of short term and warned us not to become dependent on Arab oil. He wrote in an article in April, printed in an American Chemical Society magazine, that because of increasing world consumption, there will not be enough crude oil left by the end of the century regardless of source, and he suggested a common sense approach to the problem, both to reduce shortages and to develop other energy sources to use when present oil and gas run out. These suggestions involve conservation for the immediate problem, use of plentiful substitutes, and expanded research and development aimed at providing new long range energy sources and freeing us from future reliance on foreign countries.

Now, the United States is not a sleeping giant. We produce, today, more oil and gas than any other nation in the world — more than 25% of the world's supply. By contrast, Saudi Arabia, Iran, and Venezuela each produce about 7.5%. So, it is obvious that we have alot of oil. What is the problem?

Basically, it is a matter of too much use in a time when we are no longer the only large market for oil. The U.S. economy has long been based on plentiful and wasteful use of cheap fuel. This problem has been building in severity for nearly a decade. It has been recognized by many concerned groups both in and out of government. In a talk at the Cosmos Club on January 18 of 1973, and later in a speech at the banquet on Architects and Engineers Day, I pointed out the serious problem of the energy situation which we are already in. At the heart of the problem are the facts that within the last ten years, Europe and Japan have become major users of the surplus oil companies in the Middle East. The oil companies have encouraged this for a variety of reasons — U.S. import quotas, excess production capacity, U.S. tax policy, low costs and pressure of host governments for more production and income. As a result, gasoline and heating oils were in surplus until about two years ago. Since then, demand from Europe, Japan and the United States as well as the developing world skyrocketed.

Today, the United States, which has 6% of the world's population, consumes 32% of the world's oil. Similar facts pertain to other essential commodities which are rising in scarcity and costs despite increased world production. The United States, however, is the least vulnerable to Arab blackmail of any industrial country and therefore is under no pressure to abandon Israel and pave the way to Russian control of the area. We obtain only 1.2 million barrels of crude oil per day from the Middle East. Half of that is from friendly Iran. Moreover, importation of Arabian oil creates major balance of payments problems and distorts international money markets, making financial mischief inevitable.

Now, if we are relatively invulnerable to pressure, the Arabs are in fact quite vulnerable to counterpressure if the U.S. and its NATO allies are willing to act to protect themselves and not appease the Arabs. The Arabs, and to a large extent, the Soviets, are dependent on our food, technology, and goods. It is in food that both the Arabs and their Soviet infiltrators are especially vulnerable. The United States exports considerable wheat, corn, and other food to the Soviets and the Arabs. We know that Russia has supplied American wheat to Arabian countries, and that Saudi Arabia, Yemen, Kuwait and others are dependent on imported food. This is the Achilles' heel of the Arabs and the Soviet Union. They need our food. We can deny it or provide it. If the Arabs with the Soviets help, deny us oil, why should we provide them with the more than half-billion dollars of food they now get from us?

The heads of two major unions have recognized and spoken publicly about the link between oil blackmail and wheat exports. George Meany, President of the AFL-CIO, has asked that there be a quid pro quo for oil and wheat. He wants the U.S. to deny both the USSR and the Arabs the wheat they need until they cease their oil blackmail. James Gleason, the President of the Teamsters Union, went a step further. Mr. Gleason suggests that no Soviet ship be allowed to load in the United States until the boycott is lifted. These statements were made at the AFL-CIO Convention in Miami during October, and for them, both Meany and Gleason were condemned in the Soviet press as "reactionary." The Soviet reaction is further proof of the effectiveness of this countermeasure.

It seems clear to the writer that additional efforts to increase U.S. domestic supplies is a more prudent approach than additional investment in, and dependence on, unreliable foreign oil. The first step in this should be the repeal of the Marshall Plan, in which 7% investment credit is still granted to U.S. investments and the restoration of the credit for domestic energy investment.

We are beginning to use nuclear energy for the generation of electricity. Breeder and fusion research will greatly extend the availability of this energy for thousands of years where they become feasible. Solar energy is in the early phases of development. All these sources are hopes for a promising future if we are prudent and act rationally now to discover how to use these new potential sources and to protect our national interests. It is not rational to believe and to repeat the myth that support of Israel is creating an energy shortage. The United Nations, way back in 1961, held an international conference on energy sources because it realized even then that new world energy sources were needed to augment fossil fuels.

In summary, the United States is rich in energy resources and does not have to knuckle under to Arab boycott or blackmail threats. Because of current supply use relationships there will be local, temporary imbalances or shortages which may be greatly alleviated by public policy. The U.S. has strong weapons of its own to use if it wishes to counter the Arab boycott. Determination to do so could very well break any present or future boycott. Finally, a vigorous program of energy research development coupled with energy policy legislation, such as those being considered by the President and Congress, should provide plentiful energy in years ahead.

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# So What's New?

## MAZEL TOV

### BIRTHS

Fran and Dr. Don Russ of Charlotte for the birth of a daughter. The naming took place in Gastonia on December 21st. Harry and Seena Binder are the proud grandparents.

Mr. & Mrs. Bernard Robinson on the birth of a grandson.

Mrs. Hilda Frahm on the birth of a granddaughter.

Mr. & Mrs. Joseph Green for a granddaughter.

Mr. & Mrs. Richard Harris on the birth of a daughter.

### BAR MITZVAHS

Michael Behar, son of Mr. & Mrs. Albert Behar, on January 12 at Beth Shalom.

Carol Cherson, daughter of Mr. & Mrs. Arnold Cherson, on November 9, 1973.

Freddie Pearlman, son of Mr. & Mrs. Robert Pearlman, on November 16, 1973.

### WEDDINGS

Mr. & Mrs. Herbert Sosnik on the marriage of their daughter, Marilyn, to Alfred E. Smith, on November 11.

Mr. & Mrs. Jules Buxbaum on the marriage of their daughter, Beth Rose, to Martin Oxman, son of Mr. & Mrs. Jerry Oxman of Atlanta.

Mr. & Mrs. David Stang on the marriage of their son Michael, to Miss Eileen Kaplan.

Mr. & Mrs. William Wald on the marriage of their daughter, Marsha, to Mr. Jerry Brown of Atlanta.

## MYRTLE BEACH

SOUTH CAROLINA

By Ruth Levine

We celebrated Chanukah with a play written by Rabbi Kessner for the adult members of Temple and a buffet dinner — everyone brought their home cooked specialties.

Mazel tov to Steve Solomon who opened up law offices here at the Beach.

Healthy New Year to everyone from all of us here at the Beach and we all pray for Peace in Israel.

## WILMINGTON

NORTH CAROLINA

Mrs. Sam Winter

The *Benjamin Gazette*, newspaper of the local B.B.Y.O. chapter, won first place at the N.C. council winter convention held in Charlotte during November. Editor was David Finkelstein. The chapter is named for Judah Philip Benjamin, who was active in the Southern cause during the Civil War. He served successively as Confederate Attorney General, Secretary of War and Secretary of State in the cabinet of Jefferson Davis. Although he was born at St. Croix, now one of the Virgin Islands, he was brought as a child to Wilmington and lived here many years.

On November 19, the Jewish community had the pleasure of hearing a talk by Israeli Consul David Peleg. Members of the audience had the opportunity to ask questions of the speaker, and the evening proved to be enjoyable as well as informative.

On November 18, Wilmingtonians experienced a rare treat when the Nathan and Joseph folk duo gave a performance as a presentation of the University Music Series. Their program was varied and displayed the many talents of the performers. Nathan and Joseph are the sons of Rabbi and Mrs. Aaron Segal, of the B'Nai Israel synagogue in Wilmington. In January the brothers are leaving for an extended

tour of Israel.

David Finkelstein, son of Mr. and Mrs. Nathan Finkelstein, has the distinction of being listed in *Who's Who Among American High School Students* for the Academic Year 1973-1974. David is an outstanding student at John T. Hoggard High School.

## WELDON-EMPORIA ROANOKE RAPIDS

NORTH CAROLINA

Louise N. Farber, Correspondent

As we grow older the holidays take on a particular significance. There is the urge to come back home and re-live even for a few hours the precious memories of the past. And so we welcome our children, grandchildren, relatives, and former residents.

Many college students and former residents returned to the community for the Thanksgiving and Chanukah Holidays.

Great plans for Chanukah were made by the religious school. They presented plays, songs, and the Sisterhood gave a supper including the traditional latkes and other symbolic dishes.

## Hickory-Statesville

Rabbi Israel J. Gerber of Charlotte delivered an inspiring sermon at the Community Thanksgiving Day Service in Hickory, N.C., on November 22nd. The service was a joint effort by the local houses of worship — Protestant, Catholic, and Jewish.

Rabbi Gerber, who is the Director of the Institute of Jewish Studies and is Professor of Psychology at Johnston C. Smith University, took as his theme for Thanksgiving the Jewish daily prayer of thanking the Lord for each day of life. He broadened the theme to include the personal, national, and international implications.

His sermon was so well received that the pastor of the host church, Reverend Gordon Sperry of the Corinth United Church of Christ, referred to it by saying, "I felt that the Rabbi was ministering to me personally."

# CHARLOTTE TEMPLE BETH EL

NORTH CAROLINA

Mrs. Eleanor Podorzer, Correspondent

This past month our Congregation enjoyed a most unusual service. On Friday night, December 7, we worshiped as our grandparents did in an East European *shtetl*, reconstructed by the Senior Youth Group. This trip back in time was most enjoyable for everyone involved.

On November 8, the Sisterhood continued its "First Tuesday Get Together" with an interesting discussion, "Thinking About Women" led by Natalie Cohen and Mona Radiloff. The First Tuesday of December highlighted Shirley Zlotowitz and Syd Gerber in "Sisterhood Kitchen" as they illustrated Jewish customs and folklore through their cooking.

On December 12, District V.P., Isabel Horne, discussed local problems with the Sisterhood.

The Sisterhood's 5th Annual Gala was a great success. Reservations are already coming in for the 6th. The mid-November attic sale was also very successful.

A 10 week course in Hebrew taught by Shirley Zlotowitz began November 20.

Mayor Belk was a dynamic guest speaker at the Men's Club breakfast on November 18. The Mens' Club is also sponsoring a New Year's Eve Dance and buffet dinner at the Sharon View Country Club.

A special program on Jewish and Christian Music was presented by Cantor Brown and our organist Jane Lynch. This recital was presented twice, first at Church of the Holy Comforter on Sunday, December 2, and again on Monday, December 10, at Queens College. Cantor Brown sang a variety of Jewish Chants and folk songs in Hebrew, Yiddish, and English. Jane Lynch played selections from the organ works of Bach.

We are proud of the fact that on November 4, in the Ovens Auditorium, our own Rabbi Zlotowitz and Cantor Brown took part in the **Festival of Faith**, a cooperative effort



Mrs. Alfred Emmanuel Smith, Jr.

of Jewish and Christian communities in praying together and recognizing that God holds sway over the universe.

The Rabbi gave a sermon and the Cantor led the group in prayer. The Festival expressed unity through diversity; even though there are different approaches in worshipping G-d, we all still pray to Him.

We are also proud of our Rabbi's appearance on the Ty Boyd Show on November 12 and 13; he spoke on archeology in Jerusalem.

Finally, although our Religious School has been in operation for only ten weeks, our students have already contributed over thirteen hundred and fifty dollars to *Tzedakah*. This was our own students money and it was given with no thought of reward, only to help Israel.

# CHARLOTTE Beth Shalom

Mrs. Richard Klein, Correspondent

A congregational meeting will be held on January 20 in the sanctuary of Beth Shalom, at which time a new vice-president will be elected.

Rabbi Mel Silverman will speak to the Hadassah study group at their January session on the topic of "Adjusting to Mixed Marriage."

The Men's Club held their first social function of the year on December 16 when they sponsored a latke party. There were games, music, a skit, and of course, latkes cooked by the men. Afterwards everyone was invited to join in an ice skating party at the Polar Palace. Sisterhood will soon be having a square dance! The one they had last year was great fun, and we are all looking forward to another.

## GREENSBORO

### Beth David

Mrs. Ronald Levine, Correspondent

Being extremely proud of our membership, we take the opportunity to extol a few of their virtues at this time:

Sisterhood's Donor luncheon, annual art auction, and Torah Fund luncheon were all very successful both socially and financially — the monies realized will go to their many needed objectives.

Speaking of money — when the latest Israeli crisis erupted, a number of our Religious School Youth, assisted by their mothers, organized a carnival open to all, and after much work and fun were \$ 160.00 richer for Israeli support.

Another worthy note is that all proceeds from the Men's Club Post Yom-Kippur dance were given to the Israeli Emergency Fund.

Our Men's Club had a delicious spaghetti dinner and were privileged to hear Robert Morgan, Attorney General of N.C. speak.

## KINSTON

NORTH CAROLINA

Mrs. Sol Schechter, Correspondent

The Temple Israel Sisterhood sponsored a special service and Oneg Shebbat in honor of Dr. & Mrs. Sidney Maerov and family. The Maerovs are moving to Wilmington, Delaware. They were exceptionally active in the Jewish Community and will be greatly missed by all.

The Shipp Library has been enriched by the S. Pearson family with several interesting and beautiful books.

Ricky Sandbank, Joslyn Maerov, Steven Sandbank, Ellen Crane, David Jacobson, and David Ostrow attended the B.B.Y.O. meeting held in Charlotte.

## CHARLOTTE

### Temple Israel

NORTH CAROLINA

Mrs. Irving Mond, Correspondent

The month of December has been a busy one with Temple Israel . . . Chanukah plays, "latke" parties, and a "meet our newcomers" party on December 9th. Friday night, December 7th, a special family service was held with the enhancement of the service by the singing of the Junior Choir under the direction of Cantor Birnbaum.

The youth have been busy rehearsing each Wednesday evening for their March 31st production of the Musical-Comedy, "A Marionette Miracle." The family play will be presented to the Charlotte Jewish Community in order to raise money for charity.

On January 18th the Sisterhood will hold an Oneg Shabat dinner. The 27th of January will mark their annual Art Auction. The February meeting will feature Mr. Bill Ferrell of the Colony Furniture Shop. He will give new ideas in decorations for Spring and this will be the start of a special tour of homes. This tour will take place weekly for one month.

On January 24th, Rabbi Shlomo Carlebach will be a guest speaker. He is always a delight to his audiences.

The coming months have the promise of interest to all. A high note will be the youth's annual party for the Handicapped Children of Mecklenburg County and the March 1-3, 1974 Convention for Ti-Y at Temple Israel.

#### B'NAI B'RITH LECTURE SERIES

The annual lecture series will again have three outstanding personalities. The following dates should be marked on your calendar:

Feb. 24 . . . Harry Orlinsky  
Temple Beth El  
Mar. 10 . . . Father Flannery  
Temple Beth Shalom  
Apr. 21 . . . Max Dimont  
Temple Israel

Watch for future announcements and further information on these events.

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# ZIONISM

## GURION: Lion of Zionism

David Ben-Gurion, statesman, philosopher, author, and "foremost of the founding fathers of modern Israel," lived to realize his fervent efforts in establishing an independent Jewish nation. He saw the immigration of the first million Jews to Israel "as the greatest occurrence in Jewish history since the Hasmonean revolt 22 centuries ago."

Ben-Gurion was exposed to Zionist activities from the outset. Born to avid Zionist parents in Russian Poland, his household was constantly the center of activity related to the movement.

At the age of 14, Ben-Gurion founded *Po'alei Zion*, a Zionist youth movement, giving early evidence of his leadership abilities.

On May 14, 1948, Ben-Gurion's lifelong vision of an independent Jewish nation was realized. He became the first prime minister and minister of defense of the State of Israel.

Israel's growth and development were directly related to Ben-Gurion's far-seeing philosophy. He initiated a program of non-selective *aliyah* (immigration to Israel) and stated that the "processes of assimilation endanger the future of Jewry in the Diaspora."

He proposed and affected dominant defense and security measures in his foreign policy; he placed strong emphasis on scientific and technological excellence, viewing this as requisite to the success of the restoration of the Land of Israel.

Ben-Gurion spent the last years of his life in retirement at Sedeh Boker, where he devoted his time to studying Bible, Greek philosophy, Buddhism, and the philosophy of Spinoza.

Ben-Gurion felt that Jews throughout the world should be instilled with a strong sense of heritage. His particular concern, especially during his later years, was for the loss of Jewish youth through assimilation. He was truly a magnificent leader.

## Tekoah Lectures U. N. on the True Meaning of Zionism

The Security Council last week was lectured on the true meaning of Zionism when Ambassador Yosef Tekoah, in one of his finest speeches delivered before a U. N. organ, took the occasion to rebut a vicious Hitler-like diatribe blurted out by Saudi Arabia's malcontent Jamil Baroody who, in extolling Hitler, threatened American Zionists and their friends with persecution should "anything go wrong in the United States."

Incensed by the fact that not a single member of the Council had been bold enough to interrupt Baroody on a point of order, Tekoah himself intervened, stating that "It is a shame and disgrace that no one interrupts the representative who is speaking here . . . to put an end to this disgrace." Despite this protest, the Americanized Saudi Arabian was allowed to continue with his anti-Semitic talk.

In rebutting Baroody's falsification of the term used by Jewry for their struggle for liberation, Tekoah declared that "**Zionism is the love of Zion.** Zionism is the Jewish people's liberation movement, the quest for freedom, for equality with other nations. Yet, in an organization in which liberation movements are hailed and supported, the Jewish people's struggle to restore its independence and sovereignty is maligned and slandered in an endless spate of malice and venom."

"The Arab governments, in their campaign to complete Hitler's crimes against the Jewish people and destroy the Jewish State," Tekoah pointed out, "have adopted the same method of falsifying Jewish history, and in particular the meaning of the Zionist movement and the significance of its ideals." With this introduction given, the Security Council was compelled to listen in stunned silence as the dynamic Israeli Ambassador thundered forth in unmistakable tones the one and only true answer that can be given to the question: "what is Zionism?"

*When the Jews, exiled from their land in the seventh century before the Christian era, "sat by the rivers of Babylon and wept, but also prayed and sought ways to go home, that was Zionism."*

*"When in a mass revolt against their exile they returned and rebuilt the Temple and re-established their State, that was Zionism. When they were the last people in the entire Mediterranean basin to resist the forces of the Roman Empire and to struggle for independence, that was Zionism."*

*"When for centuries after the Roman conquest they refused to surrender and rebelled again and again against the invaders, that was Zionism. When uprooted from their land by the conquerors and dispersed by them all over the world, they continued to dream and to strive to return to Israel, that was Zionism."*

*"When during the long succession of foreign invaders, they tried repeatedly to regain sovereignty at least in part of their homeland, that was Zionism. When they volunteered from Palestine and from all over the world to establish Jewish armies that fought on the side of the Allies in the First World War and helped to end Ottoman subjugation, that was Zionism."*

*"When they formed the Jewish Brigade in the Second World War to fight Hitler, while Arab leaders supported him, that was Zionism. When Jews went to the gas chambers with the name of Jerusalem on their lips, that was Zionism."*

*"When Jews fought British colonialism while the Arabs of Palestine and the neighboring Arab states were being helped by it, that was Zionism."*

*"Zionism," Tekoah proclaimed, "is one of the world's oldest anti-imperialist movements. It aims at securing for the Jewish people the rights possessed by other nations."*

In concluding his historic rebuttal to the Esau-Ishmael inspired Baroody, Yosef Tekoah let it be known that "**Zionism was not born in the Jewish ghettos of Europe, but on the battlefield against imperialism in ancient Israel. It is not an outmoded nationalistic revival,**" he stated, "**but an unparalleled epic of centuries of resistance to force and bondage. Those who attack it attack the fundamental principles of the United Nations Charter."**

# Human Rights Day Proclaimed for Soviet Jewry

On December 10th, United Nations Human Rights Day, women throughout the United States united to dramatize their concern for the plight of Soviet Jewry. In Atlanta, a soup kitchen was set up to demonstrate the diet of Soviet Jewish Prisoners. In Chicago, a film starring Ingrid Bergman was part of a public program whose theme was *Hear A Woman's Plea*. In Charlotte, Mayor John Belk signed a proclamation declaring December 10th as *Human Rights Day for Soviet Jewry*. Many cities sponsored programs and candle lighting ceremonies to acquaint the community with the atrocities that the Jewish people are experiencing in Russia.

A brief program was held in Charlotte under the auspices of the Leadership Conference of National Women's Organizations. It was convened by B'nai B'rith Women under the direction of Mrs. Irving Mond. Rabbi Mel Silverman of Temple Beth Shalom led the invocation. The candles of the menorah were then lit by leaders of the participating women's organizations. Mayor Belk spoke of the community concern for the treatment of Jewish people in the Soviet Union. Mrs. John Belk, wife of the Mayor and Honorary Chairwoman, then presented the proclamation.

The children of the North Carolina Hebrew Academy delighted everyone with a choral presentation. They sang "Go Down Moses" with a slight change of text: the word Russia replaced the word Egypt. They also preformed "Tzena, Tzena" and later, "A Song of Zion" and "Hatikvah."

The keynote speaker was Dr. Mary Burke who is with the College of Human Development and Learning at the University of North Carolina. She expressed concern for the victims while asserting gratitude for the Jewish

spiritual experience which disavows fatalism. Dr. Burke spoke of humanizing our relationships with our fellowman in order to give purpose and meaning to our lives. "He who has a why to live can bear with almost any how," was one of her most beautiful statements. The entire thrust of the presentation was our need for human contact and the concern for our spiritual brothers which this need should generate.

Next, a special tape of "Arnold Forster at the Lod Airport" was played. He was talking with a group of Jews who had just arrived from Russia. The tension within the immigrants dissolved as they were greeted by friends and relatives. No one would even attempt to describe his feelings on arriving in Israel to the newsmen. The revelation of personal struggles brought tears to the eyes of many present at the program. This

strong sense of Jewish brotherhood unified the group.

Rabbi Bernard Zlotowitz of Temple Beth El gave a prayer for peace and Rabbi Richard Rocklin of Temple Israel closed the program with a benediction.

In 1970, when the movement for Jewish self-assertion in the U.S.S.R. was still in its infancy, Soviet Jews issued an extraordinary statement which spoke about the repression of their human rights, as well as their ability to practice Judaism. We feel their comments are even more relevant today:

*BROTHER JEWS, stand together!  
... Unite to save your brothers  
and sisters from the destruction  
which is threatening them! Help  
us to get to our home! With anxious  
longing and great hope we  
stretch our hands out to you —  
SH'MA ISRAEL! HEAR O ISRAEL!*



Children from the Hebrew Day School sing as members of the dais look on. Members of the dais pictured from left to right: Rabbi Rocklin, Rabbi Zlotowitz, Mrs. Stephen Sutker, Mrs. Irving Mond, and Mrs. Paul Fligel. Not pictured: Dr. Mary Burke, Rabbi Mel Silverman, and Mayor and Mrs. John Belk.

## STRANGERS IN A WELCOMING LAND

K. G. Peterson

The Six-Day War could not make Vadyim Miniker, a cripple from childhood, hold himself straighter; nevertheless it affected his bearing as a Jew. He recalls riding in a crowded bus in Moscow in August 1967, when a burly Russian, recognizing him as a Jew by his looks, started making anti-Semitic comments. Vadyim answered back, and the people around them fell silent, listening, waiting to see what would happen. When the Jew began moving towards the Russian, his would-be antagonist retreated and said: "It's all right, I know you Jews can fight." He got off as soon as he could, the crowd laughing not at the Jew but at their compatriot.

Vadyim Miniker comes from an assimilated family that has been living in Moscow since his grandfathers' day. During the Nazi occupation, he was somehow misplaced by the Nazi hunters when all the other Jewish children in the sanatorium in which he was staying were taken off in gas wagons. After that he lived as a Russian; he qualified as an economist and worked as a researcher at the Institute of European Countries until he was dismissed for his political opinions. "Humanity generally knows what not to do, but not what to do," he says. It was through his search for positive ideas that he became interested in Israel; he calls it "one of the best examples in the world of a society striking a balance between freedom and necessity." He came on Aliyah with his wife and two children about two years ago, and now works in the Central Bureau of Statistics.

There are thousands of immigrants coming to Israel who must continue to be aided by funds raised by the American Jewish community. Most necessities are provided by Jewish Agencies as most of the Soviet families arrive with little or nothing with which to build new lives.



Demonstrating the things he learns through his studies is one of Vadyim's pastimes. Here, he graphically illustrates a theorem in geometry with matches, as the entire family looks on.

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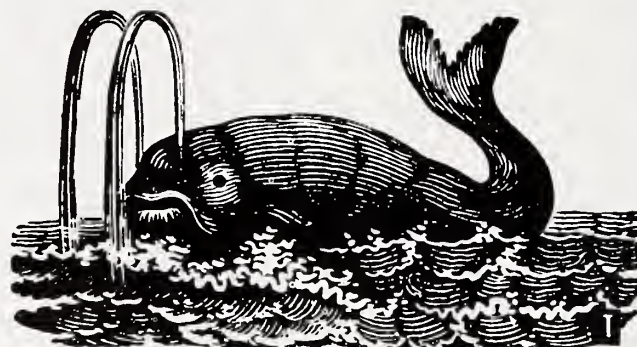
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# for the CHILDREN...

## A BIBLE TALE

*Rend your hearts, not your garments, and turn back to the Lord, your God, for he is gracious and compassionate, patient and abounding in kindness. [Joel 2:13]*



*We talk of Jonah being swallowed by a whale, but the Bible says it was a "big fish" and a whale isn't a fish, it's a mammal.*

The Jewish Theological Seminary of America

When you hear of Jonah, do you think of a whale?

According to the Bible, Jonah was swallowed not by a whale but by a big fish.

Mistaking a big fish for a whale is no misfortune. But it is a misfortune to treat the Book of Jonah as a fish story.

God told Jonah to go to Ninevah and warn its people to turn from their evil ways.

Yet Jonah took the first ship in the opposite direction.

The real question is not whether Jonah could survive three days in the belly of a fish but—Why did Jonah run away?

Jonah refused to help the people of Ninevah because he judged them unworthy. He wanted to see the wicked punished. As God's prophet, he knew that they would not be destroyed if they really changed.

Jonah fled not only his duty; he fled God's compassion.

Jonah was inflexible. He preferred the punishment of the wicked to the possibility that

they could change. He wanted God's decrees to be final, not influenced by human endeavors. He resisted the reality of a basic principle of faith: it is never too late to turn from evil to good.

Ultimately, Jonah realized he could not run away. When he was released from the big fish, the reluctant prophet did go to Ninevah, accepting his mandate.

As Jonah had feared, the people of Ninevah heeded his warning. They fasted and put on sackcloth. The king himself fasted and sat in ashes, declaring:

"Let everyone turn from his evil ways and from the injustice of which he is guilty. Perhaps God will relent, and we shall not perish."

Because its people turned from evil ways to good, in true repentance, Ninevah was saved.

It is a tale for our times, about us. Ninevah and Jonah are alive.

Injustice is everywhere. Many try to run away from God and from compassion. Many judge others as being inexorably doomed.

Like Jonah in flight, some would rather see the corrupt trapped forever than absolved and rehabilitated. They would rather wallow in anger or succumb to despair than reach for and celebrate the healing powers of repentance and renewal.

They resent the truth that God's justice includes compassion.

As the people of Ninevah perceived, repentance is not easy. It is more than remorse.

They were saved because they said they were sorry—no; nor were they saved because they wore sackcloth and fasted.

"God saw what they DID, how they TURNED from their evil ways . . ."

With the Book of Jonah, we affirm the powers of repentance and compassion. We embrace the possibility of renewal, not the inevitability of destruction.

Consider the words of the prophet Ezekeil: "As I live, says the Lord God, I do not desire the death of the wicked but that he abandon his ways and live."

## A Pocket

## Full of Seeds

Marilyn Sachs

Illustrated by Ben F. Stahl

Nicole Nieman is not very different from other girls. She is jealous of her younger sister Jacqueline, doesn't like her teacher, Mlle. Legrand, and often gets mad at her mother, particularly when Maman accuses her of having a big mouth. Nicole has a best friend, whose name is Françoise, but she longs for the friendship of Lucie Fiori who seems to despise her. Like other girls, Nicole enjoys parties, presents, good food, and beautiful dresses.

But unlike most other girls, Nicole's world and even her life is threatened. She lives in France at the time of the German occupation in World War II, and over a period of five years the terror that was spreading across Europe gradually encroaches on Nicole's town. Her family, being Jewish, must escape from the approaching Germans. But where can they go to find safety? Maman says to Switzerland. Papa says they might be shot crossing the border. And Jacqueline cries because she is afraid. In five years, Nicole grows up from a smug little girl of eight to a courageous, resourceful teenager of thirteen, who lives with the possibility that she may never see her family again.

Marilyn Sachs has based A POCKET FULL OF SEEDS on the actual events in the childhood of a friend, and the result is a poignant, extremely touching war story. It is recommended for boys and girls from eight to thirteen. The illustrations are by Ben F. Stahl and the book is published by Doubleday and Company.

This book is for children of all ages. "Hansel & Gretel," "Snow-White & the Seven Dwarfs," and "Rapunzel" are a few of the old favorites which are included in this two volume set. The translator, Lore Segal, has also chosen many new stories that you will want to read. Maurice Sendak has drawn numerous pictures to help you visualize the stories.

The illustration below is of a mysterious frog who lives underground. She is shown granting one of the wishes of the King's youngest son. He completes his father's tasks with the aid of the frog and thus wins the kingdom and the most beautiful bride in the story of the "Three Feathers." I hope you will enjoy reading the Grimm tales as much as I did.



Maurice Sendak's picture for "The Three Feathers," from THE JUNIPER TREE and OTHER TALES FROM GRIMM. Translated by Lore Segal and published by Farrar, Straus and Giroux.

# SHOP TALK AT MONTALDO'S

Sheria Fisher

Brrr . . . Baby it's cold outside and Mama's thoughts are turning toward those exotic places where the sun spends its winter. When Mama's thoughts turn to cruise and resorting, Mama automatically resorts to Montaldo's for winter vacation SHOP TALK.

Today, most of us look for functional clothing with good lines, good fit, and easy care. When we speak of "packing light," we refer to feather-weight fabrics, not how much we're *shtupping* into our luggage.

Separates from Sportswear are favorite travel-wardrobe-stretchers. Three and four piece co-ordinates in poly-knits and blends in houndstooth, window pane and tattersalls mix and stretch in great variety for the multi-needs of an on-the-go vacation. New *Lily* lisle cotton golf togs and tennis dresses can easily double for daytime casual wear. Montaldo's also has the little knit tennis dress that's barely more than a sweater (WOW), and super tennis skirts and body-shirts with co-ordinated orlon-acrylic sweaters for a smashing "net-effect" on the courts. Swimwear is as varied as the bodies we drape it on in one and two piece styles with matching long or short cover-ups that are real zingers.

The Designer and Boutique resort collections are irresistible. *Oscar de la Renta* has designed a terrific washable group in delightfully kinetic prints in hot sherbet tones, and *Mignon* has produced some "really beach-y" florals in sheer silks. Formals match every appetite from qiana tube dresses and siren slip dresses of seductive clingy matte jersey to filmy chiffons. Denim, casual or dressy, is the designer's pet, and the dazzle of rhinestones, sequins, and glitter sparkle on everything from the most casual pantshirts to the most glamorous romantic attire. Short cocktail-dinner dresses are long on allure, short on pack-space, and be sure to take a new sequined pastel coat-sweater for when the sun suddenly goes down . . . they're luscious.

Those who prefer the exhilaration of snow-covered ski lodges will fill your needs at Montaldo's just as easily. You're interested in wools and double-knits, in donegal and British tweeds, Scottish plaids, flannels, and the concealed comfort of insulated ski-suits for bounding over giant slaloms. You will appreciate a sweater-knit cloche over your ears and a muffler looped at your neck, or a long-haired fur to

brush your cheek when those icy winds blow. Long cashmere sweater-dresses are chic for evening coupled with a glamour fur for dramatic impact.

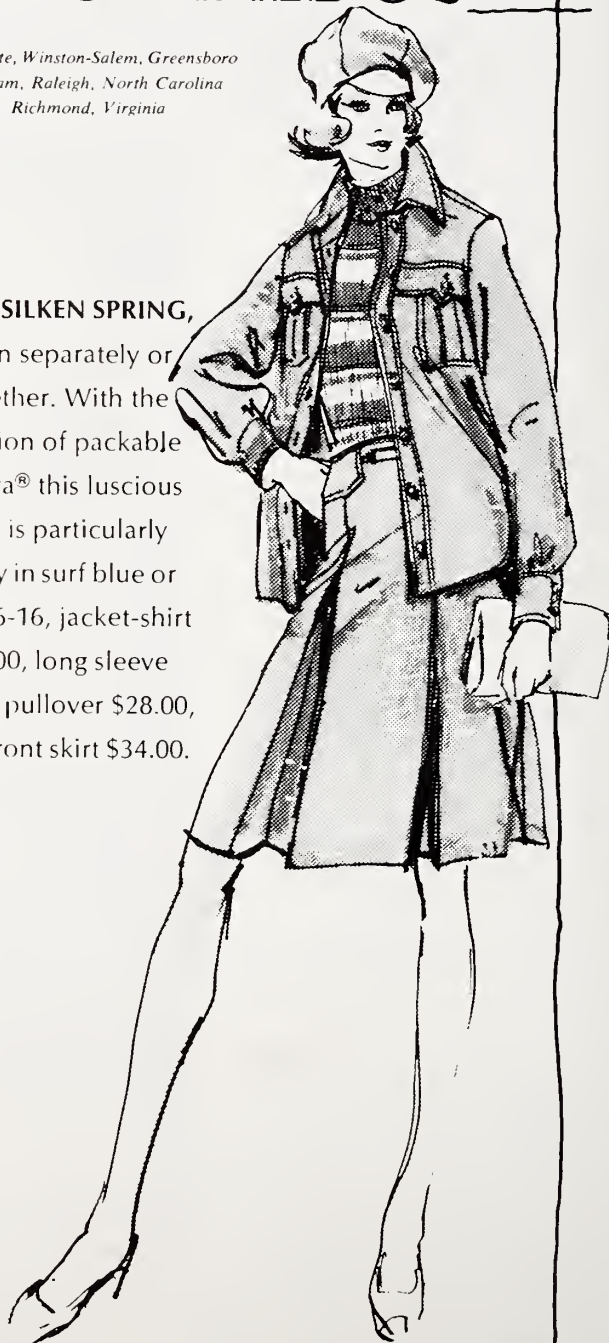
Sutain Citation sun glasses are super for sun or snow, and you may need saucy new sandals or campy crepe-soled boots. Now, don't worry about "how the po-folks are getting along." Enjoy — enjoy! I'll see you at Montaldo's — we'll *kibbutz* a little about our trips.

## MONTALDO'S

Charlotte, Winston-Salem, Greensboro  
Durham, Raleigh, North Carolina  
Richmond, Virginia

### IT'S A SILKEN SPRING,

taken separately or together. With the addition of packable Trivera® this luscious look is particularly pretty in surf blue or coral. 6-16, jacket-shirt \$56.00, long sleeve striped pullover \$28.00, pleat front skirt \$34.00.



# N. C. ASSOCIATION OF JEWISH WOMEN

With our New Year 1974, let us all pray for peace for all mankind and with our prayers put forth even more effort to assure peace for all. In our daily associations I am certain all of us could be a little more compassionate, understanding and sympathetic of our fellowman.

A project of the N. C. Jewish Women is the *American Freedom Association*. The motto of this particular program is "The end of law is not to abolish or restrain, but to preserve and enlarge freedom . . . where there is no law there is no freedom." I would like to give you some background on this project which is handled for our Association by Mrs. Max (Irene) Miller.

**PURPOSE:** The American Freedom Association, Inc. presents information and perspectives so that the public may make informed decisions about the steps that will be necessary for the establishment of international institutions through which conflict can be settled peacefully and change take place by the processes of law rather than war.

**WE BELIEVE:** The foundation of peace, anywhere, is goodwill, justice, and a recognized sense of community or of common interest. Peace also requires machinery, for the settlement of conflicts, for bringing about change peacefully, and for meeting common needs. On such foundations, and with such machinery, peace has proved possible within nations whose citizens come from diverse backgrounds and cultures. Neither the recognized sense of common interests, nor adequate institutions of law, are now present internationally, although the United Nations is a hopeful start. Because the people of the United States are free to determine policy, they need to understand, request and support measures which develop law and replace war and conflict.

The American Freedom Association was founded in June 1953, by a group of citizens who believed that a program of public information on world law and its relation to peace and freedom was urgently needed if our nation and civilization were to be preserved. It was incorporated in North Carolina in September 1953.

## THE AFA IMPLEMENTS ITS PURPOSE THROUGH:

1. The High School World Peace Study and Speaking Program — a contest coordinated with classroom study of the United Nations and world affairs.
2. The Southeastern World Affairs Institute — held on college campuses to consider a major problem related to the development of a functional system of world law.
3. Speakers Bureau — several leaders are available at little or no cost for campus, civic, and church programs related to the purpose of the AFA.
4. AFA Summer Conference — held at Blue Ridge Assembly, Black Mt., N.C.



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Mrs. Abe Garmise  
706 Dogwood Dr.  
Gastonia, N. C. 28502

I wholeheartedly support the activities of the NCAJW, and I enclose \$5.00 for my membership.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

# Our North Carolina Jewish Home

CLEMMONS, NORTH CAROLINA

From top to bottom:

Mrs. Weininger greets the Governor, as staff Mrs. Pinnix, LPN & Mrs. Dull, nursing aide, looks on. Mrs. Sue Tesh, LPN, and Dr. Tammenbaum, Chairman of the Medical Committee smile approval.

Mrs. Jessie Grossman, Resident Club President and Mrs. Lois Koji, OTR, showing occupational therapy & craftwork to potential buyer.

Reception following Ground-Breaking Ceremony.



## DIRECTOR REVEALS EXPANSION DETAILS

The Home's Executive Director, Elbert E. Levy, said the 59,300 square feet will consist of 56 rooms spread over two floors. Approximately half of the rooms will be private, the balance will be double occupancy. The clinical suite will consist of podiatry, optometry, and dentistry clinics. The latter include X-ray and laboratory facilities. A reception room and nursing office will be adjacent to the clinics. Each floor will have an examination treatment room and two solariums. Patient rooms will have piped-in oxygen, suction, wardrobes, appropriate furniture and connecting 1/2 baths. All rooms will have individually controlled heating and air conditioning as well as an audio-visual call system permitting each resident to signal and talk to the nursing station. A new gift shop, auditorium with full conveniences, beauty-barber shop, service offices and departments with support services will allow separate and more varied areas of care.





I.D. Blumenthal and Senator Harry Bagnal cut the ribbon.



I.D. Blumenthal, Molly Freedman, E.E. Levy, Ruth Julian, Governor Holshouser, Mrs. Holshouser, Morris Brenner, Senator Bagnal, John Kiger

## North Carolina Governor Praises Jewish Home

As the helicopter landed at the front door and Governor and Mrs. James E. Holshouser, Jr. stepped forth, the Groundbreaking Ceremonies for the additions to the North Carolina Jewish Home commenced. Using the ceremonial silver shovel employed by Governor Terry Sanford at the original groundbreaking in 1965, Governor Holshouser turned the first spadeful of dirt as the ribbons were cut by Senator Harry S. Bagnal and Mr. I.D. Blumenthal, President of the Home.

Holshouser, who was the featured speaker at the Groundbreaking Ceremony, praised the conditions at the Home, "Unfortunately, the good things going on here are the exception rather than the rule."

Holshouser commended the workers at the North Carolina Jewish Home, singling out their slogan, *Activate, Don't Vegetate*, as an example of the spirit here. He also recalled something he had read about the Home, "Amid the pines and the willows and the oaks, on a hill looking gently down the Yadkin, rests the Home, haven for peace and the good life." He added, "No words or photographs can convey the beauty of this Home. It's existence is a tribute to the North Carolina Association of Jewish Men and Jewish Women."

Holshouser was one of the six state and local officials who participated at the ceremony. Mayor Franklin R. Shirley of Winston Salem and John C. Kiger, Chairman of the Forsyth Board of County Commissioners were the local officials. Senator Hamilton Horton and Senator Harry S. Bagnal of the 20th District with Representative Benjamin Schwartz of the 12th District also represented the State of North Carolina.

It was noted in addition to the dignitaries mentioned, that many other State and Local Officials, as well as persons of renown, were interspersed among the 500 guests present.



Morris Brenner, V.P., shovels a spadeful of earth at the Ground-Breaking Ceremony.



Rabbi Barry Friedman with Mrs. Ruth Julian.

## 7th ANNUAL MEETING

The Seventh Annual Meeting of the Home was held immediately prior to the Groundbreaking Ceremony with a beautiful Invocation presented by Rabbi Barry Friedman, Temple Emanuel of Winston Salem. This meeting resulted in the election of the Board of Governors: Mr. Franklin Block, Winston Salem; Mr. I.D. Blumenthal, Charlotte; Mr. Morris Brenner, Winston Salem; Mr. Lawrence Cohen, Greensboro; Mr. Benjamin Cone, Greensboro; Mr. J. Herman Leder, Whiteville; Mr. Sol Levin, Burlington; Mrs. Morris Sosnik, Winston Salem; Dr. A.J. Tannenbaum, Greensboro; and Mr. Sam Trachtenberg, Winston Salem, for the ensuing period.



E.E. Levy, Ruth Julian, Ay Jacobs, Judy Sutker, I.D. Blumenthal, Rabbi Barry Friedman, Molly Freedman, Harris Clien, and Morris Brenner at the Annual Meeting.

## CHANUKAH PARTIES

This month, the residents enjoyed the feature movie "The King and I", with Yul Bryner and Debra Kerr which was shown at the home. In addition, they had two Chanukah Parties. One was presented by several people from Fayetteville who requested they remain anonymous. Their only desire was to bring our residents some cheer. This was a most unique program that started with a helicopter dropping from the skies onto our driveway. Five gentlemen popped out and gave Chanukah gifts and Chanukah gelt to all the residents and then followed thru with a Chanukah song-fest. Upon conclusion of their program, they hopped into the helicopter and flew off again into the skies.

This program was followed by a program presented by the Children from the Greensboro Hebrew Academy. The Kiddies delighted our residents who intermingled with them and shared typical Chanukah Festival Refreshments — latkes, donuts, etc.

The usual cocktail party with all the fixin's took place resulting in an enjoyable social program and dancing by several of the residents.

The monthly birthday party honored Yetta Robbins, 76 years and Esther Stein, 56 years.



Mrs. Stephen Sutker presents an award to Mr. & Mrs. Harry Meltzer for their 40th Wedding Anniversary.

## SERVICE AWARDS

Service Awards were presented to the following employees who had completed five years of service: Mrs. Roland Athan, LPN, Socio-Recreation Director; Mr. Robert Burnwell, Certified Physical Therapy Assistant; and Mrs. Roy Tesh, LPN, Assistant Charge Nurse. Presentations were also made to Mrs. Abe Brenner, Mrs. Ellis Berlin, Mrs. Herman Bernard, Mrs. Alice Fruh, Mrs. Anne

Teichman, Mrs. Millie Ward, and Mrs. Mildred Yanko, who were among the volunteers who had completed several hundred hours of exemplary service.

Rabbi E. Feldheim, Beth David Synagogue, Greensboro, presented the Memorial and Honorium Dedications, including Mr. and Mrs. Herman Leder of Whiteville, as well as the many room contributions toward the perpetuation of the Endowment Fund.

# Gifts



## to the NORTH CAROLINA JEWISH HOME

The prayers and thanks of our Residents are expressed for the contributions made to the Home from November 5, 1973 to December 5, 1973.

### IN MEMORY OF FRIENDS AND RELATIVES

MR. WILLIAM ABRAHAMS: Mr. & Mrs. Richard Forman  
R ABBI MYRON DATNOTT: Mrs. Anna Datnoff  
MR. LOUIS FEINGOLD: Mrs. Bella Leblang, Mr. & Mrs. Maury Bernstein, Mr. & Mrs. Milton Goldberg, Mr. & Mrs. Joseph Reznick, Mr. & Mrs. Phil Robin  
MR. MIKE FISHER: Mrs. Harry L. Schwartz, Mr. & Mrs. Elliott Schwartz, Mr. & Mrs. Hy Helbein, Mr. & Mrs. Robert Helbein, Mr. & Mrs. Richard Helbein, Mr. & Mrs. Sol Levine  
MOTHER OF MRS. JULIUS FOX: Mr. & Mrs. Martin Rosenthal  
MRS. CELE FRIEDMAN: Mr. & Mrs. Wilbert Selman  
FATHER OF ROBERT FRIEDMAN: Mrs. Betsy LeBrun & Lesa  
MRS. CARL GREEN, NIECE OF NATHAN SUTKER: Mr. & Mrs. Nathan Sutker, Mr. & Mrs. Stephen Sutker, Mrs. Edward Sigal, Mr. & Mrs. Adolph Guyes  
MOTHER OF HANLEY GREEN: Mr. & Mrs. Stephen Sutker, Mr. & Mrs. Sol Levine  
MR. DAVID GERBER: Mr. Roy E. Stroud  
MRS. BESSIE GOLDSTEIN: Meyer & Doris Goldstein  
MOTHER OF ALVIN HAMBURGER: Mrs. Harry Doctor  
MR. SAM HERSHMAN: Mr. & Mrs. Maurice Bazar  
MAJORIE KANTOR: Mr. & Mrs. Morris Brenner  
GRANDMOTHER OF MRS. DAVID KIRKORSKY: Mr. & Mrs. Martin Rosenthal  
MR. HYMAN LEINWARD: Mr. & Mrs. Sam Leder  
MR. JACK LONDON: Mrs. Murry Dakoff  
MRS. MORRIS NUGER: Mr. & Mrs. Harry Meltsner  
MR. PHILIP PHILLIPS: Mrs. Betsy LeBrun and Lesa

BROTHER OF MRS. ROSE PLISKIN: Mr. & Mrs. David Levine

MR. HAROLD POLLARD: Mr. & Mrs. Harry Meltsner

BROTHER OF JOHN PRANSKY: Mr. & Mrs. Sol Levine

MR. & MRS. MORRIS PULVER: Mr. Paul Pulver

MR. DUDLEY SALEM, BROTHER OF MRS. ARTHUR FRANK: Miss Barbara Frank, Mr. & Mrs. Sol Levine,

MR. HARLAN SAPERO: Mr. & Mrs. Robert Zalkin, Mr. & Mrs. Wilbert Selman, Mr. & Mrs. Martin Rosenthal, Mr. & Mrs. Richard Foreman

MRS. SARA LEBO SCHER: Mrs. Edward Sigal, Mr. & Mrs. Harry Schwartz, Mrs. A. L. Sherry, Mrs. Matthew Margolis, Mr. & Mrs. Nathan Sutker, Mr. & Mrs. Stephen Sutker

MRS. ESTHER SIMON: Senator & Mrs. Marshall Rauch, The Hahns

MR. AND MRS. ABE SCHLUCKER: Mr. & Mrs. Stephen Sutker

SISTER OF HARRY SCHWARTZ: Mrs. Edward Sigal

MR. WILLIAM SEGAL: Mr. & Mrs. Sol Levine, Mr. & Mrs. Harry Schaffer

MR. ELLIOTT C. SEROTTA: Mrs. S. Robinson

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MRS. GOLDA SHAIN STEIN: Mr. & Mrs. Sam Leder, Mr. & Mrs. Harry Kramer, Mr. &

Mrs. Noah Ginsberg, Mr. & Mrs. Ben Kramer, Jeannette Turner, Mr. & Mrs. Wallace Leinwand, Mr. & Mrs. Herman Leder

MR. PHILIP STRAUSS: 6th Grade Class of the United Methodist Church, Employee's of Zerden's, Mr. & Mrs. Philip Datnoff, Mr. & Mrs. Irving Cohen

MR. DANIEL TAVSS: Mr. & Mrs. Morris Brenner, Mr. & Mrs. Milton Goldberg, Mr. & Mrs. Nat Silverman, Mr. & Mrs. Phil Robin

FATHER OF MORTON TURK: Mr. & Mrs. Sol Levine

MRS. KATE WOLPERT: Mrs. Isadore Kramer

MR. ISAAC ZUCKERMAN: Mr. & Mrs. Richard Foreman, Mr. & Mrs. Cyril Jacobs, Mr. & Mrs. Adolph Guyes, Mr. & Mrs. Robert Zalkin, Greensboro Chamber of Commerce

### IN HONOR OF:

RESIDENTS: Mr. & Mrs. Charles Mackover

GROUND BREAKING OF NEW WING: Mr. & Mrs. Harry Schaffer, Mr. & Mrs. Stephen Sutker

### HAPPY ANNIVERSARY:

MR. & MRS. EDWIN LEIPMAN: Mrs. Harry Doctor

DR. & MRS. HARRY SCHWARTZ: Mr. and Mrs. Harry Schaffer

DR. & MRS. MAX RONES: Mrs. Betsy LeBrun & Lesa, Mrs. Harry Doctor

MR. & MRS. E. I. SINKOE: Mr. & Mrs. Harry Meltsner

HONOR OF THEIR 40th ANNIVERSARY: Mr. & Mrs. Harry Meltsner

### SPEEDY RECOVERY

MRS. I.D. BIUMENTHAL: Mr. & Mrs. Harry Meltsner

MR. & MRS. A. GALLAWAY: Mrs. Betsy LeBrun, & Lesa

MRS. PRYLE GIBSON: Mrs. Milton Silver, Miss Bess Schwartz, Miss Edna Schwartz

MR. MOE GOLDIN: Mr. & Mrs. Stanley Shavitz

MR. Leonard Graff: Mr. & Mrs. Sol Levine

SARA KAPLAN: Mrs. Harry Doctor

MR. IRVING MILLER: Mr. & Mrs. Maurice Bazar

MR. ABE PINCUS: Mr. & Mrs. Adolph Guyes

MR. DON SILVER: Miss Bess Schwartz, Miss Edna Schwartz

MR. DICK SWARTZBERG: Mrs. Harry Kanter, & Harvey

MR. FRED SWARTZBERG: Mr. & Mrs. Irving Jacobson, Mr. & Mrs. Henry Shavitz, Mr. & Mrs. Samuel Shavitz, Mrs. Harry Kanter, Mrs. Harry Doctor, Miss Bess Schwartz, Miss Edna Schwartz, Mrs. Milton Silver

MR. JACKIE SAMET: Mr. Louis Yankeloff

ISADOR WOLPER: Mr. & Mrs. Noah Ginsberg

### HAPPY BIRTHDAY

MR. I. D. Blumenthal: Benjamin & Marissa Sutker

### BON VOYAGE

MR. & MRS. SAMUEL SHAVITZ: Mrs. Betsy LeBrun & Lesa

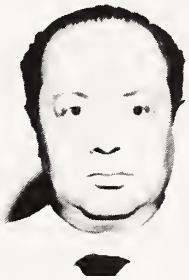
# N. C. ASSOCIATION OF JEWISH MEN



**HUGO SCHILLER**  
President, NCAJM



**M. REUBEN KESNER**  
Southeast Circuit  
Rider, NCAJM



**CANTOR ISRAEL N. SACK**  
Northeast Circuit  
Rider, NCAJM

The North Carolina Association of Jewish Men, the only *statewide* organization not part of a national group in the United States, functions across Jewish ideological and denominational lines. In the areas of Jewish health, welfare, education, and religion, the Association aims to fill otherwise unmet Jewish needs in ever expanding service.

The Association's present efforts include three major programs: the Jewish Home for the Aged; the Circuit Riding Rabbi Project, promoting good will and better human relations with our non-Jewish neighbors; and a number of miscellaneous, yet significant, activities.

## JEWISH HOME FOR THE AGED

Jews, as other Americans, live longer lives today. As a result, the needs and problems of senior Jewish citizens become more pressing and unique. The Association has assisted in building the first unit of a Home for the later years of Jewish North Carolinians. Here Jews with common interests will be able to spend their Golden Years with the finest medical and social welfare attention, at Clemmons, on the outskirts of Winston-Salem.

## CIRCUIT RIDING RABBI PROGRAM

This program of the Association tries to deepen Jewish religious life in the small and scattered communities and in larger community congregations without Rabbis by conducting educational and cultural activities, by ministering to spiritual needs and by carrying out programs of public relations.

During their visits, the Circuit Riders teach Hebrew and Judaica subjects to children, teenagers, and adults. They prepare candidates for Bar and Bas Mitzvah and Confirmation. They lead in the meaningful and traditional observance of Jewish festivals and holy days; and help fulfill such Jewish occasions as circumcisions, baby-namings, pidyon habens, funerals, unveilings, bikkur cholim. They also promote good public relations with our non-Jewish neighbors by using the various communications media and by personal contacts. They speak to many church, service, civic, school, and fraternal workshops. The Circuit Riders also conduct regular classes in Hebrew and Judaica for Christian students and clergy.

## OTHER ACTIVITIES

The Association, through its Scholarship Loan Fund, continues to make financial assistance available to students of all religions and races. Likewise the Association continues developing the Judaica Library of UNC-Chapel Hill.

These are some of the things we do. We plan many, many more. To carry out these goals, we need you.

Join yourself, now. Help sign others. Become a partner in this thrilling adventure. *Do not forget that you are here to enrich mankind, and that you impoverish yourself if you forget the errand.*

- PRESIDENT - Hugo Schiller  
Myrtle Beach, S. C.
- CHAIRMAN OF BOARD -  
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Cyril Jacobs  
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Nathan Sutker  
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- IMMEDIATE PAST PRESIDENT -  
Ellis Farber  
Weldon

## NORTH CAROLINA ASSOCIATION OF JEWISH MEN

**ALAN BLUMENTHAL**, Membership Chairman  
P. O. Box 10628  
Charlotte, N. C. 28237

I am heartily in favor of the NCAJM Program, and I enclose \$ \_\_\_\_\_  
to cover my membership in the following category:

PATRON . . . . .	\$100.00	DONOR . . . . .	\$ 25.00
SPONSOR . . . . .	\$ 50.00	CONTRIBUTOR . . .	\$ 10.00

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_



When we  
said...  
"PROVIDE  
THEM WITH  
SHELTER"

**this is not what we had in mind.**

In border towns like Kiryat Shemona and Migdal Ha'emek Israeli children are once again spending their days and nights in bomb shelters. It is the only place they can seek relative safety from enemy attack.

When we asked for cash dollars to provide new immigrants with shelter, this is not what we had in mind. In the midst of the dislocation caused by war, we must continue to provide shelter, training, and education to tens of thousands of new arrivals, particularly Soviet immigrants, who have just relocated to a new home—Israel.

When they emerge from the bomb shelters, let's make sure they still have a roof over their heads.

**Give to the Israel Emergency Fund.**

# A Fiddler On

## The Roof

*Fiddler on the Roof* is a musical play of continuing vitality. It is the story of Tevye and his daughters. With them, he faces the problems of growing up, of parental authority, of tradition versus change, of open racial discrimination. With his town of Anatevka he daily deals with the oppression and finally the expulsion of his people by the Russian government. And with his God he tries to reconcile his beliefs of faith with his beliefs of the heart. *Fiddler on the Roof* is a play that reflects the humor, the faith, and the determination of the Jewish people, not only in Russia, but throughout the world. It is a moving musical, and its strands of honesty, wit, and melody remain uncannily fresh.

Mr. Anthony Doren, director, has a deep acquaintance with the feeling of this play and the spirit is well-reflected in his production. The choreography is full of strength, joy, and unity. The actors even seem to be experiencing the emotions they are creating for the audience. A play like *Fiddler* can be an entertainment or it can take on the aspects of a spiritual experience. It is not uncommon to see tears in the eyes of the actors and the audience, for the mythical little town of Anatevka has become a very real place.

It is a good thing for man to share — his knowledge, his wealth, his love, and his feelings. We all share the laughter, the happiness, and the sorrow of a small Jewish community in the days of Tsarist Russia. The story is still poignant today with the recent increase in persecution of Russian Jews. Thus, Anatevka becomes every Russian community and its citizens are extended to represent their 20th century counterparts.

Clarence Gilbert and Howard Cobbs, the local operators, are planning a super comedy for your entertainment in January. The Bartke production of *The Owl and the Pussycat* is featuring Jack and Mary Canon. Make your plans now to join Chef Jay Pappas for dinner and the staff at *The Stage Door* for a fun-filled theatre experience. The number to call for ticket reservations is 376-3678.



Motel's acquisition of a sewing machine is a community event.

photo by Michael Sheppard



STAGE DOOR  
dinner  
theatre  
DIRECTORS CLUB

## SPECIAL OFFER

12 SHOWS & 12 DINNERS

ONLY \$20 membership fee

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YOUR MEMBERSHIP ENTITLES . . . you to receive 12 complimentary Dinners and shows of your choice as a member of STAGE DOOR DIRECTOR'S CLUB. You may enjoy 12 Hit Broadway Shows complete with a Lavish Buffet Dinner any Tues., Wed., Thurs., Fri., Sat., or Sun. evening at your convenience for 12 Dinners and 12 Shows. All you need to do is be accompanied by one guest, then you pay for only one Full Price Ticket. The membership fee is just \$20.00 for the entire year. To insure the finest service, the number of members in the DIRECTOR'S CLUB must necessarily be limited. We suggest, therefore, that you place your order as soon as possible.

My check for \$20.00 is enclosed.

Please Print or Type

Name \_\_\_\_\_

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City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Phone \_\_\_\_\_

STAGE DOOR DIRECTOR'S CLUB P.O. BOX 4332  
CHARLOTTE, N.C. 28204 PHONE: 376-3678

# The Future and Hope of Reform Judaism

Rabbi Barnard M. Zlotowitz

[ The following article is excerpted from a Sermon Report of the Centennial of the Union of American Hebrew Congregations which Rabbi Zlotowitz attended with his wife, Shirley, in November of 1973. The convention was held in New York city. It was the 100th anniversary of the founding of the UAHC by Issac Meyer Wise. ]

The Centennial Convention was set aside to take a fresh look at our movement — where it has been — where it's at — and where it's going. Thus the theme of the convention was *halachah*, which manifested itself in 5 areas of concern upon which keynote addresses were delivered.

1. *Mitzvos*: Authority and freedom, the problem of the modern Jew.
2. Israel: The evolving relations between the State and the world Jewish Community.
3. The Jewish Family: What kind of family life can best preserve and transmit Jewish values?
4. What can we affirm about God and man in a world of seeming chaos?
5. Social Ethics: The moral role of the Jew in contemporary society.

Permit me to pinpoint the discussions.

**With reference to *Mitzvos***, the entire convention agreed that there should be more observance of *mitzvos* by Reform Jews. However, the crucial question is: what *mitzvos* and what binding force should it be adhered to — e.g. Shabbos. Whose particular interpretation of observance is to be followed. How is it to be enforced.

As for the **2nd area of concern — Israel**, the question has to do with the centrality of Israel. Do we believe that without Israel world Jewry is dead? Do we think of Israel as the hub of the wheel and we are the various spokes or are we the legitimate hubs but in different circles so that all of the Jewish communities in the world have independent self worth.

In other words, that there is a symbiotic relationship between Israel and the *diaspora*? If we believe that Israel is the center, then *aliyah* is required and Israel is the only place to live. But if we do not accept this view and we believe that there are many Jewish centers then we need not feel defensive about living in the U.S. for it is also a legitimate place to be.

As for the **3rd area of concern — the Jewish family**, it is necessary to recognize that Jewish survival depends on the basic unit of our people which is the family. It is the cell that constitutes the body and, therefore, the exploration of the speakers was to determine how to produce healthy cells. The solutions suggested were that we turn to Jewish tradition — the *halachah* — which has the power and the dynamic force to preserve the unique Jewish values which make up the modern Jewish family. Modern-other-day-options were rejected, e.g. trial marriages and/or commune marriages.

The **4th area of concern — God and man in a world of chaos**, the basic question is still the same. How shall we comprehend God? — with our reason or our faith. In a world of science and philosophy, man has become scientific and uses the same means to define God as he does in the world of technology. On the other hand, the chaotic condition of our world and the unpredictability of man in it have led many to give up reason and fall back on an ancient faith which they find more comforting. While there was an acrimonious debate by the discussants about God and His role in a world of seeming chaos — it seems to me that this was really not a subject for debate.

We are talking about apples and pears — that in line with our tradition and which we have always mentioned is that — *ailu v'ailu devray elohim chaim* — each approach, whether God is personal or naturalistic, is legitimate in its own right and no attempt should be made to achieve one position. My concept of God may be different from yours — yours may be different from mine — but each of us believes in God.

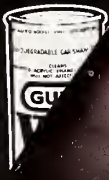
As for the **5th area of concern — Social Ethics**, Reform Judaism was and is the leader of social action in the Jewish Religious establishment. However, with the '67 war and the concomitant silence of the Christian community, the Jew retreated somewhat into his shell and social action fell into disrepute. While the Christian reaction was certainly not the proper response, it was felt that neither can the Jewish response be legitimated in terms of our prophetic heritage. Difficult as it may be for the Jew, he can not remain uninvolved in his contemporary society.



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OUTLOOK

FEBRUARY 1974

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Rosh Hodesh Adar . . . . .	Feb 22
Fast of Esther . . . . .	Mar 7
Purium Feast . . . . .	Mar 8
Shushan Purium . . . . .	Mar 9
Rosh Hodesh Nisan . . . . .	Mar 31
Passover (1st day) . . . . .	Apr 8
Yom Ha-Shoah . . . . .	Apr 19
Rosh Hodesh Iyar . . . . .	Apr 22
Lag B'Omer . . . . .	May 11
Mother's Day . . . . .	May 12
Rosh Hodesh Sivan . . . . .	May 22
Shavuot . . . . .	May 27
Father's Day . . . . .	June 16
Rosh Hodesh Tamuz . . . . .	June 20
Independence Day . . . . .	July 4
Fast of 17th Day of Tamuz . .	July 7
Rosh Hodesh Av . . . . .	July 20
Fast of Av . . . . .	July 28
Rosh Hodesh Elul . . . . .	Aug 18
Labor Day . . . . .	Sept 3
Rosh Hashana . . . . .	Sept 27
Rosh Hodesh Tishrei . . . . .	Sept 27
Erev Yom Kippur . . . . .	Oct 5

## THE NEW AGREEMENT

Israel and Egypt have reached agreement on separating their forces along the Suez Canal. The announced accord, worked out with the aid of U.S. Secretary of State Henry Kissinger who had shuttled between Egypt and Israel for almost a week, was understood to call for withdrawal of Israeli Forces to a north-south line roughly 20 miles east of the canal, the thinning out of Egyptian forces on the eastern bank and the installation of a United Nations buffer force between the two sides.

The U.N. Emergency Force now has 4,700 men in the area. Its designated total strength is 7,000 men. The cost of UNEF for the first six months is \$ 30 million. All U.N. members have been assessed, although four of the five nuclear powers have agreed to pay some 65 per cent of the total. The People's Republic of China said flatly that it would not pay.

The UNEF will play a vital role in maintaining a military buffer between Israeli and Egyptian armies in the Sinai desert, now that the Geneva peace conference has managed to establish a new and viable cease-fire line between the opposing forces. This will be one more step on the way to a more durable and guaranteed peace.

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Religious News Service Photo



Secretary Kissinger and Israeli leaders leave a Jerusalem hotel after discussing the troop withdrawal plan. With Secretary Kissinger (2nd left) are Simcha Dinitz (left), Israeli Ambassador to the U.S.; Deputy Premier Yigal Allon (center) and Foreign Minister Abba Eban (right).

Religious News Service Photo



Framed by United Nations soldiers, Major General Mohamed Abdel Ghany El-Gamasy (left), head of the Egyptian delegation, confers with Major General Aharon Yaariv, his Israeli counterpart, during a meeting at Kilometer 101 on the Cairo-Suez road in later November.

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# for the CHILDREN...



printed by Thomas Y. Crowell Company

*"The method employed I would gladly explain,  
While I have it so clear in my head,  
If I had but the time and you had but the brains —  
But so much yet remains to be said."*

## Poems of Lewis Carroll

SELECTED BY  
MYRA COHN LIVINGSTON

*With Illustrations from  
the Original Editions*

The picture on the left shows the Butcher as he contrives an ingenious plan to add two to one. His friend the gopher and strange, creepy creatures watch him as he reasons his answer.

It is an illustration for the poem, "The Hunting of the Snark," which is an adventure story. A baker, a gopher, a butcher, and several others go on a voyage to find a snark (snake + shark). The method for catching a snark is:

*You may seek it with thimbles—  
and seek it with care;  
You may hunt it with forks and hope;  
You may threaten its life with a  
railway-share;  
You may charm it with smiles  
and soap —*

This advice works only if you encounter a regular snark. If you meet a Boojum then prepare to vanish softly and suddenly away!

There are several other poems included in the book which you will enjoy. Some are puzzles or riddles while others are just purely for fun. You have probably already read the portions of "Alice's Adventures in Wonderland" which have been favorites for many years.

# Tu Bi-Shevat



National Jewish Welfare Board Photo

This scene is of a Jewish chaplain and children of his pre-kindergarten Sunday School class planting a tree for Tu B'Shvat.

Towards winter's close we celebrate the New Year of the Trees. If this seems a strange kind of birthday to you, think of the millions of Chinese who annually observe the Birthday of the Flowers!

Flowers and trees and all things which grow mean so much to every human being. Our ancestors knew this; they realized that trees are among our best friends. Trees help feed and clothe us. They give us wood for our houses, paper for books, fruit to eat, and shade from the hot sun. Trees keep the soil rich and fertile and they give beauty to the world.

Our ancestors were aware of this and they set aside the fifteenth day of the month of Shevat (Tu represents the two Hebrew letters which numerically equal fifteen) as Jewish Arbor Day.

In Israel, the rainy season lasts till sometime in February; then the first buds on the trees appear and lo — it's Tu Bi-Shevat!

It was in the Talmud that the New Year of the Trees received its name. But long before that the Torah showed the way. The Bible, for example, says that fruit trees may not be cut down even in time of war (*Deuteronomy 20*). The Torah itself is called a "Tree of Life" (*Proverbs 3:18*). And King David, in the Book of Psalms, says that a righteous man is "like a tree planted by the streams of water" (*Psalms 1:3*).

There are many references to trees in the Bible. They show our love for trees and how they were used in matters of religious importance.

## GROW YOUR OWN GARDEN

All you need for this activity is earth, water, flower pots or jars, and seeds. You can save seeds from your morning grapefruit, or from dates, avocados, peas and lima beans, or anything else which propagates itself by means of seeds. In most cases, all you need to do is plant a few seeds in earth, water them and put them in a fairly warm place. In about three weeks, when your seeds sprout, place them in the sun and water them a little every day. With a little patience you can have a lovely indoor garden.

## PLAY THE WORD GAME

C	P	R	E	C	A	R	O	B
Y	I	W	I	L	L	O	W	F
P	N	T	S	H	A	W	N	I
R	E	R	R	E	H	P	O	G
E	V	I	L	O	A	A	A	O
S	M	A	P	R	N	L	K	D
S	C	E	D	A	R	M	E	N

1. CEDAR
2. WILLOW
3. PALM
4. CITRON
5. CYPRESS
6. GOPHER
7. FIG
8. OLIVE
9. CAROB

The words on the right are hidden in the box on the left. Find each word and circle it. Can you find other words?

# from Heder to Harvard

JACOB NEUSNER

Mr. Neusner is a professor of religious studies at Brown University. He is the author of *Understanding Jewish Theology*, recently published by Ktav.

If you graduated from college about twenty years ago, chances are your education left the impression that the Jews died out after the Old Testament was completed. Your philosophy course never suggested Jews were philosophers. Your history course never asked what Jews did or what happened to them. Just as the Jews were a non-people, so Hebrew (except possibly Biblical Hebrew) was a non-language. As to Yiddish — *oi vaavoi*. And, it goes without saying, the Holocaust never happened, except in a footnote to the history of World War II.

But when your sons and daughters come home from college, chances are they will tell you about dozens of courses in Jewish history and literature (ancient, medieval, and modern), the Holocaust, Yiddish, Hebrew, contemporary Jewish life, Zionism and the State of Israel. **Because in the last fifteen years, the American campus has become a place in which Jewish learning takes place.**

Two decades ago, a handful of professorships in Jewish studies existed, most paid for by Jews. Today there are about 200 professors of Jewish studies in American and Canadian universities from Montreal to San Diego, from Seattle to Durham, North Carolina. Twenty years ago, Jewish studies consisted of Hebrew, taught as a dead language by a Biblical scholar who broke his jaw to pronounce a *khaf*. Yiddish was not regarded as a fitting "academic" subject. Now, programs in Hebrew treat the language as vital and alive. Yiddish is taught with scientific care, and doctoral studies are showing the importance of the Yiddish language and literature and the culture they express.

Above all, fifteen years ago, Judaism and Jewish history, culture, literature, sociology, art, music — the whole gamut of Jewish learning and creativity in historical and contemporary settings — simply were absent, except at a tiny number of very distinguished universities. Today, it is normal, even routine, to find courses on the whole world of Jewish life at every sort and level of college and university.

*What has happened in the meantime? And what does it mean to the American and Canadian Jewish communities?*

First, American universities have changed. They have responded to the widening of world views characteristic of American life since World War I and to the new importance of America in world affairs. After 1946, our colleges began to pay attention to a wider range of cultures than seemed important in isolationist times and in the old Anglo-Saxon supremacist days.

They changed in another, very significant, way. Before World War II, universities reflected the bigotries of upper-class America. Jews were tolerated as students and excluded (except at some state and municipal universities) as faculty. Blacks were not found "qualified." Other minorities simply did not exist. **Today, universities reflect growing openness to diversity and difference in American society. The college curriculum takes account of the plurality of cultural options open to Americans.** Jews make their way not only in faculties, but even in the centers of administration.

Curiously, just at the time that universities developed an openness to new subjects and disciplines and an interest in the cultures to be found outside of Northwest Europe, the Jews, among others, became aware of the value of studying their distinctive heritage. If, before that time, there were few courses in Jewish studies, still fewer Jews took them. But in the past ten years student interest has generated courses in many colleges.

At the same time, some Jewish communities and a few Jewish philanthropists undertook to provide the necessary funds. As a result of the growing student interest and the concern expressed by Jewish communities, universities began to make room in their own budgets for Jewish studies. This was especially true in state and municipal universities, where the Jewish community's support of Jewish studies has always been as important as the provision of funds through philanthropy.

*What do students actually study? And who does the teaching?*

The courses will vary greatly, of course, but the main outlines can be drawn. A course in Hebrew will cover, in a single year, a good account of Hebrew grammar, a vocabulary of more than 2,000 words, and ability to read and converse in Hebrew. A course in Judaism will not be aimed at turning out "good Jews," and normally the issue is not why you should, or should not, believe in Judaism. Rather, the course will analyze important concepts in Jewish theology and significant stages and movements in the history of Judaism.

Biblical and Talmudic literature will be read in translation and interpreted in their historical settings. A course in Jewish history will provide a coherent and accurate account of many centuries of ancient, medieval, or modern Jewry, the social life and institutions — economic, cultural, religious — of the Jews. Other courses may be thematic, such as a study of differing Jewish responses to disaster, or Jewish mysticism through the ages. Still others focus upon contemporary life, the American Jewish community, the State of Israel, and the like. Jewish philosophy is taught through readings of the primary sources, in English, of Jewish thought. The study of modern Hebrew language and literature will produce knowledge of the great writers of the present century.

### *Who teaches?*

The professors come from both Jewish and non-Jewish backgrounds. Some of the greatest names in modern Jewish scholarship are W.D. Davies, George Foot Moore, James Parkes, Morton Smith, and Erwin Goodenough — all non-Jews. For the Jews and their culture are important to humanity and attract many talented gentiles. Most of the professors have doctorates in Jewish learning and in other areas.

The majority of the Judaica students may be Jewish, but a great many are not. In religious studies courses in Judaism, a very considerable minority will be gentile. For non-Jews find Judaism not only interesting, but important to their understanding of religion and culture as a whole. **The sympathetic understanding of Judaism and Jews resulting from the attendance of non-Jews in Jewish studies courses should make a significant improvement in intergroup relations.**

The Jewish students come from varied backgrounds. Many have had no Jewish education since childhood and find it surprising that Jewish learning is relevant to their mature years. For most, an intellectual approach to Judaism comes as a surprise. They are used to being urged, cajoled, begged, persuaded, even bought. They are not used to being challenged. They find refreshing the thought that Judaism requires and rewards diligent study, as does any other subject in the curriculum — and any other aspect of human achievement.

### *What do students actually accomplish?*

In a year's course in Hebrew, they will normally master grammar and a substantial vocabulary, be able to read a narrative passage of the Hebrew Scriptures, a chapter of Mishna, a poem by Bialik or a short story by Hazaz. In five or six years of Hebrew school, most of them learned the Hebrew alphabet, and little more.

In one semester course in the history of Judaism, they will generally read from ten to twenty books on various aspects of the Jewish religion, the history of the Jewish people, or similar matters. **It goes without saying that you can't catch the spirit of Judaism only from a book. But you are not likely to understand it without learning, and learning does begin in books.**

Now these are not educational miracles, and university courses in Jewish learning are not going to solve "the Jewish problem." We still need many other settings and modes of Jewish studies, both formal and informal. I shall refer to some of these in a moment. But we should not ignore the fact that a massive, important, and potentially revolutionary Jewish educational opportunity now exists in the classrooms and curricula of American universities. Large numbers of young Jews are taking courses and benefiting from them. Of still greater importance, even more young Jews are made aware that **Judaism is an intellectually vital and pertinent tradition.**

Until now, the vast majority of American and Canadian Jews scarcely took seriously the central trait of Jewish culture, and that is, its intellectual power. "Being Jewish" meant many things, but seldom did it include the serious study of Jewish literature, reflection on Jewish philosophy and theology, interest in Jewish history and culture. "Being Jewish" might lead some to ritual and others to fund-raising or political activity, but to very few did it mean to read books and hear lectures, to reflect — above all, to think. Today it does. And that is going to change the face of our community — I think, for the better.

It is going to mean that tomorrow's Jewish community will not be satisfied with an intellectually shoddy and puerile cultural atmosphere; it will demand solid learning, careful reasoning, lucid inquiry. Tomorrow's Jewish leaders are not going to be manipulated by petty honors, prizes, plaques, and offices; they will want to help, in a mature and critical way, to shape the policies of the community's organizations and institutions. People who are not easily intimidated by charges of ignorance will want to be consulted and listened to, not merely impressed by power or by prestige. What, after all, is a university education supposed to accomplish, if not the nurture of independent minds and self-respecting intellects?

*Does all the work done in the Jewish schools for decades before the universities opened their doors to Jewish learning now become unimportant and expendable?*

I think the opposite is the case. For university studies of Judaism are presently superficial. How could it be otherwise, when the students are all beginners? If you teach elementary Hebrew to college sophomores, you are not going to have the chance to offer advanced courses in the Hebrew novel or in Talmudic literature. If students know no history, you are not going to teach seminars in a particular problem or period. So far we have the top of an impressive educational edifice. Now we have to rebuild the lower floors.

### *What does all this mean to you?*

It means that when you are considering a college for your children, you should look carefully at the opportunities for curricular studies of Judaism, Hebrew language, Jewish history, Yiddish, contemporary Jewish sociology, and related subjects. I do not mean to suggest that all Jewish students should major in Jewish studies. But they should have access to such subjects in an integrated and well-balanced university education.

Universities now receive 80 percent of all American Jews of college age. The future leaders of American Jewry will emerge from their ranks. What they learn in their college courses in Jewish studies may influence the caliber of American Jewry's leadership and the direction taken by the Jewish community.

# “... and the ears of the deaf shall be opened.”

*Ysaiah 35:5*

*“Tell me, if you can, what is courage?” asked a young boy of his rabbi. “Courage” repeated the wise, elderly scholar, “to tell you the truth, the Jews live this answer every day in every country, in every era, since the beginning of time. Courage isn’t necessarily physical bravery, though this isn’t to be belittled. It is rather a much rarer quality of mind and spirit, and it dwells in the heroic hearts of exceptional, unbreakable men and women.”*

This is the story of sublime courage, a saga of indestructible faith, a biography of intrinsic, calm, dogged, unflinching determination. It all happened some thirteen years ago when Ezreil Ebstein was born. What a joy there was in the home of Rabbi & Mrs. Ebstein. The Almighty had blessed their union with another son.

But the truth was not yet known about Ezreil. That was to come later. After a few months, Ezreil’s father and mother began to realize that something was wrong with their child. Hurried, anxious visits to doctors affirmed their darkest fears. The boy could not hear. Not being able to hear, he could not imitate words. Not being able to hear meant that he could not speak. Not being able to hear meant that never would he be able to make a *Bracha*, sing *Z’miros*, repeat the words of *Torah*.

Yet, it is not aids, but obstacles, not facilities but difficulties, that make men. After all, kites rise against not with the wind.

Ezreil went to a school for the deaf. His hearing was 97% impaired. He mixed with all types of boys and girls, Jewish and Gentile, white and black. And he began to learn. He learned about Christmas and New Years, Halloween and St. Valentine’s Day. And he came home from school each day and cried, and why not! He realized that he was different from his brothers. They painted or drew Esrogim, Luluvim, Chanukah dreidlech.

He became expert with Christmas trees and Halloween witches on brooms. They sang *Z’miros*; he chanted carols. They went to school wearing Yarmulkes; he had to sit in the classroom bareheaded. “I cannot ever see *Olam Habath*,” he once wrote his father, “because I don’t wear a yarmulka and so don’t say a bracha in class when I eat.”

Rabbi Ebstein went to work – for his son and for all boys and girls so afflicted. There was no reason why a school for the Jewish deaf was not in existence. Difficulties were handled promptly. And what was impossible took a little longer. Such a school was organized.

And so, on *Shabbos Mishpatim Parshas Shekolim* I attended Ezreil’s Bar Mitzvah, the young boy who was

totally deaf. The event was a small milestone in the lives of Rabbi and Mrs. Ebstein, but also a tremendous achievement for the school he founded, The Hebrew Institute for the Deaf. The Almighty had presented him with a heart-breaking difficulty; he turned it into a mission. To Ezreil, we say welcome to you now as a religious adult. To Rabbi and Mrs. Ebstein, we say *Mazel Tov*, you sowed with tears but reaped with joy. To the community, I say continue to work, strain, toil until your body aches for institutions that help those who need help. And finally, to the Hebrew Institute for the Deaf and to their staff, I say, “Please, what can I do to help you and your officers in the monumental task you have undertaken.”

Dr. Morris Mandel



## Yes!

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## THE AMERICAN JEWISH COMMITTEE

An historic "first" was achieved in the American Jewish community when some 50 leading Jewish educators representing Orthodox, Conservative, Reform and secular Jewish studies sat down at a common table and agreed to work together toward the **goal of giving every Jewish child in the United States a Jewish education** — and finding the funds to do it with.

The occasion was a conference on "The Future of Jewish Education in America," sponsored by the American Jewish Congress on December 16, 1973 at the Stephen Wise Congress House, 15 East 84th Street.

Taking part in the conference were spokesmen representing the broad spectrum of Jewish education in the U.S. — including Torah Umesorah, the Jewish day school movement that has increased its student enrollment from 7,000 to 81,000 since the end of World War II, and the American Association for Jewish Education, a national coordinating body that provides services and materials for all forms of Jewish education through local boards of Jewish education across the country.

The participants included men and women who **disagree spiritedly — and spiritually — about what Jewish education is and what it ought to be. They differ over content as well as form**, and it is possible for one to argue on grounds of conscience and belief that no Jewish education at all would be a better alternative than the kind offered at the other's institution.

They were brought together by Rabbi Arthur Hertzberg, president of the American Jewish Congress, after what one participant described as "a series of Kissinger-like negotiations that everyone could interpret to suit his own needs."

When the conference was over, the participants had agreed to form a working committee to explore and recommend measures to:

1. Adequately finance all forms of Jewish education.
2. Increase enrollment in all forms of Jewish education through persuasion and — where necessary — direct tuition subsidies.

When such specific proposals are readied and budgetary requirements estimated, they will be brought to the funding arms of the Jewish community in a concerted effort to obtain the necessary monies.

The consensus emerged after Rabbi Hertzberg, who chaired the conference, urged that the round-table discussion concentrate on bringing Jewish education to more Jews. Citing rising tuition and institutional costs, Rabbi Hertzberg said that "economics must be removed from a parent's decision on the Jewish education of his child." He added: "Too many Jewish families cannot afford to give their children a Jewish education. Too many others don't care — and use cost as an excuse not to give their children anything that will permit them to live an informed and committed Jewish life." Rabbi Hertzberg called for a national *cost analysis* to find out "what is needed and what is missing by way of Jewish communal support for all the institutions of Jewish Education" and for "an integrated plan for their financing." Such an analysis and such a plan will be the major work of the ongoing committee the conference — after nearly four hours of discussion and debate — established.

Isaac Toubin, executive vice president of the American Association for Jewish Education, told the conference that **most American Jews were indifferent to Jewish culture and Jewish education**. Even with greater funds available, Mr. Toubin said, **"we cannot preserve the Jewish community through education except where that education is consistent with the practices of the Jewish community and the home**, where it is a tool of a community that actually exists. The relative success of Orthodox day school education can be explained in part by the fact of its consistency with the norms of Orthodox homes. Both teacher and child get a sense of a continuous process."

Dr. Joseph Kaminetsky, national director of Torah Umesorah, told the conference that "only by following the highest standards of Torah education, as Jews have done throughout the ages, will we be able to assure Jewish communities an appreciable quota of scholars, saints, and leaders. We have seen this approach as successful through the renaissance of Jewish communities, of Jewish families, and the graduates of Hebrew day schools who have taken their place in every conceivable Jewish profession and have helped bring about greater commitment to Jewish values. Our concentration on the purity of the traditional, historic view of Torah and Jewish education has been the veritable 'leaven in the dough' for greater commitment on the part of Jews to Israel, to Torah, and to Jewish values and the greatest guarantor of Jewish survival."

Other points of view were expressed by Dr. Morton Siegel, executive director of the United Synagogue of America (Conservative), and Rabbi Daniel Syme of the Commission on Jewish Education of the Union of American Hebrew Congregations (Reform). Another presentation was made by Jacob Rabinowitz of the National Commission on Torah Education, the Yeshiva University complex of schools and services.

Despite the different religious and educational philosophies of the participants, a consistent strain ran through the conference: **more money was needed; more Jews had to be reached; and Jewish survival was as intimately bound up with Jewish literacy as it was with the continued existence of the State of Israel.**



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The fourth semester of the Institute of Jewish Studies began on Wednesday, January 23, 1974. Rabbi Israel Gerber, Director of the Institute, is delivering a series of ten lectures on successive Wednesday evenings on the subject "A Sex Ethic." A Rabbi and psychologist, Rabbi Gerber will treat the subject from the psychological, religious, and social points of view.

The lectures are held at 8:00 P.M. at the Randolph Park Apartments Social Hall located at the corner of Randolph and Sharon Amity Roads. There is a \$ 5.00 registration fee and \$ 10.00 for tuition. Late registrations are accepted.

The Institute provides a series of lectures, celebrates the Jewish holidays, and holds monthly Shabbat services for its students and contributors. Guests and visitors are welcome.

The Institute is a non-profit institution. Contributions, which are tax deductible, entitle a family to avail itself of the entire program provided by the Institute.

Requests for information may be made by writing to The Institute of Jewish Studies, P.O. Box 17394, Charlotte, North Carolina 28211, or by calling 366-4542, or by contacting Rabbi Gerber at 366-4655.

**THE FREE JEWISH UNIVERSITY OF NORTH CAROLINA**

In January 1974, the Free Jewish University of North Carolina began its fifth consecutive semester of operation. Sponsored by B'nai B'rith Hillel Foundation, the FJU is meeting an important educational need. Enrollment in FJU courses has averaged 300 students in 21 courses each semester.

The Free Jewish University came into existence in order to supplement courses already existing on the university campuses, offering courses otherwise unavailable in the university. The range of classes covers the spectrum. Some classes are informal discussions with little preparation required. Some, like Jewish Cooking or Israeli Dancing, are simply downright fun. Others, however, make great demands, including courses with 13 page syllabi and 5-6 required texts.

Faculty includes rabbis, university faculty and wives, students and members of the Jewish community. The heart of the concept of the university is the word *free*. There is no fee for courses, nor is any credit given. But free also means the structure of the Free Jewish University. Students are involved in planning and implementing the program. Unlike religious school with parental pressure to study, unlike the university with rewards for studying, it is simply a relaxed opportunity to gain Jewish Knowledge. And that's what it's all about.

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## HOW TO EDUCATE UNTIL THE MESSIAH COMES: THE NONGRADED HEBREW DAY SCHOOL

Stann Warren Reiziss  
Director, N.C. Hebrew Day School

[The following article is an abstract of Mr. Reiziss's Doctoral Dissertation.]

Jewish education as traditionally taught has essentially been centering upon an approach which imparts knowledge classified as Judaic. To date, methods of teaching have been un-diversified and traditional. The subject matter is specifically designated and the method of presentation largely intellectual. This approach may have been adequate and meaningful as long as the child's home and community environment were able to supplement school learning by providing him with the necessary outlets to express and apply his school derived Jewish education.

Today, however, due to the degree of assimilation of the Jewish people into the greater American culture, these home means of applying and receiving the various phases of Jewishness are rapidly changing and declining. Due to the traditional nature of the Hebrew day school, the teachings provided by the school are irrelevant to most of the students who find it disjointed with the realities of modern day living.

A problem exists that unless a method, format, or structure of education instrumental or conducive to the application as well as the impartation of these traditions and cultural values is provided, Judaica (as it is historically and traditionally known) will disappear within a few generations as will the Jewish identity except among a small number of Orthodox believers.

Through the universal application of the principles and philosophy of the nongraded open school concept in the Hebrew day school, it is reasoned that a reversal of the trend of declining transmission of Jewish identity, culture, and traditions will become evident. The school, through the utilization of this approach, will provide the stage upon which it is possible and necessary for the child to live the learnings derived as a result of attending school.



Here, as on the cover, children at the Hebrew day school study in a relaxed, informal atmosphere. Each child advances according to his ability without pressure to compete with his peers for grades.

A review of the literature regarding the various alternatives to the traditional approaches of education suggests that the nongraded open school concept provides the most feasible choice since inherent in the approach is the machinery to rectify many of the various shortcomings of traditional education. Since Judaic education is largely traditional in approach, it is believed that the nongraded open school can have positive ramifications in transmitting Judaic education.

The rationale behind exposing a child to Hebraic education is supported by the shift in American society from a melting pot to cultural pluralism. Utilization of nongraded open school educational principles applicable in both the British open and Hebrew day school are described in regard to the

physical structure of the educational facility, the program's organizational framework, the teaching faculty, the curriculum essentials, methods and materials, the role of the Board of Education in facilitating the nongraded open nature of the school, and the role of the parents.

It is concluded that the application of the principles and philosophy of the nongraded open structure to a Hebrew day school setting can have positive effects on establishing the relevancy of traditional Judaism in the modern lives of the children. This approach is not a panacea to the sum of the ills inherent in today's Jewish education, but properly applied can be a viable option providing Judaic meaning and commitment for present day Jewish youth.

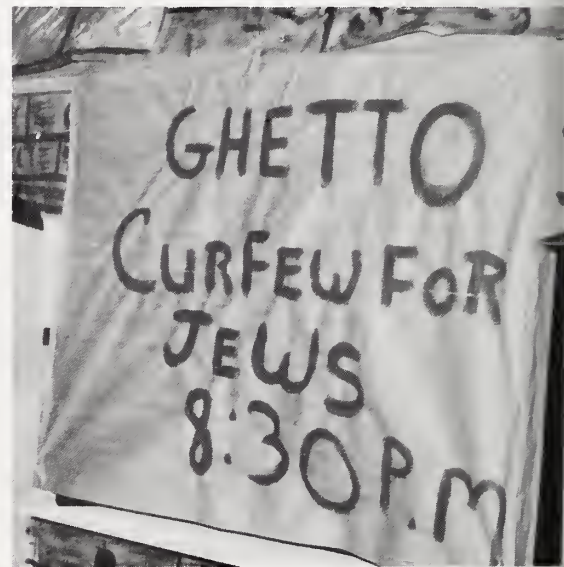
# Life in an East European *Shtetl* Recreated By Charlotte Youth



Synagogues were a vital part of the spiritual life.



A typical European family inside of their home.



A grim reminder of the restrictive life style.



A cemetery



Booths were opened to sell Chanukah candles, books, and other items used daily by the Jewish community.

**LIFE in an East European  
Shtetl** recreated by Charlotte Youth

Mrs. Eleanor Podorzer

On Friday night, December 7, the Congregation of Temple Beth El participated in a special service which was both unique and beautiful. The service took place in an East European *shtetl* of the middle 1600's. As one approached the entrance of the ghetto, a sign, "Curfew 8:30" ominously greeted the visitor. Once inside one felt transported to a time of tragedy yet joy, poverty but richness of spirit.

The village was recreated to include shops, a synagogue, a square and, on the outskirts, even a cemetery. The houses were poor with dirt floors. The men wore *shtremel*, fur hats, and *Kaftans*, long coats with fur linings. The women wore kerchiefs and wigs. Children dressed very much like their parents.

The Sabbath was transformed into a day of great happiness with much singing and rejoicing. On Friday afternoon, everyone contributed some food to the community pot. This mixture of meat, potatoes, lima beans, *kishka*, and other ingredients called *cholent* cooked for 24 hours; this was shared by the entire Jewish community. Of course *chalah* was eaten at this time and *kichels* were also served.

One of the purposes of this service was to remember and identify with our ancestors, to learn their history and culture. The Youth Group, who actually created the ghetto, tried to convey one very important idea: if we do not learn from our past, we are doomed to repeat its mistakes over and over again. They conveyed this idea very effectively. In fact, that evening, the services were televised on one of the late TV newscasts.

The Youth Group also acted as hosts to Rabbi Arnold Task and the members of his Confirmation Class, and members of T.E.M.T.Y. of Greensboro, North Carolina. The evening was truly a momentous event for our Temple.

**A VISIT TO THE SHTETL**

Michael Hyman

At 4:00 on Friday, December 7, Rabbi Task and twenty youth from the Confirmation class and T.E.M.T.Y. left Temple Emanuel to go to Charlotte for a 24 hour get-together with the Charlotte youth group. The Temple Beth-El youth group had spent the last six weeks building a replica of a *shtetl* community in their social hall. A *shtetl* was the community in which many East European Jews lived centuries ago.

With sticks and leaves scattered all over the floor and girls dressed as one would have been then, those entering were able to see the hardships endured by the *Shtetl* community dwellers. Some girls were selling soup, others selling books, and a couple selling Hanukkah candles.

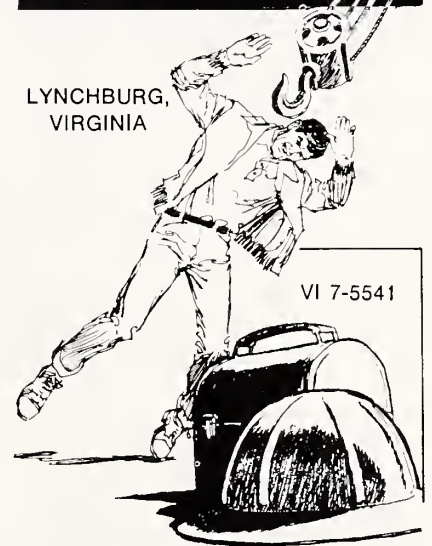
After supper in our hosts' homes, the evening began in the Temple's sanctuary with Rabbi Bernard Zlotowitz giving an explanation of what we were about to see and giving a brief background on *shtetl* community life. We then entered the community hall and were directed to the rear for a service led by Rabbis Task and Zlotowitz. It was run as one would have been in the actual community. Afterwards, everyone was allowed to mill around the floor and view the exhibits for the remainder of the evening.

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# So What's New?

## B'NAI B'RITH LECTURE SERIES

The annual lecture series will again have three outstanding personalities. The following dates should be marked on your calendar:

- Feb. 24 . . . Harry Orlinsky  
Temple Beth El  
Mar. 10 . . . Father Flannery  
Temple Beth Shalom  
Apr. 21 . . . Max Dimont  
Temple Israel

Watch for future announcements and further information on these events.

## B'NAI B'RITH MEN

Mr. Michael Shapiro, Director

On December 20, in an impressive ceremony, Ben Jaffa, Jr., president of the N.C. Association of B'nai B'rith Lodges installed the new officers of the High Point Lodge. Those installed were: Len Warner, President; George Levine, 1st Vice President; Harvey Tilles, 2nd Vice President; Rudy Schakne, Secretary; Milt Heffler, Treasurer; Arthur Hirst, Financial Secretary; and outgoing President, Ed Doo-brow, Chaplain. New president Warner vowed to get B'nai B'rith lodge activity working at the high level of which the city is capable.

The Raleigh and Charlotte lodges are planning extensive membership campaigns within the next two months. In both cases, the cities hope to canvass the entire Jewish Community for new active members. There will be major speakers appearing in both cities as well as parlor parties and a series of Television spots. For further information in Raleigh, please contact Maury Smeyne, 782-4104. In Charlotte, the campaign is headed by Ned Wallace, 366-8515.

## CHARLOTTE TEMPLE BETH EL

Mrs. Eleanor Podorzer, Correspondent

On Wednesday, December 12, the District Vice President, Isabel Horne, a vibrant and articulate woman, was invited to share her ideas with our Sisterhood. Following her very interesting discussion of local problems, a delicious luncheon was served.

On Sunday, December 16, the Religious School of Temple Beth El had a Hannukah party. Gifts were exchanged, games were played, and *latkes* were eaten. Everyone had fun.

## WELDON-EMPORIA ROANOKE RAPIDS

Mrs. Harry Freid

The weekend of January 5 brought relatives and friends of Mrs. Mitchell Rosenfeld from far and near to Weldon to celebrate the happy occasion of her 80th birthday. On Saturday evening, a dinner party was given in her honor at the Howard Bloom Restaurant by her children, Dr. & Mrs. Robert Rosenfeld of Scarsdale, N.Y. and Mr. & Mrs. Stanley Soffer of St. Louis, Missouri. Her grandchildren helped to host the affair. Three-year-old Julie, the only great grandchild, was the hit of the evening with her entertainment of songs and dancing. Congratulations to Mrs. Rosenfeld on this important milestone in her life.

Chanukah was celebrated at Temple Emanu-El with a traditional latke supper prepared by the Sisterhood. Just prior to the meal, the children of the Religious School presented an original play and lit menorahs which had been brought from their homes to the Temple. They also exchanged gifts and enjoyed being with fellow members and friends.

We wish Mr. Seymour Roth a speedy recovery from his recent surgery.



## ASHEVILLE

[Excerpted from a eulogy by Rabbi M.A. Robinson, son of Samuel Robinson.]

When the news of Samuel Robinson's death spread as a dark cloud over our consciousness, the Biblical words seemed to ring out in awesome tones: *Aych nafloo ha-giborim – how the mighty have fallen*. Biblical words for a man who somehow in his life bridged the distance from the Biblical world to the mountains of North Carolina. How the mighty have fallen. He was a man of extra-ordinary proportions. A Biblical man challenged by the word of God found in the Bible and in prayer to live with courage and undeviating integrity, responding always to the Biblical question, *What doth the Lord require of me?* A man of great faith, an outstanding citizen, a dedicated family man and a Jew of uncommon understanding and dedication. He believed with a great strength, with a faith of incomparable magnitude.

The motto of Buncombe County is "Men to Match our Mountains." How fitting that he came here from the lowlands of Texas to tower above the mountains he loved.

## CHARLOTTE BETH SHALOM

Mrs. Richard Klein, Correspondent

Two new officers were named recently to the Beth Shalom Board of Directors. Allan Oxman, former Secretary, is the new Vice President and Al Behar is the new Secretary. Allan will continue in his capacity as Membership Chairman and Al will remain House and Grounds Chairman.

We are proud to announce that Beth Shalom is the recipient of an award given by the National Federation of Temple Sisterhoods for "... outstanding achievement in furthering Judaism and Jewish causes through the sale of Uniongrams and other financial contributions to the Youth Education Sisterhood Fund."

Rabbi Silverman will be busy in February teaching several courses, both at Queens College and the Congregation. His course on *Judaism for Gentiles* will continue at Queens and he will start a course on the Jewish novel this month. He will also be teaching the course on the Jewish novel at Beth Shalom for Adult Education.

On February 17, Rabbi Silverman will be guest speaker at Temple Israel's Adult Education. His topic will be "The Introduction to the Thoughts of a Jewish Philosopher in the Making: Alvin J. Reinus, Professor at Hebrew Union College."

The Reverend Dr. Gene Owens of Myers Park Baptist Church and Rabbi Silverman will again be trading pulpits during Brotherhood Week this year.

Last year Beth Shalom participated in the Great Decisions program sponsored by UNCC. Earl Backman, Adult Education Chairman, was director of this program in the Metrolina region of North Carolina for two years. This year he is instituting these thought-provoking discussions at Beth Shalom. They will begin on February 10 and continue through May.

Mrs. Margie Marcus, the newsletter editor for the Beth Shalom news, was named Yearbook editor for the 1974 edition. If she continues in the style of her monthly bulletin, we know the yearbook will be excellent.

## MAZEL TOV

### WEDDINGS

Miss Susan Meryl Lewin and Mr. Richard Hugo Levy were married on Sunday, December 2, 1973. The ceremony took place in Temple Israel of Charlotte. The bride is the daughter of Mr. and Mrs. Fred S. Lewin of Hendersonville. He is the son of Mr. and Mrs. S. Donald Levy of Nashville, Tenn.

Miss Peggy Lynn Kline became the bride of David Harvey Jacobs of Houston, Texas on Sunday, December 23 in Beth Shalom Synagogue of Columbia, S.C. She is the daughter of Mr. and Mrs. Bernard Kline and he is the son of Mr. and Mrs. Fred Jacobs of Tucson, Arizona.

### MERITORIOUS

While at Baylor School, Andy Shrago of Rocky Mount was honored with a membership into the Library and Scholarship Club, The Roundtable.

Steve Shavitz, son of Mr. and Mrs. Stanley Shavitz of High Point, was elected *Godol* (President) of the BBYO Region of North Carolina and Virginia at their annual convention in Greensboro on December 27.

## ROCKY MOUNT

Florette R. Shrage

The Rocky Mount Community hopes that all have had a very Happy Chanukkah and a very Happy New Year.

We were happy to learn that Mr. Levin, our sisterhood president's father, is out of danger from his recent illness.

All the community was happy to see Mr. & Mrs. Jules Kluger getting around more since their accident. Glad your injuries are not more serious, Jean and Jules.

During Jewish Book Month, our newest member of the Temple and Sisterhood, Mrs. Alan Waytz, gave a book report. Mrs. Waytz, besides being a needlepoint designer and artist, is also a professional book lecturer.

Rocky Mount has another artist in its fold. Mr. Solly Korsakov is an artist and designer of original sculpture and metal work. He is a member of the Planters Craftsman Guild, which is a craft organization in this area.



Mrs. David Harvey Jacobs



Mrs. Richard Hugo Levy

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WALTER KLEIN

## HONORABLE MENCHEN

Walter J. Klein of Charlotte's Beth Shalom congregation has been named chairman of the 1974 biennial convention of the Mid-Atlantic Region of the Union of American Hebrew Congregations. The meeting will be held in Richmond, Virginia on November 22-24.

Klein will be working with Ms. Constance Kreshtool of Temple Beth Emeth, Wilmington, Delaware.

Announcement of Klein's position was made by Rabbi Richard Sternberger at the Mid-Atlantic Council's office in Washington, D.C. Klein held a similar position two years ago when the biennial was held in Williamsburg, Virginia. At that time he was the first Charlotte representative to direct a UAHC convention.

Klein is a local motion picture producer and past-President and founder of Beth Shalom.

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# N. C. ASSOCIATION OF JEWISH MEN



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It was on a Friday evening in Myrtle Beach several years ago that a particular stranger came through the reception line following the regular Sabbath worship. It was the strange sounding name that indelibly impressed the individual on our mind and more so his charming wife and children. After several more meetings we could readily pronounce the name and looked forward to interesting patter with him and his family.

His interests are deep and Jewishly oriented. When he spoke of settling in these parts, we urged Whiteville and all things led to a victory for us. He chose Whiteville. If Whiteville were to have had a choice, it could not have found a better person. How did we come to this conclusion? It was easy: Jewish life requires certain standards of ethics and a strict code of conduct.

*To help the widowed, the orphaned, the poor* is not just a phrase, it is Jewish law. *A man must not separate himself from his community* is also a Jewish law. *If I am only for myself, what am I?* is a constant question in a Jewish mind.

So what happens when a new doctor comes to town who is steeped in Jewish lore and in love with its tenets, principles and commandments? He becomes involved in all that is good and noble. He becomes a part of the stream of human needs and wants. He reaches out and clasps hands with challenge and dares to walk where angels fear to tread. Dr. Ronald MuKamal wears the title of President of the local synagogue with much dignity, and pursues his medical practice with an affection and talent that is incomparable.

What is most remarkable is the way he spends the hours on his day off: he serves the young people of Columbus County with vigor and zest behind the coke bar at the Community Center. He and Ilana, his wife, are familiar faces at the 4C's. They both do without thanks. They do what Judaism has taught them: *we are our brother's keeper*. That commandment is not just to be spoken, it is to be practiced.

The MuKamals' warmth and generous natures make them beloved by all who recognize genuineness and integrity in other human beings. The MuKamals have enriched our goals and purposes at the 4C's by their participation in our program. There is a beautiful line in Micah which reads, *do justly, love mercy, and walk humbly with thy God*. Dr. Ronald MuKamal knows this biblical quotation well. He exemplifies it!

Rabbi Reuben Kesner  
reprinted from the "News Reporter"

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## NORTH CAROLINA ASSOCIATION OF JEWISH MEN

ALAN BLUMENTHAL , Membership Chairman  
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I am heartily in favor of the NCAJM Program, and I enclose \$\_\_\_\_\_ to cover my membership in the following category:

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## Jewish Home Awards Expansion Contract

Frank L. Blum Construction Company of Winston Salem was awarded the contract for the expansion of the North Carolina Jewish Home. It is anticipated, when completed, that the new wing will cost in excess of \$ 2,000,000.00.

This addition shall consist of 88 beds spread over two floors. Approximately half of these beds will be in private rooms; the balance to be spread in semi-private rooms. There will be a clinical suite consisting of optometry, podiatry, and denistry clinics, the latter to include X-ray and a dental laboratory. A reception room and nursing office are centrally located. Adjacent will be the physical therapy and occupational therapy departments.

Each floor will have an examination treatment room, two solaria, dietary service areas and a floor dining room. In addition, appropriate service and nursing care areas will be conveniently located for the ease of staff in handy situational conditions as they arise.

Patient rooms will have wardrobes especially designed, furniture suitable for the care and comfort of the chronically ill and geriatric patient-resident, connecting half baths, piped in oxygen and suction. All rooms shall have individually controlled heating and air conditioning as well as an individual audio-visual call signal permitting each resident to signal and talk to the nursing station. Multi-bedrooms are provided with appropriate separators that should maintain the privacy and dignity of the resident.

A new Gift Shop, auditorium with full conveniences, beauty-barber shop, service offices and support services will open up separate and more varied areas of care permitting more liberal versatile medical admission policies.

All services will radiate off the original Lasater Mansion which will be the Administrative Core. When completed, the North Carolina Jewish Home shall be one of the most modern and versatile Homes in the Southeast.

The North Carolina Jewish Home is a state licensed facility, fully accredited by the Joint Commission on Accreditation of Hospital and Long Term Facilities, approved by the U.S. Department of Health, Education, and Welfare as a Skilled Nursing Care Facility for Medicare-Medicaid. It is recognized by the Blue Cross Plan as a qualified convalescent, long term care facility and is an invitational member of the American Hospital Association. The Home is also an active member of the National Association of Jewish Homes for the Aging and the American Association of Homes for the Aging.

---

### HAPPY BIRTHDAY

May you be inscribed in the  
Book of Life with Health and  
Happiness:

Sara Adler  
Flora Eisenstadt  
Jessie Grossman  
Anna Gruber  
Lillian Rosenfeld  
Rebecca Warren

### WELCOME

May you enjoy a long,  
happy, healthy life:

Mrs. Estelle Pearson

### IN MEMORY

WE MOURN THE LOSS:

Mr. David Carleton, Age 83

After a residency of 1 year,  
9 months, and 20 days. May  
his loving memory bring com-  
fort to his loved ones.

# CHANUKAH

## A Different Approach

*Though the Chanukah Parties were discussed in brief in the last issue of this publication — the impact received from this particular event deserves elaboration.*

Out of the sky dropped one of the most stimulating and awe inspiring events the Home and its residents had ever experienced. This event, though pre-planned, was a surprise that is still talked about by the Residents and staff. It set off our Chanukah season in a most fitting manner.

Three persons from Fayetteville, who prefer to remain anonymous, dropped out of the sky onto our parking lot in a helicopter about noon on the first day of Chanukah, greeted and thrilled our Residents and staff with a real Chanukah project. The timing was arranged so most of the Residents would be in the dining room finishing dinner and could observe the helicopter hover overhead and drop onto the parking lot. The many we have who have never seen an airplane up close crowded against the windows and OOH'ed and AAH'ed as the ship settled down and out popped the three Chanukah Guests with bags of goodies and gifts for our Residents. As they walked down the corridor, they scattered (handed) Chanukah *gelt* from Israel to our less capable Residents. In the dining room all those present gathered around their tables, Chanukah songsheets were passed out and songs were sung to and by the Residents.

Gifts were handed to each Resident; corsages were pinned on the ladies and boutonnieres on the men. Each Resident was also presented with a bag of Chanukah *gelt*. After the visitors presented their gifts they toured the Home leaving gifts and flowers for those who were unable to be at the party.

It is honestly believed this volunteer group received more for their endeavors than they expected: their faces were flushed with pleasure and they literally bubbled over the Home and the Residents.

The highlight of this two hour function was the conclusion. As the visitors left, they encircled the building (living area) twice just above window level waving to the Residents who stood by their windows or rushed through the side doors to respond. This act was truly a *Labor of Love* felt deeply by all.

Our Residents also received gifts from the Greensboro Council of Jewish Women, Southeastern BBYO from Kinston, Project Grandparents of Statesville, Temple Beth El of Durham, Hanes Corporation, R.J. Reynolds and from Wake Forest University's Reynolda Gardens several beautiful poinsettia plants.



Some of the residents picnicing on the Blue Ridge Mountains.

## *Familiar Faces at the Home*



5 year veterans: Mrs. "Bonnie" Athan, LPN & Socio-Recreation Director; Mr. Bob Burnwell, Certified Physical Therapy Assistant; and Mrs. "Mary Sue" Tesh, LPN & Assistant Charge Nurse. Mrs. Harry Meltzer on the extreme right congratulates them.



Helping to feed the residents: Terry Jones, Lilli Galinson — Food Service Manager, Dorothy Lutes, Izora Moore, Margaret Mottinger.

# Gifts

## to the NORTH CAROLINA JEWISH HOME

The prayers and thanks of our Residents are expressed for the contributions made to the Home from December 5, 1973 to January 5, 1974.

### IN MEMORY OF FRIENDS AND RELATIVES

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Please contact the Chairman in your area if you wish to make a contribution to the North Carolina Jewish Home in memory or in honor of relatives and friends. If your town does not have a representative, please offer your services. Write:

Mrs. Nathan Sutker  
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# OPEN LETTER

Dear Friends:

Men live in space. Others walk over the surface of the moon. Now we are searching outerspace millions of miles from earth. Very exciting — very spectacular — But what about us?

In spite of these magnitudinal events we can not provide for ourselves, for our families — Why? Simply because we don't want to accept the facts of life.

We are all aging, but are we providing for our future — even indirectly?

Provide support for our Elders — provide for our future thru indirection. **Mail your membership or renewal Now. SUPPORT YOUR HOME!** Help provide for our many Elders and the chronic ill.

Your help now — provides for today and lays groundwork for tomorrow. Help reduce the deficit created by those unable to pay the full cost of care. Remember — all qualified persons are admitted regardless of ability to pay. Obviously, then, all operating costs can not be met thru resident receipts.

Your generosity in providing other additional funds will also reduce expansion expenses.

No hand is stronger than the one you hold out to sustain our programs of care. Checks today provide for TOMORROW.

Sincerely yours,



Samuel Shavitz, Chairman  
Membership Committee

A separate application should be completed for each individual.  
Please forward to a friend if you have previously paid your dues.

### MEMBERSHIP APPLICATION FOR 1974

Individual Membership in the North Carolina Jewish Home can reduce the deficit by an estimated \$ 30,000. Help maintain the necessary services for our aged residents through participation.

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Please make check payable to North Carolina Jewish Home, and mail to Mr. Sam Shavitz, Membership Chairman, P.O.Box 38, Clemmons, North Carolina 27012.

### HAPPY BIRTHDAY

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## SHOP TALK AT MONTALDO'S

Shelia Fisher

Brides are featured at Montaldo's in February, and *us* folks who are planning summer weddings are doing some SERIOUS SHOP TALK. Uh-huh, *my daughter* has grown beautiful, *he's* grown tall; *they're* getting married, and *we* haven't a thing to wear!

Montaldo's Bridal Consultants say we must allow 3 months for special orders so NOW is the time to order for the June *chasseneh*. Their staff is prepared to help select bridal gowns and accessories, custom design veils, hats, and whimsies, discuss color schemes, show super selections of bridesmaid's dresses that will delight the attendants, advise the mother-of-the-bride on her attire, as well as assist when questions of etiquette and protocol arise.

Gowns of silk organza, imported linens or voiles are suggested for garden or informal weddings in long or one of the new fashion lengths; white, ivory, or icy pastel tints in silk, Swiss dots, jersey or laces are for formal daytime weddings, and fabrics may be more elaborate with re-embroidered laces, seed pearls and iridescent sequins for formal evening weddings.

Her trousseau must include a fabulously glamorous peignoir, gowns, and lots of lace undergarments. Hostess robes of qiana, tricot and sheer poly-crepes easily double for evening resort wear, particularly the gay one-shouldered prints. Honeymooning near or far, she'll want to get where she's going looking as fresh as she left, so make sure she's got crinkly cottons, qianas, and poly-blends that pack to nothing and unpack uncrushed.

For pre-nuptial entertainments, we'll need the little dinner dress that covers big evenings, glittery sport T-tops to dress up pants or long skirts. Denim and denim-look fabrics are fashion's favorite for sport and dress, and separates in natural tones of ecru, sand, and ivory will be very popular this spring and summer. Montaldo's suggests hot-sherbet hued accessories,

giant bugle and nugget beads of jade or coral mixed with white and gold to spark neutral tones.

One-piece swimsuits in maillet or lycra-spandex with matched cover-ups are easily worn as daytime beach dresses, also chic tennins and golf co-ordinates.

Formals include qiana tube-tops with slinky sarong skirts, halter dresses, Italian silk poly-knits, and gentle chif-fons sprinkled with clear sequins.

Bone or winter white shoes with higher heels and graceful platforms blend with most costumes, and even fun-shoes and clogs of pastel patents are less campy. Cheery scarves at the neck, hair, or waist can produce a different look to switch and mixes.

Now that we're properly clothed, I'm ready to stand at the *choopa* and become a *shviger*. Thank heavens for Montaldo's!

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## LOST

Memberships for North Carolina Association of Jewish Women! To date only about 700 memberships have been found by our Treasurer — we have approximately 3500 Jewish Women in the State of North Carolina who should be members of this vital organization.

*Where are you?*

## CAN BE FOUND

By sending your \$ 5.00 membership dues to our Treasurer:

Mrs. Abe Garmise  
706 Dogwood Lane  
Gastonia, N.C.

## NEEDED

Your cooperation and generosity in helping us give tender loving care to our elderly and assisting with other projects.

*As president of the North Carolina Association of Jewish Women, I urge those of you who have not sent in your membership dues to please do so as soon as possible as our fiscal year ends in March. The strongest hand you will ever have is the one you stretch out to provide programs of care for our elders.*

*My deepest thanks to all of you for your cooperation.*

*Judy Sutker*

Mrs. Abe Garmise  
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I wholeheartedly support the activities of the NCAJW, and I enclose \$5.00 for my membership.

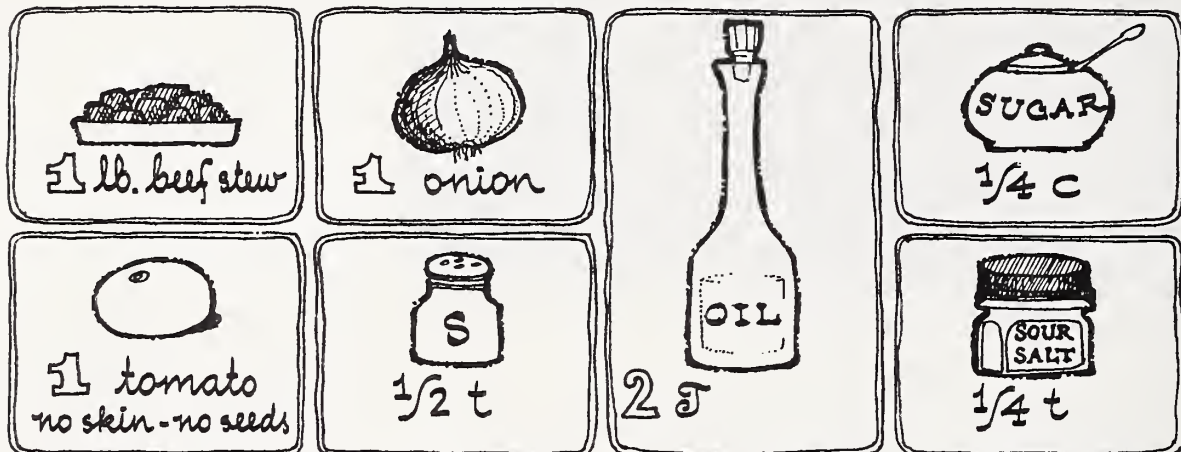
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# Essek Fleish

~ Sweet and Sour Stew ~



1. Cook meat & whole onion in water to cover till meat is almost tender.
  2. Drain meat → save liquid → discard the onion →
  3. In the oil fry the meat + all other ingredients.  
When sauce is amber, like marmalade:
  4. Add the saved liquid + enough water to cover meat.
  5. Simmer over medium heat till sauce is reduced to a rich consistency.
  6. Taste test for: → Sweet → Salt → Sour
- Serve with home-made noodles or steamed rice. serves 4

\*\*\*\*\*

## A Russian Jew Cooks In Peru by Violeta Autumn

The unusual title, *A Russian Jew Cooks in Peru*, accurately tells the story of this new cookbook from 101 Productions. The author, Violeta Autumn, was born in Peru of Jewish parents who had emigrated from Russia. Her mother soon combined the cooking of the old country with that of the new, creating a distinctive cuisine of her own. These are the recipes that comprise this book.

Mrs. Autumn, an architect by profession, has hand lettered the entire work, interspersing recipe instructions with charming line drawings which are not only decorative but helpful in preparing the dishes. "I've always given my recipes in a graphic, have-fun way," she states. "Friends were amused and delighted with them and suggested I ought to write a book that way."

Recipes run the gamut from Peruvian, Jewish, and "Rusky" snacks, appetizers and breads through desserts. Most of the main course dishes call for inexpensive cuts: Beef Shanks in Peanut Sauce, Picadillo (minced left-over meats), Helzel (stuffed chicken necks), Anticuchos (barbecued, marinated beef heart), Pelotitas (Jewish meatballs in Peruvian sauce). There are also a number of hearty, meatless dishes such as Polita's Malisnik, noques, Jumus, pepian that use beans, corn meal, potatoes, egg-plant and other vegetables.

The 192-page book is available both in paperback (\$ 3.95) and cloth (\$ 7.95). It is a bargain at any price.

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## Jerusalem Diary

*What is the mood in Israel three months after the Yom Kippur War? Terry Benninga, our Israeli correspondent, reports from Jerusalem.*

**Friday, December 28, 1973**

At the time of this article's deadline on January 5th, it will be almost three months to the day since the outbreak of the war in the Middle East. In the western world we have been brought up to feel that we have control over our lives to a large extent. Although perhaps it is the minority who use the opportunity to make a dramatic change in their lives, most of us feel that alternatives exist were we not basically satisfied.

War changes all that. There is nothing subtle about a war or about the reactions it produces. Long-range plans are superceded by day-to-day considerations. For those at the fronts it is a matter of survival. For those left at home, food and news become the physical and moral sustenance of the endless days.

For many men in Israel, October 1973 to 1974 will be remembered as the "winter I spent in the Golan" or "in the Sinai." Most of the reserve forces are still on active duty and the feeling of stalemate has penetrated many segments of the society. Israel is, after all, a very tiny place. The distance from the most northern point (Metulla) to the most southern point (Eilat) of the pre-1967 boundaries can be covered in six hours when travelling at a rate of 60 m.p.h. The three largest cities, Tel Aviv, Jerusalem, and Haifa, have a combined metropolitan population of only one and a third million people. The exact figures for Israeli Army strength are secret, but according to *Newsweek* the regular army stands at about 80,000 and is backed by 200,000 reservists.

What is it like for these fathers, husbands, and students still far away from their homes? Responses are so uniform as to lend a touch of irony to

see page 26



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from page 25

the myth of 100 Israelis — 100 opinions. In the short term there is a lack of books and of showers; an excess of flies and battle rations. There is boredom and a longing for home ( 60 hour leaves are given once every two weeks). In the long run there is a willingness to stay put "in Africa" (as current phraseology has it) as long as it takes to reach a final and real peace, and there is a genuine desire to physically leave the west bank of the canal the minute that this is achieved.

The fighting lasted for 18 interminable days. The tenuous ceasefire — acknowledged nightly by Egyptian violations — is beginning its tenth week (as of this writing). The passing of days and weeks in an atmosphere of waiting has a tendency to dwarf those events of lesser and greater importance of which the weeks were composed. Let us look briefly at the more significant of them.

A source of comfort and strength in November was the return of the Israeli prisoners of war from Egypt. Night after night for eight days Israelis watched the same play be enacted: the touchdown of the Red Cross plane and the joyful disembarkment of the crew-cut, pajama-clad Israeli citizen-soldiers, met by flowers and family, high officials and applauding strangers. Each life a blessing and a miracle and a salve on the nation's war wounds.

The confusion and questions which convulsed the country in the war's aftermath have been well publicized. At the height of the soul-searching, on December 1st, David Ben Gurion, the architect of modern Israel and its first Prime Minister, died. His passing age of 87 was not a shock. He had lived a life whose achievements exceeded those of even one extraordinary man. The scope of those achievements and the debt of Israel to him remain even after the man has gone. His death, coming when it did, provided a symbol transcending the questions and controversies of those days, and allowed the nation to survive and unite in spite of the differences and confusion.

see page 27

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from page 26

Two events have served to turn the focus of Israel this last month from the past to the future. The first is the creation of two commissions of inquiry — one military and one civilian — to look into the circumstances surrounding the Yom Kippur War. The second is approaching elections of December the 31st.

There is little purpose in my making predictions regarding their outcome. Their results will be known long before this article reaches print. The truth is that for the first time in the State's 25 years, Labour's standing is in jeopardy and the outcome is unclear. This week the morning paper published a poll whose results were reversed in an afternoon paper's version. What does it mean? It means that the Israeli voter is confused. Not about what ends he seeks — a lasting peace in this region — but about the means.

Prior to the war the politicians created the election issues. They revolved around the self-interests of the voters: housing, taxes, development priorities and citizen's rights. The fate of the territories occupied since 1967, subjected to the same kind of confused and hesitating considerations characteristic of the last seven years, was not the decisive issue in the average voter's mind. But the war has changed all that. The country has been shaken and people are well aware that this moment is different from any other in the last 7 years. The fact that 3 days before the elections so many people are still undecided, is only evidence that they feel that there is something to decide which is very real.

And so although people knew that the opening speeches at the Geneva Conference would be largely rhetorical and lacking in any new initiatives, they sat glued in front of their televisions, deriving satisfactions from the fact that at the same moment people in Jordan, and perhaps in Egypt, were watching the same picture. As the conference now quiets down to work, the nation again settles down to wait. The passing days will bring events of lesser and greater importance, but will they finally lead to peace?

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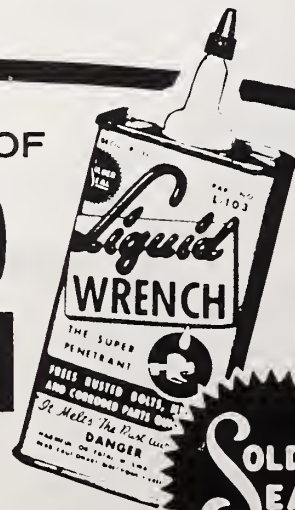


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THE AMERICAN JEWISH

# TIMES- OUTLOOK

MARCH 1974

Alice Rachel Zlotowitz prepares  
hamantaschen for a Purim treat.

07511

## KADDISH BY PROXY

Nathan C. Goldman

[Mr. Goldman is a student at Duke University where he is working toward a graduate degree. His poetry has appeared in leading Jewish publications.]

Yis-ga-dal v'yis-ka-dash sh'may ra-bo,  
B'ol-mo dee-v'ro chir u-say,  
V'yam-lech mal-chu-say,

Tears are in my eyes but  
I am not saying Kaddish  
For any one whom I know.  
I pray with the Russian mother  
Whose son died in Siberia  
In a work camp.  
I mourn with her.

B'ha-yay-chon uv-yo-may-chon,  
Uv-cha yay d'chol bays yis-ro-ayl,  
Ba-a-go-lo u-vis'man ko-reev,  
V'im-ru o'mayn.

She is a bitter woman.  
She has no one now—  
No way to express or  
Overcome her despair.  
She is all alone.

V'hay sh'may rabo m'vo-rah,  
L'olam ul-ol-may ol-ma-yo.

She has never heard Kaddish,  
Her grandfather knew it,  
Murdered in Treblinka.  
Her husband died with the Red Army  
Near Minsk.  
He may have heard the prayer,  
Without understanding.

Yis bor-rach v'yish-ta-bach,  
V'yis-po-ar v'yis-ro-mam,

Her plaint, against the unknown G-d  
Of a people, to her only vaguely related  
Against a government which has broken  
Its faith with her,  
Are all unanswered.

V'yis-na-say, v'yis-ha-dar, v'yis-a-leh,  
V'yis-ha-lal sh'may d'kud-sho birch  
chu.

They were a family of good Communists.  
He had grown through the Youth Move-  
ments.

He never wanted to leave Russia.  
Her son was no activist.  
He had joined the demonstration only  
Because he believed that others  
Should have the right to go  
If they so wished.

L'ay-lo min kol bir-cho-so  
V'shee-ro so,

He lost his job  
And was arrested  
For anti-Soviet behavior.  
He was taken away.  
Even good Communists have heard  
The stories about the camps  
And she worried.  
Then came the letter. . .  
And She worried no longer.

Tush-b' cho-so v'ne-cheh-mo-so,  
Da-a-mee-ron b'ol-mo,  
V'im-ru o-mayn.

She is bitter and lost;  
Neither Soviet nor Jewess now.  
I read the Kaddish for her sanity—  
To relieve her mind  
To console her for our sorrows.  
An empty eternity confronts s.

V'hay sh'lo-mo ra-bo min sh'ma yo,  
V'ha-yeem olay-nu v'al kol  
Yis-ro-ayl, v'im-ru o-mayn.

Our prayer is stronger than eternity.  
The concept of death is mentioned—not  
once.

Death is meaningless  
Before the sanctity of G-d's name.  
Life and hope are affirmed—  
Joy over sorrow.

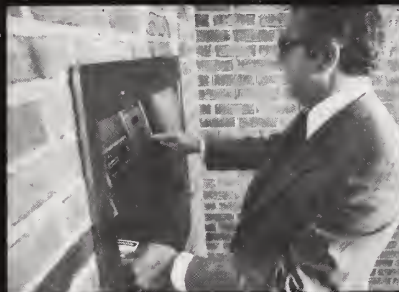
I pray by proxy—  
To transfer some how  
The consolation in its words  
From my lips  
To her soul.

O'se sho-lom bim-ro-mov hu ya-a-se  
Sho-lom o-lay-nu v'al kol  
Yis-ro-ayl, v'im-ru o-mayn.

She does not know the Kaddish,  
So I shall recite it with her—  
For her son  
For her  
For me.

May He who establishes peace in the  
heavens,  
Grant peace unto us  
And unto all Israel;  
And say ye, Amen.

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# Solzhenitsyn Reveals a Modern Purim Miracle

J. D. Hough

For centuries *Purim* has been celebrated as a holiday which commemorates the escape of Persian Jews from a massacre planned by Haman, the grand vizier of King Ahasuerus. This year there should be an increased significance attached to it: not only because of Israel's survival of the most recent war, but because of a recently revealed Stalin plot to incite a pogrom which failed. According to *The Gulag Archipelago*, Alexander Solzhenitsyn's latest book, Stalin's death expunged plans for a mass pogrom to eliminate the Jews remaining in Russia.

Solzhenitsyn makes the charge in connection with the so-called "Doctor's Plot." Toward the end of his life, Stalin charged that a group of Kremlin physicians, most of them Jewish, had plotted death for several high officials. There was also a claim that the doctors were acting in conspiracy with a Jewish relief agency and with American and British intelligence. The plot was announced in Moscow papers in January 1953. The papers thereafter carried a barrage of items to stir up popular feelings against Jews prominent in Soviet life. A number of people were secretly arrested and plans were reportedly put into motion for large-scale purge trials. These developments were cut short by Stalin's death in March 1953.

The rumor, which Solzhenitsyn apparently believes, is that Stalin planned a mass execution of the Kremlin doctors in Red Square. He suggests that Stalin would have held the executions to stimulate anti-Semitism, and that mobs would have gone all over Moscow carrying out an old style pogrom against all Jews of the city. After a night of looting and killing, Stalin would have sent all Jews to Siberian labor camps on the pretext of saving them from the mobs.

Like the early characters in his novels, Solzhenitsyn is an ethical individual who is dedicated to justice and truth. He defied the Soviet censors and published his works outside the country. Most of his books deal with the attempted destruction of the individual by an oppressive system. Solzhenitsyn's characters search for the meaning of life and the reason for suffering and death. The threat of death, first realized through exposure to sickness and imprisonment, causes the characters to evaluate themselves and their former existence with its systematized proprieties. Imprisonment for Gleb Vikentyevich Nerzhin and Innokenty Artemyevich Volodin in *The First Circle* leads to the development of a new understanding of life. Pavel Nikolayevich Rusanov in *The Cancer Ward* undergoes a transformation of values when confronted with illness leading toward death. Others witness the essential humanity of those around them who struggle with dignity for survival in the oppressive surroundings of the camp or the hospital. They have gained the ability to resist the system's destruction with pride due to their strong internal ethical code.

Solzhenitsyn's belief is demonstrated by his emphasis on the ethical principle as an essential factor in his life as well as in his artistic process. Following him through Lubyanka Prison to the Marfino Institute, to the Ekibastuz prison camp, and then to Tashkent (hospital where he was treated for cancer), and now through his banishment and exile to West Germany, Solzhenitsyn has always exemplified the qualities that he is so careful to implant in his characters. The sense of personal integrity and ethical individualism can be seen in his defiance of the Soviet governmental policies. Indeed, on October 8, 1970, he won the Noble Prize Citation "for the ethical force with which he has pursued the indispensable traditions of Russian literature," and in this writer's opinion, it should extend to the ethical force which dominates his life.



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# for the CHILDREN...



**ELFIE**

What's your name? Let's be friends. In the next few months we are going to learn lots of fun things together. Is there a Jewish holiday or some custom you would like to know more about? Do you know something special that you would like to share? If so, write to :

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This month we are going to learn about Purim. It is a minor holiday known as the Feast of Lots because of the casting of lots by Haman to determine the day on which he would slaughter the Jews of Persia. Haman's villainous plot was foiled by the brave Queen Esther who saved the Jewish people from death. You can act out this story by following the script for the puppet play.

## PURIM SONGS

יום פורים, יום חג הוא לנו

Jewish Songster, Vol. I., S. E. GOLDFARB

1  
יום פורים, יום חג הוא לנו  
בו נגיל, נשמח כִּלְנו,  
אך זה יום שִׁכְלוּ טוב,  
בו נִשֵּׁר, נִרְקַד לְרַב!  
ל-ל, ל-ל, ל-ל, ל-ל,  
ל-לה!

2  
נס פורים ידע כָּל יָלֵד:  
מְרַדְּכֵי לְבַשׁ תְּכֵלֶת,  
לְבַשׁ תְּכֵלֶת וְאַרְגָּמָן,  
עַל עֵץ רָם נִתְּלָה הָמָן!  
ל-ל, ל-ל, ל-ל, ל-ל,  
ל-לה!

3  
עֲלִיבֵן צָרִיד הַיּוֹם לְשִׁמְחָה,  
עֲלִיבֵן צָרִיד מְנוּת לְשִׁלְחָה,  
עֲלִיבֵן צָרִיד לְרַקַּד בְּלֵי דֵי,  
וְלְהוֹדוֹת לְאַדְנֵי!  
ל-ל, ל-ל, ל-ל, ל-ל,  
ל-לה!

1.

Oh, Haman lived in Shushantown,  
And he was most oppressive;  
He wore a blue and purple hat,  
Three cornered and impressive.

*CHORUS:*

*Knock ye knockers, knock, knock, knock  
And rattlers rattle, rattle on.  
This is our Purim holiday  
A day of joy and fun, fun, fun.  
A day of joy and fun.*

2.

With Mordecai was Haman grieved,  
And swore in his vexation  
To hang him on the gallows high,  
And wipe out all his nation.

*(CHORUS)*

3.

He sent out letters: "Rise and slay  
The Jews that they all perish,  
The thirteenth day of Adar-month,"  
The Purim-day we cherish.

*(CHORUS)*

4.

But on that day a miracle  
God wrought, and sent salvation,  
For we were saved, but Haman was  
Effaced from His creation.

*(CHORUS)*

5.

In memory of the cornered hat  
Of Haman so ambitious,  
We eat a cake resembling it,  
A "Hamantash" delicious.

*(CHORUS)*

## PURIM CARNIVAL GAMES

**Crown Esther** — The figure of Esther is painted on beaver board (48"x24"). The players, blindfolded, try to place a crown on Esther's head.

**Feed Poor Haman** — On a large board (36"x24"), paint the face of Haman with his mouth wide open. Then cut the mouth, leaving a large hole. From a given distance, try to throw a rubber ball or a bean bag into the open mouth. Give each player three chances.

**The Purim Wheel** — Cut out a round piece of cardboard, 24" in diameter. Divide it into twelve sections, and paint a Purim character or object in each section. Mount the wheel on a base with a nail in the center and place it on a small table or on a stool. Attach a hand in the form of an arrow to the nail, so that it spins easily. Each player gets two spins. He wins if the arrow stops over the character or figure he has chosen before beginning to spin.

**Ring Ahasuerus' Finger** — Cut a large board, at least 24" high, out of heavy cardboard. Let the forefinger point up, while the other fingers are closed in a fist. Nail the hand to a wooden stand. Each player is given three chances to throw rubber rings or quoits from a distance, over the finger.

**Hit Haman** — Paint the figure of Haman on an empty oatmeal or cereal box. Roll a ball or throw it towards the figure and attempt to knock it down.

**Purim Shuffle Board** — Procure a cigar box. Cut out five openings in one of the sides. Over the openings, paint the Hebrew letters of Purim and also the numerical value of each letter. Either checkers or marbles may be used, the object being to snap the checkers or roll the marbles into the openings.

[The above games are taken from THE PURIM CARNIVAL issued by the Board of Jewish Education, Chicago, Illinois.]



## PURIM PUPPET PLAY

*Make puppets from old socks or paper bags. Dress Ahasuerus with a purple robe and a crown. Esther might wear white pantaloons and a veil on her head. A stripped robe and turban for Mordecai and Haman should wear a green robe and turban.*

Create a stage by using a box or small table draped with a cloth for curtains.

**Ahasuerus:** One, two, three  
Ahasuerus you see  
With crown of gold and scepter, too,  
I enter merrily.

**Boys:** Each and every one of us,  
Wears a golden crown,  
We are all the mischievous,  
That King of great renown.

**Jester:** Ding, dong, dell  
I have a cap and bell.  
And now we have a Purim play,  
A tale of old to tell.

**Esther:** Queen Esther is my name,  
My crown's a golden flame  
My uncle is brave Mordecai,  
The Jew who rose to fame.

**Girls:** Each and every one of us,  
Wears a golden crown,

For we are Esther, virtuous,  
That Queen of wide renown.

**Mordecai:** O, I am Mordecai,  
My blue robes match the sky,  
Gragers and sweet hamantash  
I'll give you by and by.

**Children:** Blessed be Mordecai,  
His blue robes match the sky,  
Gragers and sweet hamantash  
He'll give us by and by.

**Haman:** I'm Haman bold, of course,  
I've brought along a horse,  
I'll lead the noble Mordecai  
Without the least remorse.

**Boys:** He's Haman bold, of course,  
He's brought along a horse,  
He'll lead the noble Mordecai  
Without the least remorse.

**All:** Purim is a day of frolic,  
Merrily we sing and rolic,  
Purim's jolly, Purim's bright,  
Purim's crowded with delight.  
Purim is a day of gladness,  
Purim's gift will banish sadness,  
Today we raise our voices high,  
Blessed be Esther and Mordecai.

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An  
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## Jersusalem Diary

Terry Benninga

[ The author is a graduate of the University of Michigan. She now lives in Israel where she teaches and translates. ]

The sentiment I have most often heard expressed by Americans in regard to Israel is admiration. People visiting Israel after 1967 — especially those who had made a previous visit and so had a basis for comparison — were impressed and excited by the rate of development: the wide-scale building, the continued agricultural innovation, the qualitative and quantitative improvement of exports. These achievements are both real and

impressive, the product of years of planning and manifold resources. But like every picture, that of modern Israel can be held under a magnifying glass and reduced to its smallest unit: the individual. It is ultimately on him that the various policies come to rest and that the fate of the nation lies. In the last few months the average Israeli has been subjected to a string of financial and emotional hardships. Let us briefly examine some of them and the effects they are having.

Israel has experienced two rounds of price rises since October 6. Gasoline has jumped from the equivalent of 80 cents a gallon before the war to \$ 1.10 in November and \$ 1.60 as of January 15. Fuel for heating has risen 200 % from last year and of course related commodities (electricity and water) have followed suit. The government subsidy on basic foodstuffs — eggs, milk products, bread, rice, and sugar — has been reduced and their prices subsequently increased. This will mean an additional monthly outlay of 50 % over the normal expenditure for these same goods for a family of five.

How have the Israelis, already among the highest taxed people in the highest taxed people in the world, met these latest price rises? According to a recent poll over 70 % of those interviewed have postponed the purchase of a relatively expensive item they had previously planned to buy. This of course means an appliance ( perhaps a washing machine or T.V. set) or a new piece of furniture, and not a first (there is no such thing as a second) car or an apartment, whose expense is beyond the meaning of relative.

Following the increase in the price of oil, people have cut down on home heating: One soldier recently complained to me: "I come home on leave and there's no heat. It's warmer in the Sinai under field conditions." Most urban Israelis live in apartment buildings which consist of anywhere from six upwards to thirty apartments individually owned. Each building forms a committee to deal with those problems shared in common: the cleaning

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# NON-JEWS SUPPORT ISRAEL

David Horowitz

[Mr. Horowitz is also the author of "Tekoah Lectures U.N. on the True Meaning of Zionism," which was published in our January issue.]

What this writer considers to be a most historic development in the relations between non-Jewish Americans and Israel came to light here at the United Nations this week when three leaders of a national group known as the *B'nai Shalom*, Sons of Peace, visited him at the World-Union Press Bureau.

The story that unfolded from the pleasant interview with the three leaders, Richard Tate of Phoenix, Arizona, Ruth Roberts and Daniel Sturgeon of New York, touched upon the almost unbelievable.

The *B'nai Shalom*, Mr. Tate noted, had its beginnings at the turn of the century among American Gentiles whose main concern was the rebirth of Israel according to prophetic fulfillment. Today, hundreds of "non-Jewish Americans, of all ages and backgrounds," Mr. Tate stated, "have formed a solid and dedicated task force for one purpose — to help strengthen Israel and her people in the Land and in the Diaspora."

One of the most interesting aspects to the *B'nai Shalom* people is that they have no connection whatsoever with any religious group, Christian or otherwise. They oppose Christian missionary activities. Not only that, they continually warn against their insidious activities. In one of *B'nai Shalom's* tracts we find this warning against the *Beth Sar Shalom* missionary group: "It's core is a sales organization designed to add members to an embarrassed Christendom whose rolls are suffering badly."

Richard Tate, a distinguished American who edits *B'nai Shalom's* finely illustrated quarterly magazine and who is a deep biblical scholar, pictured Israel as the one hope in a corrupt world. "After six thousand years of civilization," he stated, "the human family is today in more desperate straits than at any other time. Socially, it is divided and arrogant; politically, no system has succeeded; financially, bankrupt; morally, it has reverted to the primeval; and the greatest hope, religion, is but a musty repository of dumb idols that have neither spoken nor given direction in this crucial time."

Mr. Tate pointed out that the Prophet Isaiah, referring to this time, declares: "Darkness has covered the earth and gross darkness the people." But he calls on Israel to rise and states that a light has come to them. And the Light of the God of Israel is to lighten the world.

The uniqueness of *B'nai Shalom's* method lies in their presentation of musical programs throughout the United States and the world. Their presentations in song and music have been recorded in several albums, three of which the visitors to the UN presented to the writer. The songs sung are both in Hebrew and English and masterfully rendered. They include the most popular and latest Israeli hits. These albums should find a place in every American home, Jewish and non-Jewish. This writer highly recommends them.

Fulfilling the prophecy of Zechariah 14, *B'nai Shalom* make a pilgrimage every Succoth to Israel where they have been welcomed with open arms.

In America, Mr. Tate and his associates have contact with many Congressmen and Senators, among the latter Senator Henry Jackson who has shown a deep interest in these devout friends of Israel. Among the *B'nai Shalom* literature is a car sticker which contains these bold letters: **ISRAEL MUST LIVE.**

*B'nai Shalom* headquarters is at 6401 South 8th Place, Phoenix, Arizona 85040. By all means, send for their recordings and magazine.

*B'nai Shalom*, in the view of this writer, is a miracle in Americana.

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# So What's New?

## B'NAI B'RITH WOMEN

Mrs. Sidney Goozner, Correspondent

B'nai B'rith Women held their luncheon meeting February 6th at the Amity Country Club. It was indeed a highlight time for the "Human Relations Award" was given. The recipient was Mrs. Katherine Crosby, principal of the Billingsville school in Charlotte. She has given her energies in many areas beyond her position. Not only is she loved by the children of her school but the parents as well. When Kath came to the mike she quoted her mother saying: "A rose to the living is better than a rose to the dead."

Rabbi Silverman of Temple Beth Shalom gave the opening prayer. The guest speaker was Mrs. Julia Malden from Charlotte's Mecklenburg Board of Education. She spoke on service, fidelity, and devotion. Evelyn Sklar spoke on the subject: "Train up a child and know where he will go." A film, "People Reaching Out to Other People," was shown.

Past recipients of the award in attendance were Bonnie Cone, Elizabeth Kendrix, Kays Gary, Helen Swanson, and Evelyn Sklar. Other guests were Mr. Jarrett of the Charlotte Observer, Loonis McGlohon of WBT, Mrs. Crosby's husband, Joey, and her daughter, Kathy.

On February 13th, the Bingo Party was held at the Amity Country Club.

The Christmas gift wrap was a great success. Our thanks to all the women who manned the booths. A special thanks to Phyllis Kaye, our chairlady.

On February 12th, Senior Women held their meeting and drew the raffle of their fourth handmade quilt. All proceeds went to the Children's Home In Israel.

Our first new fund raiser calendar should be in all B'nai B'rith Women's homes by now. Thanks to Bernice Russo and Pat Somerstein and all their able assistants.

## CHARLOTTE TEMPLE BETH EL

NORTH CAROLINA

Mrs. Eleanor Podorzer, Correspondent

On February 8, we had a very unusual ceremony in our congregation: for the first time in the history of the Charlotte Jewish Community, we celebrated the B'nai Mitzvah of three men, Charles Bolno, Ronald Liss, and Harry Rosenbaum, Jr. As an adult, this very significant event takes on even greater meaning for the individual. As Rabbi Zlotowitz has pointed out, "The life experience as well as the special training will add a new dimension to the significance and the beauty to the teachings of Judaism for our three B'nai Mitzvah."

The Men's Club closed 1973 with two very successful projects. The first was the Presbyterian Hospital Volunteer for the Christmas Eve Project in which 14 volunteers from Temple Beth El — men, women, and teenagers — worked for 8 hours at the hospital on Christmas Eve in order to allow 14 non-Jews to spend the holiday with their families. The hospital was very grateful to the volunteers of Temple Beth El.

Secondly, the New Year's Dance at the Sharon View Country Club was a big success: 32 couples took advantage of the good food, music, and joviality. Another fun evening of this type is in its planning stages.

The Senior Youth Group worked hard on a conclave for the weekend of February 15-17. With the Theme of Brotherhood, a creative service was given at the Temple.

The MAFTY Winter Board meeting was held in Baltimore, Maryland on February 22-24. It was attended by Linda Lippman, President, accompanied by two members of the Youth Group.

Sunday, February 24, Dr. Harry M. Orlinsky, author of *Understanding the Bible Through History and Archeology*, spoke at our Temple. The Youth Group's spring trip to Charleston, S.C.

is being planned for May 17-19.

We are proud to mention the fact that Dick Banks interviewed our own Cantor Brown in the *Charlotte Observer* on Sunday, January 20. Cantor Brown commented on Ernest Bloch's "Sacred Service" sung by Charlotte's Oratorio Singers on January 26 in Ovens Auditorium. Evidently, Banks was complimentary in saying: "... as anyone who has attended a Temple Beth El service can tell you, Brown sings exceedingly well."

Last month the Cantor spoke to the Oratoric Guild explaining the meaning of the Bloch service and why it is important to Jewish music. He also gave a stimulating lecture at the Ervin Avenue School, our first "open school" in Charlotte and found time to sing at the Rotary Club. He will be joined by Nat Ades in one of our regular programs at the North Carolina home for the Jewish Aged.

On January 5, we celebrated the Bar Mitzvah of Jay Schrader, son of Mr. & Mrs. Robert Schrader. On January 12, we celebrated the Bar Mitzvah of Jeffery Musler, son of Mr. & Mrs. Norman Musler.

The Sisterhood General Meeting, held January 9, featured a "Soup In." Everyone brought her own mug and enjoyed the hearty soup — mostly meat and vegetables — prepared by our luncheon committee, as well as a variety of cheeses and breads. Judy Sutker gave an interesting talk on the problems of the aged.

The first Tuesday in February gave us an opportunity to learn how to decorate a cake. With Jill Stern as our teacher, we should become experts.

The Sisterhood Donor Luncheon was held February 27 at the Raintree Country Club. Natalie Cohen, Chairwoman, and her very capable committee, presented the theme: "Around the World with Fashion." Music and dancing were added to the fashion presentation to make the afternoon most entertaining and informative.



Gerald H. Kanter, the first Jew to be elected Master of St. John's Lodge no.4 in Kinston, is pictured with Berl M. Kahn of Goldsboro, immediate past Grand Master of Masons in N.C., who served as installing officer at the ceremony.

## KINSTON

NORTH CAROLINA

Mrs. Sol Schechter, Correspondent

Gerald H. Kanter has been elected Worshipful Master of St. John's Lodge no.4, AF & AM of Kinston, N.C. The Lodge was founded in 1787 and is one of the six Masonic Lodges in North Carolina whose charters were granted by King George III of England. Mr. Kanter was raised to the sublime degree of Master Mason on April 2, 1956, and is also a member of New Bern Consistory no.3 of the Scottish Rite and of Sudan Temple Order of the Mystic Shrine of New Bern, N.C. He has served St. John's Lodge for two years as chairman of the Oxford Orphanage Fund Drive, which is a primary Masonic charity.

Mr. Kanter is the son of Mrs. Sidney Kanter and the late Mr. Kanter of Kinston. He attended the University of North Carolina at Chapel Hill and later served in the United States Navy. He was associated with his late father in the clothing firm of Sidney's, Inc. in Kinston, and is now the president of that firm. Mr. Kanter and his wife, Sharon, are members of Temple Israel.

## WILMINGTON

NORTH CAROLINA

Mrs. Sam Winter, Correspondent

Announcement has been made of the marriage of Walter Oscar Winter to Karyn Jean Abelkop on January 12. The groom, formerly of Columbia, S.C., now residing in Wilmington, is a graduate of the University of S.C.; and he received his M.B.A. at Arizona State. The bride, formerly of Durham, graduated from St. Barnabas Medical Center, School of Nursing, and attended UNC-C. The wedding took place at the home of the bride's parents, Mr. and Mrs. Sheldon Abelkop, in Durham. The couple honeymooned in Miami and the Bahamas. They will live in Wilmington where the groom is employed by General Electric.

Temple of Israel now has a new spiritual leader, Rabbi Martin Weitz. The congregation is planning many new programs for the coming months.

Congregation B'nai Israel, with Rabbi Aaron Segal as spiritual leader, is renewing its series of late Friday evening services and participation is expected to increase.

## CHARLOTTE

### Beth Shalom

Mrs. Richard Klein, Correspondent

A Moslem joined a Baptist minister and a Jewish Rabbi on the pulpit during Brotherhood week. Dr. Ahmed Lelderesh, together with Rabbi Mel Silverman of Beth Shalom and Dr. Gene Owens of Myers Park Baptist Church, spoke at a *Peace Service* on February 24. Their service was held in the sanctuary of Myers Park Baptist Church.

Rabbi Silverman will be attending a CCAR Convention (Central Conference of American Rabbis) in Jerusalem from March 10 through March 20. After his return he will speak on "Israel after the War."

The YWCA is sponsoring a series of ethnic luncheons. On February 13, Beth Shalom Sisterhood assisted in preparing Jewish food. Lois Schmaren was in charge of the cooking, assisted by Lee Marx. Erica Strome, who is in charge of the kitchen at the Park Road YWCA, also helped the preparations. Mrs. Strome was in charge of the German luncheon which was held earlier in the season.

In addition to helping with the YWCA luncheon, Sisterhood recently held a very successful square dance. They were hostesses for the Temple's first Sabbath Family Dinner Service of the year. They are now making plans for a Community Seder to be held on the second night of Pesach. Congregants from Myers Park Baptist Church have been invited to attend.

In other news this month, Rabbi Silverman will be speaking at Queens College on the subject of "Folklore and its Relation to Jewish Symbols and Rituals." The March 10 lecture of the B'nai B'rith Lecture Series featuring Father Flannery will be held at Beth Shalom.

Beth Shalom wishes to congratulate the following: Mr. and Mrs. Earl Backman on the birth of their daughter and Mr. and Mrs. Bert Rosefield on the birth of their son.

# N. C. ASSOCIATION OF JEWISH MEN



**Must be a fisherman joke** — Circuit-riding Rabbi Rueben Kesner was the guest speaker at this month's Men of the Chapel Luncheon at the NCO Club held recently. Rabbi Kesner spoke on Judaism and its meaning. (U.S. Air Force photo)

January and February in the circuit communities jump with activity and keep the circuit rider moving. These are the months when Protestant Churches emphasize *Judaism* in their Sunday School classes, both adult and children, and call upon the Rabbi to make his presentation and answer a multitude of questions.

In February, the Southeast Circuit pulpits were filled with the spirit of Brotherhood by Christian clergymen. Dr. Carl Compton of the First Baptist Church of Myrtle Beach brought his message to the congregants of Temple Emanuel. Reverend James Starnes, a Methodist minister on the staff of Southeastern Community College, held services at Beth Israel Center, Whiteville. The Wallace and Lumberton communities will celebrate this concept also, but firm commitments have not been made at this hour.

February is also Tree Planting month. The circuit children do not have to be greatly urged — each has learned he has a responsibility toward

the Land of Israel. At *Tu Bishvat* he performs his duty willingly.

All adult discussion groups are presently in the midst of studying *Tanach*. The *Old Testament* is hopefully taking on new meaning via slides, filmstrips, movies, and lectures.

The adult study group of Beth Israel Center, Whiteville had an unusual experience in the middle of January when they "went to prison with the Rabbi." They sat mesmerized in the mess hall of the Brunswick Prison, just outside of Whiteville, as the inmates presented a dramatic narration based on personal experiences in the area of drug abuse. The adults attended with their children.

Although all had heard the story before, it had a more poignant effect that night: it was the real thing. The production was written in a humorous vein, but because of the high fence outside that mess hall, no one could laugh too raucously. In Yiddish the expression is: "he laughed but with cold *farfel*." The plight of the inmates (they are serving nine to ten years because of crimes committed while under

drug influence) tugged at sensitivities.

The props were simple; the story straight. Following the play, the inmates became a panel and answered questions put to them by the alerted audience. The impact was more powerful when each reiterated, "Don't mess with it!"

"What happens under drug influence?" was asked.

The answer: "What you think you are, you aren't. What you think you can do, you can't!"

"Do you know of anyone who died from smoking pot?"

"Yes. Someone who smoked pot did some things that caused someone else to kill him."

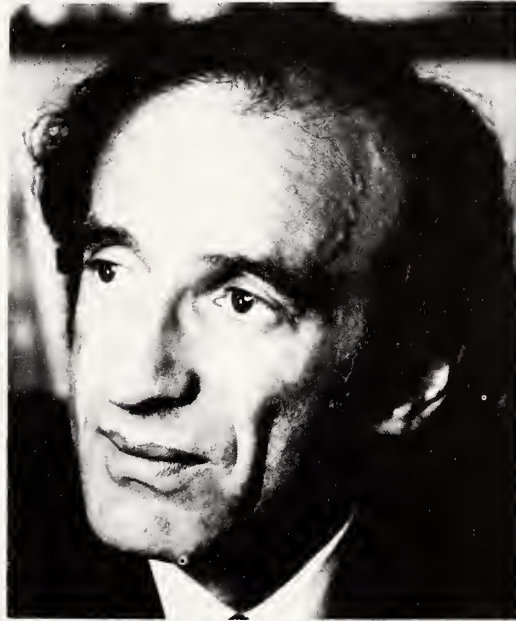
We left filled with jumping emotions and thoughts. A couple of interesting groups we addressed recently were the members of the *Contemporary Religious Thought* classes at Southeastern Community College, Whiteville and the *Men of the Chapel* (see photograph) at the Myrtle Beach Air Force Base to whom we spoke on "Judaism — What is it?"

# "Gewalt Yiden zeit sich nit meyaesh!"

J.D. Hough

On Sunday, March 31, Elie Wiesel will speak in the Greensboro Coliseum at 7:30 p.m. Author, teacher, and outstanding modern spokesman of the Jewish people, Wiesel is a modern day wandering Jew. Born in Rumania in 1928, he was raised in an intensely Orthodox community. During his teens, he was exposed to the horrors of the Auschwitz and Buchenwald concentration camps.

After the war, Wiesel went to France and became a Journalist. He served as a foreign correspondent for an Israeli paper, *Yedi'ot Aharonot*, and later for the *Jewish Daily Forward*.



Elie Wiesel, novelist and journalist. Photo: Philippe Halsman

Only the first of Wiesel's novels, *Un di Velt Hot Geshvign (Night)*, actually deals with his experiences at the concentration camps. Most of the others relate the tragedy of the Holocaust and its significance to the Jewish people. There is a pervading sense of sadness which can be perceived in all his books; however, this sorrow never yields to despair. In his "Louis Pincus Memorial Lecture", Wiesel proclaims: "... For in our tradition, the celebration of life is more important than the mourning over the dead. . . For this is the meaning of being Jewish: never to give up — never to yield to despair."

One of Wiesel's favorite stories is the Hasidic tale which follows:

"One day, Hasidim came to tell the great Rebbe Nahman of Bratzlav of new persecutions against Jews in the Ukraine. The Master listened and said nothing. Then they told him of pogroms in certain villages. Again, the Master listened and said nothing. Then they told of slaughtered families, of desecrated cemeteries, of children who were burned alive. The Master listened, listened and shook his head: 'I know,' he whispered, 'I know what you want me to do — you want me to shout with pain, to howl with despair, I know, I know . . . but, I will not, you hear me, I will not.' And after a long silence, he began shouting louder and louder: "*Gewalt Yiden, zeit sich nit meyaesh!*" Jews, for heaven's sake, do not despair . . . *Gewalt Yiden*, Jews, do not despair."

The story is indicative of the attitude that Wiesel takes in his later novels. His perception and presentation of the world is through the Hasidic values which he learned as a child in Sighet. His characters are set in a hostile environment facing problems created by their Jewishness, yet, they transcend the limits of their tragic destiny to represent mankind. The particular metaphorically becomes the universal in that every man suffers and is oppressed by mysterious outside forces or an uncontrollable fate. *The Jews of Silence*, *A Beggar in Jerusalem*, and *the Oath* are his most recent statements.

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## SHOP TALK AT MONTALDO'S

Sheila Fisher

Tired of looking ordinary? Well, *Ziezkites*, March winds are blowing in spiffy spring fashions you'll love! SHOP TALK at Montaldo's is of easy ungimmicked shapes, delightfully alive colors, and swanky looking easy-care fabrics. Designers are presenting up-date reflections of the 30's, 40's, and 50's that move freely and make for fun!

In the Active Sportswear department you'll find co-ordinated separates in a tandem of prints (plaids, stripes, and florals) that are terrifically diversified. David Crystal has a six-piece group (including jacket, vest, pants, and short or long skirt, with shirt) that are a pleasure for the city or country life. Your golf or tennis game may be slightly off, but you could intimidate your opponents by looking like a winner in smart new sport togs! For beauty-at-the-beach, shop now for one-piece nylon spandex swimsuits; they look better than a second skin and are scene-stealers with matching long sarong wrap-skirts. Short or long hooded desert caftans of cotton, terry, or tricot are super covers for all beach attire.

Spring's pet colors are pale peach and mint green, but there's a rainbow of standard favorites in patterns and prints that are winsome, kicky, or kooky: whatever turns you on, *bubeleh!* Cardin's polka-dotted coatdress of non-wrinkle linen is distinctively striking and Casper has brought back the drop-shouldered blouson look. Jacket or coat costumes are in great demand. Mollie Parnis has designed an exciting bare-back dress with jacket that looks demure enough for Temple yet is a knock out for cocktails and dining. An interesting contrast in Montaldo's Couturier and Boutique Collections are daring decolletage dresses with hemlines that drop below the calf. There's no hassle over hems, but the new length is *tres nouveau*

and fun for a change. All-weather coats are especially useful for the spring to summer transition; great fabrics plus keen styling lend added effectiveness for day or evening use.

After-five play-pretties vary from fluid party-pants to graceful circular skirted chiffons. Halters, camisole-bodices, and Grecian inspired one-shouldered gowns splashed with opalescent sequins are among the gallery of greats in Formalwear. Don't spoil sexy bare lines with a show of undergarments when Montaldo's Lingerie Department can help you hide them.

Carefully select accessories. The staff in the shoe department suggests suede and linen combos imported from Greece, or soft kid with hemp wedgies or thongs for sport, bare sandals and sheer stockings for dress. New costume jewelry is colorful and sparkly, and bright kerchief or muffler-length scarves add a refreshing touch to your costumes.

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Shalom,  
*Judy Sutker*  
President



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## Cantor Brown Delights Residents of N.C. Home

Through the cooperation of Mr. Sol Greenburg, Co-Chairman of the Entertainment Committee, a musical program featuring Cantor Richard Brown, Charlotte, was presented for the enjoyment of the residents on January 27, 1974. The Cantor has endeared himself to the residents with his warm showmanship and expressed his delight in entertaining them.

The Cantor and his accompanist, Nathan Ades, sang a few duets. Also in his own inimitable style, the Cantor sang a variety of internationally known tunes including many from areas of France to Israel and through East Europe. Yiddishkeit was evident in many of the Hebrew, Russian, and Yiddish Folk Songs presented.

The residents clapped their hands and their eyes sparkled when the Cantor said he would come back anytime they would invite him. "What about next Sunday," was the query.

When the Cantor left the room it was obviously quite "empty" but the hearts of all were truly filled with joy.

Another highlight for the month was a feature movie musical "Rose Marie" with Anne Blythe and Howard Keel. The large group of residents who attended the movie were thoroughly entertained.

## It has STARTED

The long awaited day has arrived. Contractors' trailer offices and work shops are being placed on the new nursing wing construction site. Materials are arriving and the construction roads are being laid. With the excavation under way and the auxiliary power lines being installed, all shall soon see, arising from the earth, what will be the structure that shall make our Home one of the most modern and versatile care centers in the south-east.

The Residents and staff are anxiously awaiting the day when the heavy equipment shall arrive and the roar of the engines can be heard above the din of everyday activities. All is ready to go as soon as the earth is dry enough to support the equipment and hold the concret forms.

Now is the time for North Carolina Jewry to move forward. Support your home. Help keep the mortgage and interest payments to a minimum. Now, if never before, support and funds are needed, thus enabling the Home to complete this work and permit the care of those who were not previously admissable for one reason or another.

On completion of this new wing, the Home will be enabled to liberalize the medical admission policies,

opening the door for the admission of many who could not be properly served in the present multi-use area. The new wing will provide areas for the care of most medical conditions without creating undue hardships for patients, their family, or the staff. The goal ahead is to provide appropriately equipped and staffed areas to fulfill the need for most levels of care for the chronically ill and aging persons.

## VOLUNTEERS NEEDED

Never before has the need been so great. Visitations and activities have been curtailed; not because of the Home but because of the energy crisis facing everyone. Form a car pool — come in a group — provide entertainment or just be here — different faces are so important to the Residents. Please, don't ignore them. New groups should be organized. New as well as the more experienced Volunteers are needed. Form a committee, meet with the Executive and Socio-Recreation Directors. A new program with new staff are providing new images.

We need you — we plan for you — we plan around you, but when there is a "no show" without advance notice, the Resident is hurt, he is disappointed.

# Gifts

## to the NORTH CAROLINA JEWISH HOME

The prayers and thanks of our Residents are expressed for the contributions made to the Home from January 5, 1974 to February 5, 1974.



### IN MEMORY OF FRIENDS AND RELATIVES:

MRS. HANNAH BLOCK: Mr. and Mrs. Paul Rundo  
MRS. BETTINA BUSBAUM: Mr. and Mrs. Nathan Sutker, Mr. and Mrs. Stephen Sutker, Mr. and Mrs. I. D. Blumenthal.  
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# Reflections at

## Chanukah

[The following is an original poem by Mrs. Mirian Klar of Moodus, Connecticut. It is dedicated to her mother, Rose Mackover.]

The brilliance of *Menorah* lights  
Reflect in every eye,  
The most important message is  
Of dreams that never die.

They tell of a time of fearfulness  
Threatened with bondage & strife,  
Of the Maccabees who were willing to die  
In order to have life.

For Life is not just existing,  
But requires dignity and peace,  
And the giving of love and friendship  
So that daily cares will cease.

Look again at the lights; they tell us more;  
Of purpose and dedication,  
Of pursuing ideals and giving All  
To restore the Jewish Nation.

What of the miracles that seem to come  
From some unearthly source?  
Fool not yourselves: if you have drive  
They come from you of course.

For are not miracles simply surprise  
That such great things can be?  
Why do we let our dreams fall short  
Of their full potentiality.

First, know RIGHT; be sure of TRUTH;  
Be honest, noble, wise . . .  
Then fight for freedom, hope and dreams  
Though it takes so many tries.

The flickering lights begin to fade,  
But the brightness does not go.  
For in each other's eyes remain  
The echo of their glow.

We still recall great courage,  
And LIFE, esteemed most high.  
At *Chanukah* we remember  
Dreams that never die.



At the Hadassah-Hebrew University Medical Center in Jerusalem, Mr. and Mrs. E. J. Evans, a member of the National Board of Hadassah of Durham, North Carolina, view the complex electronic equipment being used in the Hadassah University Hospital to treat soldiers wounded in the Yom Kippur War. Mrs. Evans is one of 150 of the top leaders of Hadassah who came to Israel for Hadassah's Mid-Winter Conference. The conference was scheduled to take place in New York in January, but was moved to Israel as a gesture of solidarity. Mr. Evans is a former mayor of Durham, North Carolina.

### HAPPY BIRTHDAY !

May your name be inscribed in  
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We mourn the loss of Mr. David  
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from page 6

and lighting of stairs and grounds, general storage and safety conditions, and of course, heating. Every building must decide when and how long its apartments will be heated, fix and collect monthly payments, and regulate the system accordingly. For example, under the assumption that a majority of residents are at work or school for part if not most of the day, it is common to find apartments heated an hour or two in the early morning and then again for several hours in the late afternoon and evening. Still, more often than not, the questions of *when* and *for how long* are the sources of contention. The Mayor of Jerusalem, Teddy Kolleck, recently complained to his committee chairman that the heat was turned off at 10 p.m. while he often entertained late at night, causing discomfort to his guest and embarrassment himself. The chairman replied that a majority of the dwellers went to bed early and that the Mayor therefore would have to find himself a supplementary heating source (either kerosine or electric).

Such problems, however, become less serious when contrasted to the emotional hardships which the war and its aftermath are causing. As of this writing, 50 % of the reserve forces are still mobilized. While men are used to spending a month each year on reserve duty, this time it has stretched to four months and the effects are in many cases serious. There are independent businessmen who see their small enterprises languishing in the shadow of their extended absence and families with sensitive problems who see their fragile stability being undermined.

Thus the announcement of the separation of forces agreement was greeted with cautious optimism. Should all go according to plan, 40,000 reservists will be released at the end of the 40-day implementation period. Already the daily cease-fire violations along the Canal have stopped. Hopefully this signals an easing of the external situation, and the creation of a pause during which the nation will be able to catch its breath.

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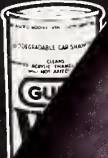
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The picture above and our cover are both watercolors by Leonard Baskin which are taken from a new Haggadah prayerbook. Prepared by the Central Conference of American Rabbis, *A Passover Haggadah* retells the biblical story of the Jewish flight for freedom. Baskin's watercolors depict the characters and symbols of the narrative yet, they go beyond mere representationalism to express a unique vision of Jewish spirituality.

Rabbi Herbert Bronstein, chairman of the Commission on Worship of Reform Judaism, said the new Haggadah "restores the joy and meaning of the festival while reflecting our generation's recovery of the whole realm of the sacred, spiritual, mystical, and ethical concepts. We blend the traditions of the past with modern thought and interpretations."

Leonard Baskin is one of America's foremost sculptors and graphic artists. His works have been exhibited in major museums and galleries throughout the country and are represented in the collections of The Museum of Modern Art, the Whitney Museum of American Art, and The National Gallery of Art, Washington, D.C. among others. He has received numerous awards and artistic prizes, including the S.R. Guggenheim Fellowship, the L.C. Tiffany Fellowship and the Gold Medal for Graphic Arts.

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# Exodus 1974

Ben Mordechai

In full view of the entire world, the Children of Israel have once again departed from the land of the Pharaohs. Once again, history and faith combined forces as they always have to shape the life of the Jewish people. This is the essence of our existence; the strength of our being; the crux of our survival.

The exodus from Egypt in 1974 must be viewed in a different light from the first one. In ancient days, the Jews entered Egypt as migrants and left 210 years later as escaping slaves. In 1974 the Jews crossed the Sinai into Egypt proper in pursuit of Egyptian forces that had broken the armistice line between the two countries. The Israelis stayed only long enough to subdue the attackers and eliminate the threat to their survival. They relinquished the conquered land to the vanquished, seeking nothing from their victory except peace. The Jews were motivated by a tradition that holds peace as the highest ideal of mankind, a tradition that so values peace that the word *Shalom* is one of the names attributed to God.

The ancient exodus looms so large in Jewish history that it became the cornerstone of the Jewish faith. The degradation of slavery forged a concept of what human dignity ought to be. In slavery they could not be fully human. Because they held so high a view of man, believing he was created in the image of God, they were compelled to alter their historical condition. An exodus was as inevitable as tomorrow's sun. History became religion when the Israelites commemorated the event of the Exodus by calling it *Passover* and incorporating it into their religious calendar. In the first of the Ten Commandments, God is not viewed as the Creator of the heaven and the earth, but as the Liberator of His people from Egyptian bondage. And, *Pesach* is as contemporary as today's newscast. Throughout the globe, peoples are asserting themselves in pursuit of this ideal — that **every man is entitled to the blessings of freedom and he must never surrender his claim to it.**

Moses saw the concept of freedom in a manner wholly alien to the people of his day — and largely ours too. When he demanded that Pharaoh liberate his kinsmen, Moses made it explicit that the aim was to free the Israelites to serve their God. He thus anticipated the ever-recurring question: *freedom for what purpose?* And Moses provided the answer. Freedom to him was not an end in itself, but a means to a higher and nobler end. **Freedom was not to be merely liberation from bondage, but an opportunity for service.**

Freedom is thus indispensable to that great design called human living. Man must be free to fashion his life in harmony with a higher order, or as a religionist would say "the Divine Will," and help create a society that will "do justly and love mercy."

The Israeli exodus of 1974 stresses this point. When they departed from the Egyptian west bank of the Suez Canal, they hoisted signs proclaiming, "Our leaving Egypt is a hope for peace." This time when they left Egypt, it was an act they hoped would lead to the establishment of stability in that area of the world. This time when they left Egypt, it was an act they hoped would lead to the establishment of stability in that area of the world. This time they left Egypt not as slaves but in the pursuit of the religious ideal — peace.

*Passover's* dramatic story of the Jewish people's fight for freedom is only one chapter in the long record of man's struggle to achieve human worth and dignity. And so is the modern-day exodus from Egypt. The rebirth of the State of Israel is like wise but a single link in the vast chain of events that will lead to the total redemption of Israel and mankind. David Ben Gurion understood

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Rosh Hodesh Iyar . . . . .	Apr 22

N.C. Assoc. of Jewish Men, Women, & Rabbis Convention, Charlotte . . . . May 4-5

## The American JEWISH TIMES-OUTLOOK

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this when he said that the ultimate goal was not the establishment of the State of Israel. It was only a means towards the rehabilitation and healing of the Jewish people. The formation of *Medinat Yisrael* is neither the beginning nor the end of redemption, though it is a valuable and necessary step.

The "Return to Zion" is the answer to tangible problems — homelessness, anti-Semitism, ghettos, purposeless martyrdom. These could be resolved only by the re-establishment of Israel as a free and independent country. To these external problems is added the inner and far greater struggle — the Jewish conscience, spiritual values, the fundamentals of our religious culture. **The establishment of Israel, as were the departures from Egypt then and now, is only one stage in the process of freedom. Redemption, however, is yet to come.** Redemption is not a material substance, but an indispensable spiritual quality which challenges us from within.

Freedom is not a gift forever. Throughout the ages, to achieve his potential, man resisted tyranny and rebelled against oppression. In every generation each person must free himself from the bondage that weighs upon him. Who would ever have believed that Russian Jewry would begin an exodus from their Communist incarceration? Like their ancestors of three thousand years ago, they asserted their humanity exclaiming, "Let us go that we may serve our God." As a result, tens of thousands of Russian Jews are now living in freedom in the State of Israel where they are at liberty to seek their higher selves even as they are free to engage actively in the struggle for the survival of Israel.

**Conversely, whenever and wherever man refuses to face the question of what use to make of his freedom, he hurts the cause of freedom.** And how current is that truth! Due to the energy crisis, our own country was stunned into confronting itself with this question. We had degraded liberty into license, wasting and destroying the natural resources of the earth. Unwittingly, we Americans were undermining our own freedom because we refused to ask ourselves this important question. Yes, freedom, once achieved, raises more problems than existed prior to its achievement. Does freedom mean license or discipline? Does it mean reckless abandon or self-control?

This challenge is causing profound concern among thoughtful people today. Why were nations deployed in battle so soon after the end of World War II? Why was there a Korean War and a Vietnamese War? Why did the world sit idly by as the Arab lands attacked Israel in 1948, a mere two years after the conclusion of the most costly and devastating effort to strike down Nazism and Japanese imperialism? Why, when hostilities threaten, is the United Nations so impotent and ineffective?

The answer lies in the refusal of those nations who paid so terrible a price for victory to pay the same price for peace and freedom. Once hostilities ceased and they were free again, they declined to dedicate their energies and resources for the benefit of all of mankind. Yet, if those nations who spilled blood of their young were asked to give the reason for their sacrifices, they would surely answer that they fought for their freedom as a nation and for the right of their citizens of all races and religions to live as meaningful human beings. When will we learn not to fight for the same reasons?

This contradiction between the real situation and the ideal aspiration persists. And this is why the message of *Passover* is so relevant. The oldest festival of the Jewish people and the most profound symbol of Israel's history and faith, it is the ancient declaration of the rights of man. **Passover conveys the continuing hope that man is capable of acting for positive reasons as freely as he reacts for negative ones.** And the second exodus in 1974 tells us it is not a futile hope. In spite of the world's indifference to their plight, and because of the faith of Moses and the courageous response of faithful people, Israel did more than save itself from destruction; in a step unprecedented in history, Israel withdrew to restore the possibility of peace.

# To President Qaddafi

Albert Memmi

When President Qaddafi visited France last month in order to press the Arab oil blackmail and to negotiate a new arms agreement, four European newspapers arranged a colloquium with him. Below, the text of the statement made by Albert Memmi at that multilogue is given. Professor Memmi, born in Tunis, is a prominent French writer who teaches sociology at the Sorbonne. The article is reprinted with permission from THE AMERICAN ZIONIST, February 1974.

Let me confine myself to asking you a few questions from a viewpoint which probably no one else here can adopt.

I am a Jewish writer, born in a country with an Arab majority, who speaks Arabic, who left that country only at the end of his adolescence, and who still has strong ties with the people who live there and with their culture.

At the same time, I very early started to understand, approve and support the national revival of the Arab peoples, served it with my pen, and sometimes worked for it physically. I say this so as to show that I am one of the people here, and perhaps in the whole world, who understands you best; which also lends particular weight to my questions and, I suggest, entitles me to hope for your special attention.

Is it correct that you have stated that you do not propose discussing the importance of territories to be given back or of borders to be adjusted, or even of a settlement for the Arabs of Palestine, but rather to resume the war and continue it until Israel has entirely disappeared?

If that is the case, how can you so radically dispose of the Jewish liberation movement and the state which is its outcome, while you yourself are one of the exponents of the Arab national movement? Why should only Jews not be entitled to what, after your religious conviction, you hold most sacred — a national existence?

Is it correct that you have declared that once the Jews from Europe have been sent back there, only Jews born in Arab countries will be allowed to continue to live in them?

Do you seriously believe that the Jews from Germany or Poland, or rather the few of them that have survived, can go and live again where their parents, wives, husbands, and children were burned in the gas ovens?

And what would you do about the children of those Jews who were since born in Israel and who by now account for 25% of its population?

Or do you believe that the Jews who were born in Arab countries can go back to live in countries where they had been robbed, massacred, and from which they had been expelled? Particularly since you propose to reinstate Islam totally, to the extent, I am told, of cutting off thieves' right hands and sending the women back to the harem or to polygamous promiscuity. That, of course, is entirely your concern. Supposing that the Moslems would agree to it, do you believe that one could go back to live under such laws when one is not a Moslem?

Is it correct that you have stated that the Jews have always lived at peace in the Arab countries; and that you have nothing against the Jews, but only the Zionists?

Can you really believe the myth that is being hawked around for the benefit of the Western world, about the idyllic life of the Jews in the Arab countries?

As late as 1912, any Jew daring to leave a Jewish quarter in Morocco had to take off his shoes, as if it were a sacrilege for them to touch the sacred Moroccan soil. In the same Morocco, in 1907, there was a great massacre of Jews in Casablanca, complete with rape, the carrying off of women to the mountains, the burning down of hundreds of houses and shops, and so on.

see page 29

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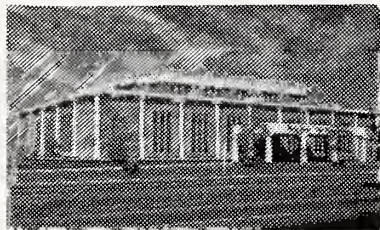
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Dr. James Hull, chairman, religion department, Greensboro College, at right, with Rabbi Arnold Task of Temple Emanuel, and Rt. Rev. Msgr. Hugh Dolan of St. Pius X Roman Catholic Church.

# Interfaith Trialogue

Patrick O'Keefe  
staff writer for the  
Greensboro Record

*If we cannot think alike, at least let us love alive.*

—John Wesley, father of Methodism

Mary Beth Baker, a tall, cute, blonde age 22, was raised a Baptist, almost became a Roman Catholic and now thinks of Judaism as "the father of my faith." Her friends call her an *ecumaniac*.

The Greensboro College senior is a startling, but not unusual product of a charismatic course called "Contemporary Religions." The course, in its fourth year at the Methodist-affiliated school, plunks students right into the living, breathing midst of Jewish, Protestant, and Roman Catholic beliefs and rituals. The students have learned to make and eat *gefilte fish*, Southern Methodist pound-cake, and a curious concoction by student Walker Arnot, "ecumenical bread." The bread turned out "hard as a brick." What make it ecumenical? "We all broke our teeth on it," quipped Dr. James Hull, the Chairman of Greensboro College's religion department and founder of the innovative course.

Dr. Hull recruited the Rt. Rev. Msgr. Hugh Dolan, a native of Ireland and pastor of St. Pius X Roman Catholic Church and Rabbi Arnold Task, a Chicagoan who presides over a congregation at Temple Emmanuel here for the course Hull calls a *trialogue*.

In its brief life the course has sent warm vibrations through the leafy colonial-style campus on West Market Street. Students come in to sit on radiators and windowsills to audit the course. Chapel services blending Hebrew folk songs, a Protestant candlelight atmosphere and explanations of the Catholic Mass are always packed.

Predominantly the students are Protestants, many of them Methodists, but a handful are Jewish and Roman Catholic. For any self-respecting school nowadays faculty representation of all major faiths is *de rigueur*. But Greensboro's course is different: it's pitched at undergraduates oriented not toward the ministry but toward a vast variety of lay careers. Dr. Hull feels strongly about this. He envisions his students trekking from place to place in the country, teaching school, practicing law, getting active in church groups and passing on the message of inter-faith dialogue and understanding.

All three professors agree that the backbone of the course is no-holds-barred discussions of the teachings of the three major faiths, and the conflicts among them. Rather than dividing the professors and students along sectarian lines, such candid dialogue actually brings them closer together.

"We all worship the same God," says Miss Baker, "and it's all part of a sense of community. I think the details you kind of have to work around. But I don't think there's that much of a hassle. I've been working at Grace Methodist Church, teaching kids about Judaism and Catholicism. They ask questions and it's great for me to say, 'Okay, now this is the Jewish understanding of Jesus.' "



Posters made by students depicting Protestant, Roman Catholic, and Jewish expressions.

Jay Fine, 21, points to just such an issue as the kind of touchy question Dr. Hull, Rabbi Task, and Msgr. Dolan never shy away from. The "Jewish understanding" is that Christ was a good Jewish boy, observing all the traditional customs.

Barbara Gorski, 20, who comes from a conservative Catholic family in New Jersey, was astonished about her own reactions to Judaism and Protestantism, then rocked by what she learned about her own faith. "The Judaism part really fascinated me," she said. "I said, 'Wow, this really has basis.' Then I got to Protestantism and I said, 'Wow, this is really interesting too.' And I said to myself, 'Hey, what's going on here.' "

"Then in the Catholicism part I learned a lot about my own religion too. Where I live in New Jersey, the diocese is really kind of strict. I guess Msgr. Dolan is more liberal. It was kind of shocking. Receiving the communion in the hands instead of the mouth, for example. I always turned away from that kind of stuff. It's just not me, y'know? I was real reverent, couldn't even chew on a host. And putting it in my hand seemed sacrilegious. But when you come down to thinking about it, I guess it isn't."

see page 8

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from page 7

Zuzon Franzke, 22, said students keep diaries about their experiences in the course. "This diary is something," she remarked. "You can see yourself growing. I was looking it over last night, and it was hard to believe I was so narrow minded and closed at the beginning. I'd been to Methodist schools all my life and I didn't even know what religion was. It's just a whole new ballgame after you've had contemporary religions."

Besides keeping diaries, making religious foods and joining in interfaith chapel services, students also make banners with quotes from different religious traditions, compose hymns and paint. "Each person has to do one project with his hands," Dr. Hull said. "It's part of the course requirement to translate religious ideas into a reality in the students' own lives."

Stereotypes get torpedoed on almost a daily basis. "Every one of our students, when he or she comes into class, thinks of Protestantism as a "protest against," or something negative," Dr. Hull said. "But really 'protestare' is the Latin word for protest or witness for. The popular concept is wrong."

Amy Orr, 20, who was among students auditing the course, said the joy and love among students and professors was hopelessly contagious. "I really believe that all the kids in there enjoy what they're doing. And you don't find that often, even in a stimulating course. Their comfort and their happiness with the whole situation made me feel comfortable. It's something this school had needed for a long time."

What about beyond Greensboro College? Isn't this sort of warm sharing of religious traditions, this spirit of accommodation through a dialogue but without compromising any dogmas, something others might welcome?

Msgr. Dolan, Dr. Hull and Rabbi Task all think so. Moreover, says Dr. Hull, if there were enough interest in the community, he'd be happy to consider setting up an evening edition of the course for next fall, so that adults could attend. Interested persons are invited to call or write: Dr. James Hull, Religion Department, Greensboro College, Greensboro, Tel: 275-0891.



Students in Greensboro College's course in Contemporary Religions: L to R, Mary Beth Baker, Barbara Gorski, Jay Fine, and Amy Orr.

# SHOP TALK AT MONTADLO'S

Shelia Fisher

April brings showers and *Pesach* and spring SHOP TALK at Montaldo's. The entire store is alive with warm colors and a refreshing approach to regrouping and replenishing one's wardrobe.

You won't care "if the sun don't shine" when you see Casper, Halston 3, and Blassport's costume rainsuits of all-weather, all-purpose cire, searsucker, and blends in plaids, prints, and dots. Big-top smock and yoked coats have beautifully tailored dresses or skirt and blouse co-ordinates that become instantly indispensable at home or for traveling. At Montaldo's, even umbrellas have exciting new dimensions and gay patterns that take the blues out of rainy days.

Easy shaped tent dresses are popular this season. Soft cottons, voiles, shantung, silk, and knits permit garments to lightly embrace yet float freely from the body with graceful motion. The Designer and Boutique Salons have very feminine collections of jacket and coat suits for "praying and/or drinking," many with perma-pressed pleats, soft gathers and flirty whooshes of bias-cut flounces.

"Non-chalant glamour" best describes crepe de chine, silk, or jersey dinner-pajamas that are IN for less formal dinners and cocktail parties. Add chains, coin pendants, strings of colorful beads or shells, and you'll be the toast of the Happy Hour set. Giorgio di Sant'Angelo has designed striking long tube dresses with tank or one-shouldered bodices of lycra-spandex that are self-supporting, body-molding, and dramatize one's natural curves. (They're terrific on a body that's fairly well-molded to begin with.)

In the junior department and sportswear, denim is still a pet. Re-processed denim with embroidery and beaded appliques are supercool for the sport-minded, and there are also jazzy denim and dots, plaids, and pastels that are young and attractive. Anne Klein's natural vanilla group leads the trend in casual blouson dresses, drop-shoulder or

float-coats, skirts and pant combos.

Now that hairstyles are softer and require less teasing, hats are making a come-back. They really do top off a costume nicely. Spectator pumps and open-toed sling backs in a myriad of colors also add a special touch that changes your total look from

good to great. Montaldo's is a magic one-stop store where you walk in and put-it-all-together from top to toe.

Have a *Happy Pesach*, but watch those calories. Matzos, *knaidlach*, and macaroons are fattening and "stylish stout" isn't IN this year!

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# NORTH CAROLINA ASSOCIATION

*North Carolina Association of Jewish Women*



Dear Friends:

The annual meeting of the North Carolina Association of Jewish Women, Men, and Rabbis will be held in Charlotte, North Carolina, on May 4 and May 5, 1974 at the Downtowner Inn, 201 South McDowell Street.

Hospitality and dinner will usher in the Convention beginning Saturday, May 4, at 6:00 p.m. We are extremely fortunate to have Cantor H. Richard Brown of Temple Beth El, Charlotte, North Carolina provide us with a musical program after dinner. There will be plenty of time to socialize with old and new friends.

Sunday morning, May 5, Business Meetings of the Association will convene promptly at 10:00 a.m. Luncheon will be served at 12:30 p.m. After our luncheon we are in for a special treat! **Eli Evans will be our guest speaker.**

To those of you who desire it, *KOSHER MEALS will be provided* — not just "fish" or "fruit plate" but arrangements have been made to have *Kosher meals* sent in. However, we *must have an accurate number of reservations for KOSHER MEALS so that we may order sufficient food.* The cost of the dinner (Kosher or non-Kosher) will be \$ 6.55. The cost of the luncheon on Sunday (Kosher or non-Kosher) will be \$ 4.25.

Reservations for your hotel accommodations, as well as luncheon and dinner are to be mailed (with check) to:

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Please start making your plans now to attend this fantastic Convention.

*Shalom,*

*Steph W. Sutker*

Mrs. Stephen W. Sutker, President  
N.C. Association of Jewish Women

P.S. Through special arrangements with Eli Evan's Publisher, the North Carolina Association of Jewish Women has **The Provincials** available for our members at \$ 8.95, which is \$ 2.00 less than the price of the book in stores. If you have not purchased your copy and read this delightful book, send me your check (payable to N.C.A.J.W.) by return mail for \$ 8.95, plus 50cents for postage and I will see that you get it right away.

# OF JEWISH MEN AND WOMEN



MR. ELI N. EVANS

Eli Evans, our guest speaker, was born in Durham, North Carolina. His parents, Mr. & Mrs. E. J. Evans, are leaders of the Jewish community and of the city of Durham. He attended the University of North Carolina and Yale Law School. Mr. Evans is now a grants officer for the Carnegie Corporation and currently lives in New York City. His recent book, *The Provincials*, has created an audible sensation throughout the Jewish community. We would like to share with you some of the praise it has evoked from the critics:

Combining reminiscences with historical and sociological data, Evans has fashioned a sensitive study of Jewish life in the South. The son of a former mayor of Durham, N.C., he grew up in the 1950's aware of the complexity of southern society and the unique position of the quarter of a million Jews within it . . . Evan's impressions . . . reveal a deep affection for a people and a region.

*Publishers Weekly*

A great book . . . a bestseller on its merits (and) an extraordinary work of literary art. *Dallas Morning News*

A fascinating family saga.  
*New York Magazine*

A fresh subject — "Personal" in the subtitle is the key to this book's attractiveness. Evans grew up in the tobacco town of Durham, N.C., where his father ran the only integrated lunch counter and served as mayor during the civil-rights struggles between 1950 and 1962. His maternal grandmother founded the first southern chapter of Hadassah, the women's Zionist organization, for which his mother traveled . . . His book is a testament to their example."

*Newsweek*  
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# So What's New?

## B'NAI B'RITH WOMEN

Mrs. Sidney Goozner, Correspondent

B'nai B'rith Women had a *gelfilta fish* luncheon meeting at Temple Israel March 6. The lovely decorations of National Flags on the tables were created by talented Estelle Rosen and Zarva Rosenberg.

We proudly voted in our new slate of officers for 1974-1975. They are:

President — Mrs. Ned Wallace  
Vice Pres. — Mrs. Robert Schrader  
Mrs. Edward Warshawsky  
Mrs. Edward Ganz  
Mrs. Marvin Lourie  
Treasurer — Mrs. Gerald Menaker  
Financial Sec. — Mrs. Hal Oestreich  
Corres. Sec. — Mrs. Hy Winokuer  
Recording Sec. — Mrs. Jerrold Leeson  
Counselor — Mrs. Joan Gordon  
Liason — Mrs. Richard Bloom  
Convention Delegates — Mrs. Ned Wallace, Mrs. Joan Gordon, Mrs. Hy Bruck, Mrs. Marvin Lourie, Mrs. Edward Warshawsky, Mrs. Edward Ganz, Mrs. Donald Langman, Aternate, Mrs. Philip Anoff.

B'nai B'rith Women together with the Men's Lodge traveled to Salisbury, N.C. to hold our yearly party for the veterans on March 17. Delicious baked goodies and bingo prizes went with us.

The Senior Women held their meeting March 12 at Temple Beth El. They were working for the Cancer drive. It was also the day the raffle for the beautiful quilt was drawn.

Ann Yudell spoke for Ecology, "Environmental Preservation of Nature." What we need is more parks in Charlotte and keeping our backyards green.

Jean Anoff helped B'nai B'rith Women vote on some changes and additions to our Constitutional Amendments.

Susan Bruck and Helen Fligel provided for our program, the Menorah like the "Tree of Life." As each of the seven candles were lit, it stood for Justice, Truth, Peace, Harmony, Service, Benevolence, and Brotherly Love.

Rosalie Ganz and Bernice Rouso recruited 39 new members to our organization. Those present received the new membership Menorah pins.

For a finale Ann Langman spoke on the *Festival of Purim*. The door prize was won by Mae Levenson.

B'nai B'rith Women wish you all a *Happy and Kosher Passover*.

## USY'ers of BETH DAVID

Our very active teenagers continue to make news. Their car wash netted \$ 56.00 which will be used to help towards their pledge to Israel. They are also planning a newspaper which will be comprised of poems, stories, and articles about past activities and fun things to make. During the weekend of March 1-3 they sojourned to Charlotte as guests of Temple Israel and had a fun-laden convention and making new friends from many areas. They anticipate having one here in the spring inviting USY'ers from other cities, as well as going to the old age home, sponsoring a dance and learning Hebrew songs, dances, etc.

Our New Shirah BBG no.1814 came back from the winter cultural in Charlotte laden with awards. Nineteen of our twenty-two girls participated. They won second place council pep song, first place BBG newspaper, first place oratory, first place storytelling, first place originality plus in literature and honorable mention for their summer program — the starvathon.

The Hilton Inn in Greensboro was the site for the Eastern Regional BBYO convention this year. Programs covered were cancer, prison reform, Jewish and world survival and a Holocaust program. Many of our individual members won first and second place honors of the above mentioned accomplishments as in Charlotte. We are all very proud of them. For physical activity they are painting the Hebrew Cemetery fence, a worthy endeavor, and hosted the Greensboro Sweetheart-Beau Convention here on March 8-10.

## GREENSBORO Beth David

Mrs. Ronald Levine, Correspondent

Regardless of the inclement weather encountered during the past few months, Beth David's activities continued to warm the heart, as well as stimulating mind and body for all ages.

On January 28, Sisterhood had an innovative program entitled "Password, Kosher Style," with our own celebrity audience participation.

March 4 brought the third annual Jewish Affairs Institute with the dynamic Rabbi Andre Ungar as the speaker. His topic was: The Jewish American Princess. This was held at Temple Emanuel and sponsored jointly by our four women's organizations.

We were also privileged to hear another unique and well spoken young man, Rabbi Robert Siegel, Director of Hillel in N.C., at our March 25 meeting. The discussion was regarding the evangelistic activity of a group of North Carolinian Jews — questioning if such work is compatible with Judaism.

Our Men's Club had three interesting speakers these last months: our own Rabbi Feldheim, Lt. Don Jenkins of the Greensboro Police Department, and Congressman Richardson Preyer. Their azaela show and sale was held on March 31. They have embarked on a program to sell "ISRAEL IS REAL" buttons, and are getting organized to preform a play in late April or early May.

A number of fun fund-raising projects have been the Anniversary Dinner and Dance our Congregation had on February 24 with many exciting prizes, the grand one being a trip to Israel for two. March 5 and 6 brought the first semi-annual "Encore — Luxury Used Clothing Sale," in which many great buys were available to the public. On April 21st we are looking forward to a gigantic white elephant back yard sale. Should be fun as well as lucky for many!

# CHARLOTTE TEMPLE BETH EL

NORTH CAROLINA

Mrs. Eleanor Podorzer, Correspondent

On February 21, the Executive Committee of Temple Beth El was informed by our beloved Rabbi Bernard M. Zlotowitz that he has accepted a Rabbinical position in Metropolitan New York, effective this summer. It is difficult to describe in writing the many ways in which our Congregation has been guided by Rabbi Zlotowitz. The Rabbi through his warmth and kindness, through his teachings and actions, has given his Congregation the finest gift it could receive. He has set an example of what God intended man and woman to be. We will miss the Rabbi and his family very much.

On February 15, the Youth Group led a beautiful Friday night service. The theme, "Brotherhood", was effectively presented through music and a sermon by Jill Habbaz. The service was the beginning of a conclave which included 33 young people, grades 8-12, from Charleston, Raleigh, Durham, Gastonia, Greenville, and Chapel Hill. Saturday, Rabbi Zlotowitz led a discussion group on the subject: "What is a Jew?"

On March 1, we had our Family Service and dinner for children in kindergarten, 1st, 2nd, 3rd grades and their families. Everyone had a good time.

The Sisterhood annual donor luncheon at Raintree Country Club proved to be the loveliest afternoon of the year. The luncheon had an international flavor, and the fashion show featured the theme, "Around the World With Fashion." It was entertaining to watch Sisterhood members modeling Florence Soll's fashions.

On First Tuesday, March 5, the Sisterhood's guest was Kat Crosby, principal of Billingsville Elementary School and B'nai B'rith 1974 Woman of the Year. The subject of her talk was "I Am Woman-Black."

The Sisterhood held its general meeting March 13. Wilma Asrael gave a program on "House Plants" (Indoor Pets That Don't Bark Back.)

The Temple Attic Sale ran from March 26 (Tuesday) through March 29 (Friday).

On February 24 the Men's Club had a breakfast meeting which featured Don Knee, an official of the Exxon Corporation, who spoke of the energy crisis. Elections were held for Men's Club officers for 1974-75.

The slate for next year is:

President — Alan Friedlander  
Vice-Pres. — Bill Podorzer  
Treasurer — Jerry Bey  
Secretary — Murray Habbaz

On March 3, a Purim Carnival was held by the Sunday School.

On March 24 there was a model seder, also held at the Sunday School. At 6 p.m. that evening, the Annual Congregational Dinner was served.

## WELDON-EMPORIA ROANOKE RAPIDS

NORTH CAROLINA

Louise N. Farber, Correspondent

The Sisterhood of Temple Emanu-El sponsored a beautifully appointed dinner at the home of Miss Josephine Freid.

*Purim* was celebrated at our Temple. Rabbi Sacks led in the reading of the *Megillah*. The religious school students participated in a *Purim* play that was enjoyed by an enthusiastic audience. A songfest of *Purim* songs followed the humorous play. Refreshments with the traditional hamantaschen and other goodies were served. It was indeed a joyous and festive occasion enjoyed by members, guests, and children from Lawrenceville, Emporia, Warrenton, Enfield, Roanoke Rapids, and Weldon.

Mr. and Mrs. David Levy and children are returning to their native home in Israel. Our community will miss them as they have become an integral part of our Jewish life. We wish them a wonderful life and know our loss will be Israel's gain.

### SPEEDY RECOVERIES

Mrs. Rose Block, Mr. Lewis Meyers, Mrs. Soralee Slotchiver, Mr. Steven Neiditz, Mrs. Charlotte Smith, Mrs. Ann Melnikov, Mrs. Muriel Hoff, Mrs. Rose Tirkeltaub, and Mrs. Natalie Ingber — all of Greensboro.

## MAZEL TOV

### WEDDINGS

Mr. & Mrs. Harold Sher of Greensboro upon the marriage of their son Michael to Miss Marilyn Englander of Fairlawn, N.J.

### BIRTHS

Mr. & Mrs. Hy Goldstein of Greensboro upon the birth of a grandson. Parents are Sybil and Nathan Goldstein of Atlanta, Georgia.

Mr. & Mrs. Murray Halpern upon the birth of a grandson. Parents are Elaine and Stan Fruchtman of Miami Beach, Florida.

### ANNIVERSARIES

Mr. & Mrs. Sol Levin in honor of their 50th Anniversary. The Levins are members of Beth David Synagogue in Greensboro, N.C.

### SCHOLASTICS

Shelia Sorkin of Greensboro on making the dean's list and being invited to join Phi Lamb Theta Honorary Society at the University of Tennessee in Knoxville.

## CONDOLENCES

Mrs. Hinda Lebo Honigman of Gastonia on the passing of her husband Maurice.

Mr. Irving Cohen of Greensboro on the passing of his sister in New York.

Mr. & Mrs. Sam Levine of Greensboro on the passing of their son-in-law, Peter Comay, in Israel.

Mrs. Jackie Cohen and her family on the passing of her husband Melvin in Greensboro.

Mr. Harold Goltsman on the passing of her mother, Mrs. Elsie Jaffey.

Mr. Ernest Katz on the passing of brother, Fred Moses of Philadelphia.

## MYRTLE BEACH

SOUTH CAROLINA

By Ruth Levine

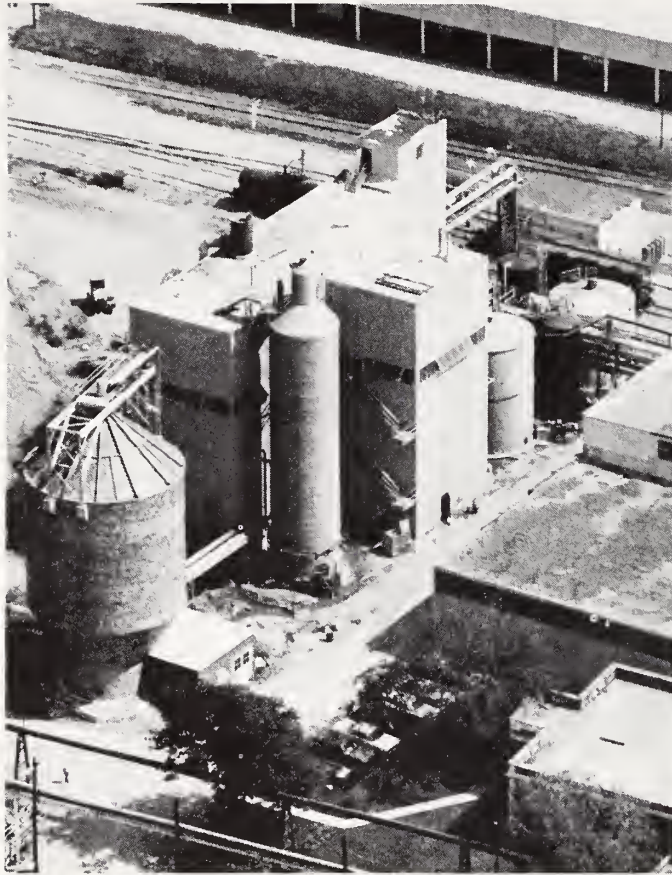
Members of Temple Emanu-El all turned out for Breakfast at the Temple honoring Rabbi Kesner on February 17. A hearty welcome to new members Mr. & Mrs. Hy Fishbein, formerly of New York, and Mr. & Mrs. Herman Fishman.

Welcome home to Mrs. Raymond Schilds (Jerry-Lynn) after her hospital stay in Conway and to Mr. Sam Schilds who has been recuperating from an operation.

Our Sisterhood is getting ready for our big fund-raising project of the year — selling Holland Bulbs.

The Purim Party was held March 10.

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## HONORABLE MENCHEN



Abraham Beame, New York's first Jewish Mayor, received the 1974 Liberty Award from United HIAS Service on March 10. The presentation was made after he delivered the keynote address at HIAS's 90th Anniversary celebration.

Awarded in recognition of his personal achievement and devotion to the people of New York City, his citation reads:

*presented to the Honorable Abraham D. Beame, Mayor of New York City, whose vision of New York City offers hope to the weary and freedom to the persecuted. Generations of refugees and migrants, inspired by his example, will seek self-fulfillment . . . proud of their heritage and unafraid of their future.*

Witnessing the presentation were hundreds of newly arrived Soviet Jews who emigrated to the United States during 1973 with HIAS' help.

Himself the son of Polish Jewish immigrants, Mayor Beame came to the United States in 1906.

Beame, who has spent over 40 years in the service of the city, should be one of the best mayors in the history of the city. His fiscal experience combined with seriousness of purpose should prove successful.

# Yom Tov Nasherei

A man came to call on Rabbi Bunam. "Rabbi," he said, "I have a *sheilah* (ritual question) to ask. May one satisfy the four required cups of wine at the *Seder* with milk?"

"No, my son," the Rabbi replied, "Here is \$ 25.00. Go get yourself some good red wine."

When the visitor left, the Rebbetzin cried out, "Was it necessary to give the man \$ 25.00 for wine? Would not \$ 1.00 or \$ 2.00 have sufficed?"

"My dear wife," the Rabbi replied, "If the man was ready to use four cups of milk, it showed that he had neither meat nor fish and probably not even *matzah*. The \$ 25.00 will help him to prepare an adequate *Pesach*."

The tasty *Charoses* which is part of the *Seder* menu as a reminder of the mortar used by the Israelites for making bricks in Egypt once had a practical meaning. Taking literally the commandment to eat *maror* (bitter herbs) at the *Seder*, many Jews seriously burned their tongues on the sharp condiment. To soothe the burn, a preparation of apple, nuts, wine, and cinnamon, the ingredients that make up the *Charoses*, was suggested.

Sephardic Jews do not hide the *Afikomen* under the pillow or elsewhere, but wrap it in a silk cloth worn by their women over their shoulders.

"Liberty will not descend to a people; people must raise themselves to liberty; it is a blessing that must be earned before it can be enjoyed." Professor G.G. Coulton

In the Middle Ages, Pesach was the period when the Jews suffered great fears due to the dreaded blood accusation. The red wine used for the holiday led anti-Semitic officials to level the charge that "Christian blood was a necessary part of the festival ritual." This superstitious belief resulted in the slaughter of entire Jewish communities on *Seder* nights. The first such accusation recorded in history was by St. William of Norwich in 1144. In the twentieth century, this accusation was leveled against Mendel Beilis in 1911. A Russian Jew, his case was of world wide interest. The incident became the subject for two novels and a well-known movie.

There are four things on earth that are small, and yet exceeding wise:

The ants — they are no strong folk, yet they lay up their food in the summer;

The marmots — they are no mighty folk, yet they make their home in the craigs;

The locusts — they have no king, yet they march all in ranks;

The lizard — she holds on by her forefeet, yet she finds her way into the king's palace.



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# Pesach: A Nostalgic View

Rose Kushner

My father, *Zoll Er Liegen in Zein Ruh*, used to tell me that the reason Jews needed a *minyán* of ten men for most rituals is that no more than ten Jews could ever be expected to agree about anything at any one time.

"As soon as the eleventh man came," he would say, "there had to be trouble. The only thing to do was for him to go and start a new *shul*." This was why, according to his legend, by World War II, some of the streets of Baltimore's Yiddish neighborhoods had as many as five synagogues on every block.

Having so many *shuls* breathing over their shoulders forced even non-Orthodox Jewish families to toe the lines of tradition. This was especially true at holiday time. It might be possible to sneak out early Saturday morning, walk five blocks to St. Michael's and board a bus to the movies. But *Yom Tovim* were hard — out of the question — to ignore! Especially *Pesach*.

There was no way to cheat on *Pesach*. Every shelf and drawer in the kitchen was scrubbed — sometimes scalded — at least two weeks ahead of time. The meat and dairy utensils used year-round were banished to the cellar, and *chametz* was eaten on newspaper tablecloths on a few glass plates and saucers kept aside upstairs.

Suddenly, the *Pesachdige* dishes, pots, pans, knives, forks, spoons, and glasses emerged from their exile in hidden boxes and baskets — kept as secret as Safe Deposit Boxes in the bank vault. By tradition, my family's finest saw light only during the eight days of *Pesach*.

"The *Pesachdige* dishes are so pretty," I remember saying every spring. "Why don't we use them the other 357 days and use the ugly ones that don't match on *Pesach*?"

"Because then it wouldn't be *Pesach*," I was told enigmatically.

And the next time a handsome gift was received with a pound of coffee or found in a box of soap powder, it was carefully-wrapped and put into the cellar vault for *Pesach*.

Days before the first *Seder*, the kitchen became a round-the-clock workshop. All of my *Tantes* came over to cook their own specialties for the huge family orgy of eating and wine-drinking. Luckily, we kids were still contaminated by leavened bread, and could not be involved with kitchen tradition. No one would let us scrape carrots for the traditional *tzimmes*. Nor could we crack and crunch nuts for the traditional *charoshet*. We were not even allowed to grate the fresh horseradish (and our knuckles) for the traditional beet-flavored *chrayn* for the traditional *gefilte fish*.

No, *Pesach* traditions in our house were banned for our *chametzdige* hands. Only adults, somehow, escaped the curse of the leavened bread. We were even forbidden to do what we would have thoroughly enjoyed — help transfer the home-stilled concord grape wine (no Mogen David in those days) from the giant glass jugs in the basement into crystal decanters from the vault.

Outcasts from grown-up *Pesach* traditions, we kids had to develop our own. In Baltimore, we became traditional *Pesach* gamblers: we played "nuts."

Nuts was like bowling, except that filberts were used instead of both pins and balls. It was really very simple. We built filbert pyramids against a wall, walked to the curb and tried to knock down each others' pyramids with another nut. But instead of counting strikes and spares, the winner scooped up the wrecked pyramid and walked away five filberts richer. It was out-and-out gambling at five-to-three odds. For if three tries failed to knock down the pyramid, those nuts were taken as booty by the owner of the invulnerable filberts.

Our casinos were — where else? — the sidewalks outside the *shuls*.

Early in the morning after the *Seder* — still hung-over from the traditional four cups of wine (Sometimes more! If we made a mistake, we started our Children's *Seder* over from the beginning.) we set out.

Usually a game was already in progress at the first *shul*. If so, we stood around, casing the action. If the competition was too keen and expert, we strolled nonchalantly down the block. Easy pickings trapped us immediately, especially my cousin Melvin — the neighborhood's no. 1 filbert-flicker. If no game was yet ongoing, we would lean casually against the wall, rumbling our fingers through our filberts. Within minutes, junior members of the congregation poured out — *yarmulkes* flying — to the sidewalk casino.

A good flicker of filberts could zig-zag from one *shul* to another and finally need two or three helpers to help carry his booty home. I say "his" and not "her", because — malechauvinistpiggery aside — we girls usually lost all of our filberts after the first three or four blocks. At that time, I thought it was just that boys weren't afraid to bend as low for a good squint-line. Now, with the sophistication of a course in genetics, I am sure filbert-flicking is a masculine trait carried on the y-gene.

We girls followed along anyhow, filbert groupies of the 1940's. That was a secondary *Pesach* tradition: the annual spring fashion show. While only a few girls had adopted the Easter bonnet tradition, we had eagerly snatched the spring outfit. It had to be a pastel suit (for the nuts, the jacket had to have large pockets), matching cotton gloves, and patent leather shoes and purse.

Boys under thirteen wore knicker suits in those ancient days (with large pockets for nuts) whose knee-cuffs anchored argyle socks. Those who had already been *Bar Mitzvah*, of course, were entitled to wear "longies" — real trousers with large pockets for nuts.

On the way home, losers — worn and weary — lightened the winners' loads by eating most of the loot. If there was yet to be the second *Seder*, we knew we had to leave room for the *tzimmes* and *matzoh knaidlach*. If the second-night feast was already behind us, we had to get ourselves pulled together for school the next day.

Another annual fling of tradition was behind us.

Riding around the turnpikes and expressways of modern suburbia, I see temples and synagogues scattered — few and far between — and set back from the curbs behind acres of lawn and asphalt. How could any kid nowadays walk from *shul* to *shul* for filbert duels and fashion shows.

What do kids do on *Pesach* now?

I bet they've never even heard of playing nuts.

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# Peisaj'ke Bagel

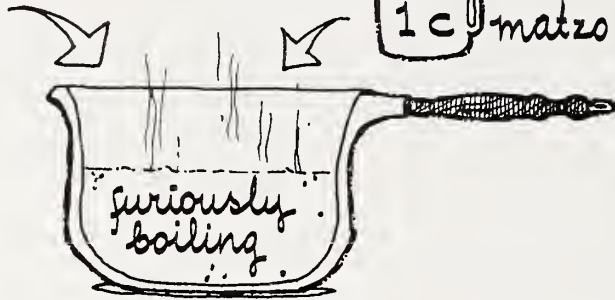
Passover Bagels

1 Bring to a boil:




-   $\frac{3}{4}$  c water
-   $\frac{1}{4}$  c schmaltz or oil
-  SUGAR  $1\frac{1}{2}$  T
-  S  $\frac{1}{2}$  t

2 Dump in all at once:

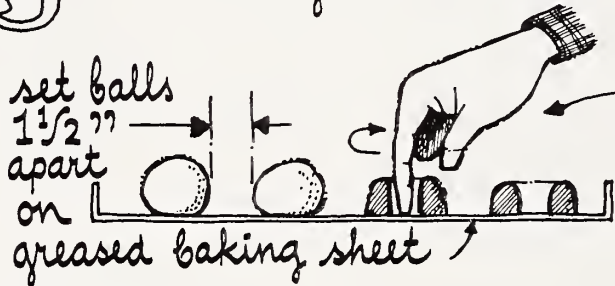
-  1 c matzo meal



3 stir for 1 min. → remove from fire → set aside to cool.

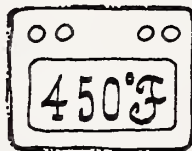
4 Mix in    3 eggs (one at a time until absorbed).

5 With oily hands make 2" balls    ...

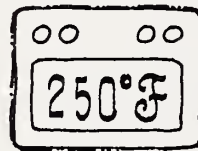


poke hole with oily finger and spin in tight little circles, to widen the hole.

6 Bake:



reduce to →



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U J A CONFERENCE and WORK—SHOP held in Raleigh during January

The women's division of the North Carolina United Jewish Appeal held a conference and workshop January 8-9. The meeting was conducted in Raleigh, at the Velvet Cloak Inn and was well attended by women from all over the state. In addition, Mrs. Leonard Strelitz, National Women's Board Member, came from Norfolk, Virginia. The conference began with a dinner Tuesday evening after which Lawrence Cohen, National Committee Member, introduced the keynote speaker. We were fortunate to have Ambassador Yaakov Avnon, a personal representative of Mrs. Golda Meir. He spoke on the needs of Israel since the Holy Day War. His talk was outstanding and stressed the need for American moral support during this period of rebuilding. He said that if "you haven't been to Israel since the war . . . it's been a very long time." Now, more than ever, there is a need to show support for and solidarity with Israel by visiting. Also on the agenda was a very interesting talk by Uzi Arad, a leading expert on the energy crisis and its political implications. Following the program there was an informal get-together.

At 9:00 a.m., we met once again — this time with Natalie Gordon, the Vice Chairman of the National Women's Division of the United Jewish Appeal. She spoke on how to improve fund raising and how important it is to get the job done. The workshop concluded that: *fund raising is not a pretty or pleasant job for anyone but, if the commitment to U. J. A. is there, you will work and the good of the drive will be realized through your endeavors.*

We are all grateful to Mrs. Robert Kadis, the newly appointed State Women's U. J. A. Division's Chairman, who ably guided the conference to such a high success. It was informative, worthwhile, and complete. We look forward to our next conference.

Mrs. Franklin Block  
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# SHABBATON:

## A SUCCESSFUL APPROACH

Rita Berman

[Ms. Berman is a professional free-lance writer now living in Chapel Hill, N.C.]

Holding Shabbaton's has become part of the way of life for the Judea Reform Temple Congregation in Durham, North Carolina. Although there are only 125 family and individual memberships in the congregation, the six Shabbaton's held over the past three years have drawn as many as 80 participants for such diverse topics as "How to Make Shabbat a Meaningful Experience," "Ethical Issues in Modern Medicine," and "Reform is a Verb."

Judea Reform Temple was founded in Durham in 1962 and members came from the Durham and Chapel Hill area. Sabbath services are held each Friday night at 8 p.m. at 2115 Cornwallis Road, Durham. Children of Kindergarten age through twelfth grade attend the Temple Religious School.

Other programs for members include an Adult Education Discussion Group, Women's Group, a Book Discussion Group, Hebrew for Beginners, and the Friendship Circle.

Taking a brief look at the six Shabbatons, their topics and results, it is evident that Rabbi Efraim M. Rosenzweig's hopes that "out of the retreats would come constructive possibilities for our congregation, for ourselves, and the manner in which we as a congregation function with the community," were realized.

The first Shabbaton weekend began in July 1971 at Wildacres, North Carolina, with the Sabbath evening meal. The purpose of the first Shabbaton was to orient participants to the tradition of Shabbaton, "the modern Hebrew word for a retreat. It is in the same tradition," said Rabbi Rosenzweig, "that the Sabbath is; a time for study, for spiritual replenishment, for a summing up on any particular issue that is of importance and con-

cern to us." Rabbi Rosenzweig suggested that the basic concept of Shabbat and Shabbaton is that "we should be provided with the wherewithal to confront what is still to come as we go back to the everyday world."

Six months later, in February of 1972, at Quail Roost Conference Center, the second Shabbaton was dedicated to the principles of both Kallah and Shabbaton.

The tenth anniversary of Judea Reform Congregation coincided with the 100th anniversary of the Union of American Hebrew Congregations and it seemed particularly appropriate that the third Shabbaton deal with "Reform is a Verb." Ideas were sought that might fulfill expressed needs — the participants discussed "what do I want or need Jewishly, and how can I get this from my congregation." Another searching question was "how can we function better as a community." Eighty adults and children attended this session which resulted in suggestions for worship reforms and ways to relate to a Jewish identity.

"Ethical Issues in Modern Medicine" was the topic for the 1973 winter shabbaton with both Jewish and Christian ethical views being presented by Rabbi Rosenzweig and Dr. Harmon Smith, respectively. Dr. Gert Breiger talked on "Progress in Medicine," and the "Role of Pain in Life" was handled by Dr. Robert Smith and Dr. John Laszlo spoke on "Transplantation and Decisions of Life Preservation."

In June 1973 fifty-seven people attended a week-end Shabbaton at Wildacres to discuss the theme of "The Individual and the Communal Jew." Beginning first with a service attended by adults and children, the retreat then progressed with some of the adults relating their Jewish odysseys. After two days of discussion and thought, a ten-point personal and communal program for self-development was produced. It included such suggestions as "perform mitzvot; improve Jewish education for

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It's not an easy decision. But the things Israel offers you may just make it worthwhile. The feeling that you are important, that you make a difference. The sense of belonging, being with your own people, at the right time and in the right place. And finally the peace of mind you will never have anywhere else.

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our children and ourselves; practice Reform Judaism meaningfully; practice sympathy and empathy; and exercise tolerance."

At the sixth and most recent Shabbaton which was held in the Temple building in January 1974, fifty members of the congregation dealt with the subject "What's Good About Growing Older?" A presentation of life as seen from the viewpoint of Youth, the 30's to 50's, and the 50's and over, was given by three members, followed by Dr. Erdman Palmore, professor of Sociology at Duke Center for Study of Aging and Human Development, who punctured many myths about aging. Miss Ann Johnson, a social worker, talked about the needs of older people and briefed the participants on how volunteer service groups attempt to meet these needs.

After splitting up into "buzz sessions" the members tried to determine "where do we go from here?" What future programs can we offer the elderly in the congregation and community?" Resulting suggestions included "that there should be a Judea Reform Council of Elders," and "we should draw on our older members in the running of the Temple and decision-making."

Almost all the members of Judea Reform have moved to the Durham and Chapel Hill area from other parts of the United States. They have no family close by. Out of the sixth Shabbaton came the suggestion that the congregation should "try to regard each other as part of an extended family."

There is no doubt that Judea Reform has found a way to bring its members closer to each other and to the spirit of Judaism. The Shabbaton's have turned out to be not merely academic discussion but opportunities for members to speak out about their feelings and attitudes towards themselves as well as other congregation members. By expressing their viewpoints, painful and revealing as it may be, these participants have found they are already on the road to acquiring the answers they seek.

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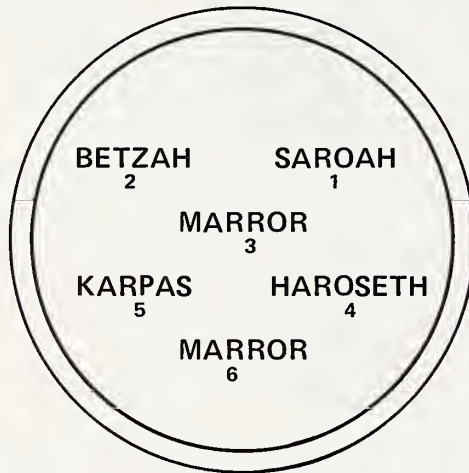
## ELFIE

If **ELFIE** looks a little silly, it is because he has just finished drinking four goblets of wine. He was trying to show Cassie Ballard the proper way to hold a *Seder* service. [See page 23 for his explanation.] Below, **ELFIE** tells us about Passover:

*Passover* is a festival which celebrates the exodus of the Israelites from Egypt. In accordance with the commandment of the Torah, the story of the ancient deliverance is told each year as we sit around the table.

*Haggadah* (which means recital) is the name given to the storytelling. It includes the scripture, the folktales, and the songs which are compiled to form the service.

The night of the 14th to the 15th of Nissan is the first *Seder*-night and the following night is the second. The ceremonies and activities which accompany the Passover story are part of the *Seder*.



### THE SEDER PLATE

1. **Saroah** — a bone that has been burnt to remind us of Paschal lamb.
2. **Betzah** — a baked egg to remind us of sacrifices in the Temple.
3. **Marror** — bitter herb such as horseradish .
4. **Haroseth** — a mixture of nuts, apples, and wine.
5. **Karpas** — a sprig of parsley.
6. **Marror** — bitter herb.

### THE POEM OF MY LAND

At Passover there is a matzo  
In every Jewish home.  
There are in my Israel,  
Fortresses and palaces,

There are schools, stadiums,  
Automobiles, homes . . .  
This is my beloved country.

Matzo is what our forefathers ate.  
They were baked in the sun, in the hot desert,  
They were going home, relieved from slavery.

And a miracle happened,  
Moses went up to the mountain  
And brought down the Ten Commandments  
For the people of Israel.

He accomplished his mission,  
He brought his people home.  
But Moses did not live to see his native land.

Oh Israel! I promise you  
That I shall come to you.  
But not now; we have to wait until  
God will hear our Prayers.

Natasha Korenfeld  
10 years old  
Russia

[reprinted with permission from  
The Jewish Week & American Examiner]

## THE SEDER SERVICE

1. **Recite "Kiddush"** — recite "Kiddush" over a cup of wine to begin the *Seder* service.
2. **Wash your hands**
3. **Dip the karpas** — dip the karpas (parsley) into salt water; read the blessing for vegetables; and eat it.
4. **Break the matzah** — break the matzah and put the larger piece away as the *Aphikomen* (for the end of the meal).
5. **Begin Haggadah** — the "Four Questions" are asked.
6. **Wash your hands**
7. **Bless the matzah** — hold the broken matzah between two whole ones; make the blessing "*Hamotzi*"; allow the bottom matzah to drop onto the plate and make the blessing "*al achilas Matzah*"; eat the two pieces together while reclining.
8. **Dip the marror** — dip the marror (bitter herb such as horseradish) into the haroseth (mixture of nuts, apple, and wine); make the blessing "*al achilas marror*"; eat without reclining.
9. **Make a matzah-morrer sandwich** — place moror between pieces of matzah and say "*ken osso Hilel*"; eat it reclining.
10. **Begin the meal**
11. **Eat the hidden Aphikomen** — after the meal is completed, eat the *Aphikomen* while reclining; do not eat or drink anything else except for the two remaining cups of wine.
12. **Say the blessing over the third cup of wine after grace has been said** — say grace; fill the third cup with wine; and say the blessing over the wine; drink it while reclining.
13. **Hallel** — fill the fourth cup; say the short prayer "*Shefoch*"; open the door; recite the hallel; drink the fourth cup of wine while reclining after blessing it.
14. **Acceptance** — if the *Seder* service has been carried out properly, it will surely be accepted. Now say:  
**NEXT YEAR IN JERUSALEM**



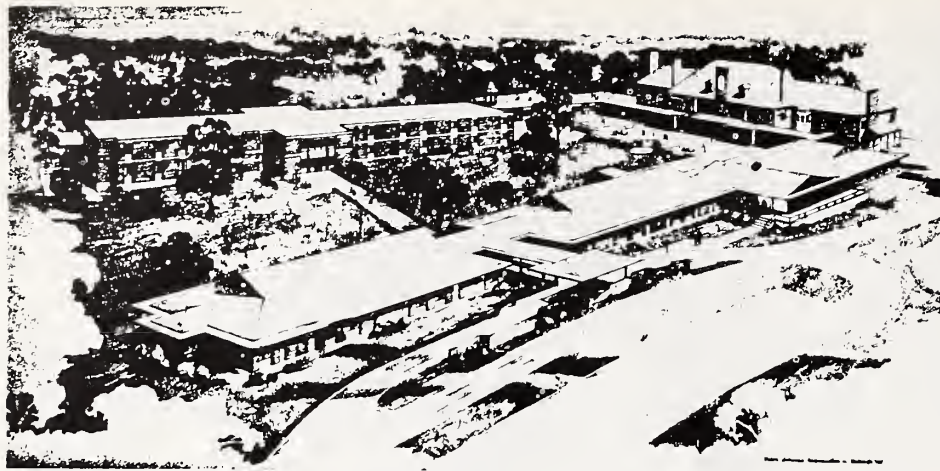
**Pre-schoolers Prepare for Passover:** It's *matzoh*-baking time for these youngsters at a JWB affiliated Jewish Community Center. They are inspecting the final product.

photo credit: JWB



**Passover for Jewish Military Families:** Jewish military families must have opportunities for observing Passover and other Jewish holidays. Here, a family at Letterman General Hospital take part in a *Seder* with the help of a Jewish chaplain. The *Haggadahs* and other supplies are provided by the National Jewish Welfare Board.

photo credit: JWB



# Our North Carolina Jewish Home

CLEMMONS, NORTH CAROLINA

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NORTH CAROLINA  
ASSOCIATION  
OF JEWISH WOMEN  
and  
NORTH CAROLINA  
ASSOCIATION  
OF JEWISH MEN

## Something You Should KNOW

A recent study of payment policies for private pay residence in Jewish Homes for the Aged was recently completed in the United States and Canada.

It was determined that most Homes tend to charge a monthly rate rather than a per diem rate. The median monthly charge for this group of Jewish Homes is \$650. The average monthly charge is \$737.74. The North Carolina Jewish Home's rate for bonafide North Carolina Jewish Residents is \$575.00 by comparison.

There are significant numbers of Homes that charge for the level of care afforded their residents — residential or custodial care being one level; nursing or hospital type care being the second level. When this distinction is applied in the charge structure, the average for the lowest level of care is \$605.14 per month; the highest level of care averages \$ 987.52 per month.

The study also indicated that the

majority of the Homes charged for auxillary services. Some of the services and supplies charged by other Homes which are not part of the charge structure of the North Carolina Jewish Home include routine physician's service, certain clinic service, personal laundry, and rental of walkers and wheelchairs.

In reviewing the total operational deficits, all of the respondents indicated the size of the deficit is related to the number of residents served, the size of the buget, funding sources, etc. Nevertheless, the operation deficit of the North Carolina Jewish Home for the last year of operation is in the lowest percentage of the respondent Homes.

Regardless of the rate structure, no qualified applicant is refused admission to the North Carolina Jewish Home because of his inability to pay for his cost of care.

[Completed through the latest information available in the 1974 Directory of Jewish Homes for the Aged, and a paper written by Ira Robbins, NHA, Richmond, Virginia.]

## Tu B'Shevat

Jewish Arbor Day was celebrated at the Home by transplanting of several box woods in preparation of landscaping part of the new area. Several of the Residents participated in this traditional ceremony which was conducted by Elbert E. Levy, Executive Director of the Home, who was assisted by selected members of the staff. The weather was beautiful and served as a fitting background for the services.

Although *Tu B'Shevat* is not a holiday as such, Mishnah describes it merely as the "New Year for trees," particularly in Israel where it is the spring season. The children there gather in the fields, play games, sing songs and eat the fresh fruit of the trees.

Those at the Home celebrate this day symbolically by plantings. Their purpose was to celebrate the occasion with prayers and to preserve the ecology of the land.

# Hi-Lites

## Festive French Dinner Served at the Home

The big event of the month was the presentation and dedication of a 1974 Checker Limousine which was contributed to our Home by the Reynolds Family. Mr. Sam Jacobson, Co-Chairman of the Religious Committee duly and properly dedicated this deluxe equipped 12 to 15 passenger vehicle to our Residents. They will now be able to better enjoy in comfort their recreational trips and outings. Many who were physically unable to participate in outside activities will now be able to go by wheelchair in the Van or slide from their chair directly onto the seat of the new vehicle.

Other hi-lites were the birthday party and cocktail parties, which included "recognizable" dance music. It was a pleasure to see our Elders dance to the music from our big stereo hi-fi located in Sosnik Hall (the main lounge). They also enjoyed a sweetheart (Valentine) party combined with birthday celebrations.

We now have several sidewalk engineers who are "supervising" the new constructions. This can be added to hi-lites as a new activity. As each new piece of heavy equipment comes in, or an extraordinary phase of the works is observed, we hear — "why can't they go faster?" — "Why aren't they doing this?" — "It might be better that way, etc., etc." — or if the work stops for some reason — "Why aren't they working?" This activity has obviously created mass interest and should provide more as the new wing develops.

The usual daily activities rounded out the month.

Our Residents enjoyed another "Festive Dinner" at the Home on their "Trip Around the World" when they stopped off at one of the older countries in the world, France. Spirited old country, traditional French music filtered through the dining room and down the corridors as dinner was served in an atmosphere of gay *Pareé*. Many of the Residents wore symbolic French colors, and the personnel was appropriately dressed.

The several course festive dinner ranged from appetizers to dessert. The following menu is illustrative:

### Apperitif *Pernod*

Hors - d'Oeuvre  
*Vol au Vent Aux Champignons Sautes*  
(Mushrooms sauted with Herbs in Patty Shell)

Entrée  
*Bouillabaisie*  
(Mediterranean Fisherman's Soup)  
*Crou tons au Fromage*  
(Toasted Bread Cubes with Parmesian Cheese)

Plat de Resistance  
*Turbot Au Four a la Montpellier*  
(Baked Turbot in a Green Butter Sauce)

*Omelettes au Fromage*  
(Omelettes with cheese & herbs)

Legumes et Pates  
*Pommes au Persil*  
(Buttered Parsley Potatoes)

*Carottes Etuvees Au Beuree*  
(Carrots braised in Butter)

Salade  
*Salade de Lettuce aux oeufs*  
(Boston lettuce with sliced eggs)

Dessert  
*Crème Brulee*  
(Caramelized Custard)

Vins  
*Vin Blanc*  
(White Wine)

Infusions  
*Cafe American*  
(Sanka)

The Residents and Staff are awaiting their next "port of call." They ask where next — China, Holland, Sweden? — will it be the Orient? — time will tell. To date they have jumped about the globe from Italy to the land of the Polynesian; from there to the Old Mexico with its Gauchos and spirited customs; then to the Holy Land, the melting pot of peoples and customs. Now to France — all that was missing was the "Can Can" dancers.

These gastronomical adventures are awaited eagerly and hungrily by the Residents, many who have not traveled beyond their *shtetl*. Staff in turn enjoy the opportunities of trying their skills on new and exotic foods and enjoy watching the Residents consume the products of their creations.

# Gifts

## to the NORTH CAROLINA JEWISH HOME

The prayers and thanks of our Residents are expressed for the contributions made to the Home from February 5, 1974 to March 5, 1974.



### IN MEMORY OF FRIENDS AND RELATIVES:

MR. WILLIAM BERMAN: Mr. and Mrs. William Koralek.  
MRS. SHIRLEY BLUMENTHAL: Mrs. Frances Kurash, Mrs. Harold Daurity, Mr. William H. Craft, Mr. and Mrs. Herman Davidson, Mr. and Mrs. Irving Roth, Dr. and Mrs. S. A. Nathan, Mr. and Mrs. I. D. Blumenthal.  
FATHER OF MRS. MURRAY BODNER: Mr. and Mrs. Stephson Sutker.  
MR. IRVING BURROWS: Mr. and Mrs. Nathan Sutker, Mr. and Mrs. Maurice Bazar.  
MR. MORRIS CITRON: Mrs. Sarah Strause, Mr. and Mrs. Osmalov, Mr. and Mrs. William Koralek, Mrs. H. J. Nelson, Mr. and Mrs. Arthur Frank.  
MR. ISACC GLANSTEIN: Mr. and Mrs. Maury Bernstein, Mr. and Mrs. Milton Goldberg, Mr. and Mrs. Nat Silverman, Mr. and Mrs. Joseph Reznick, Dr. and Mrs. V. Hyans, Mr. and Mrs. George Leeds, Mr. and Mrs. R. T. Ellet, Jr. Mr. and Mrs. Jack Waldman.  
MRS. ROSE GREENBERG: Mr. and Mrs. Jerome Kaminski.  
MR. MAURICE HONIGMAN: Mr. and Mrs. Nathan Sutker, Mrs. Edward Sigal, Mr. and Mrs. Edward Sigal, Mr. and Mrs. Maurice Bazar, Mrs. A. L. Sherry, Mrs. H. J. Nelson, Mr. A. E. Witten, Mr. and Mrs. Leo Ginsberg, and Dora Lurey.  
MRS. THERESA KOPLOWITZ: Mrs. Sam Freedman  
CHARLOTTE LESSEM: Mr. and Mrs. Jack Mendelsohn, Mrs. Rebecca Rosenfield, Mr. and Mrs. Noah Ginsberg, Dr. & Mrs. Samuel Elfman.  
MR. MORRIS LINDER: Mr. and Mrs. Martin Wertheim.  
MR. MAX LEVIN, BROTHER OF MR. SIDNEY LEVIN: Mr. and Mrs. Nathan Sutker, Mr. and Mrs. Maurice Bazar.  
MRS. FLORENCE MARGOLIS: Mr. and Mrs. Harry Kramer, Mr. and Mrs. Noah Ginsberg, Employees of Collin's Dept. Store, Jacksonville, North Carolina; Mrs. Bessie M. Margolis  
MR. SAMUEL PIKEN: Mr. and Mrs. Noah Ginsberg.  
DR. SAMUEL ROBINSON: Rita B. Weisler.  
MR. AND MRS. RACHEL ISRAEL ROSE: Mrs. S. E. Shensky and Ruth D. Rose.

MRS. BETTY ANN RUDEN: Mrs. Rose Wagger, Mr. and Mrs. Fred Swartzberg.  
MR. STEPHEN SAESAN: Mr. Lewis Bernstein.  
MR. ISADORE SERPHES: Mr. Lewis Berstein.  
HUSBAND OF MRS. ROSE SHAPIRO: Mrs. Harry Kanter.  
AUNT OF MR. JOSEPH SKLUT: Mr. and Mrs. Stephen Sutker.  
MRS. ESTHER SOSNIK: Mr. and Mrs. William Koralek, Mr. and Mrs. Noah Ginsberg.  
MR. MURRAY WEISS: Mr. and Mrs. William Koralek, Mrs. B. Brandon, Mrs. I. Ferster, Miss Henrietta Wallace, Mr. and Mrs. Vernon Spicer, Mr. and Mrs. I. D. Blumenthal, Mr. and Mrs. Irving Rosenblum, Mr. and Mrs. Julius Aronson, and the Quaker Chemical Corporation.  
YAHREZEIT OF OUR BELOVED MOTHER, MRS. JENNIE WOPINSKY: Mrs. Harry Schaffer and Mr. Jack Fagin.

### MAY YOUR NAME BE INSCRIBED IN THE BOOK OF LIFE WITH HEALTH AND HAPPINESS:

Tillie Davis  
Lillian Guyes  
Elise Jahn  
Rose Mackover  
Estelle Pearson  
Myrtle Sink

### IN MEMORY. . . . . WE MOURN THE LOSS:

Mr. Isaac Glanstein, Age 91  
After a Residency of 6 years, 6 months, 4 days  
Mrs. Shirley Blumenthal, Age 68  
After a Residency of 4 years, 9 months, 28 days  
Mr. Morris Linder, Age 91  
After a Residency of 6 years, 8 months, 15 days  
Mrs. Rae Krauss, Age 83  
After a Residency of 5 years, 11 months, 5 days

MAY THEIR MEMORY BRING COMFORT  
TO THEIR LOVED ONES

### IN HONOR OF: HAPPY ANNIVERSARY

MR. AND MRS. ABE D'LUGIN: 60th: Mr. and Mrs. Harry Kramer, Mr. and Mrs. Noah Ginsberg.  
MR. AND MRS. MICHAEL GREENBAUM: 57th: Mr. and Mrs. Michael Greenbaum.  
MR. AND MRS. SAM GROSSWALD: Mr. and Mrs. Arthur Frank.  
MR. AND MRS. MILTON LUREY: 35th: Mr. and Mrs. Leo Ginsberg, Mrs. Dora Lurey.

### HAPPY BIRTHDAY

DR. J. A. GOODHART: Mr. and Mrs. Elbert E. Levy.  
MRS. I. KIRSNER: 90th: Mrs. Hilda Malever Kirsner.

### RESIDENTS

Mrs. Frances Tell  
Mrs. Sarah Schandler  
Mr. and Mrs. J. E. Shocket

### SPEEDY RECOVERY

MRS. JOE BARR: Miss Bess Schwartz, Miss Edna Schwartz, Mr. and Mrs. Noah Ginsberg.  
MRS. ROSE CLEIN: Mrs. Charles Sosnik, Mr. and Mrs. Joseph Reznick, Mr. Robert Kalet.  
MR. HENRY COOPER: Miss Bess Schwartz, Miss Edna Schwartz.  
MRS. FREIDA DANS: Mrs. Sarah Strause.  
MRS. SELMA HOFFMAN: Mr. and Mrs. Samuel Shavitz.  
MRS. SOL MANN: Mr. and Mrs. Harry Kramer.  
MR. PAUL POLAKOFF: THEIR BROTHER: Mrs. Nettie Mattox and Mrs. Miriam Sansweet.  
MR. SAM SCHILD: Mr. and Mrs. Arthur Frank.  
FANNIE SATISKY: Mr. and Mrs. Noah Ginsberg.

### THE BUILDING EXPANSION

Mr. and Mrs. Leo Ginsberg

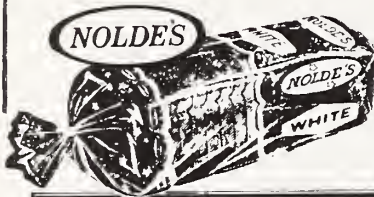
### CONGRATULATIONS

RABBI AND MRS. MAYER ABRAMOWITZ  
ON ENGAGEMENT OF DAUGHTER: Mr. and Mrs. Samuel Shavitz.



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## SINGLES HOLIDAY CLUB

A bash in Nashville for single Jewish adults on April 26, 27, 28. The Singles Holiday Club for Jewish Adults has been invited to attend a tri-city (Nashville, Memphis, and Louisville) singles get together in Nashville on April 26, 27, and 28. About 200 Jewish single adults are expected to attend coming from many southeastern states. A limited number of rooms have been reserved and will be given on a first come first serve basis. For information regarding attending the Nashville bash call 704-366-9474 or 704-376-2978 or write to:

Singles Holiday Club  
5630 Landmark Drive  
Apt. N  
Charlotte, N.C. 28211

The Singles Holiday Club was formed in Charlotte, North Carolina in 1973. The concept of the club is unique as it is basically a week-end Holiday Club meeting at various vacation resorts with members attending from over six southeastern states. In order to become a member you must be 30 years of age or over . . . *but not yet under*. Last year week-ends were held in Myrtle Beach, North Carolina mountains and a mini-convention in Charlotte. The convention in Charlotte included such special events as a private dance with entertainment, a tour of the city in a chartered bus, dinner theatre, and rap sessions with a psychologist. The club membership consists of single Jewish adults with varied professional and educational backgrounds . . . teachers, woman pawnshop manager, social workers, wholesale meat market owner (he's the most popular member for obvious reasons), merchants, a mental health executive, arts and crafts instructor, textile executives, hospital administrators, actresses, weight-watcher franchise executive, a government agent, etc. The club has brought together relatives that had long been forgotten . . . rekindled friendships that existed years ago . . . started new romances with one blossoming into a marriage . . . and most important of all each member feels as if he or she belongs to a new family reaching out to each other for friendship. Future week-end plans for the club includes Atlanta, Las Vegas, Williamsburg, Concord or Grosingers, the beach, etc. First week-end, of course, is Nashville in April!

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In 1912, there was another great massacre in Fez, and in 1948 in Oudja and other towns. In Algeria, there was the massacre of Constantine of 1934, with 24 killed and dozens upon dozens seriously wounded. In Egypt, the massacre of 1948 — this time with the refinement of hundreds of bombs. In Aden, in 1946, the local authorities declared that Jews were not entitled to live like human beings. A few months later, 82 were killed and 76 wounded, with two thirds of the shops looted and burned. In Iraq, between the 2nd and 3rd of June 1941, 600 were killed, 1000 seriously wounded, 600 shops looted, women raped and 1000 houses burned. To keep to your own country, there were the massacres at Tripoli on November 5, 1945 and those of Zanzour, Zaouia, Foussabat, Ziltayin, and elsewhere on November 6 and 7, with girls and women raped in the sight of their families, pregnant women having their bellies slit open and fetuses dragged out, children beaten to death with iron bars. In 1967, a hundred were murdered in spite of the protection of King Idris. All this may be found in the newspapers of those days, including the *New York Times* and the local Arab press, and in the works of serious historians like Smith, Fattal, Gardst, Brunschwig, Van Bery, Vajda and others.

We always get what may have been the mistake of Deir Yassin thrown in our faces. Good Heavens! We have suffered a hundred, a thousand Deir Yassins! And not only in Russia, in Germany, or in Poland, but actually in Arab lands, with the world never caring.

But why do I need references and historical records? My own grandfather and father always remembered being afraid of being beaten over the head by any Arab who happened to come by. I myself, as a child, used to play in the lanes of an Arab village — like you, Mr. President, I suppose. Do you remember what you thought of the little Jews and how you treated them? I remember only too well, unfortunately!

And don't tell me, please, that all that is due to Zionism. That is another myth.

With the exception of two or three periods, and a great deal of nonsense has been said about them, this idyllic life never existed. What is more, the Jews were not only at the mercy of the populace, they had a status which in a way justified such slavery. That status is a matter of record: ever since the days of the Abassids, it has been part of the Charter of Omar that, to put it briefly, the Jew is at best protected like a dog that is part of the chattels. But let him but raise his head or behave like a human being, and he must be beaten to within an inch of his life, to remind him of his condition.

We have, among other records, an unimpeachable witness to this: Père de Foucauld, who could not be suspected of loving Jews unduly, wanted to travel incognito among the Arabs and decided to disguise himself, of all things, as a Jew. I suggest you read the long story of all the humiliations and threats this provisional Jew had to suffer.

The truth is that we have lived in the Arab countries in fear and humiliation. I shall not recite another litany — that of the massacres before Zionism. I can let you have the lists, if you want to know. The truth is that those young Jews from the Arab countries were Zionists before Auschwitz. The State of Israel is not the result of Auschwitz, but of the entire Jewish condition, that in the Arab countries included.

see page 30

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from page 29

Is it correct that you have said that if the Jews absolutely wanted a state, all they needed to do was to establish it in Europe or America?

Need I tell you, who are so concerned for the values of your people, that one cannot establish a state just anywhere or with just any values?

Why should we Jews in countries with an Arab majority go and establish a state in Europe — or at the North Pole, for that matter — when we were born on the shores of the Mediterranean, to which we are attached, as you understand far better than anyone else?

Why should this soil, which you call Arab because you are in the majority on it, not belong partly to us? To us, whose ancestors were Berbers who converted to Judaism and who in many cases were here before yours? Is it enough to be born an Arab to be entitled to everything, and to be born a Jew to be entitled to nothing except be doomed to remain second class citizens to all eternity and be humiliated and killed off at set times? If you really wanted to prevent our settling down together in the little corner of the world which we have called Israel in order to renew our bond with an ancient tradition, why did you pursue and expel us wherever your writ runs?

I am told that in this whole business you are mainly motivated by the fate of the Arabs of Palestine. If that is the case, how do you reconcile that rumor with your constant claim that the Arab nation is one? The tragedy, no less than we; but at the negotiation table one will have to bear in mind that there are no more of them than of us, and that in many cases they are newcomers, just as we. When all is said and done, the disaster of the Arabs of Palestine amounts to their having been displaced for some fifty kilometers within the same, enormous nation. Is that so serious? How much more serious is our case: we Jews from Arab countries have been displaced for thousands of kilometers, after having also lost everything — and we Jews from

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from page 30

Arab countries are a million and three hundred thousand by now, or half of the population of Israel; add the 25% of children of Western Jews, and you have 75% of the native-born population. In short, if one wants to make this ridiculous account, the Jews are at home in Israel to at least the same extent as the Arabs. **But Israel, I say it again, is the outcome of the entire Jewish condition**, and therefore of Auschwitz; and the German, Polish, and Russian Jews are also at home. And no one has the right to deny us the possibility of ingathering our refugees, those of yesterday and, alas, those of tomorrow.

We are also being told that you have come to France to buy yet more arms and to stress the oil blackmail. If so, would it not be disastrous to make the conflict break out again just as many Arab countries are finally moving in the direction of a settlement that would put an end to our mutual suffering? You know the saying that a bad settlement is better than a good court case. **Is it not time that we reached a settlement amongst us, even if it is only a moderately good one?**

Mr. President, your language, a language of the heart, a language of determination born out of a recovered dignity, is one I understand very well; the better, because it is that of our youth, yours and ours.

Don't you think that you underestimate the determination of the Jews, not only of the Israelis but of those of the entire world? It is not their motor trips on Sunday or the gadgets made of oil compounds that the new generations of Jews are defending; **they know that their physical and cultural existence is at stake.**

When two determinations so strong — strong because they are based on sheer existence — confront each other, the result may be endless misery or great advantages. You have just discovered the appropriate answer. Don't you think this is the point to stop this mutual suicide, which is perhaps applauded secretly by powerful interests?

Don't you think we should both give up past quarrels, cruel as they may be, that we should make an effort to outgrow the myths we believe about each other?

**Could we not at last combine the talents we have regained in order to build a world in which each of us will have his nation and his free state — this time not united by contradictory and destructive myths but by economic and cultural benefits?**

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751

THE AMERICAN JEWISH

# TIMES- OUTLOOK



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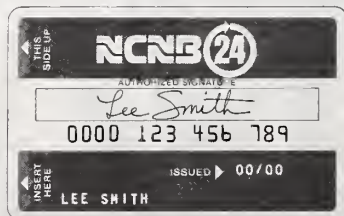
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# NCNB

# EDITORIAL

Americans concerned about the future of our country are deriving no happiness from the increasing crime rate during recent years on the streets and in the government of the United States. When by their behavior some of our highest officials arrogantly flout the law, it is imperative that we focus our attention on the purpose of law.

The approach of *Shavuot*, the holiday when our ancestors reportedly received the Ten Commandments at Mount Sinai, beckons the Jew to do this very thing. *Shavuot* admonishes the Jew to contemplate the value of law — that by adhering to its regulations the stability of society is maintained. Observance of the law is the most effective protection of those who cannot protect themselves. Contempt for the law is contempt of our fellow man; respect for the law is respect for our fellow man. To the Jew, *Shavuot* is Law Day.

When Cecil B. DeMille made speeches about his film "The Ten Commandments," he told his audiences that he was moved to make the movie because he believed deeply that **the Ten Commandments are not just laws, but " they are THE laws."** This simple code, he concluded, is indispensable for the preservation of man. So passionate was his conviction that Mr. DeMille did not take any financial profit from the picture, but assigned his share of the earnings to a trust fund for charitable, religious, and educational purposes.

The seven-week span from *Passover* to *Shavuot*, represents the period from Israel's redemption from Egyptian bondage to when they submitted themselves to the law at Sinai. The Jewish people had no freedom in Egypt; they were subject to Pharaoh's will. Yet, when they achieved freedom, they were not permitted to use it recklessly. Moses recognized, and the people acknowledged that while law without freedom is tyranny, freedom without law is chaos.

It is thus not difficult to understand why we are disheartened as we view America's tragedy today. Newspaper headlines scream to us the agony of our country, the shame of our democracy. A line from Gilbert and Sullivan's light opera "Trial by Jury," well describes our consternation: "You declare my law is fudge."

Revelations of burglaries, spying and illegal fund-raising — bad enough in themselves — were overshadowed by concealment and destruction of legal evidence and an endless web of lies and half-truths by men in positions of power. Even the former Vice-President, Spiro Agnew, who was heralded as "Mr. Kleen" because he was unsullied by Watergate, stood before us covered with the dirt of his state's corruption and declared that although he was innocent he would nevertheless resign. His political demise was devastating when the country needed a ray of hope that some honesty does exist in high places.

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Prime Minister Golda Meir has officially submitted her resignation to President Katzir. Irresolvable party differences and the dissatisfaction with her approach to governmental problems may have instituted the move.

At the time of the printing of this magazine, she is expected to remain as caretaker prime minister until a new arrangement can be instigated.

**About the Cover:** Our cover this month is a line drawing of Michelangelo's statue of Moses at the San Pietro in Vincoli, Rome. The statue was originally intended for the mausoleum of Pope Julius II.

*The American*  
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# NATIONAL COUNCIL

FORTY-SEVENTH STREET N.Y. 10036 • (212) 246-3175 • ELEANOR MARVIN, NATIONAL PRESIDENT • RENA P. BUTTON, EXECUTIVE DIRECTOR

# OF JEWISH WOMEN

April 9, 1974

To the Editor:

I welcome the opportunity to share with you the National Council of Jewish Women's historic concern for equal opportunity in both sentiment and implementation. We fully understand the emotional distress and concern expressed by many members of the Jewish community that affirmative action may lead to a regressive adoption of quotas based on race, religion, or national origin. The National Council of Jewish Women has been part of the struggle which has made it possible for an individual to expect that he will be judged on his own competence, and it is from this stance that we feel compelled to express our concern that complex human problems do not always fit the neat formulae which we have catalogued by law.

The responsibility of educating our young to meet the needs of the community, as well as to fulfill their own potential, falls into the category of complex human problems. For this reason, we welcome the opportunity for the highest court in the land to deliberate, and resolve the question of how institutions of higher learning may determine the criteria by which they construct their educational bodies.

Much has happened in the field of higher education over the past eight years. Educational programs and philosophies long in the realm of the absolute, have been held up to the light, and are undergoing scrutiny as to relevancy and appropriateness for meeting the needs of our society. Numerical grading systems have been questioned with much discussion about their ability to measure adequately a young person's motivation, character, and potential.

Most of us have accepted in the abstract the need for certain subjective considerations. Difficulties arise when these abstractions seem to collide with our own family goals. It is in this area that reasonable people have raised questions and concerns.

The case of Marco DeFunis against the University of Washington, now in the Supreme Court, will seek to define the narrow question of whether the University of Washington had the right to consider the subjective criteria and the social needs of the community in composing their Law School class. It is not an issue of quota, in the opinion of NCJW and the Social Action Commission of the Union of American Hebrew Congregations. We share with our fellow Jews an abhorrence for any regressive acts in the direction of racial and religious quotas, and will continue to be vigilantly aware of any movement in that direction.

The issue in this case is clear. Did the University have the right to judge subjectively the composition of its class?

The facts of the case, in our opinion, belie that Mr. DeFunis was rejected solely because of his race, his religion, or on the basis of quota. Just as 36 blacks and Chicanos scored lower than he in that entering class, so did 38 whites. Obviously, the reasons were subjective in both instances. The University of Washington, pursuant to the spirit of Executive Order 11245 attempted to provide an opportunity for young people (who had been disadvantaged through no fault of their own) to begin to become constructive members of our society in a field where there is great and conspicuous under-representation of minorities.

We appreciate the sensitivity of this issue on which reasonable people have disagreed. It is in the best tradition of Jewish Life in America for NCJW to reach out to fellow Jews to share our thoughts. This is not the first time, nor I'm sure the last, that our sense of justice will require that we respectfully express a different opinion.

This quote from "*Ethics of the Fathers, 1:7*, is a clear statement of NCJW's deepest sentiments in the matter:

"The just way is always the right way.  
Justice delayed is worse than injustice.  
Give every man the benefit of the doubt . . ."

Sincerely,

Mrs. Eleanor Marvin  
National President

# When Affirmative Action Is Negative Action

Ben Mordechai

A controversy is raging about the legitimacy of discrimination-in-reverse. To help them elevate themselves, underprivileged Blacks and members of other minorities are given preferential consideration in university enrollment and in employment. These practices have come to be known as affirmative action. Those who advocate affirmative action admit that favoring underprivileged minorities requires that some deserving members of the white majority will have to be by-passed. Someone must become the object of negative action. And some do! Qualified whites have been shunned in favor of less qualified minority group members.

When affirmative action is applied to university enrollment, Jewish students, a minority but no longer considered underprivileged, are the ones to suffer. As a result, a suit is now before the United States Supreme Court. In essence, the justices must decide whether a public university may operate under two standards of admission — one for white students (or white privileged students) and another for non-whites.

Although the case concerns a student who happens to be Jewish, the question is not discrimination against a Jew but against a white qualified student. Some consider this the most important civil rights case since the sixties. They warn that a Supreme Court ruling against preferential treatment would herald the greatest setback for Blacks since reconstruction.

Marco DeFunis, Jr., of Seattle, Washington, was denied admission to the University of Washington Law School although his qualifications and test scores under established admission standards were superior to those of thirty-six minority applicants who were admitted. Selected for Phi Beta Kappa and graduated *Magnum Cum Laude* from the University of Washington, DeFunis sued the Law School after it twice refused to admit him. The trial in a Washington State Court revealed that there were 150 openings at the Law School for the semester that began in September, 1971.

According to the plan for affirmative action, any white applicant who achieved a test score of less than 74.5 would be automatically disqualified. Out of about 1600 applicants for the 150 places, the highest grade was 81. DeFunis scored 76.23, well above the "white" standard. Of the 37 Black and other ethnic minority students who were admitted, only one scored better than DeFunis, six scored better than the white minimum, and thirty scored below 74.5. Yet DeFunis was rejected and they were all admitted.

The Washington State Court ruled in favor of DeFunis and he was enrolled. Upon appeal, however, the State's Supreme Court ruled for the University. When DeFunis took his case to the U.S. Supreme Court, Justice William O. Douglas directed that he remain in school until the court ruled on the issue. DeFunis is expected to graduate in June.

The Anti-Defamation League, the American Jewish Committee and the American Jewish Congress have each filed briefs upholding DeFunis and the position that a single set of standards should apply to all applicants. Two leading constitutional lawyers, Alexander M. Bickel of Yale Law School and Philip B. Kurland of the Chicago Law School, contend in their brief for the Anti-Defamation League that the policy of the University of Washington Law School actively abets racial discrimination. If it is illegal to exclude Blacks on racial grounds, they contend, then it is illegal to exclude whites because of their race. If DeFunis had been Black or Indian or Chicano and qualified it would have been unconstitutional to exclude him from school. It is equally unlawful to bar him from enrolling because he is qualified but white.

Racial quotas are of particular concern to the Jewish minority in the United States because eighty per cent of the Jewish youth of college age attend schools of higher learning. Consequently, when discrimination-in-reverse is applied to university enrollment, Jewish youth are affected by this procedure more than students of any other white group because of their large number of applicants.

After wrestling with the moral and ethical aspects of this issue, most Jewish community officials have come to the practical conclusion that their first concern must be their own people. Then they will strive to help solve broader problems of racial inequality. The American Jewish Congress argues that the civil liberties guaranteed by the United States Constitution would be seriously undermined if the law would allow race to serve as the criterion in the decision-making process of governmental agencies. **Any kind of quota system, they maintain, would in the long run harm the very groups in whose interest it is now being used. Admission on the basis of merit is the most just and impartial criterion, says the Jewish Rights Council of New York.**

Oddly enough, not all Jewish groups are of the same mind. There is division within our ranks on this point. The National Council of Jewish Women and the Social Action Commission of the Union of American Hebrew Congregations side with the University of Washington. In opposing DeFunis's court action, the leaders of these organizations assert that this is not "a case of discrimination on the part of the university." They affirm that the University's admission policy is a reasonable one.

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# for the CHILDREN...



## MOSES: THE GIVING OF THE LAW

Everyone knows the story of how Moses was saved from death by his mother's bravery: she placed him in a wicker basket and hid him in the reeds along the Nile river. You will remember that the Pharaoh's daughter found him and raised him in the palace.

Although Moses was reared and educated as an Egyptian of the highest caste, he remained conscious of his origin and was sympathetic to his kindred. He led the Israelites out of Egyptian bondage. We celebrate their exodus and freedom at Passover.

Moses led the people into the wilderness in search of "the Mountain of God." It was on Shavuot that God spoke to Moses on top of Mount Sinai and gave the Israelites the Ten Commandments. As you know, the Ten Commandments are the basis of the moral law of all civilized nations as well as the foundation of the Jewish religion. The world would be full of goodness and joy if everyone would abide by the Ten Commandments.

## SHAVUOT

The Hebrew date for Shavuot is the 6th day of Sevan.

The oldest name of Shavuot is the "Feast of the Wheat Harvest". It was an old Palestinian agricultural festival like the "Feast of Unleavened Bread" (Pesach) and the "Feast of Ingathering" (Succot).

Another name for Shavuot is the "Festival of First Fruits." Early farmers brought seven kinds of his first fruits as a thanks-offering to God. Each of these fruits played an important part in our history. They are: wheat, barley, grapes, figs, pomegranates, and olives and dates.

Since it was celebrated seven weeks after "the sickle was put to the standing corn" (Deut. 16:9), it acquired the name of the "Feast of Weeks." Greek speaking Jews called it Pentecost (fiftieth in Greek). Shavuot is celebrated on the 50th day after Pesach.

Shavuot is a Pilgrimage Festival, because the Jewish farmer was required to make a trip to the Temple in Jerusalem to present his first fruits. Pesach and Succoth are also Pilgrimage Festivals.

These three festivals originally had no fixed dates, but were dependent on local weather conditions. Dates were set for them when the monarchy was established.

The Book of Ruth is read on Shavuot because Ruth's acceptance of the Jewish faith is comparable to Israel's acceptance of the Torah at Mount Sinai. Ruth was a Moabite who came to Bethlehem with Naomi at the beginning of the harvest season.

## JACOB AND ESAU

Jacob and Esau were the sons of Issac and Rebekah. While they were still young, they looked alike in the way that the myrtle and the thorn-bush resemble when they are still small plants. When they grew older, however, they became very different. Esau sought a worldly life of material pleasures and became like the thorn-bush with its sharp thorns. Jacob sought a spiritual life and was mild mannered like the myrtle with its gentle fragrance.

One day, Esau returned home to find Jacob preparing lentils for their father Isaac. They were to be part of the meal for mourning the death of their grandfather Abraham. [The lentil is round and it symbolizes death. Sorrow and death roll among men just as the lentil rolls.]

Esau said to Jacob: "Why are you preparing lentils?"

Jacob replied: "Because our grandfather has passed away. They shall be a sign of my grief and mourning so that he will love me in the future world."

Esau taunted him, saying: "Do you really think these silly actions will do you any good? Is there a future world? Are the dead going to come back to life?"

Jacob answered: "There is a future world in which the righteous will receive their reward. If you think there is not one, then why do you want your birthright? Sell it to me now while it is still possible to do so."

Esau, being concerned only with the present world, decided that his birthright was not important to him. He therefore sold it to Jacob. "I do not believe there will be a new world. You may have my birthright and its blessings for a mess of your pottage."

Jacob then exchanged his food for Esau's birthright.

Throughout his life, Jacob tried to think of God first. He wanted to live a good life.



Jacob and Esau with their parents, Rebekah and Isaac.



Jacob with a group of men.

[Adapted from LEGENDS OF THE BIBLE by Louis Ginzberg. © Jewish Publication Society of America, 1909.]

# So What's New?



Mrs. Walter Marx

## CHARLOTTE BETH SHALOM

Mrs. Richard Klein, Correspondent

Headlining the news at Beth Shalom this month will be the installation of Mrs. Walter Marx as Sisterhood President. Mrs. Marx, who served as vice president for the past year, will replace Mrs. Jules Buxbaum and Mrs. Joseph Karesh as co-presidents. Other incoming officers are: Mrs. Phil Anoff, Vice President for Program; Mrs. Al Behar, Vice President for Services; Mrs. Robert Kehoe, Recording Secretary; Mrs. Charles Kline, Corresponding Secretary; Mrs. Aaron Jaffe, Treasurer.

The District 8 Convention of the National Federation of Temple Sisterhoods was held April 21 and 22 in Falls Church, Virginia. Delegates from Beth Shalom were Mrs. Walter Marx and Mrs. Joseph Karesh.

On May 3, the members of Beth Shalom will be honored with a special "Sisterhood Sabbath." Members of Sisterhood will take part in the service. Another special service in May is the Sabbath dinner service

honoring our Sunday School teachers. This dinner service, which has proved to be very popular with our members, will be held on May 17.

A tour of churches and synagogues in the Dilworth area will be headed by Rabbi Mel Silverman of Beth Shalom, under the auspices of the National Conference of Christians and Jews. This "Tour of Understanding" will take place on May 5, from 5-8 p.m., and will include a tour of Temple Israel.

We wish to congratulate Mr. and Mrs. Aaron Jaffe on the forthcoming marriage of their daughter, Lynn, to Mr. Richard Max Learner, son of Mr. and Mrs. William Learner of Matthews. The ceremony will be held at Raintree Country Club on May 26. The newlyweds will live in Chapel Hill, where both are seniors at the University of North Carolina and will graduate in June.

Six of our young people will be confirmed this year in ceremonies to be incorporated with Sabbath services on Friday, May 24. The confirmands are: Sharon and Susan Ross, daughters of Mr. and Mrs. Sandy Ross; Joy Buxbaum, daughter of Mr. and Mrs. Jules Buxbaum; Amv Michalove, daughter of Mr. and Mrs. Lenny Michalove; Deborah Luria, daughter of Mr. and Mrs. Donald Luria; and Tim Blumenthal, son of Mr. and Mrs. Robert Blumenthal.

Beth Shalom recently held a dinner-dance at Raintree Country Club. The event was well attended by our members and their guests. Everyone enjoyed the evening immensely.

## CHARLOTTE Temple Israel

Mrs. Sheila Fisher, Correspondent

With pleasure and deepest respect, Temple Israel has bestowed the title of "Honorary Life President" to Mr. I. Ashendorf and Mr. Sol Levine in a dual ceremony and reception. Each has unselfishly given 25 years of distinguished service and devotion. Only six other men of our congregation have been previously so honored. The list of achievements, between the two men, are innumerable and we reiterate *today* and appreciation to Ike and Sol. May you enjoy long lives filled with *nachas!*

Bravoes to Mr. Jerry Leeson, Dr. Al Kossove, Mrs. Stanley Kornfeld and all the others who helped with the presentation of "A Marionette Miracle," a musical fantasy. Costumes, scenery, props, and make-up were done very professionally, but it was the beauty, talent, and enthusiasm of the 40 children and Ti-Y's that made us *q'vell*. They sang, danced, and acted like real pros, and all I can add is . . . watch out Broadway! Other recent temple activities include a very successful fun-filled Purim Carnival and Model Seder at Sunday School which included guests from a visiting church group.

To Mr. Al Rousso, Congregational President, and Mrs. Senion Wojnorwich, Sisterhood President, we wish you and your incoming Boards *mazel tov* and a very successful year.

Miss Batya Luski, daughter of Mr. & Mrs. Abraham Luski of Charlotte, N. C., became the bride of Moshe Stroz on November 11, 1973. The ceremony took place at Temple Israel. Officiating was Rabbi Rocklin who was assisted by Jacob Luski and Cantor Frank Birnbaum.

The bride is a senior at the Herzliah Teachers Seminar in New York. The bridegroom is the son of Mr. & Mrs. M. Stroz of Israel.

## ASHEVILLE

Miss Rebecca Jennifer Provda of Hendersonville, North Carolina, became the bride of Robert Brand Finck at 8:00p.m. on Saturday, March 30, 1974, in the Agudas Israel Synagogue with Rabbi Stanley Funston officiating.

The bride is the daughter of Mr. and Mrs. Max M. Provda of Hendersonville. The bridegroom is the son of Mrs. N. Brand Finck of New York City and Marshall G. Finck of New York City and Miami, Fla.

A reception and dinner at Woodfield's Inn followed the ceremony.

Mrs. Finck is a magna cum laude graduate of Boston University where she received a B.S. degree in business education. Mr. Finck attended the University of Miami and is a graduate of Laurel Crest School in Bristol, Connecticut. He is an executive of the Enro Shirt Company in Louisville, Kentucky, where the couple will live at 2453 Idlewylde Court.

The newlyweds honeymooned in Las Vegas, Nevada and San Francisco, California.



Mrs. Moshe Stroz

## MAZEL TOV

### BAR MITZVAHS

Frank Alan Schiller, son of Mr. & Mrs. Hugo Schiller (President of the North Carolina Association of Jewish Men), on Friday, March 15 in Myrtle Beach.

### ENGAGEMENTS

Dr. & Mrs. Herbert S. Buchholz of Merick, N. Y. happily announce the engagement of their daughter, Barbara Joyce to Mr. Jeffery Alan Margolis, son of Mr. & Mrs. Kenneth Margolis of New Bern, N. C. A June, 1975 wedding is planned.



Mrs. Robert Brand Finck

## WELDON-EMPORIA ROANOKE RAPIDS

NORTH CAROLINA

Louise N. Farber, Correspondent

Passover is homecoming to our congregants of Temple Emanu—El. Relatives and friends came from Virginia, Washington, Maryland, Pennsylvania, and students from the colleges. Home *seders* were held by many families. Temple Emanu—El congregational *seder* was held in the Howard Bloom restaurant at the Holiday Inn and was conducted by Rabbi Israel Sacks for the members, relatives, and friends of the Northeast Circuit. Traditional foods and ceremonial plates were prepared at various homes in Weldon. The *seder* was thoroughly enjoyed in a spirit of togetherness through prayer and song, ritual and symbol, custom and ceremony.

On the second night, family *seders* were held and Mrs. Hy Diamond conducted a *seder* for a class of the Warrenton Baptist Church.

We pray for the speedy recovery of Miss Louise Farber and Mrs. Harold Bloom,

And so, the winter is gone and the spring in its flowery outburst brings the rain, the warmth, and the sunshine as we begin another year of life for the congregants of Temple Emanu—El.

## WILMINGTON

NORTH CAROLINA

Mrs. Sam Winter

Sunday, March 31, was a memorable day for the members of B'nai Israel Congregation in Wilmington. On this day the dedication of the new front of the edifice took place. There was a brief service in the sanctuary, after which there was a cocktail hour and dinner in the social hall.

Congregation Temple of Israel held its Annual Congregation Seder on April 6. The services were conducted by Rabbi Martin Weitz.

## CHARLOTTE TEMPLE BETH EL

NORTH CAROLINA

Mrs. Eleanor Podorzer, Correspondent

This past month, our Congregation celebrated two Bar Mitzvahs: that of Paul Jacobi, son of Mr. & Mrs. Ed Jacobi and Ross Levin, son of Mr. & Mrs. Norman Levin.

On April 19, we invited our new members to a "New Members Sabbath"; a reception followed the service so that everyone could personally greet our new Congregants.

At our March Sisterhood luncheon, spring was ushered in by Wilma Asrael, who gave everyone great ideas for taking care of household plants. As a remembrance of the day, everyone received some cuttings to start their own garden. A delicious luncheon was prepared by Sue Abrams, Sue Ades, Elizabeth Nabow, and Peggy Simon.

Thanks to Judy Edlein, Elizabeth Nabow, and Sally Winokuer, and many other able workers who participated in making our Attic Sale a success.

The topic of "First Tuesday Get-Together," April 2, was "I am Woman — On My Own." Presented by Pam Brown, it was a positive view of how to cope successfully with life as a woman on her own.

On March 24, Temple Beth El held its annual Congregational Meeting. After an excellent dinner, the Congregation discussed the status of the Temple and its future goals.

We are proud to announce that Cantor Brown will provide the musical program for the annual meeting of the North Carolina Association of Jewish Men, Women, and Rabbis to be held in Charlotte on May 4 & 5 at the Downtowner Inn. Eli Evans will be the guest speaker.

# The Month is over but the year goes on.

Aliyah Month is over. It started on February 10th and lasted until March 10th. We wanted to show you that Israel is not all that far away.

This past month was an intensive effort to demonstrate the importance of Aliyah—immigration—for Israel, the Jewish people, and for you personally. We held meetings in people's homes, Jewish Community Centers, synagogues and temples. We showed films, presented lectures, and sponsored seminars and discussion groups. We brought Americans who now live in Israel to talk about their experiences.

We wanted you to give Aliyah some serious thought.

Aliyah Month is now over. Maybe you missed it. And if you didn't, you probably want more information.

Ask us. Our work doesn't end on March 10th. Aliyah Month was just an intensive drive in our continuous efforts. We want you to see that Aliyah can be a reality for you. A new beginning.



**ISRAEL ALIYAH CENTER**

805 Peachtree St., NE, Room 629  
Atlanta, Ga. 30308, (404) 872-1967, 875-5166

# B'NAI B'RITH WOMEN

Mrs. Sidney Goozner, Correspondent

B'nai B'rith Women met at a noon installation lucheon on April 3, at Cafe Eugene.

Rabbi Rocklin of Temple Israel gave the invocation. Susan Bruck called upon seven past presidents of B'nai B'rith Women to light a seven branch Menorah as an opening ceremony. The women were Marlene Goldberg, Helen Fliegel, Rita Mond, Ann Langman, Evelyn Sklar, Jerry Gertzman, Janet Jaffe.

Many congratulatory messages to Joan Gordon, our outgoing president, and Miriam Wallace, our incoming president, were received.

Rita Mond, our District no. 5 representative, gave a report on having visited the Tri-Annual Convention of B'nai B'rith Women in Dallas, Texas.

A life membership award was given to Evelyn Sklar, who brought in more than 5 life members to the organization.

Lynn Lerner, honored the women who gave more than 200 hours of service to the community in the name of B'nai B'rith Women. Each one received a plaque: Joan Lourie, Arlene Dobkin, Rosalie Ganz, Elsie Menaker, Rita Mond, Estelle Rosen, Renee Sutker.

Award winners who served more than 100 hours were: Jean Anoff, Susan Bruck, Rose Cohen, Helen Fliegel, Phyllis Kaye, Ann Langman, Marcia Mazur, Bernice Rousso, Renee Washawsky, and Sally Winkeur.

The Senior Women of B'nai B'rith were awarded a plaque in gold for merit.

Our president Joan Gordon gave her parting speech telling all the activities and happenings of the past year.

Ben Jaffe, Jr., thanked the outgoing executive board for a job well done and installed the new officers for 1974-1975.

Our new president, Mirium Wallace, a former teacher in the local school system has been involved in B'nai

B'rith since her high school days when she was a member of the youth organization. She is a member of Hadassah, Temple Israel Sisterhood, and the N. C. Association of Jewish Women.

Miriam gave a speech on "Equal Rights for Women" and urged B'nai B'rith Women to give full endorsement to Equal Rights Amendment.

Other officers include Mrs. Hyman Bruck, president elect; Mrs. Marvin Lourie, fund raising vice president; Mrs. Ervin Ganz, membership vice president; Mrs. Edward Warshawsky, community and veteran service vice president; and Mrs. Robert Schrader, program vice president.

As a finale, Bobby Pollard won the most awaited drawing, a cruise to Nassau. Those eligible were the members who attended the most meetings for the year. That's it.

## KINSTON

NORTH CAROLINA

Mrs. Sol Schechter, Correspondent

Mrs. D. Jacobson was hostess, at her home, to the sisterhood Hadassah meeting in Greenville. Plans were made for the Annual Temple Dinner.

Rabbi and Mrs. Selinger attended a meeting of the Greater Carolinas Rabbinic Association in Chapel Hill, N.C.; Rabbi Selinger was elected vice president.

B.B.Y.O. had a very successful Winter Carnival at the temple.

Many thanks to Dr. H. Wanderman for his kind gifts to the Temple Library of *Shalom* and *They Chose Life*.

Mr. Yehuda Smolar was named state membership chairman of B'nai B'rith. He is the present membership chairman of the Kinston Lodge. Mr. Aubrey Bronstein, President of the Kinston B'nai B'rith Lodge, chaired the dinner meeting at which Mr. Harry Rulnick was the speaker. The attendance was excellent and the speech was challenging.

Mrs. Paul Chused became a mem-

ber of the board of community concerts.

Mrs. M. Chused, Mrs. L. Fuchs, Mrs. S. Schechter, and Mrs. M. Selinger attended a Hadassah meeting in Durham, N.C. It was interesting and very enlightening.

We extend our condolences to Mrs. Morris Heilig on the death of her sister, Ray Kadis, of Baltimore.

Thanks to the sisterhood hostesses for the *Purim Oneg Shabbat* in honor of Dr. and Mrs. Manfred Katz: Mesdames Judy Appelbaum, Suretta Bronstein, Nan Page, Faith Pearson, and Geri Siegler. The Katz family is moving to Wilmington, Delaware.

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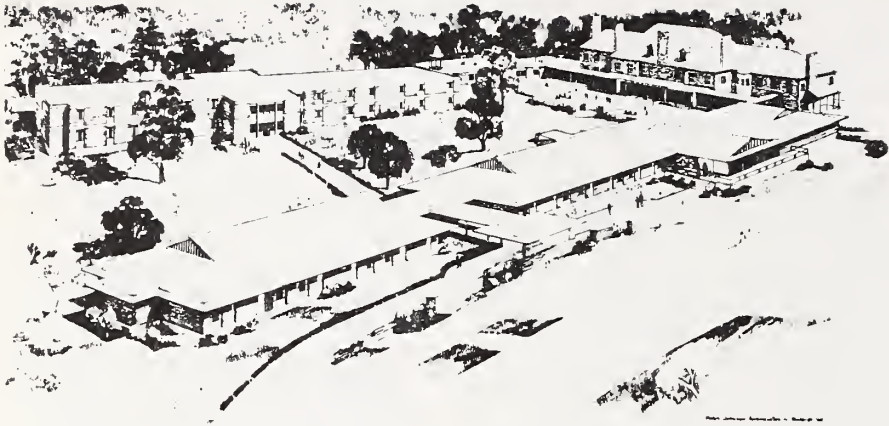
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# Our North Carolina Jewish Home

CLEMMONS, NORTH CAROLINA

Co-Sponsored by  
NORTH CAROLINA  
ASSOCIATION  
OF JEWISH WOMEN  
and  
NORTH CAROLINA  
ASSOCIATION  
OF JEWISH MEN

The story of Esther was, of course, the theme of the season. Mr. Sam Jacobson, Co-Chairman of the Religious Committee conducted the evening services. The Executive Director, Mr. Elbert E. Levy, presented the morning services and read the Megillah to the stamping of feet and the sounding of the gregors.

The menus for this festive holiday featured prune and mund Hamentaschen depending on the type meal served. The Feast of Purim was thoroughly enjoyed by the Residents.

At the Home, the Seder regulations require considerable preparations. Orders have to be placed for equipment, dishes and tableware, as well as foodstuffs. In the dining room, a leader, by tradition the Executive Director, will conduct the Seder (the ritualistic story of the Passover).

At the place where the person conducts Seder, there shall be a Seder or Haroset plate Haggadahs shall be available for those who want to follow the services.

In the Haggadah is recited the story of the religious holiday and in the narration certain procedures are called for. One of these calls for several handwashings. To simplify this project, a table covered with cloths is placed conveniently near the leader. It contains two vessels, one 3/4 full of water and the other empty. A towel for drying is nearby.

The Haroset or Seder plate shall contain the following:

**BETZAH**—a baked egg, reminder of sacrifices in Temple.

**SAROAH**—a bone that has been burnt, reminder of Paschal lamb.

**MAROR**—some bitter herb, as ground horseradish.

**KARPAS**—spring of parsley.

**HOROSSET**—a scoop of mixture made

of apple, nuts and wine.

Sufficient matzoths and bottles of wine shall be distributed about the tables. Provisions have been made to use sacramental grape juice for those unable to drink wine. Each setting shall consist of a wine glass, water glass, napkin, tableware, fruit dish or saucer, salt water, hard boiled egg and small version of the Haroset Plate. In addition, near the Seder plate there should be an arrangement of three matzoths separated by folds of a napkin. Since it is symbolic to expect a visit by the Prophet Elijah, an appropriate glass will be placed near the Seder plate at the Leader's table.

**Kiddish** or Sanctification—is recited by the person who conducts the Seder or some Elder designated by him. It is the holiday prayer over wine.

**Urekhatz** or Lave, the first hand washing follows immediately, no blessing.

**Karpas** or Greens, each person takes a spring of parsley, dips into the salt water (reciting blessings over vegetables.)

**Yakhatz** or Divide, Leader breaks half of the middle matzo from the stack before him, and hides it. The hidden piece—Afikoman—(Greek word meaning dessert) should be eaten after the meal.

**Magid**—start retelling the story of Exodus. During this narration a high point comes when the four questions are asked, usually by the youngest at the tables.

The traditional feeling is touched off with the deceptively simple request: "Why is this night different from all other nights?" The response to these questions tells the story of Passover. Further along, in telling about the ten plagues, the Leader tilts the cup or glass spilling a drop of wine into a dish

as each plague is mentioned: blood, frogs, lice, beasts, pestilence, boils, hail, locusts, darkness striking the first born.

The Leader also gives an explanation about the articles on the Seder plate.

**The Maror**, which means bitterness, is displayed with the comment that it symbolizes the embittered life in those days.

The Leader and company then drink the second cup of wine.

**Rochtzo**, all then go to wash hands, a second time.

**Motzi—Matzoh**, leader breaks the upper matzo and distributes pieces to all at the table who join in making the blessing, upon bread.

**Maror**, The Leader makes the blessing, all join in eating of the bitter herb.

**Korekh**, or Combine—a sandwich made up of the bitter herb and haroset placed between pieces of Matzoh, to symbolize a little of good and a little of evil, as did Rabbi Hillel.

**Shulkhan Arukh** or set the table—complete meal.

**Tzafon** or Hidden piece—After the meal is eaten the Afikoman is broken in pieces, and distributed to all. Children in group usually have found where it is hidden, so that at this point the Leader has to offer the lucky finder something to ransom it back. The meal cannot be finished without sharing the Afikoman. When it is distributed, that marks the end of the meal.

**Baraykh**, Grace after the meal.

The third cup of wine is drunk, the door is opened for Elijah to enter.

**Hallel**, of the psalms of praise are recited, when the door is closed.

The fourth and final cup of wine is drunk and the Nirtzah, or **Accepted**—meaning the conclusion of the Seder according to the letter and the spirit of the law.

# THE Manhattan Project

The rock group, "Manhattan Project," from Charlotte, exploded in full fury at the North Carolina Jewish Home on Sunday, March 17, 1974 to the enjoyment and eye-brow lifting of the Residents. From rock to lullaby, from their version of Hava Negillah to hard rock, this group was able to carry the Residents from Rock to Pop, back to old folk songs, and then forward to ultra-modern hard rock.

Mark Mabel is the grandson of Mr. & Mrs. Sam Mabel, long time residents of the Home. He received the support of Cathy McDermitt, vocalist; Jeff Jordan, bass; Scott McGlaclin, drums; Van Sacks, guitar; and the leader, Mabel, ably kept the group swinging on his electronic piano. It is interesting to note that Mabel is following in the footsteps of his father, the late Dr. Daniel Mabel, and his uncle, Mr. Gene Mabel, who, with their group, a Pop Band know as the "Mello-Tones," entertained the Residents on many occasions in the past.

A return engagement of these teenagers who helped add a bit of LIFE to the years of the "multi-agers" is looked for in the future. Not only did the young people bring the community to the Home as their tunes and tones floated down and "bounced" through the corridors but they also opened a new dimension of music and sound, that many who enjoyed the program had never experienced. These modern Pied Pipers drew several of the Residents close to the Bandstand making it necessary for staff to escort them back to their seats so all could enjoy the program.



Van Sacks, Scott McGlaclin, Mark Mabel, Jeff Jordan, & Cathy McDermitt



The Dancers enjoy the music at a recent cocktail party held at the Home.



The experience of "Manhattan Rock" — a new form of entertainment for some.

# Gifts

## to the NORTH CAROLINA JEWISH HOME

### IN MEMORY OF FRIENDS AND RELATIVES:

MR. MAX BANE: Mrs. Max Bane  
SISTER OF MRS. MAX BLINSKY: Mr. and Mrs. Irving Tilles  
MRS. ABE (SHIRLEY) BLUMENTHAL: Earl D. Frazier (Frazier Sales, Inc.) and Mr. Albert J. Jacobson.  
MR. IRVING BURROWS: Mr. and Mrs. Jerome Levin.  
MR. MORRIS CITRON: Mr. and Mrs. Jerome Levin, Mr. and Mrs. Harry Meltzner, Mr. and Mrs. E. I. Sinkoe, Mrs. Sidney Cohen, Mr. and Mrs. Louis Greenberg.  
UNCLE OF MRS. JIMMY COHEN: Mrs. Gloria Cohen.  
RABBI MEYER DATNOFF: Mrs. Anna Datnoff.  
MR. HENRY DUDKIN: Mr. and Mrs. Wilbert Selman.  
MOTHER OF MRS. MICHAEL FALK: Mr. and Mrs. Bernard Fleisher.  
MR. MIKE FISHER: Mr. and Mrs. E. I. Sinkoe.  
YARZHEIT OF MR. SAM FREEDMAN: Mrs. Sam Freedman.  
MR. ISAAC GLANSTEIN: Mr. and Mrs. Joseph Davis.  
MRS. MABEL GOODMAN: Miss Genevieve Schwerin.  
MRS. ALICE GREENMAN: Mr. and Mrs. I. D. Blumenthal.  
MR. MAURICE HONIGMAN: Mr. and Mrs. E. I. Sinkoe, Mrs. Gloria Cohen, Mrs. Gertrude Cohen, Mrs. Sidney Cohen.  
MISS RAE KADIS: Mr. and Mrs. Jerome Kaminski.  
YARZHEIT OF MR. HARRY KAPLAN: Miss Jennie Land.  
MOTHER OF MR. STANLEY KAPLAN: Mr. and Mrs. Stephen Stuker.  
MR. DAVID KAUFMAN: Mr. and Mrs. Dan Hollander.  
SISTER OF MR. LOUIS KLAFF: Mr. and Mrs. Schwartz.  
MRS. KARL KLEIN: Mr. and Mrs. Irving Fogler.  
MRS. RAE KRAUSS: MOTHER OF MRS. MURRAY FISHMAN: Mr. and Mrs. Ned W. Cohen, Mr. Ira Marx, Mr. Albert J. Jacobson, Mr. and Mrs. Bernard Fleisher, Oak Ridge Textiles, Inc., Mr. and Mrs. Dan Hollander, Mr. and Mrs. Armand Zaleon.  
MRS. CAROL LANGE: Mrs. Alice Fruh.  
MR. MORRIS LINDER: FATHER OF HAROLD LINDER: Mr. and Mrs. Samuel Shavitz, Mr. and Mrs. Henry Shavitz, Mr. Joseph Linder and Miss Rose Linder.  
MR. HYMAN LEINWAND: Mr. and Mrs. Isadore Kramer.  
BROTHER OF MR. ED LEYTON: Mr. and Mrs. Fred Swartzberg, Mr. and Mrs. Samuel Shavitz, Mr. and Mrs. Henry Shavitz, Miss Bess Schwartz, Miss Edna Schwartz, Mrs. Ben Swartzberg, Mr. and Mrs. Ben Herman, Mrs. Harry Kanter and Harvey, Mr. and Mrs. Arthur Cassell, Mr. and Mrs. Irwin Jacobson.  
MR. MAX LEVIN: BROTHER OF MR. SIDNEY LEVIN: Mr. and Mrs. E. I. Sinkoe.

The prayers and thanks of our residents are expressed for the contributions made to the Home from March 5, 1974 to April 5, 1974.

MR. JOE LEVINE: Mrs. Gussie Levine and David Levine.  
MOTHER OF MR. HOWARD McCURLEY: Mrs. Gloria Cohen.  
MR. MARVIN McNEILL: Mrs. Lillian Sosnik.  
MRS. FLORENCE MARGOLIS: Mr. and Mrs. Isadore Kramer.  
MRS. MORRIS MARGOLIS: Mrs. Eli Ginsburg, Mr. David Ginsburg.  
MR. WILLIE MOFF: Mr. and Mrs. Charles Barker, Mr. and Mrs. Sam Leder.  
MRS. REBECCA MOSCOVITZ: Mrs. Eli Ginsburg, Mr. David Ginsburg.  
MRS. MORRIS NUGER: Mr. and Mrs. E. I. Sinkoe.  
MR. JACK PERLMAN: Mr. and Mrs. Ben Herman.  
MR. SAMUEL PIKEN: Dr. and Mrs. Henry Schafer, Mr. and Mrs. William Schwartz, Mr. and Mrs. Irving Fogler.  
MR. HAROLD POLLARD: Mr. and Mrs. E. I. Sinkoe.  
DR. SAMUEL ROBINSON: Mr. Albert J. Jacobson.  
MR. LUKEY ROSENBERG: Mr. and Mrs. Al Rabhan  
YARZHEIT OF MR. ABE RUBIN: Mr. and Mrs. Samuel Shavitz.  
MRS. BETTY ANN RUDEN: Mrs. Gloria Cohen, Mr. and Mrs. Jacke Samet.  
MR. DUDLEY SALEM: BROTHER OF MRS. ARTHUR FRANK: Mr. and Mrs. Jerome Levin Mr. and Mrs. Jack Sosnik.  
MR. DAVID SANDMAN: Mr. and Mrs. Joseph Davis, Miss Genevieve Schwerin.  
MR. CHARLES SCHIFF: Mr. and Mrs. I. D. Blumenthal.  
MISS ELCY SCHWARTZ: Mr. and Mrs. W. C. Selman.  
MR. WILLIAM SEGAL: Mr. and Mrs. E. I. Sinkoe.  
MISS MURIEL SHAPIRO: Evelyn and Ezra Eisenberg and Family.  
MR. AND MRS. HARRY SHAVITZ: Mr. and Mrs. Harold Linder.  
MRS. SARA LEBO SHER: Mr. and Mrs. Jerome Levin.  
RUTH ANN SHESKIN: Mrs. Estelle Freedman, Mr. and Mrs. Charles Barker.  
MRS. JOE SHULOVITZ: Mr. and Mrs. Jerome Levin.  
MRS. ESTHER SOSNIK: Mr. and Mrs. Jerome Levin, Mr. and Mrs. E. I. Sinkoe, Mr. and Mrs. Dan Hollander.  
MRS. ROBERT STEIN: Mr. and Mrs. Jerome Levin.  
FATHER OF MR. MORTON TURK: Mr. and Mrs. Jerome Levin.  
MR. MURRAY WEISS: Mr. and Mrs. E. I. Sinkoe.  
OUR RESIDENTS: Mrs. Anne Teichman.

### CONGRATULATIONS

MARRIAGE OF MRS. DOROTHY GOLDBERG TO MR. ABRAHAM ROSENBLATT: Mr. and Mrs. Jerome Levin.  
MR. ISAAC ASHENDORG ON BECOMING



HONORARY LIFE PRESIDENT OF TEMPLE ISRAEL OF CHARLOTTE, NORTH CAROLINA: Mr. and Mrs. Nathan Sutker, Mr. and Mrs. Stephen Sutker, Mr. and Mrs. Jules Buxbaum.  
MRS. MARY CHEPLOW ON BAR MITZVAH OF GRANDSON: Mr. and Mrs. Samuel Shavitz.  
MR. AND MRS. ARTHUR CASSELL ON ENGAGEMENT OF DAUGHTER JANIE: Miss Bess Schwartz, Miss Edna Schwartz.  
MR. HENRY SHAVITZ: ON BECOMING HIGH POINT CITY COUNCILMAN: Mr. and Mrs. Stephen Sutker, Miss Bess Schwartz, Miss Edna Schwartz.  
MR. AND MRS. B. TILLIS: Mr. and Mrs. Moward Adler.  
MR. AND MRS. MAURICE WEINSTEIN ON THEIR NEW HOME: Mr. and Mrs. Harry Meltzner.

### HAPPY ANNIVERSARY

MR. AND MRS. ABRAHAM KAPLAN: 43rd: Mr. and Mrs. Harry Meltzner.  
MR. AND MRS. LEON KRAFT: 35th: Mr. and Mrs. Harry Meltzner.  
MR. AND MRS. SOL LEVIN: 50th: Mr. and Mrs. Adolph Guyes, Mr. and Mrs. Ellis Berlin, Mr. and Mrs. William Berkelhammer, Mr. and Mrs. Herman Davidson, Mrs. Chester Brown Mr. and Mrs. Jack Pearlman, Mr. and Mrs. Barnet Saslow, Mrs. Rebecca Zuckerman, Mr. and Mrs. Howard Lavine, Mr. and Mrs. Bert Lynch, Mrs. Grace Schwartz, Mr. and Mrs. Ralph Degen, Mr. and Mrs. Herbert Falk, Mr. and Mrs. Charles Pearl, Mrs. J. E. Love, Mr. and Mrs. Harry Weiner, Mr. and Mrs. Isaac Kadis, Mr. and Mrs. Abe Brenner, Mr. and Mrs. Ned Cohen, Mr. and Mrs. Mike Weiner, Mrs. S. J. Prago; Ruth, Joanne, and Jerry Moff; Mrs. Minette Scheer; Herbert, Helen, Sam, and Hilda Kaplan; Mr. and Mrs. Seymour Brown, Mr. and Mrs. Harry Berman, Mr. and Mrs. Morris Meyers, Mrs. Sadye J. Cohen, Mr. and Mrs. Cy Jacobs, Mr. Robert Skolnick, Mr. and Mrs. Isaac B. Stein, Mr. and Mrs. Sam Lynn, Mrs. Sam Freedman, Mr. and Mrs. Nathan Sutker.  
MR. AND MRS. FRANK OPPENHEIMER: Dr. and Mrs. Henry Schafer, Mr. and Mrs. William Schwartz.  
DR. AND MRS. MAX RONES: 50th: Mr. and Mrs. Irving Tilles.  
MR. AND MRS. MORRIS SPEIZMAN: Mr. and Mrs. Harry Meltzner, Mr. and Mrs. Jack Sosnik.  
MR. AND MRS. HERMAN TEMPKO: 50th: Mrs. Alice Fruh.  
MR. AND MRS. HYMAN WECHSLER: 54th: Mr. and Mrs. Fred Swartzberg, Miss Bess Schwartz, Miss Edna Schwartz, Mrs. Ben Swartzberg, Mr. and Mrs. Max Friedman, Mr. and Mrs. Irving Tilles, Mr. and Mrs. Ben Herman.

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Amarylis, the belladonna lily, bloom in the greenhouse at the home.



Geraniums — part of the greenhouse therapeutic project

## REMEMBRANCE CHAIRMAN

### ASHEVILLE

Mrs. Benson Slosman

### CHAPEL HILL

Mrs. Gary Smiley

### CHARLOTTE

Mrs. H. J. Nelson

### DURHAM

Mrs. Sam Freedman

### FAYETTEVILLE

Mrs. Nettie G. Mattox

### GASTONIA

Mrs. Max Bennett

### GOLDSBORO

Mrs. Herman Levin

### GRENSBORO

Mrs. Cyril Jacobs

### HICKORY

Mrs. Theodore Samet

### HIGH POINT

Miss Bess Schwartz

### KINSTON

Mrs. Morris Heilig

### LUMBERTON

Mrs. David Weinstein

### RALEIGH

Mrs. A. L. Sherry

### JACKSONVILLE

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Mrs. Jules Kluger

### STATESVILLE

Mrs. Saul Walsh

### WALLACE

Mrs. Noah Ginsberg

### WELDON

Mrs. Harry Kittner

### WHITEVILLE

Mrs. Herman Leder

### WILLIAMSTON

Mrs. Irving Margolis

### WILMINGTON

Mrs. William Schwartz

### WINSTON-SALEM

Mrs. J. S. Robin

### MYRTLE BEACH, S. C.

Mrs. Hy Levine

Please contact the Chairman in your area if you wish to make a contribution to the North Carolina Jewish Home in memory or in honor of relatives and friends. If your town does not have a representative, please offer your services. Write:

Mrs. Nathan Sutker  
723 Larkhall Lane  
Charlotte, N. C. 28211

**Your gift helps  
the Home**

A separate application should be completed for each individual. Please forward to a friend if you have previously paid your dues.

### MEMBERSHIP APPLICATION FOR 1974

Individual Membership in the North Carolina Jewish Home can reduce the deficit by an estimated \$ 30,000. Help maintain the necessary services for our aged residents through participation.

Member. \$ 25.00      Name \_\_\_\_\_  
Patron. \$ 50.00      Address \_\_\_\_\_  
Founder \$100.00      City \_\_\_\_\_  
State \_\_\_\_\_

Please make check payable to North Carolina Jewish Home, and mail to Mr. Sam Shavitz, Membership Chairman, P.O.Box 38, Clemmons, North Carolina 27012.

# SHOP TALK AT montaldo's

Shelia Fisher

It's SPRING — everything's coming up daisies and daffodils. I rush to my closet, discover that the cupboard is bare, and then STREAK (blush! blush!) over to Montaldo's knowing they'll cover my every need!

First stop: Lingerie. Pastel and printed undergarments are gorgeous; gowns, peignoirs, and hostess robes are sensational; and I loved the leather scuffs imported from Spain.

Second stop: Sportswear. Around the stables or riding, the horse-head printed denim jeans, jackets, and skirts with co-ordinated T-tops are terrific, and faded denims with embroidery trims are perky for shopping or gardening. SHOP TALK is about batik prints with top-stitched reverse seams, and bandana print cotton or jersey pants and skirts teamed with ribknit shirts are vividly carefree.

Cocktail pajamas set new trends for dining, patio parties, or any of the less formal warm-weather entertainments. Bra-top three piecers are super unless your midriff doesn't bare exposing; waist-tie tops are new and nicely cover those *zaftig* areas. LILY has diversified her designs with jersey halter-top long informals (with built-in bra), and linen shirts with matched print voile blouses are wonderfully comfortable for a balmy night. Dark prints are particularly striking.

Moving right along, next stop: Accessories. Narrow floppy brimmed hats with matching striped or gingham checked umbrellas are darling eye-catchers that are a must for golf, tennis, the beach or any sun-fun activities. Soft-weave straw handbags go well with casuals, and tighter weaves, leathers and ostrich clutch and envelope bags with convertible arm or shoulder straps are dressier. Belts of leather, chain, patent or canvas web plus colorful scarves are great for changing the look of any costume.

It's the gypsy in my soul that makes me hover at the jewelry counter admiring all the bright sparkly pretties. Cream or white-coral beads add a soft fresh touch to any ensemble, and ropes, chains, and shells are pets. Darker toned cosmetics and creams soothe freshly sun-blushed skin, and now's a good time to select lipsticks, nail enamels, and summer scented perfumes and colognes.

Now that the "bod" is modestly covered, let's leisurely stroll through Gift Boutiques. Love the pottery

salad service topped with dimensional artichokes; love the corn-on-the-cob bowl with individual servers; love the flower embedded lucite trivots, the patchwork hostess sets, the lead crystal decanters and candy dishes, the silver mini-ice tubs, unique picture frames and all the other beautiful treasures and goodies.

Mother's Day is almost here and I'll give you a hint, *Kinderlach* . . . if it's from Montaldo's, it'll be a perfect gift. As a matter of fact, if given a choice — I'd like one of each!

## The beautiful blouse by Anne Klein

Float through summer evenings in this romantic dress, designed with the famous Anne Klein finesse. It's gauze, an airy mix of polyester and cotton, in a delicate shade of bone, embroidered in flower-garden colors with a tasseled sash to match. Sizes 6 to 12. \$145. From Montaldo's repertoire of new fashions in a charmingly sentimental vein.



Sportshop

montaldo's

Charlotte, Winston-Salem, Greensboro  
Durham, Raleigh, North Carolina  
Richmond, Virginia

# N. C. ASSOCIATION OF JEWISH WOMEN



Dear Members:

"If I am not for myself, who will be for me? And if not now, then when?"

Come to the annual North Carolina Association of Jewish Men, Women, and Rabbis' Convention in Charlotte on May 4-5, 1974. Hear how our grandparents got it all together for us!

Now, are we going to let all their hard work be in vain — or are we going to keep it alive with even greater enthusiasm and commitment.

Join us for a stimulating and social weekend. I will be waiting for you — to meet you all in person. Reservations should be sent to Mrs. Herman Blumenthal on the form at the right of this page.

Shalom,  
Judy Sutker

Mrs. Herman Blumenthal  
3850 Sedgewood Circle  
Charlotte, North Carolina 28211

Enclosed is check in the amount of \$ \_\_\_\_\_

Dinner, Saturday, May 4, 1974 \_\_\_\_\_ tickets at \$ 6.55    \*Kosher Fish \_\_\_\_\_  
Meat \_\_\_\_\_  
Chicken \_\_\_\_\_

Luncheon, Sunday, May 5, 1974 \_\_\_\_\_ tickets at \$ 4.25    \*Kosher Fish \_\_\_\_\_  
Meat \_\_\_\_\_  
Chicken \_\_\_\_\_

Downtowner Motor Inn \_\_\_\_\_ SINGLE (\$ 16.50) \_\_\_\_\_ DOUBLE (\$ 20.00)

NAME \_\_\_\_\_

STREET \_\_\_\_\_

CITY \_\_\_\_\_

ZIP \_\_\_\_\_

*\*Please specify type of KOSHER luncheon and dinner — meat, fish, chicken for Annual Convention of North Carolina Association of Jewish Men, Women, and Rabbis.*

# LEONARD NIMOY: A Living Legend

3500 emotionally involved high school students jammed Charlotte's Ovens Auditorium last month to hear and hopefully get an autograph from or even touch — Leonard Nimoy, best known as Mr. Spock of the television series, "Star Trek." The half-human, half-Vulcan second officer on the space ship Enterprise is a character role which has so captured the adulation of science-fiction enthusiasts that "Star Trek" may yet be revived, either as a full length film or another television series. But it was more than a character actor that stimulated the Ovens Auditorium audience, it was a warm, responsive human being, and that aspect came through even stronger in a later seminar with a small group of selected students.

Leonard Nimoy is interested in people, especially young people. He is a teacher, poet, and photographer. He produced a television documentary on the St. Mary's Learning Center in Chicago. Most of all, though, he prefers to be an actor; he enjoys the variety of human personalities he is called upon to portray — from Tevye in "Fiddler on the Roof" to Paris of "Mission Impossible," from plays by Jean Genet to those of William Shakespeare. Yet he finds time to read, to think, to dream. His interests — always including people — range from politics to science and science fiction to religion, his family's Orthodox Jewish religion. (He, in fact, has used Hebrew symbols in his television series roles.) He seems most concerned about man's moral dilemmas in having to handle the results of increased technology — not only our ability to put men into space, but also to farm bodies (cultivate spare organs in deceased bodies for later transplants). He is concerned about space science's effects on religion as we know it. Religion can be strengthened (he hopes) or weakened (he fears) as a result of space exploration,

the spectre of overpopulation or the disaster of war.

Neither the crush of students crowding into an already overcrowded time schedule, nor his philosophical concerns about mankind seem to ever affect his composure and low key style. He remains so calm, yet so intrigued with people here. His eyes hover over a synagogue as he sits, reflecting, while a harried driver fights traffic lights to make an essential airport flight time. One fleetingly wonders — could he really be half Vulcan — half Jew?

## INSTITUTE OF JEWISH STUDIES

Eleanor Weinglass

"Jewish People & Alcoholism — Shikker is a Goy" was the topic presented by Dr. Frank Crabtree of Johnson C. Smith University at the April Shabbat services of the Institute of Jewish Studies. Rabbi Israel J. Gerber conducted the services, followed by an Oneg Shabbat, on Friday, April 26, at 8:30 p.m. at the Randolph Park Apts. Club House.

Rabbi Gerber is presently leading a 4-week mini-session, "A Jewish Touch of This and That," every Wednesday from April 17 to May 15. Classes, starting at 8:00 p.m., will be held at the Randolph Apartments.

A Passover community Seder was conducted by Rabbi Gerber on Saturday night, April 6, at the Ramada Inn. Earl Schendell had the honor of asking the Four Questions.

A Torah Fund raffle, hosted by the David Garfinkels at a Purim Coffee, was won by the Hy Levines of Myrtle Beach, S. C. The raffle, to raise funds for the purchase of a Torah, offered a \$ 300 cash prize.

The Institute is a non-profit school to provide adult education for those who wish to further their interest and knowledge of Judaism. For further information about the Institute, please contact June Garfinkel at 366-4542 or write to P. O. Box 17394, Charlotte, N. C.

from page 14

### HAPPY BIRTHDAY

MRS. ANNA DATNOFF: Mr. and Mrs. Nathan Sutker.  
MRS. IDA DORN: Mr. and Mrs. Henry Shavitz.  
MRS. HARRY MELTSNER: Mr. and Mrs. E. I. Sinkoe.  
MR. HUGO ROSENBERGER: Mr. and Mrs. Jerome Levin.  
MR. MAX ROTHMAN: 80th: Mrs. Sara G. Schreiber.  
MRS. OSCAR TEUTSCH: Mr. and Mrs. Ernest Katz.

### SPEEDY RECOVERY

MRS. JOE BARR: Mr. and Mrs. Irving Tilles, Mr. and Mrs. Irwin Jacobson.  
MRS. HAROLD BLOOM: Mrs. Rose Spire.  
MRS. BELLE BOXER: Mr. and Mrs. E. I. Sinkoe  
MRS. BEN CLEIN: Mr. and Mrs. Sol Yudelson.  
MR. HARRY COOPER: Mr. and Mrs. Fred Swartzberg, Mr. and Mrs. Irving Tilles, Mr. and Mrs. Ben Herman, Miss Jennie Land, Mr. and Mrs. Irwin Jacobson, Mr. and Mrs. Arthur Cassell, Mr. Louis Yankeloff, Mr. and Mrs. Robert Silver, Mrs. Harry Kanter and Harvey.  
MRS. FREIDA DANS: Mr. and Mrs. Harry Meltsner, Mr. and Mrs. E. I. Sinkoe, Mrs. Bessie Friedman, Mrs. Gloria Cohen.  
MRS. JEROME DARHOLT: Mr. and Mrs. Nathan Sutker.  
MRS. FRANK EISMAN: Mr. and Mrs. E. I. Sinkoe.  
MR. LOUIS ERSHLER: Mr. and Mrs. David Levine, Mr. and Mrs. Henry Shavitz, Mr. and Mrs. Samuel Schavitz.  
MRS. TOM GLASSER: Mr. and Mrs. Harry Meltsner, Mr. and Mrs. E. I. Sinkoe.  
MRS. ARTHUR GOODMAN: Mr. and Mrs. E. I. Sinkoe.  
MRS. ARTHUR GOODMAN, JR.: Mr. and Mrs. E. I. Sinkoe.  
MRS. JOSEPH HANDLER: Mr. and Mrs. Harry Meltsner, Mr. and Mrs. E. I. Sinkoe.  
MRS. SELMA HOFFMAN: Mrs. Julis Fine.  
MRS. ROSE KATSOFF: Mr. and Mrs. Raymond Retchin, Mr. and Mrs. William Schwartz.  
MR. DAVID LEVINE: Mrs. Julis Fine, Mr. Joe Levine.  
DR. LOUIS LEVY: Mr. and Mrs. Harry Meltsner.  
MRS. LOUIS LEVY: Mr. and Mrs. Harry Meltsner.  
MRS. JEFF MARGOLIS: Mrs. Gloria Cohen.  
MRS. DAVID MILISTEIN: Mrs. Rose Spire.  
MR. IRVING MILLER: Mr. and Mrs. Jermonie Levin.  
MRS. ALBA PITIN, MOTHER OF MRS. NORMAN COHEN: Mr. and Mrs. Nathan Stuker.  
MAX RONES: Mrs. Harry Kanter and Harvey  
MRS. LOUIS SCHREIBER: Mr. and Mrs. Arthur Cassell.  
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May you enjoy a long, happy, healthy life:

Dr. and Mrs. Louis Levy

# N. C. ASSOCIATION OF JEWISH MEN

Brotherhood was the emphasis in the Southeast Circuit during the month of February. Lumberton had as its pulpit guest Rev. Woodrow Frick of St. Marks Lutheran Church. Whiteville had as its guest Rev. James Starnes, former Methodist minister and now instructor at Southeastern Community College. Wallace had as its guest Rev. Sabiston of the United Methodist Church, and Myrtle Beach's pulpit was graced by Dr. Carl Compton of the First Baptist Church.

The brotherhood spirit pervaded the city of Elizabethtown when Wallace Leinwand received the Winfred B. Johnson Memorial Award presented each year by the Elizabethtown Jaycees to the man over thirty-six who is considered to have contributed the most to his community.

Leinwand was cited as "one who does not know the meaning of the word 'NO' when work for his community is involved." He was praised by the leaders of the Jaycees as follows: "he has never sought or held public office, but when you think of Elizabethtown leaders today, every list would have his name. He is identified with the progressive spirit of this energetic community."

From the general community an enthusiasm was engendered by the February activity which resulted in gala festivities for *Purim* — a carnival in Lumberton, a *Purim Spiel* and an auction in Myrtle Beach, a *megillah* reading and a supper in Whiteville, and a *megillah* reading and a *Purim* Service in Wallace.

An executive meeting of the N.C.A.J.M. was held in Whiteville at Beth Israel Center on Sunday, March 3. The community was honored by the presence of I.D. Blumenthal, Arthur Shain, Hugo Schiller, Sam Gerson, and Nathan Sutker. J. Herman Leder hosted a luncheon for the group at the Heart of Whiteville Motel.



Jeff Blumberg and Rev. Sabiston participate in the Brotherhood Service at Wallace.



Marty Mann testing his knowledge with Samuel Leder of Whiteville.

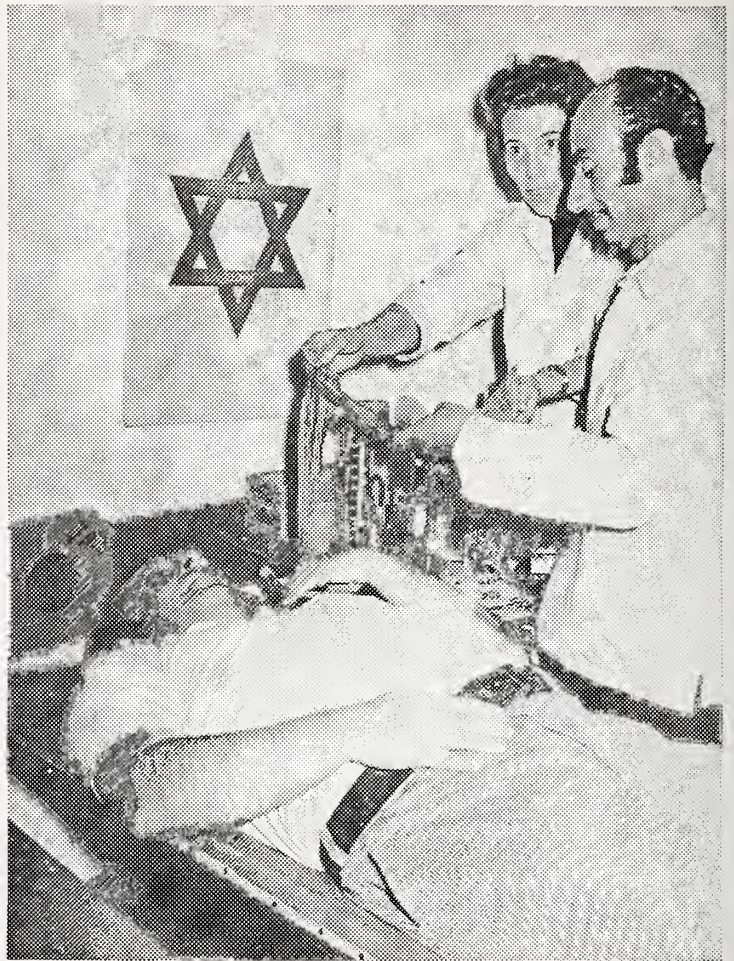
There is a word of praise necessary to be uttered for a young student in the circuit, who, though now enrolled in college, continues to meet with his rabbi for moments of study and discussion each week. He is Marty Mann. There is a Jewishness that is alive in his community, Whiteville. The groundwork was laid by a small handful of elders among which was his grandfather, Joe Mann, and fostered by his father, Sol Mann, and now carried on by this inquiring young man. After ten years

of intensive learning, being Jewish comes easy to Marty.

An innovation that pleases has been initiated by the members of Temple Emanu-El, Myrtle Beach. Once a month, the congregation gathers on a Sunday morning to a delightful program labelled, "Brunch with the Rabbi" The large turnout, the good fellowship, the gastronomic delights, the *Sefer Torah* make for a wonderful combination which spell success in Myrtle Beach.

# NEWS

## Central Conference of American Rabbis



Rabbi Bernard Bloomstone, Temple Emanu-El, Montreal, Canada, joins many of his Reform colleagues at the 85th annual meeting of the Central Conference of American Rabbis in Israel in giving blood for Israeli wounded.

The Central Conference of American Rabbis has referred a resolution on the process of conversion to its Executive Committee and will ask its Committee on Conversions to gather information and study conversion procedures. The action culminated the second historic meeting of the group's 85th annual convention in Israel. 350 Reform rabbis accompanied by 800 congregational leaders attended sessions on a wide range of themes analyzing Diaspora-Israel relations and Reform-Israel ties.

Rabbi Robert I. Kahn of Houston, the CCAR president, stated that the Reform rabinat will conduct an extensive research on conversion matters with all of the CCAR members throughout the world and hold consultations with Orthodox and Conservative rabbinic bodies. "We will move to try to unify Israel" Rabbi Kahn asserted.

Meeting for the second time in Israel the Reform rabbis conducted a pre-convention press conference and indicated their desire to seek a solution on conversion procedures acceptable to all branches of Judaism, as Rabbi Kahn made clear, "We come not only to show our solidarity but, at a time of crisis, we want to heal wounds, to annul divisions." Rabbi Kahn clearly explained that the move was a Reform approach to the Conservative and Orthodox and he hoped the reaction would be favorable.

The CCAR president called attention to the myriads of Reform laymen and rabbis involved in the top leadership of Zionist, UJA, Israel Bonds organizations, noted that many of the movement's 715 synagogues have been turned into "centers for Israel" and called the movement "a real bastion of Zionist support and power." He described this "return to Jerusalem" as part of the general return by the Reform movement to Jewish tradition. "We are placing a more important stress upon the performance of *mitzvot*, not as in Orthodoxy, as obligatory acts, but rather as opportunities to enrich our Jewish life."

CCAR executive vice-president, Rabbi Joseph Glaser, cited as examples the new Reform Haggadah available for this Passover, a new Sabbath prayerbook being readied for 1975, and a "Sabbath Guide" published for family use and which has already sold 100,000 copies since March, 1973.

see page 22



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## HONORABLE MENCHEN

The well-known Charlotte Rabbi and psychologist, Dr. Israel J. Gerber, delivered the Brame lectures for 1974 at Pfeiffer College in Meisenhimer, North Carolina in March. He is the first Jewish lecturer since the lecturship was established in 1963 by Dr. & Mrs. Robert Brame of North Wilkesboro in honor of their son, Richard, a graduate of Pfeiffer College.

Rabbi Gerber spoke on the general theme, "The Jewish Tradition of Rebellion, Dissent, and Protest", and was sponsored by the Division of Religion and Philosophy of the College. The subject was then divided into three sub-headings. The lectures were extremely well received by the faculty and students.

Rabbi Gerber is a practicing psychologist licensed by the State of North Carolina and is Professor at Johnson C. Smith University. He has written a number of books and has contributed many articles to numerous publications as *Jewish Heritage, the Reconstructionist, and Christian Century*. He is a popular lecturer at many area colleges and has delivered series of talks at Queens College, the University of North Carolina at Charlotte, the Institute of Jewish Studies, and Hood Seminary of Livingstone College. Rabbi Gerber is conducting services for the synagogues in Salisbury and Statesville.

Golda Meir states that unity of the Jewish people more important than any issue- she repeated her appeal of four years ago in asking for understanding. "Under no circumstances can we, should we have the right to help or to add anything in the division of the Jewish people," Mrs. Meir said. "The unity of the Jewish people and the devotion of the Jewish people to Israel of all Jews, Orthodox, Conservative, and Reform, and I think this is one of the greatest achievements in the life of the Jewish people — that all Jews can be concentrated around the State. We haven't been a people almost 2,000 years, dispersed throughout the world, to have all these differences disappear by a magic wand. It will take time. One must be patient. All of us from all sides must be patient and if we do not lose this perception — that is the oneness of the people is the main objective."

The head of Reform Judaism's congregational body lashed out at those American Jews who have arrogated to themselves the right to suppress all free discussion relating to any policies or problems of Israel. Rabbi Alexander M. Schindler, President of the Union of American Hebrew Congregations told his colleagues that "dissent should never be equated with disloyalty. We have a responsibility to speak the truth as we see it."

Yet, Rabbi Schindler pointed out there are "pressures on the American scene which repress dissent. They come not from Israel as much as from her self-appointed minions, with American passports, minor functionaries strutting about as guardians of the State's security. And the further from the center of power they are, the more inquisitorial they become. Isn't it always so: *shamossim* plague us ever more than *gabo-im*. Clerks are invariably more officious than presidents." The Reform leader was referring to such examples as those American Jewish leaders who had felt that a more flexible foreign policy might bring peace but were denounced and called disloyal to Israel.

"Israel cannot survive without a strong American Jewish community and American Jewry will be strong only in a land which is free. We must confront this moral and constitutional crisis which threatens the very fibre of our democracy." He said that the political climate in Israel moves from left to center, while in America the leftist position is "still deemed heresy." Rabbi Schindler then defined the mutual obligation of both the diaspora and Israel.

Other topics discussed were: a test marriage case to obtain legal status as Reform rabbis in Israel and the establishment of a religious kibbutz in Israel.

---

from page 5

Speaking jointly, the UAHC and the NCJW insist that "as Jews we must continue to fight for all our rights and causes. However, our long history for social justice demands that we not turn our backs on other minorities seeking the same advantages as those long withheld from us."

It is difficult to support the position adopted by the Union of American Hebrew Congregations and the National Council of Jewish Women. Their policy sacrifices the interest of the Jewish community. A letter that recently appeared in *The Jewish Post and Opinion* points to the weakness of their argument and is a living example of what is involved. Written by a father of five children, he writes that while four of them graduated with straight A averages in high school and college, none of them was able to attend the professional school of his choice. These same schools, however, admitted students who were scholastically inferior only because they belonged to minority groups. The father is now wondering whether his fifth child, rated near genius, will be denied admission to a medical school in favor of a less qualified applicant from a minority group. For the UAHC and the NCJW to foster a policy that militates against the maturing youngsters of the Jewish community, whom they ostensibly serve, is to labor against Jewish self-interest.

Still, it is not necessary to sacrifice the principle of equality under the law, the single greatest protection of every type of minority, in order to satisfy the demands of social justice. What is needed are practical measures to create more opportunity for the underprivileged. More places could be provided within existing schools, and more compensatory educational and financial assistance could be given to disadvantaged students who require more time to prepare for higher education. By making additional space available to these students above the regular number of openings, no one would be denied entrance to a school because of less qualified minority group students. It would also elicit much less hard feelings.

One spokesman for the UAHC-NCJW position admitted that some Jewish students would suffer under a policy of affirmative action, but added that if it ever became widespread enough to prejudice the opportunities of Jews as a class, then it would be necessary to alter that position. But what would then be our protection? When would this policy be deemed to have gone too far?

As Jews we are bound to the principle that civil liberties must be guaranteed to every American. The Torah explicitly teaches "You shall have one manner of Law, for the stranger as for the homeborn" ( Lev. 24:22) and that we are not to show partiality ( Deut. 16:19), but are to judge righteously ( Lev. 19:15 ). At *Shavuot*, when we celebrate the giving of the Law and extol obedience to law, the keystone of all civilized nations, let us not lose sight of it in the DeFunis case.

from page 3

It is too glib an explanation that "everybody is doing it." It is too simple to dismiss these excesses with "this is the game of politics." Nor can we deny that American politics in the past has been tainted by ruthlessness, cunning and greed, but never has there been such coercion and tyranny. What was acted out before the American public is the truth of the adage, "The greater a man's power, the stronger the temptation to take the shortcut of force." Men who believed they were above the law subverted it.

To suggest that the Watergate investigation is being used by one political party to slander and embarrass politicians of another party is too shallow. We cannot shrug off such actions as typical of all politicians. It is just not true. What must be achieved by the investigation is a philosophy of conduct in government.

In an unusual admission, the chaplain of the congress confessed that he never discussed serious issues with the men in power. Apparently they believed that religion and politics do not mix, and he never contradicted their assumption. He acknowledged that, unlike the Hebrew prophets who pointed the finger at King David and King Ahab when they flouted the elementary laws of the land, as chaplain he acted like the royal prophets who allowed the kings to do as they pleased without confrontation. The chaplain conceded that he was merely an evangelist, but this is not what leadership needs. Men in power have always needed an Elijah, a Nathan, an Amos to remind them that power corrupts, that the burden of power is to act justly and righteously. The aim of the Hebrew prophets was to refresh and to enliven the leaders with moral purpose, not to suppress and dampen their actions. Unfortunately, our national religious leadership does not attempt to fill this role.

Besides Watergate, the lack of moral guidance permitted few acts of kindness and very little compassion to operate in federal programs of recent years. Neglect of housing and medical care for our population continued while funds were impounded. The human factor had been excised from government spending, while useless buildings, space technology, and the economy of consumption and planned obsolescence deplete our resources.

Ironically, the American people are now called upon to exercise compassion for those who are accused of crimes in the Watergate episode. The same people who condemned the courts for being soft on common criminals and activists in the anti-war movement, now appeal to the judicial system for immunity through plea bargaining. Perhaps, if their personal and our national tragedies will give rise to a new era of morality in government, they may be deserving of the treatment they ask.

In the observance of *Shavuot* lies the inescapable thought that religion and law are intertwined. The function of religion is to encourage the law to reach toward a moral ideal. In a democratic society, law represents the will of the people, and a people which does not respect its laws, has lost respect for itself. It is therefore the duty of each citizen to have respect for the law and be willing to serve the agencies of the law. A community that is not governed by religion and law will soon deteriorate into a place where only the toughest and the most cunning survive.

As we concentrate on law at this season, let us not despair. There is hope for our country. We can take comfort from what Heinrich Heine, the great German poet, once wrote about Moses. Moses standing on Mount Sinai, he said, dwarfs the mountain. Here lies a penetrating truth. It was not Sinai that was important; it was Moses. He towered above the mountain. How great is every man when he realizes his full value. The American citizen has literally been shaken into responsibility. This is our greatest hope.

Our system of government has worked and will continue to function well if enough Americans believe in the value and purpose of law. When they will accept the responsibility that they and their elected representatives must share in enactment and application of the law, all people will want to adhere to it.

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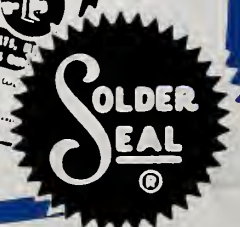
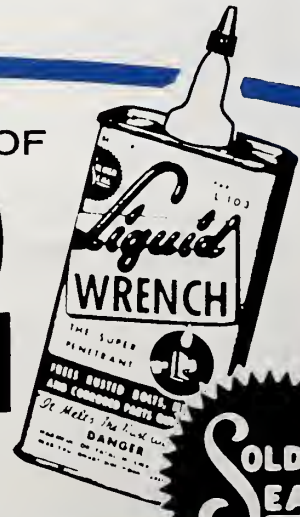
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JUNE 1934

THE AMERICAN JEWISH



*"Havi at mekudeshet li betabha'ul ze kv-dai  
Muskve ve-Vivretel."*

## MARRIAGE

EDITORIAL: Marriage in Israel  
The Day of Love  
The Day of Love

The [unclear] of Intermarriage

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MARRIAGE NASHEREI

Ben Mordechai

The term *shadchan* (marriage broker) in its present meaning first appeared in rabbinic literature in the thirteenth century.

\*\*\*\*\*

In ancient times, the *chupah* was the bridegroom's tent or room into which the bride was brought at the end of the engagement period for the marital union. Later the *chupah* became the canopy made wholly of wood. The father of the groom was responsible for its construction.

\*\*\*\*\*

In modern Israel, for the weddings of soldiers on active duty, the *chupah* often consists of a *talit* which is supported by four rifles held by friends of the bride and groom.

\*\*\*\*\*

A man may sell a Torah in order to marry.

\*\*\*\*\*

The Rabbis teach that a man should eat less than his means, dress according to his means, and treat his wife beyond his means.

\*\*\*\*\*

The Biblical Song of Songs has been interpreted as a love story between God and the Children of Israel.

\*\*\*\*\*

"Enjoy life with the wife whom thou lovest all the days of thy life, which He hath given thee under the sun . . . for that is thy portion in life." (Eccles. 9:9)

\*\*\*\*\*

Rabbi Jose said, "I have never called my wife 'my wife', but I called her 'my home.'" (Shabbat 118b)

\*\*\*\*\*

When the husband is blessed, his wife is also blessed thereby." (Zohar 233a)

\*\*\*\*\*

Never be angry with your wife; if you push her from you with your left hand, delay not to draw her to you with your right hand. (Asher ben Yehiel)

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# EDITORIAL

Ben Mordechai

## MARRIAGE IS DEAD

A few years ago the word was out that "God Is Dead." Now we hear that holy matrimony is on the way out.

Our young people, it is claimed, live by the new morality. They leap from bed to bed with the alacrity of fleas hopping from one dog to another. When a boy and a girl think they are in love, they form a relationship. When the feeling evaporates, they pack up and pitch their tents elsewhere. They do not know the meaning of real love, and therefore accent a type of relationship that imposes far less sacrifice and responsibility than marriage.

In a discussion of Jewish attitudes towards sex, 15 and 16 year-old boys and girls in Sweden freely admitted that they plan to establish a pre-marital relationship with a potential mate to determine whether they should eventually marry. They intend to avoid having children and to practice absolute infidelity, assurances that fail to allay their families' apprehensions. They reason that this kind of relationship will help avoid divorce later. They feel that these unions are more moral than "blind, virgin marriage."

Those who worry about the outlook of marriage as an institution, observe that mature men and women also establish pre-marriage and trial marriage relationships. These are not "one night stands" or fleeting romances. The couples regard each other with respect and enter into the relationship seriously.

In reality, the demise of marriage is not imminent, nor is its long range outlook bleak. In 1972, the actual number of marriages recorded by all the States in the Union showed an increase of about 100,000 over 1971, and about 350,000 over 1967. The per capita rate of marriage also continues to rise annually, and at a greater rate than divorce.

Clergymen of all faiths report that many young couples who live together do decide to solemnize their unions. Though some of their marriage ceremonies appear to be bizarre, most clergymen feel they are "meaningful."

### I DO NOT TAKE THEE . . .

If the new morality does not pose a threat to the institution of marriage, the feminist revolution certainly does.

As women demand and win equality in ever-widening areas of life, their dependence upon men and their reasons for marrying become less and less compelling. Women feel they should be permitted to fulfill their potential as human beings, which may or may not include marriage.

see page 4

Dear Readers:

Two months ago we introduced in this space a new writer under the pen name of *Ben Mordechai*. His first editorial dealt with Passover in relation to current threats to our personal and religious freedom. Last month he discussed the Watergate assault against rule by law in the light of Shavuot, the holiday that recalls the giving of the Law at Sinai, and reverse discrimination.

In this issue you will find *Ben Mordechai's* observations on the subject of marriage. What is the effect of the new morality on the institution of marriage? Of the feminist revolution? And how do both of these trends affect the marriage patterns of Jews? And, finally, intermarriage?

We hope you will find *Ben Mordechai* interesting and provocative. If you agree, or disagree, with his point of view, write a letter. We will be pleased to publish your response.

The purpose of the pen name is to enable you to respond to ideas, rather than a personality. Whether *Ben Mordechai* is young or old, wears a hippie beard or an Orthodox beard or no beard, really doesn't matter, does it? We hope you will become his intellectual companions.

The Editors

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## The American JEWISH TIMES-OUTLOOK

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"Behold, you are consecrated unto me by this ring, according to the law of Moses and Israel."

# MARRIAGE

In Jewish concept, marriage is the ideal human state. Not only is marriage necessary for companionship and procreation, it also gives man a sense of personal fulfillment. "He who has no wife is not a proper man." ( Yev. 63a ) This issue of the *Times-Outlook* is dedicated to the institution of marriage — particularly Jewish attempts to make it better and the dilemma of inter-marriage.

The picture above and our cover this month are taken from the book, **MARRIAGE**, which is printed by the Jewish Publication Society of America. It presents the traditional Jewish views of marriage and the family. The old ceremonies, customs, rights, and obligations are enumerated.

Written in a lucid, informative style, it covers preparations before the wedding day; the traditional ceremonies on the wedding day; and, the completion of the marital affairs afterwards. The book also covers such germane facets as: Sex and Marriage, Special Ceremonies, and Marital Obligations.

For a brief yet interesting account of our more familiar customs, please see Rabbi Zlotowitz's *Folkways and Minhagim* on page 10.

from page 3

The altered status of the male, as women gain equality, not only reduces the pressures favoring marriage but it becomes an obstacle to marriage.

Although both the number and the rate of marriages are increasing, due to population growth and to second and third marriages, statistics indicate that more men and women under 35 remain single. In 1960, 51 % of men and 37 % of women under 35 were single. In 1971 the figures rose to 56 % and 45 % respectively. (It should be noted that the rise may reflect a tendency to delay marriage, rather than to remain single for life.)

Women who achieve equality in education and economic independence become competitors of men. The result is that men displaced in jobs and positions of power and prestige, or men who are unable to equal or surpass the earning power of their girl friends and wives, feel insecure. Their social and economic insecurity soon undermine their sense of manhood which becomes translated into sexual terms. They feel emasculated by women.

Just as pubescent boys shy away from women because they are rebelling against domineering and threatening mothers, men threatened by assertive and competitive women will shun females and rely on other males for support. Homosexuality will increase and marriages will decline.

## SEX ROLE OF JEWS

Judaism has traditionally placed great emphasis on the sanctity of the family and has assigned specific roles to men and women. As the male figure, upon the Jewish husband was conferred the responsibility to propagate, to provide, and to protect his household. Inherent in all of this is his unquestioned authority. The success of a Jewish marriage, however, has depended upon the wife's judicious exercise of affection, says the Talmud. By balancing the physical with the emotional factors, she produces a climate of warmth into the home which is conducive to the comfort and well-being of her husband and children. She gives and withdraws love and sustenance. Well-taken is the Talmudic statement that a woman's weapons are always with her.

Without doubt, the roles of the sexes in a Jewish marriage are changing. Husbands are shouldering some of the household and child-rearing chores and they are attempting, not always successfully, to balance their authority with affection. Some continue as religious head of the household, while many forego religious obligations, allowing them to fall to their wives, or to honor them more in the breach than in the observance of *mitzvot*. Wives, on the other hand, are becoming more involved in the economic sustenance and the decision-making aspects of family life.

Now that the Conservative movement has restored to women the qualification to serve in the *minyán*, a privilege denied them since the time of Maimonides, the religious role is no longer assigned exclusively to the male. Even more dramatic is the ordination of the first female Rabbi, Sally Preisand, in the Reform movement.

The invasion by women of the traditional domain of men, blurs the distinctive roles of men and women. If women see their newly-gained religious privileges as more than of symbolic value, it is not apparent; few, if any, attend daily *minyanim*, and the seminaries are not yet swamped with female applicants seeking careers in the rabbinate. Many men, however, view these gains for women as further erosion of their manhood. Imagine male and female Rabbis vying for the same pulpit — and the female is chosen.

When there is no clearly defined sex identification for children, they may become confused and adopt behavior patterns of the opposite sex. It is questioned whether it is worth this risk just to permit women to recite *brachot* on the Torah and to chant the *Kiddush*. It is likewise questioned whether a man should light the Shabbat candles when his wife is able to do so.

see page 23

# Marriage Enrichment: The Jewish Expression

Janet Hough

The Jewish Expression of Marriage Encounter is a program of marriage enrichment **for couples with a "good marriage" who want to make it better.** It is a 44 hour crash course which is geared to create more viable communication between husbands and wives. Mr. and Mrs. Stanley Fleischer of Charlotte were the first Jewish couple in North and South Carolina to be encountered. They attended the Catholic Expression held at Sacred Heart College and were so enthusiastic about the positive effects of the weekend that they worked to organize the Jewish Expression in North Carolina.

"When we first came off our encounter **we just wanted everybody to experience it — it was just such a beautiful thing.** We went to Rabbi Rocklin and he was very receptive to it," said Mrs. Fleischer. Through the instrumental efforts of the Fleischers, North Carolina followed New York and California to be the third state with the Jewish Expression. The first encounter weekend which they helped to organize was held in October 1973. June the first marked the fourth such weekend in the Jewish Expression in Charlotte.

The encounter sessions originated in Spain approximately 20 years ago. A Jesuit priest who was working with children from broken homes saw the need for more effective communication within the home. His methods were brought to the midwestern part of the United States as a Spanish-speaking encounter. It is now being spread throughout the U. S. There are Catholic, Jewish, and Episcopalian Expressions which have been formally organized. They are ecumenical in the sense that they are open to people outside their code: i.e., a Jewish couple may attend a Catholic Encounter and vice versa.

On the appointed weekend, 15 to 25 couples meet for an intensive period of interrelation with their respective mate. Each couple is assigned a private room with a bath. Everyone meets together for training in the "method of communication." There are special team couples who have already been encountered who make these presentations. The sessions are guided by a rabbi and his wife: they assist each couple as they present the program to the group. The couples apply the methods they have learned in the privacy of their own rooms. **Better interpersonal relationships are developed** when the husbands and wives listen to each other and try to understand more than just the words which their mate might be uttering.

Mrs. Fleischer made the following comments on the positive effects of the encounter:

*It brings you and your husband so much closer together that it spills over into your family — it spills over to your friends. We just feel that if everybody was encountered there would be no wars, because, what you're doing is spreading love. If everybody had the same love for everyone else then who would want to fight? . . . We're going to be married 30 years. We had been married 28½ years when we first went to the encounter — **we were very verbal. We always sat and discussed but we didn't communicate — that's the difference. It is a loving weekend it really is the best gift that you can give one another.***

Most of the encounters in North Carolina have been held at Sacred Heart College. There are 250 couples of all faiths in the Charlotte area who have been encountered — in New York and California there are thousands. For people who are interested in learning more about the encounter there are Speaker's Nights held regularly. Two previously encountered couples answer questions about the weekend for people who think they might be interested. For information contact:

Thomas & Catherine Russell  
833 Archdale Drive  
Charlotte, N. C. 28210  
( 704 - 525 - 3894 )

Mrs. Fleischer insists that there is no excuse for people who feel they would like to experience the encounter but think they cannot afford it. The expenses of operation are defrayed strictly by donations given in blank envelopes. You are obligated to give only what you can afford, even if it does not meet the stated cost of the weekend. For those with children, a responsible sitter can be arranged at no charge through :

Mark & Eleanor Weinglass  
4416 Brooktree Drive  
Charlotte, N. C. 28208  
( 704 - 392 - 4180 )

Previously encountered couples volunteer their homes for babysitting so no couples will be deprived of experiencing an encounter.

Reservations are still being accepted for the September Jewish Expression. It will be held September 7, 8, & 9 beginning at 8 p.m. on Saturday and ending at 5:30 p.m. on Monday. Send your requests to:

Larry & Joann Sheehan  
4425 Atleigh Court  
Charlotte, N. C. 28211  
( 704 - 364 - 4425 )

Anyone outside the Charlotte area may call Mr. & Mrs. Stanley Fleischer collect for further information; 704 - 365 - 2573.

# So What's New?

## WILMINGTON

NORTH CAROLINA

Mrs. Sam Winter, Correspondent

B'Nai Israel Synagogue held an observance in honor of the 26th anniversary of Israeli Independence. Rabbi A. Aaron Segal led a brief service, after which Yoram Kallenstein showed a documentary of the Yom Kippur War. Mr. Kallenstein, who taught in the October War, has taught high school subjects, organized physical training and therapy programs for wounded soldiers, and has been a musician in the Israeli television service. The Sisterhood served refreshments after the program.

On May 7, new officers of the B'Nai Israel Sisterhood were installed in a candle lighting ceremony written especially for the occasion by Rabbi A. Aaron Segal. New officers are: president, Mrs. Moe Kotler; first vice-president, Mrs. Joseph Schwartz; second vice-president, Mrs. George Alper; third vice-president, Mrs. William Kingoff; secretary, Mrs. Joseph Seigel; and treasurer, Mrs. Ralph Goldstein.

## WOMEN'S LEAGUE FOR CONSERVATIVE JUDAISM

Installation of Mrs. Stanley Karesh as President of the Southern Branch of Women's League for Conservative Judaism took place in Knoxville, Tenn. on Wednesday, May 1st.

Mrs. Karesh is the former Charlot Marks, from Greensboro; she was the daughter of Harry and Marie Marks.

Women's League was founded in 1917 by Mrs. Solomon Schechter, wife of the second President of the Jewish Theological Seminary. Women's League encompasses over 800 Sisterhoods, with a membership of 200,000 women, organized in 28 geographic Branches. It is the largest Synagogue organization in the world.

Southern Branch of Women's League is made up of over 4,500 women from 20 Sisterhoods in South Carolina, Alabama, Georgia, Tennessee, Florida, and Louisiana.

Charlot, wife of Dr. Stanley Karesh, has been active locally as President of the Charleston Jewish Community Relations Council, Vice President of the Charleston Jewish Welfare Fund, Chairwoman of the Women's Division of the Welfare Fund, President of Sisterhood Emanu-El, and has served on many boards of other clubs and organizations.

## CHARLOTTE Beth Shalom

Mrs. Richard Klein, Correspondent



Richard A. Klein was elected President of Beth Shalom for his second consecutive term at a congregational meeting on June 2. The meeting was held at Sharon View Country Club and was preceded by dinner. The installing officer was Rabbi Richard Sternberger, Director, Mid-Atlantic Council of the Union of American Hebrew Congregations. Other officers of the congregation are Allan Oxman, con-

tinuing as Vice President; Al Behar, continuing as Secretary; and Meyer Drucker, Treasurer.

Rabbi Sternberger also installed Sisterhood and Men's Club officers. Mrs. Walter Marx is the Sisterhood's new President, succeeding Mrs. Jules Buxbaum and Mrs. Joseph Karesh, who were this year's co-presidents. Bert Rosefield, formerly chairman of the Ritual Committee, will replace Meyer Drucker as Men's Club President.

We would like to congratulate one of our past Presidents, Walter J. Klein, on his installation as President of the Charlotte Lodge of B'nai B'rith. Another member of Beth Shalom, George Schneider, was installed as a vice president of that organization.

The women of Beth Shalom are also active in the community. Mrs. Harold Justice was elected President of Women's American ORT. She follows as president Mrs. Allan Oxman, who was a charter member and first president of that group. Mrs. Oxman will step down from her duties in ORT to care for her new daughter, Stephanie Rose, who was born April 24. That was a busy week for Beth Shalom members and the stork. Eric Kolodny, son of Mr. and Mrs. Robert Kolodny, was born April 23 in Memorial Hospital.

Mrs. Nancy Henry is pleased to announce the engagement of her daughter, Debra Jean, to Mr. Darryll Edward Collins, son of Mr. and Mrs. Sheperd E. Collins of Rock Hill, South Carolina. The wedding will take place in Beth Shalom on Saturday, June 22, in the evening. The newlyweds will live in Charlotte, where Darryll is employed as a technical engineer with the Westinghouse Corporation. The bride, a Charlotte native, is a graduate of Myers Park High School.

Beth Shalom is planning a weekend at Wildacres, in the Blue Ridge Mountains, for July 26-28. I'm sure an enjoyable weekend will be the experience of all who attend.

# National Conference of Christians & Jews

The last meeting of the NCCJ Board was held on Wednesday, May 15, at 12:30 p.m. in the Executive Dining Room of the Knight Publishing Company.

Rather than having a formal program, there was a meeting of committees to set goals for the balance of the year and for 1975. Goals had to be set so a realistic budget could be presented to the United Community Services by May 17. The following committees met: Administration of Justice Committee; Interfaith Committee, Program Committee, and the School Committee.

Continuation of Project Aries. (sponsored with the Charlotte-Mecklenburg Schools and the 4-H—Youth Office), a Tour of Understanding through the churches and synagogues in Dilworth, and a Festival of Faith were just a few of the many worthwhile activities which are being projected for the coming year.

## CHARLOTTE TEMPLE BETH EL

NORTH CAROLINA

Mrs. Eleanor Podorzer, Correspondent

In May, our congregation celebrated the Bar Mitzvahs of Jay Bey, son of Mr. & Mrs. Jerry Bay; Steven Gertzman, son of Mr. & Mrs. Stanley Gertzman; and Robert Sirkin, son of Mr. & Mrs. Richard Sirkin.

We enjoyed our Friday evening service on May 10, honoring Birdie Brandon on her 90th birthday and as an Honorary Sisterhood member. Here at Temple Beth El, Birdie has taken an active role in Temple affairs. She has also been an active worker for B'nai Brith as well as President (for 7 years) of a senior citizens' group.

Judy Sutker and Sandy Rothman, our representatives from District 8 N.F.T.S., have just returned from a meeting in Tyson's Corner, Virginia. Two speakers gave insight into the topic, "The Middle East Powder Keg." Another topic, "What Has National



### Syria's Independence Day Marked by mourning for Syrian Jews

New Yorkers of all faiths demonstrated across from the Syrian Mission to the United Nations here, on Syrian Independence Day. Governor Wilson, Mayor Beame, and the New York City Council all passed proclamations calling for the rescue of 4,500 Syrian Jews. Speakers are wearing names of four recently murdered Syrian women and two men. They are, left to right: Dr. Amelia Augustus, Amnesty International; Rev. Joseph Konrad, who led a clergyman's mission to study the POW situation; Sister Ann Patrick Ware, Women Religious (Catholic); Rep. Elizabeth Holtzman (D-NY); Honorable Eleanor Holmes Norton, Chairperson, NYC Commission on Human Rights; Faye L. Schenk, Hadassah; and Rabbi Israel Miller, president, Conference of Presidents of Major American Jewish Organizations. People are urged to write President Nixon and UN Secretary General Waldheim to persuade Syrians to allow Jews to emigrate.

Done for You Lately," discussed National's interest in the local chapter.

Installation of our new Sisterhood Board took place on Wednesday, May 8. A luncheon was prepared by Ann Yudell and Diggle Pesakoff.

Confirmation Services were held on Shovuos, Sunday evening, May 26.

### HENRIETTA SZOLD GROUP OF HADASSAH

Henrietta Szold Group of Hadassah have elected the following officers, with Installation on May 19, 1974:

President — Mrs. Bert Simons  
Vice-Pres. — Mrs. Fred Brummer  
Vice-Pres. — Mrs. Mendel Schiff  
Vice-Pres. — Mrs. Nathan Bear  
Vice-Pres. — Mrs. Harry Kleinkopf  
Cor. Sec. — Ms. Fannie Passameneck  
Rec. Sec. — Ms. Esther Rosen  
Fin. Sec. — Ms. Sylvia Gordan  
Treasurer — Ms. Lily Laster  
Historian — Ms. Shirley Goldstein  
Pub. Chair. — Mrs. John Tebrich

## ASHEVILLE

NORTH CAROLINA

By Mrs. Morris Fox, Correspondent

Jennifer Jacobs, daughter of Mr. and Mrs. Dave Jacobs, 16 Stockridge Place, Asheville, has been elected to Psi Chi National Honorary Society in Psychology at the University of North Carolina at Asheville. Jennifer is a senior and plans to attend graduate school in Art Therapy.

Stephanie Kodack Maness, graduated from the University of North Carolina at Chapel Hill from the School of Medicine on May 12, 1974. Dr. Maness is the daughter of Dr. and Mrs. Albert Kodack, 34 Sunset Summit, Asheville. She will serve her internship at Parkland Memorial Hospital in Dallas, Texas, starting a four year program in obstetrics and gynecology.

# The **HIGH** Stake of Inter-marriage

Ben Mordechai

American Jewish novelists had a better grasp of the intermarriage situation among American Jews than did Jewish leadership. The leaders were optimistic about Jewish endogamy (Jews marrying Jews), and reports buttressed their complacency. One study showed that Jews had the lowest intermarriage rate in the city of New Haven from 1870 to 1940, and an earlier report found the same to be true of New York City.

Conditions, however, have changed radically. Jewish novelists perceived it and wrote about it; the Jewish community ignored it.

Statistics can be misleading, but the trend is undeniable. From 1.17% in the 1920s, Jewish intermarriage rose to 7.2% to 13.1% in the 1960s. From 1.4% for the first generation, intermarriage rises to 10.2% for the second generation to 17.9% for the third. Hardly a Jewish family today remains untouched by it. And the crest has not yet been reached. The reputation of American Jews as the great resisters to intermarriage is fast fading, if it has not already vanished.

When Jewish sages said that marriages are made in heaven, they admitted that "the way of a man with a maid" is beyond human comprehension. Since creation, the Midrash maintains, God has been working as a *shadchan*, arranging marriages. With this declaration it absolved man of blame whenever a marriage turned sour. If this is so, then the Almighty must also be credited for intermarriages — marriages between Jews and non-Jews. What a convenient Scapegoat.

Jews have been intermarrying since the inception of our people. Isaac and Jacob married non-Jewish women. Moses married the daughter of a Midianite priest; Bathsheba was married to a Hittite before she married David; the Moabitess, Ruth, married a Judean and a book in the Bible is named after her. No Confirmation Service or conversion is regarded as complete without her penetrating words, ". . . thy people shall be my people, thy God my God . . ." They are uttered as a pledge of loyalty to our people and faith.

What was originally accepted as usual, is now viewed as a threat. The escalating rate of intermarriage is by far the greatest internal problem confronting Jewry today, here and abroad. It is a threat to Jewish survival. No one who is at all concerned with the perpetuation of the Jewish people can view this practice with equanimity. It menaces our existence which is vital to the preservation of our values and mores.

Statistics clearly support this conclusion. Not only does the Jewish partner withdraw or weaken his ties with the Jewish community, but the children born of such unions overwhelmingly (70 to 90%) end up in the Christian church. The Biblical observation that we should not permit our children to marry non-Jews because they "will turn thy son from following Me" (Deut. 7:4), has been adequately confirmed.

The State of Israel is no solution to this perplexing problem. One of the reasons Jewish parents are sending their children to Israel is to strengthen their Jewish consciousness which will lead to their marrying Jewish boys and girls. One set of parents sent their daughter to Israel for this purpose only for her to meet a Christian young man who was studying there. They were married in Cyprus. And this is not an isolated incident. Many German boys and girls are working on Israeli *kibbutzim* as a sort of penance for the Nazi treatment of the Jewish people. The question facing the State is how to get a Rabbi to marry the Germans to the Israeli youth they are meeting on the *kibbutzim*.

Too often we are quick to place the responsibility for intermarriage on the parents. Many parents are to blame for it, but not all of them. Many intermarriages have been entered into by children from Jewishly dedicated and practicing families. Did not Rabbi Blau of the fanatical Orthodox group in Israel marry a born Catholic woman despite the threats of his group to unseat him? Herman Wouk, the noted novelist and truly traditional Jew, went the same route. In both instances the women embraced Judaism and are living truly Jewish lives. But when the non-Jew makes no commitment to Judaism, the end of the family is not far off.

Intermarriage means different things to different people. It may express hostility toward parents, be a form of status-seeking or an escape from the burdens of Jewishness and the harassment of anti-Semitism. Regardless of the motive, it is a first step in the process of assimilation. Establishing a home devoid of Jewish practices and values, attests to the individual's lack of identity and feeling of belonging to the group.

Realistically speaking, as long as our young people continue to associate with their non-Jewish counterparts on campuses, at home, at business, in civil rights movements, at concerts, the greater will be the amount of intermarriage. When boy meets girl, chemistry, physical attractiveness, intellectual compatibility, proximity, are the more potent factors.

Some suggest that the ghetto be reestablished to stem intermarriage. But even this is not fool-proof. *Fiddler On The Roof* tells us as it was when one of Tevya's daughters marries a Russian Christian youth in church. Homes may be as Jewishly religious as was the Temple in Jerusalem, they will not eliminate intermarriages.

see page 21



## HONORABLE MENCHEN

Henry Shavitz was appointed a member of the High Point City Council in March. He was sworn in at the start of a regular session of Council to become the successor of Councilman Jim Pearce.

Shavitz realizes he is going onto Council at a crucial time. Ahead lies a bond election whose proposals already are generating some controversy and, even more controversial, an investigation of the High Point police department by Council.

*I think the public is more concerned now about many of the problems and issues of government. There appears to be more responsiveness and less apathy. This is for the good, I think.*

*It takes more than one to tango. One man can not do it all. I see the responsibility of Council as one to make and direct policy, not to go and get tied up in the details.*

*I want to see things in city government carried out in a business-like way. I would like to see Council make its decisions and then have them carried out quickly.*

Shavitz has worked as a precinct chairman for the Local Republican Party. In 1970, he was appointed by President Nixon to serve on the advisory committee for the Kennedy Center for the performing arts in Washington.



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# for the CHILDREN...

## Folkways and Minhagim: Holy Matrimony

by Rabbi Bernard Zlotowitz



When Kurdish Jews have a wedding, it's a big celebration.

Jewish weddings are the greatest simchah in the lifetime of a Jew. The Hebrew word for marriage is kiddushin, or "sanctification," one of the most sacred of all Jewish acts. "An unmarried man is not a man in the full sense," the Talmud says; he lives "without joy, without blessing, without good." The Jewish marriage ceremony, then, was constructed to reflect these lofty concepts. It may have borrowed individual customs from a wide variety of cultures (there's no mention of a wedding ceremony in the Tanach), but they've all been moulded to conform with the Jewish reverence of kiddushin.

For instance, the chupah, the marriage canopy, symbolizes the couple's future home and, in addition, it is a symbol of God's presence. The chupah's first visual effect is to unite the couple standing beneath it. The canopy's portability harks back to the time when most marriages were performed outdoors with the canopy of sky reminding everyone of the verse from Genesis 22:17: "I will multiply your seed as the stars of heaven."

During the ceremony, the groom, escorted by his parents, is the first one to stand under the chupah. In some Orthodox ceremonies, the parents carry a lighted candle, a custom which originated in the medieval attempt to drive away all sorts of lurking demons. Again, at some Orthodox weddings, the bride and her parents (who may also carry candles) walk to the chupah and circle the groom three or seven times (depending on community customs).

This custom probably started in the Middle Ages when the bride made a "magic circle" by walking around her groom to protect him from the seductive wiles of Lilith, the demoness who tried to ensnare bridegrooms. In case Lilith had already slipped through, a glass was broken to frighten her out of the circle. Nowadays, as everyone knows, the glass is broken at the end of the ceremony, and this is usually interpreted as a reminder of the Temple's destruction, which should temper our joy even at this happiest of times.

The groom actually "marries" the bride by placing the ring (symbol of unending loyalty and devotion) on her finger and saying in the presence of two witnesses: "Behold, thou art consecrated unto me with this ring in accordance with the laws of Moses and Israel." The wedding band itself must not contain any precious stones. In times gone by, the actual value of the ring was an important factor in the marriage agreement between the two families. The value of gems — then as well as now — is difficult for laymen to assess; only a skilled professional appraiser can do the job properly. Thus, to prevent the bride and her family from misjudging the worth of the ring, and thereby risking a marriage under false pretenses, the rabbis decided that only solid metal rings were permissible. Surprising as it may seem, there is no law that the ring must be gold.

The ceremony ends with a benediction and with the groom breaking the glass. In spite of our other reasons, some cynics interpret this minhag as the last chance for the husband to put his foot down!

# The Light Princess



printed by Farrar, Straus, & Giroux

written by George MacDonald

pictures by Maurice Sendak

reviewed by Janet Hough

Did you ever know anyone who was not affected by the force of gravity? There was a princess who once suffered from this condition. When she was very young, just merely a baby, a wicked aunt cast a spell on her. The picture on the left shows the aunt abrogating the laws of gravity so that her niece would be light as a feather.

Now, you might imagine that this state of weightlessness would be fun — and, perhaps it would be for a while. However, the princess found it difficult to run without flying off into space and her poor parents were so alarmed that she would float away that they kept her under constant surveillance.

The princess was emotionally light as well as physically light. That is to say, she did not experience sadness. She was always carefree but not truly happy. She never smiled.

One day she discovered that getting into water restored her natural gravity. In the lake beside the castle she enjoyed freedom for the first time. So remarkable were its effects upon her that Hum-Drum & Kopy-Keck, the court philosophers, wanted to make her cry. They hoped that water from inside might help her restore her emotional as well as her physical gravity.

It happened one day when a young prince was giving his life to save her lake from drying up. He placed his body in a hole that the wicked witch had created so that all of the water would drain from the lake. The princess was so affected by his silent gallantry that she started to cry.

All of the pent-up tears of sorrow were now spent. She ordered the prince to be saved and they lived and were happy the rest of time.

*"Light of spirit, by my charms,  
Light of body, every part,  
Never weary human arms —  
Only crush thy parents' heart!"*

# NORTH CAROLINA ASSOCIATION

Hugo Schiller, retiring President of the Men's Association, with Judy Sutker, acting President of the Women's Association.

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Dear Friends,

Only fond memories linger after our Annual Convention held on May 4-5 here in Charlotte. It was truly a weekend of fellowship, warmth, renewing of old friendships and meeting new friends. We also accomplished a number of things at our business meetings. My deepest thanks to my Convention Chairman and workers, too numerous to name, but they did a superb job in helping put together a very constructive and pleasant weekend. My thanks also, to Eli Evans, who charmed all of us all over again with his speech. Cantor Richard Brown gave a beautiful musical program on Saturday night and we are still hearing raves about this.

The N.C. Association of Women has taken on a new project, the Gertrude Weil Scholarship and Fellowship Fund, along with the North Carolina Association of Jewish Men. We are very excited about this and want you to have as much detail as possible regarding our new venture. We hope you will participate and support us as often as possible. Our first contributor to this program in Judaic Studies was Mr. Eli Evans, who graciously donated his time and remunerations to the Association in lieu of personal compensation.

Please read the information regarding this project on page 14. I will be happy to receive any contributions. A card of acknowledgement will be sent to the person for whom a contribution is being made. Your check can be made out to: "Center of Judaic Studies at Duke University - UNC" and sent to me at: 831 Nottingham Drive, Charlotte, N.C. 28211.

Shalom,  
*Judy Sutker*

# OF JEWISH MEN AND WOMEN



Rabbi Reuben Kesner speaking to the Jewish men about his circuit-riding activities.



Mr. I. D. Blumenthal, Chairman of the Board, is enjoying the hospitality hour before dinner with Mr. Saul Ashkenazie and Mr. Cyril Jacobs, the incoming President of the Men's Association.



Mr. J. Herman Leder cuts his birthday cake with the aid of his lovely wife.



Mr. and Mrs. Paul Fligel



Mr. Eli Evans, author of *THE PROVINCIALS*, delivered the keynote address. He immediately captivated the audience with his personable manner and astute wit.

# Our Newest Project: *The Gertrude Weil Scholarship Fund*

The North Carolina Association of Jewish Women is proud to participate in the program of the Center of Judaic Studies at Duke University and the University of North Carolina at Chapel Hill.

A great step forward in the field of Jewish education was taken by the North Carolina Association of Jewish Women at its recent convention in Charlotte, North Carolina, when our Association decided to establish the Gertrude Weil Scholarship and Fellowship Endowment Fund for the Center of Judaic Studies at the University of North Carolina and Duke University.

The scholarship funds will be used for graduate and undergraduate study in Judaic Studies, and the fellowship funds will be used for fellowships to outstanding scholars in Israel, to come to the University for various periods of time during the year for lectures, study, teaching, etc., and for sending young students to Israel for a corresponding period of time to benefit from study in Israel.

To reach our college youth in these formative years when they are able to study and want to know something of themselves as Jews, to receive credit for these courses, is of tremendous value in encouraging young people to study Judaica. This Center of Judaic Studies will be the finest contribution we could make to the training of young people for leadership in the American Jewish Community. It will increase pride of Jewish students in themselves and in their past. This will be the largest Center of Judaic Studies in the south. We are most fortunate that two of the finest universities in the south will join together to set up such a program.

The program is being set up in memory of Miss Gertrude Weil. Miss Weil's entire life was spent in seeking education for herself and for others. She was truly the Matriarch of North Carolina Jewry, having spent her entire life in this state. We are proud to start this Scholarship and Fellowship Program in her name. Not only will our citizens in this state want to participate in this program for advanced training and study in Judaica, but will also want to remember Miss Gertrude Weil as one of the most outstanding leaders of this state in this generation. This is truly a fitting tribute to one who spent her many years in service to North Carolina.

It is our hope that members and friends of our Association will participate to the fullest in this program.

## **COURSES PRESENTED – PROGRAM IN JUDAIC STUDIES**

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Aramaic at Duke – two courses every year  
Modern Hebrew at UNC – two courses every year  
Post-Biblical Judaism – one course at Duke & UNC in rotation  
Jewish Mysticism – one course at Duke & UNC in rotation  
Introduction to Judaic Civilization – one course at UNC, annually  
Modern Judaism – one course at Duke & UNC in rotation  
History of Jewish Prayer – one course at Duke  
History of Jewish Thought – Duke  
World of Patriarchs – UNC, annually  
Introduction to Hebrew Bible – Duke, annually  
Archaeology of Greco-Roman Palestine & Jewish Art – Duke, annually  
Jewish Responses to Christianity – Duke, annually  
Judaic Studies Seminar – Duke and UNC, annually

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*Women*

# Portrait: Miss Gertrude Weil



The following is a warm, perceptive view of Miss Gertrude Weil excerpted from *THE PROVINCIALS: A PERSONAL HISTORY OF JEWS IN THE SOUTH*. It is in honor of her memory that the Associations established a scholarship fund for the Judaic Center Program. Mr. Evans illuminates her charm and sagacious wit while presenting her viewpoints on education, intermarriage, and Israel. The picture on the right was taken by Mr. Evans on the day he interviewed Miss Gertrude for his book.

Gertrude Weil, ninety-one, led the state suffragette movement in North Carolina and served as the first president of the statewide League of Women Voters. Miss Gertrude, as everyone in North Carolina always called her, scandalized the state by openly professing to be a socialist in the forties and campaigned furiously ("tart-tongued," one author wrote) in Frank Graham's 1950 Senate campaign.

I talked with her a few months before she died, in the house she grew up in, her father's home — once a stately mansion on the edge of town, now surrounded by a filling station and the farmer's market, an anachronism amidst the rushing cars and the noisy streets of downtown. To pass through the front door is to enter an old world of faded tintype photographs and velvety antiques. Though she lived in another age, she was still brisk and witty, and penetrating in her insights into Jews in the South.

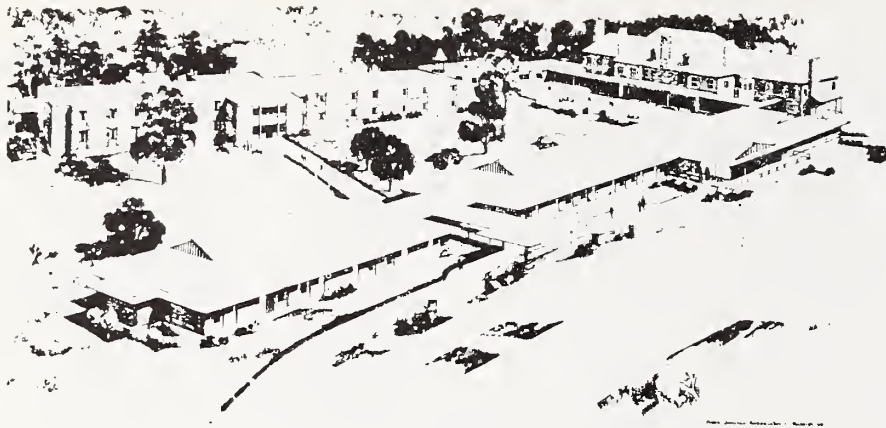
"Where were you born, Miss Gertrude?" She narrowed the question with a flash of humor.

"Right here in this room," she answered, pointing to the bed in the corner, and indicating by the force of her gesture that she had every intention of dying in the very same bed.

She was alert and lucid, with a commanding vocabulary — a brilliant woman still.

She had not joined the United Daughters of the Confederacy, though eligible, because she felt it an "unnatural patriotism" and the War an event "that should be forgotten." For that reason, she criticized the German Jews who seem to enjoy "looking back," romanticizing their forebears and exaggerating the elegance of their lineage. Miss Gertrude, it seems, was old enough to remember the warts on certain personalities, the hardship of Reconstruction, and she therefore saw the humor in how time distorts those years and the people. The Southern German Jews, especially in Richmond (whom she called the "Jewish F.F.V.'s," the initials for "First Families of Virginia"), had carried "this aristocracy to ludicrous extremes," for there was only a "superficial difference" between the early Germans and the new immigrants. By "superficial" she meant religious customs, for "I had never seen a *yarmulka* [skullcap] until the Eastern Europeans arrived." But the new immigrants "worked just as hard as we did and made successes," and it seemed foolish to her to see any status in arriving "just a few years earlier."

see page 21



# Our North Carolina Jewish Home

CLEMMONS, NORTH CAROLINA

*Co-Sponsored by*  
NORTH CAROLINA  
ASSOCIATION  
OF JEWISH WOMEN  
*and*  
NORTH CAROLINA  
ASSOCIATION  
OF JEWISH MEN

## Entertainment And Activities

Now that the Health Department has lifted visitation restrictions (visitation had been restricted for several weeks due to area wide "flu like" virus epidemic), activities have again been rapidly moving forward and gaining momentum every day.

The first major function was a post Purim program by the Beth David Religious School Children. Needless to say, the Residents loved the kiddies and their presentation. This was followed by group entertainment by the girls from four BBG Chapters, Chai and Chaverim of Charlotte, Sherah and Etta Spier of Greensboro. The program was equally beneficial to the girls who served the community by entertaining the Residents, identifying to their own Jewish need and awareness, as it was beneficial to the Residents who had a little more Life added to their years. They thoroughly enjoyed the visitation, Israeli songs, and dances. As one of the young people expressed it — "You know, there really is no generation gap." Approximately 25 young ladies participated.

Not to be outdone, Brownie Troop 110 from St. Timothy's Episcopal Church recently stormed the Home and stole the hearts of the Residents. They presented an afternoon of melodies, folk songs, and rounds to the accompaniment of bells, castanets, and cymbals. Group singing which involved the Residents was stimulated by Brownie Leader Mrs. Judy Kirk of Clemmons. Refreshments were served to all participants and recipients. Many thanks to a wonderful group of children.

The Brownies, age approximately 7 to 9, were properly uniformed — adding additional glamour to their presentation. The Residents and Troop desire another visitation — "soon", so that time can be allowed for friendly visiting and development of relationships. Welcome back 110. You have proved that faith in our young people is fully justified and that ecumিনিty is part of our total way of life.

The feature movie shown at the Home was "Pal Joey," starring Frank Sinatra,

Kim Novak, and Rita Hayworth. Approximately 26 residents attended and thoroughly enjoyed the whole program. Only 2 or 3 left because of the nature of things, but far and wide it was time well spent for the majority of the Residents.

Other activities included the monthly meeting of the Resident Club, the basic "governing body" which meets by committees with staff and the Executive Director. It provides direction as to the wants and needs of the Residents. The staff considers each suggestion and need, implementing all feasible presentations. The cocktail party and dance was another highlight involving the majority of the Residents. Mr. Abram White has turned out to be "quite a hooper" as he danced around the Hall with Mrs. Sara Adler and others.

Other routine activities rounded out the month. The "Think Thin Club", whose name is self-explanatory, has spilled over to the staff. Another appropriate name for this group could have been "Food Anonymous." The Residents have their faction under the control of our Registered Dietitian who remains unobtrusively in the background.

## WHAT THE YEARS HAVE PROVEN

Old age is not a disease, although the aged may suffer illnesses which require continuum of medico-nursing care.

Old age is not necessarily the "last leaf" on the tree in autumn. It requires the warmth and fellowship of family and friends to flourish.

Old age has the same needs for decent income, good housing, social and recreational outlets as does any other generation.

Old age does not imply senility, but can develop into senility if the mind and the spirit are not stimulated to greater function.

Old age need not be an indicator of breakdown ahead, but can be an example and inspiration for the younger generation.

Old age does not necessarily mean living in a Home for the Aged, or Nursing Home, but can be lived in optional living arrangements . . . A senior Citizens Housing or other congregate life style.

Old age need not be just the horizontal position in bed staring at the ceiling, but a viable, interesting, and active life style to maximal of capacity regardless of living arrangement.

Old age is not an even aging experience, but actually the continual growth of the basic emotional, physical, and mental condition of the individual. The traits which characterized him in earlier years continue, but may be more pronounced as his mobility becomes limited.

Old age can be a challenge in any facility where daily patterns of living are structured during a 24 hour period; where simple activities for daily living may or must be provided for by a nurse; where food is prepared tastily, but not by the dining individual. Privacy is unusual, and each one is governed by the necessary tyranny of schedules and efficient delivery systems of health care, food, laundry, housekeeping, rehabilitation, programs, and outings.

It is so difficult to maintain spontaneity in such a structure and therein is the challenge.

Old age is not a period to prepare for dying . . . to prepare for the inevitable with dignity and calmness . . . It is a time of life, a time to experience desires and situations that are impractical in younger years. Death is something that one should be realistic about: to accept and prepare for through out life. This final experience is not a rehearsed and prepared act. It is a total and recognizable way of life, one that can not be avoided, so why hide one's head in the sand to be shocked to reality when least expected.

These are the things known and recognized at the North Carolina Jewish Home and they are our challenge — a challenge that must be met. These realities of what our culture and society does not want to totally accept because of past attitudes have created misconceptions, anxieties, and even guilt complexes, not necessarily for the Elderly, but, for the adult child. Many can not or will not — or perhaps better interpreted as fear to face life as it is. They mirror the past as an island of isolation instead of preparing for the dignity and better life of the future — the retirement years, the aging of their parents, and even those years of great grandparents.

They are hurting and fooling themselves, their children, and perhaps their children's children through their hostilities and lack of acceptance that everyone becomes aged beginning with birth; however, everyone does not become old because of their calendar — old in this context is an experience growth and not an aging decline. We have proven this at the North Carolina Jewish Home by attitudinal presentations and environmental changes. These have received confirmation and acclaim by leading national and international gerontologists in our recognition and practice of the challenge.

Believe and avoid many anxieties that only you may create in latter life. Support that belief by support of the North Carolina Jewish Home.

## THE QUALITY OF LIFE

It is a proven fact that older people who live in homes for the aging live 10% longer than those who live in their own homes. One reason for the added years in a Home such as ours is that the needs are quickly recognized. The staff is sometimes aware of a need even before the Resident realizes it himself. In addition, Residents of the Home are concerned for the welfare of their friends. It's a family affair; the Home family just happens to be a little larger than the families we usually know and accept.

But what good, really, is it if we help to add a few more years to a person's life if we do not, at the same time, add something to its quality? We like to think that at the North Carolina Jewish Home in Clemmons, everything we do — from housekeeping to nursing, from maintenance to administration, from worship to recreation — adds, somehow, to the quality of the life of our Residents.

We are grateful that we are here at this place and at this time — it is God's will.

## DISNEY ON PARADE

The new 12 passenger limousine and 8 passenger bus was used to capacity when several Residents, including some who were wheelchair bound, traveled to the Greensboro Coliseum to see the feature live presentation "Disney on Parade." Credit is given to our Socio-Recreation Staff and Deitary Department who worked hand in hand to make this a successful early evening program. The pagentry was spectacular, the entertainment, excellent, and the bag lunches were enjoyable. A tired but happy group returned to the Home about 9:00 p.m. fully satisfied with the outing and ready to spread the good word the following day — particularly to those who rejected or were fearful of participation.

# Gifts

## to the NORTH CAROLINA JEWISH HOME

The prayers and thanks of our Residents are expressed for the contributions made to the Home from April 5 to May 5, 1974.



### IN MEMORY OF FRIENDS AND RELATIVES:

BROTHER OF MRS. ROBERT ALTERMAN: Mr. and Mrs. Samuel Shavitz  
MR. MORRIS CITON: Mr. and Mrs. Nathan Ades  
MR. MEL COHEN: Mr. and Mrs. Murray Weinberg  
RABBI MYRON DATNOFF: Mrs. Anna Datnoff  
MRS. EUNICE DRAISEN: Mr. and Mrs. Jerome Kaminski  
KATE AND SAM DUKOWITZ: YISKOR: Mr. and Mrs. Murry Dukoff  
BROTHER OF MR. LEON GUTMANN: Mrs. H. J. Nelson, Mr. and Mrs. Nathan Sutker, Mr. and Mrs. Stephen Sutker  
MRS. LILLIAN GUYES: Mr. and Mrs. I. D. Blumenthal  
MRS. LENA HACK: Mrs. Louis Novey, Dr. and Mrs. Victor Hyanes  
MINNIE KLAFF HARRIS: Mrs. Lillian S. Herman  
MR. IRVING HIRSCH: Mr. and Mrs. I. D. Blumenthal, Mr. and Mrs. Joe Cohen, Mrs. Edna Ferster, Mrs. B. Brandon, Mr. and Mrs. Nathan Sutker, Mr. and Mrs. Murray Zarro  
MR. MAURICE HONIGMAN: Mr. and Mrs. Joe Cohen  
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MR. JACK LONDON: YISKOR: Mr. and Mrs. Murry Dukoff  
MR. BEN MARKS: Mrs. Betsy LeBrun, Mr. and Mrs. Edwin Leipman, Mrs. Ruth L. Epstein, Mrs. Louis Novey  
BROTHER OF MRS. JACK POLON: Mr. and Mrs. Samuel Shavitz  
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MR. LOU SILVERSTEIN: Mrs. Lynn Keller  
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MR. SAMUEL SMULIAN: Mr. and Mrs. Simon Krock, Mr. and Mrs. Manny Eisenberg  
MRS. ESTHER SOSNIK: Mr. and Mrs. Murray Weinberg  
MR. SIDNEY STEINBERGER: Gordon Brothers  
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MR. HY ZETLIN: Mr. and Mrs. Samuel Shavitz  
MR. ISAAC ZUCKERMAN: Mr. and Mrs. Murray Weinberg

### IN HONOR OF:

PASSOVER GREETINGS TO MRS. HARRY DOCTOR AND MRS. PHIL SILVER: Mrs. Milton Silver

### CONGRATULATIONS

TO MR. HENRY SHAVITZ ON HIS ELECTION TO HIGH POINT CITY COUNCIL: Mrs. Betsy LeBrun

### HAPPY ANNIVERSARY

MR. AND MRS. JOE LEDER: 34th; Mr. and Mrs. Herman Leder  
MR. AND MRS. SOL LEVIN: Mr. and Mrs. Morris Brenner, Ruth, Edwin, Cathy, Susan, and Judith Geisenheimer, Mrs. Fannie Heilig, Mr. and Mrs. Herman Leder, Mr. and Mrs. I. D. Blumenthal, Mrs. Rose S. Block, Dr. and Mrs. Harry Karesh, Mr. and Mrs. Arthur R. Schwartz, Mr. Ben Chernoff, Mr. Gurney Lamb, Dr. and Mrs. Benjamin Vatz, Miss Roberta Levine, Mr. and Mrs. Jack L. Levin, Janis, Linda, and Karen Levin, Mr. Seymour Levin; Edward, Steven, and Susan Levin  
MR. AND MRS. DON SILVER: Mrs. Milton Doctor  
MR. AND MRS. ROBERT SILVER: 25th; Mr. and Mrs. Herman Davidson, Mr. and Mrs. Milton Doctor, Mr. and Mrs. Harry B. Sloan, Mr. and Mrs. Arthur Schwartz, Mr. and Mrs. Lewis C. Kress, Mr. Irvin S. Silver, Mrs. Milton Silver, Mr. Robert Ruden, Mr. and Mrs. Edward Leipman, Mrs. Ruth L. Epstein

### HAPPY BIRTHDAY

MRS. BERTHA BRANDON: 90th; Mrs. M. Pollock  
MR. NATHAN POPPER: Bella J. LeBlang

### SPEEDY RECOVERY

MRS. JOE BARR: Mr. and Mrs. Stanley Taylor, Mrs. Rose Wagger  
MR. HENRY COOPER: Mr. and Mrs. Stanley Taylor, Mrs. Rose Wagger  
MRS. FREIDA DANS: Mr. and Mrs. Murray Zarro  
MR. HAROLD DRESNER: Mr. and Mrs. Manny Eisenberg  
MR. LOUIS ERSHLER: Mrs. Ben Swartzberg  
MRS. RAE HART: Mr. and Mrs. Bill Friedman  
MRS. SOL PLINER: Mrs. Edward Sigal, Mr. and Mrs. Nathan Sutker  
MR. SAMUEL SHAVITZ: Mrs. Milton Silver, Mr. and Mrs. Milton Schwartz, Mrs. Sam Swartzberg, Mrs. Betsy LeBrun  
MR. IKE SCHWARTZ: Miss Genevieve Schwerin  
MRS. REBECCA WAGGER: Mrs. Ben Swartzberg

### IN HONOR OF THE RESIDENTS

Mr. and Mrs. Jackie Dunie, Nathan Schwartz, Mr. William A. Stern  
YISKOR DONATIONS: Dr. and Mrs. Louis Levy, Mrs. Anna Gruber, Mrs. Lillian Rosenfeld

### IN HONOR OF:

RABBI AND MRS. HERBERT SILBERMAN: Mrs. Ben Swartzberg  
RABBI AND MRS. R. SANDMAN: Mrs. Ben Swartzberg  
IDA AND FLORENCE TOBIAS: Mrs. Ben Swartzberg  
MRS. LOUIS SAMUELS: IN APPRECIATION OF GIFT TO GRANDCHILDREN: Mrs. Nettie Mattox

### IN MEMORY . . .

#### WE MOURN THE LOSS:

Mrs. Lillian Guyes, Age 78  
After residency of 1 year, 4 months 24 days.  
May her loving memory bring comfort to her loved ones.

### HAPPY BIRTHDAY!

May your name be inscribed in the Book of Life with Health and Happiness:

Willie Reynolds  
Abram White

May you enjoy a long, happy, healthy life:

Mrs. Frances T. Kohn

# NOTICE!

We are constantly receiving notices from the Post Office concerning second class mail which is not deliverable, due to insufficient address. Since each of these notices costs **The North Carolina Jewish Home 10 ¢** within a short time it amounts to a needless expenditure of a considerable sum of money.

We are therefore requesting that you notify us at once of any address change, giving both the old and new address.

OLD ADDRESS	NEW ADDRESS
_____	_____
_____	_____
_____	_____
Zip _____	Zip _____

Your cooperation in this matter will be greatly appreciated. Mail all address changes to **The North Carolina Jewish Home**  
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LINGERIE BAGS. Luxurious Lingerie & Stockings Bags	\$1 00 up
Tote Bags several sizes	\$1.50 up
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Copper Tooled Bookends and Plaques	\$4.00 up
Lovely Hand Embroidered Handkerchiefs	\$ .75 up
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*Call Mr. Smith (919) 766-6401*

A separate application should be completed for each individual. Please forward to a friend if you have previously paid your dues.

### MEMBERSHIP APPLICATION FOR 1974

Individual Membership in the North Carolina Jewish Home can reduce the deficit by an estimated \$ 30,000. Help maintain the necessary services for our aged residents through participation.

Member: \$ 25.00	Name _____
Patron: \$ 50.00	Address _____
Founder: \$100.00	City _____
	State _____

Please make check payable to North Carolina Jewish Home, and mail to Mr. Seymour Levin, Membership Chairman, P.O. Box 38, Clemmons, North Carolina 27012.

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Please contact the Chairman in your area if you wish to make a contribution to the North Carolina Jewish Home in memory of or in honor of relatives and friends. If your town does not have a representative, please offer your services. Write:

Mrs. Nathan Sutker  
723 Larkhall Lane  
Charlotte, N. C. 28211

## SHOP TALK AT montaldo's

Shelia Fisher

What a doll! She was wearing a smashing white pantsuit with a dark print halter beneath the blazer, and as she and her *chassene* dashed through a shower of rice I yelled, "Have fun. I love your 'going-away' outfit; you look precious!"

She turned, gave me a wink, and said, "Montaldo's, *voo din?*"

She's young, beautiful, clever, practical . . . a regular *baleboosteh*. She gathered a terrific wardrobe of switchable separates that stretch and work well for day or night use, and that's the kind of SHOP TALK advice one gets at Montaldo's when putting together a trousseau.

For instance, Lark luggage in Gift Boutiques is attractive, light-weight yet roomy enough for all packables including bulky accessories. In Sportswear, the new sleeveless Alligator body-shirts pair with skirts, slacks, or shorts for tennis, golf, bike-riding, or any active sport. Halters, T-tops, tank or strapless tube-tops easily merge with long skirts for after dark when suitably accessorized. New fabrics include cotton-blend T-knits that are cool and wash beautifully without losing shape.

Floral appliqued linen golf skirts double for site-seeing or shopping, and the colors are yummy. John Meyer's all cotton plaid and print group provides enough changes for several days. Swim tunics of antronylon or slinky lycra one-piece skinny-dippers with matched long wrapskirt covers are as comfortable as a second skin, and a cotton voile caftan that flows freely from a freshly tanned body is glamorous enough for patio hostessing when they return from their honeymoon.

Bandana prints are summer's fun trend, and cotton-ticking dresses, straight or chevron-striped are chic, comfortable, and multi-purposed. Another young-fun pet in the Junior salon is the skinny-strap, shirred bodice or midriff sundress. Anne Fogarty's wrap-dress with the rhinestone parrot

twinkling at the shoulder is a stunning sophisticated short after-five dress, cocktail or dinner pajamas are a must, and Diane Von Furstenberg's print long tube gowns are all marvels that unpack fresh and wrinkle-free.

Montaldo's Shoe Salon has canvas or soft kid Espadrilles that are a *mechai-yah*, and an infinite variety of pumps, sling-backs, and sandals for sport or dress in every color imaginable. Lucite neck-rings, chains, and earrings plus matching

sunglasses are perfect for summer travel; they're bright and attractively priced so that one can have a set to compliment every costume. Colorful envelopes and soft straw handbags pack nicely, and decoupage lucite bags are smart for day or night.

A travel kit containing cosmetics and one favorite scent of perfume, talc and lotion, and lingerie that's sugary sweet or alluringly spicy is suggested to set the mood, and the mood is LOVE! Love Montaldo's!

### Adolfo—now at Montaldo's

with a new view of crochet. The evening look . . . a curvy turquoise tank top in silk and wool is the perfect counterpoint to a silk georgette skirt in dazzling flower print. \$425. Just a part of Adolfo's Collection for the Montaldo woman.



montaldo's

Charlotte, Winston Salem, Greensboro  
Durham, Raleigh, North Carolina  
Richmond, Virginia

She observed that, in one important way, it was easier to be Jewish in the South because the "gentile community expects the Jews to have their own community and be loyal to it." Because fundamentalists respect religion in the South, she felt that Jews who are "civically useful" and "declare themselves as Jews" will be the most respected by the gentile community.

Her face was covered in shadows and her voice would sink to barely audible levels, as if speaking from another time, giving the ideas she expressed a surreal quality of absolute truths. "It's the Jewish men who intermarry, not the women," she stated, because women are raised more in the "beauty of Judaism." Though she felt social assimilation was inevitable as the economic and social barriers against Jews crumbled, she considered it "the greatest threat to Jewish survival because religious education is lax . . . theology is nonexistent, and differences are disappearing." Surprisingly, for I had heard no other German Jew express it with such fervor, her solution was to develop closer ties with Israel and to place more emphasis on Jewish education.

Her interest in Israel went back to the turn of the century; she explained that her parents had visited Palestine in 1909 and had written a series of articles about it for the Goldsboro *News Argus*. Miss Gertrude criticized those Jews who are indifferent to Israel, "the most exciting and thrilling thing happening in Jewry, each person there a story of heroism." She said, "I hold no license for the Jews of the American Council for Judaism who seem to want a Judaism without Israel. I don't know what they have unless it is a theology and who can believe in theology these days?"

She talked intimately of the stories her parents told her of the Civil War and the early struggles of her family; then she paused suddenly and looked out the window. "Of course, this all sounds very old to you, but it's just one lifetime, you know."

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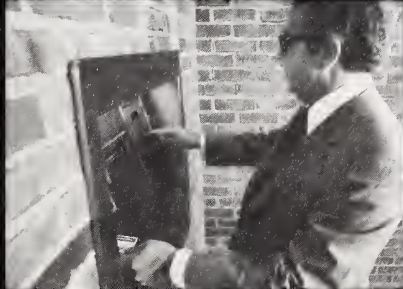

from page 8

What then can be done to prevent our children from intermarrying? Certainly parents contemplate the marriage of their children before it occurs. From the earliest age, parents should discourage it. It must start long before the actual possibility of an intermarriage confronts them. It is already too late in adolescence.

The strongest tool available to every parent is love. By enabling the child to feel his parents' warmth and affection, he will want to identify strongly with them in every respect, and this includes the mate he or she will marry. Because the child loves his parents, he wants to be like them. He will thus adopt their values and standards as his own.


Consciously or unconsciously, parents convey to their children how they feel about their Jewish identity. By their example, parents impede or facilitate their child's feeling of Jewishness. The growing child quickly learns to appreciate whether or not Jewish identity is significant to his parents, and he soon learns what values are attached to the Jewish experience. This will either strengthen or weaken his identity with his people and family.

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**NEWS  
 UJA**

The United Jewish Appeal

Sam Sablosky

United Jewish Appeal activity in this area was spurred to new heights by the needs arising from the October War. Unprecedented sums of money were raised. It is likely that more than twice as much money was raised for the 1974 campaign than ever before.

The key UJA national leaders who reside in the area are:

National Chairmen:

Larry M. Frank, Atlanta, Ga.  
 Leonard R. Strelitz, Norfolk, Va.

Executive Committee:

Lawrence M. Cohen, Greensboro, N.C.  
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Besides the above mentioned people, there have been literally thousands of Jewish people in this area who have shown great dedication, not only in their own giving, but in securing the gifts of others.

Among the activities of the United Jewish Appeal which have been a great attraction for people in this area, has been the UJA "People to People" missions. . . Most of the communities have been represented at one time or another. There are certainly very few Jewish communal leaders in the Carolinas and Virginia, for example, who have not spent time in Israel.

from page 4


The new morality, feminism, and changes in the religious roles of men and women make marriage a subject for discussion and debate, instead of the accepted and unquestioned norm that it once was. Precarious as the future of marriage seems, there is assurance in the comment of Margaret Mead: "Whenever there is a period of upheaval in the world, somebody's going to do something to the family. . . . If we go back into history we find over and over again, in moments of revolutionary change, that people start talking about family, and what they're doing to it. They even predict it's going to disappear altogether. It is in fact, the only institution we have that doesn't have a hope of disappearing."

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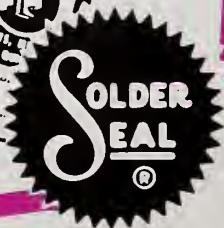
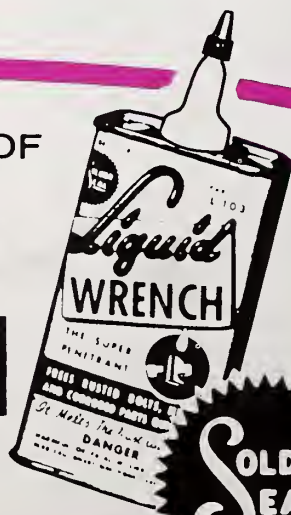


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THE AMERICAN JEWISH

**T** TIMES-  
OUTLOOK

JULY 1974

## Mazel Tov! You're Middle-Aged

By Albert Vorspan

Reviewed by Richard Yaffe

This is a very funny book which should take some of the sighs (Vorspan calls the *krechts*) out of reaching what he terms the "flip side of life." It's also the kind of book that's a joy to a reviewer who becomes a pain in the neck to the author because it's so quotable, and if you give all the good quotes away, what's left to buy? And what becomes of Vorspan's royalties?

But that's Vorspan's problem — and our joy, for *Mazel Tov! You're Middle-Aged* is one of those rare happenings — a book which manages to impart some basic truths about a time of life that's approached with fear and trepidation with such sly humor that you can laugh yourself into middle age painlessly, and he can make you even like it. Vorspan has conquered the very difficult knack of

causing humorous shock recognition of verities.

Don't knock it, Vorspan says; middle age, that is: "Don't be content with surviving it. Don't rush through it, briefcase akimbo, as if it were a commuter train. Savor it. Invest yourself in it. You have paid your dues; middle age can be the glorious payoff. In this blessed period arcing between acne and Leisure Village, between sunrise and sunset, you are the Gary Cooper at the High Noon of your life, and middle age can give you more bang for a buck than any other of your several incarnations."

And then he goes on to tell you how, all of which is quotable although some of it not in a family newspaper, especially that part about exercise, and Vorspan doesn't mean jogging.

How do you know you're getting to, or have arrived in middle age? One of the milestones is when your son and daughter reach the age of independence. When is that? Among other things, it's when you get "a long distance call

from your youngster that will not be collect" or "he or she will return your Shell credit card," or "when he or she is no longer a dependent on your income tax form."

Don't fret when the kids grow up, Vorspan says. Accept it. "You have a choice?"

One of my favorite sections of Vorspan's book is called "It's There," a little vignette which shows how acute an observer Vorspan is, and why shouldn't he be? He has four kids of his own. Anyhow, it's about Father and Mother and a telephone call which left this reader laughing, but with a lump in his throat. Some sage advice: Why worry about your kids? "Let them worry about us for a change."

This is all well and good. But what if you don't have "the guts to take your little world into your hands and place it upon the anvil of life and beat it into better shape?" Then "go get yourself a shrink." And the chapter on seeing a psychiatrist is a gem, although most of it again is not — repeat not — for quotation here.

Vorspan advises us that parenthood is "temporary, so become a person instead." Going back to school when the kids grow up isn't such a bad idea, Vorspan says, because "it will recharge your batteries and leads to better self-improvement than mah-jongg."

But don't get the impression that this is only about aging parents and growing up kids. The fact is, Vorspan points out, your wife (or husband) is also getting middle-aged. How to handle that? "Develop compatible neuroses!" Vorspan advises. For example, if you tend to be indecisive and your mate is a forceful, decisive type, "you'll spend your marriage in a towering rage of resentment." So, both of you become indecisive.

That's only one example; there are many more before Vorspan presents his "Vorspan Rule of Contemporary Neuroses one part of the rule being that "most couples who seem to be miserable together are really enjoying their misery."

There is much more, of course, but after all, Vorspan deserves a break. Get the book and all the rest of the quotes for yourself.

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# EDITORIAL

Ben Mordechai

Is there such a thing as Jewish humor? We would have to answer "yes" and "no". Yes, because some jokes are distinctly Jewish, either in language or in some detail that is essential to its humor. Psychiatrists Sigmund Freud and Theodor Reik believed that Jewish humor is distinctive. As for the negative response, people everywhere tend to laugh at the same things, unless the joke violates a cultural taboo. For most so-called Jewish jokes there are numerous equivalents with different characters in different settings. The *shlimiel*, the *shtetl*, the miser, the opportunist — each has a counterpart in the universal humor of all people.

In Jewish folklore there is a tale of a man who stands nearby watching another man chop wood. The axe slowly rises and comes down with a loud crack, "Uh," utters the spectator. It rises again and falls. "Uh," he grunts again. With every blow of the axe he emits a forceful throaty sound. At the end of the day's work he demands of the employer half of the woodchopper's wages because the "uh" he expressed was an indispensable part of the work. Unable to resolve the dispute among themselves, it is taken before the Rabbi, who rules that the employer should toss the money on the table; the wood-chopper should pocket the money and his vocal assistant should take the sound.

A similar story, told by Rabelais in the sixteenth century, has a traveler stop beside a fire where a goose is roasting. He holds his piece of bread under the goose to catch the drippings. The cook grabs him and demands payment for the flavor saturated in the bread. Hauled before the magistrate, the itinerant is ordered to toss a coin upon the table and then to retrieve it. To satisfy his claim, the cook is to take the sound, and the traveler departs with his coin in his pocket.

**Jews are often jesting philosophers.** Having navigated the seven seas of misery during their turbulent history, they expressed their instinct for self-preservation in humor. Buffeted through eras of slavery, conquest, dispersion, and persecution, the Jews could perceive the grotesque and the comic in the most tragic situations. He could laugh at his enemies and at himself and thus draw the sting from his cruel and absurd condition. He laughs through the tears to give himself the courage not to grieve, and he sheds a tear or two when he laughs because the human comedy is no mere laughing matter.

Humorous and comical behavior in the face of disaster is called gallows humor, or *galgenhumor* in German. An example is the sick old man who instructs his lawyer how to draw his will. He wants to stipulate that his shrewish wife must re-marry in order to inherit his estate. This is probably illegal and certainly a strange bequest, the lawyer protests. Why should he want to do such a thing? "I want to be certain," the client answers, "that someone will be sorry when I am dead."

Some years ago, certain Jewish comedians suffered from self-hatred. They expressed their hatred of Judaism in revolting stories about Jews. Their performances denoted an attitude of self-contempt that was widespread, but it was not humor. Wit, perhaps, but their superficial and hostile characterizations of Jews reflected the attitudes of non-Jews, rather than a Jewish point of view. The heroic founding of Israel has restored Jewish self-esteem and has all but eliminated this type of performer.

A wit regards his subject with hostility or contempt, and his humor is aggressive or sexual in character. Not so Jewish humor. It is not insulting to the Jewish people, but depicts a genuine Jewish attitude. **Jewish humor speaks of the depth of the Jews' anguish, of the horror that often permeates their predicament, the reality of their situation.**

An example expresses their plight under the Czarist regime in Russia. The story goes that a circus comes to town and a bear escapes from its cage. The police are ordered to shoot the bear on sight. The next day, one Jew tells another that he is

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Shiviti plaque: wood carving

## Exhibit Planned For Jewish Ceremonial Art

Rita Berman

About twenty years ago, while touring North Carolina, Dr. Abram Kanof and his wife, Dr. Frances Pascher, remarked that the Raleigh area would be a nice place to settle. Two years ago, after Dr. Kanof retired from his position as Professor of Pediatrics at Downstate Medical Center, New York, the thought became a reality when they moved to Raleigh.

The Kanofs have been collectors of art, and in particular Jewish ceremonial art, for years. Dr. Kanof is past president of the Jewish Museum in New York as well as the past president of the American Jewish Historical Society. He is the author of the book, *Jewish Ceremonial Art and Religious Observance*, published in 1970, which has been called a "most significant contribution to the literature on Jewish ceremonial art," and "a monumental and perceptive work," by critics.

In 1971, he was presented with the Maimonides Award for important contributions to both medicine and Judaism.

It was inevitable then that Dr. Kanof was the person which the Board of the North Carolina Museum of Art selected when they accepted Professor Moussa M. Domit's suggestion that they hold an exhibit of Jewish ceremonial art. Domit is acting director of the museum.

The six-week exhibition is the major display planned for the Museum of Art in 1975 and will be opened in April. The main exhibit hall has been set aside for the occasion and a series of lectures will be accompanying the exhibit. Dr. Kanof is in charge of labeling the objects and he says it is his intention that this be an educational exhibit, for this reason the labeling and cataloguing is very important. A number of docents will be trained to show people around and explain the various objects and their background.

In a recent interview Dr. Kanof talked about Jewish ceremonial art and why he wrote his book on the subject. He also discussed ways in which the North Carolina Jewish community could be part of the forthcoming exhibition.

"There are no people on earth, that I know of, who don't have to express their emotional needs artistically and Jews are no exception," he said, "although the popular myth still persists that the Second Commandment inhibits their artistic talents."

"I have become interested in the subject of Jewish ceremonial art because I have always been interested in ceremony. I am quite intensely Jewish in my outlook, my background, and my feelings. But the part of Jewishness that makes me Jewish is its cultural aspects, its literature, and its ceremony. Since ceremony in Jewish life is associated with ceremonial objects, I became interested in those objects. In 1945, I became Chairman of the Jewish Museum and I've been active ever since."

For the most part, Jewish art is ceremonial objects, said Dr. Kanof. Many of the Jewish ceremonies are derived from the Canaanite or Egyptian civilizations and the contribution of the Jew

was to take those "sometimes quite barbaric rites and ceremonies and give them a historic or moral background. For example," Dr. Kanof pointed out, "the Bachanal of the Greeks, a lewd and uncivilized ceremony, became the *Kiddush* ceremony of the Jews — a solemn religious ceremony of great psychological importance."

In pursuing his interest in Jewish ceremonial art Dr. Kanof accumulated a personal library on the subject and became aware of the need for a book that would include not only a description and history of each art object but also the ceremony behind it and how that ceremony developed. At first he began the project as a record for himself but then he realized "it would be more meaningful for other Jews if they knew the history and the development of the ceremonies that are used in their daily life. I'm not ashamed that many of these had their origin in non-Jewish history. The thing I am proud of is that the Jews made a real ethical thing out of such ceremonies."

"Some people have said that Jews have no artistic sensibility, that they were inhibited by the Second Commandment, but in my book I give the history of art in the Jewish context and show that Jews have enjoyed artistic expression even in their houses of worship from the very beginning. Solomon's throne was approached by 12 steps on the sides of which were beautiful carved lions and even statues of the patriarchs. My book has a picture of a Simchas Torah flag showing the Talmudic concept of Solomon's throne. And, of course, the temple itself had some beautiful sculptures."

In following the Conservative ideology that every generation has to observe its Judaism within the tradition but still in accordance with the contemporary feelings, Dr. Kanof and his wife could see no reason why ceremonial objects which American Jews use in their ceremonies shouldn't be in the modern style. They decided to endow the Toby Pascher workshop; "named after my wife's mother," he said, "it's not a typical memorial but because she was a remarkable woman who would have been interested in the workshop." The workshop produces Jewish ceremonial objects for

home and synagogue and teaches craftsmen the Jewish aspects of their craft. Jewish and non-Jewish professionals learn something about the ceremony, the Jewish tradition in the ceremonial objects and work in the workshop, explained Dr. Kanof. Housed in the Jewish Museum of New York the workshop has been very successfully run under the direction of artist Ludwig Wolpert.

Modern and traditional pieces will be shown at the forthcoming exhibit of ceremonial art in Raleigh. In the room devoted to Passover ceremonies there will be traditional objects such as a Seder plate, Elijah cup, Haggadahs, and alongside of these pieces will be the modern day versions.

Most of the objects will be loaned from the Jewish Museum, about 30 pieces will come from the Tulsa Museum of Art, as well as 15 objects from a private collector in Washington, D. C., in addition to some from Dr. Kanof's collection. Special items from the Metropolitan Museum of Art, the Brooklyn Museum, and Yeshiva University may also be on display.

"We expect a fair number of out-of-town guests and children from schools throughout the State," said Dr. Kanof. "The opening will be on a Saturday in April, the exact date is not settled but plans are that on the Thursday before the official opening a reception for the State Legislature will be held. This is done for every major exhibit.

"The next evening we will have a party and preview for the contributors, both the financial and those who are contributing objects. On Saturday night there will be an opening for the North Carolina Art Society and the receptions culminate with an official opening on Sunday.

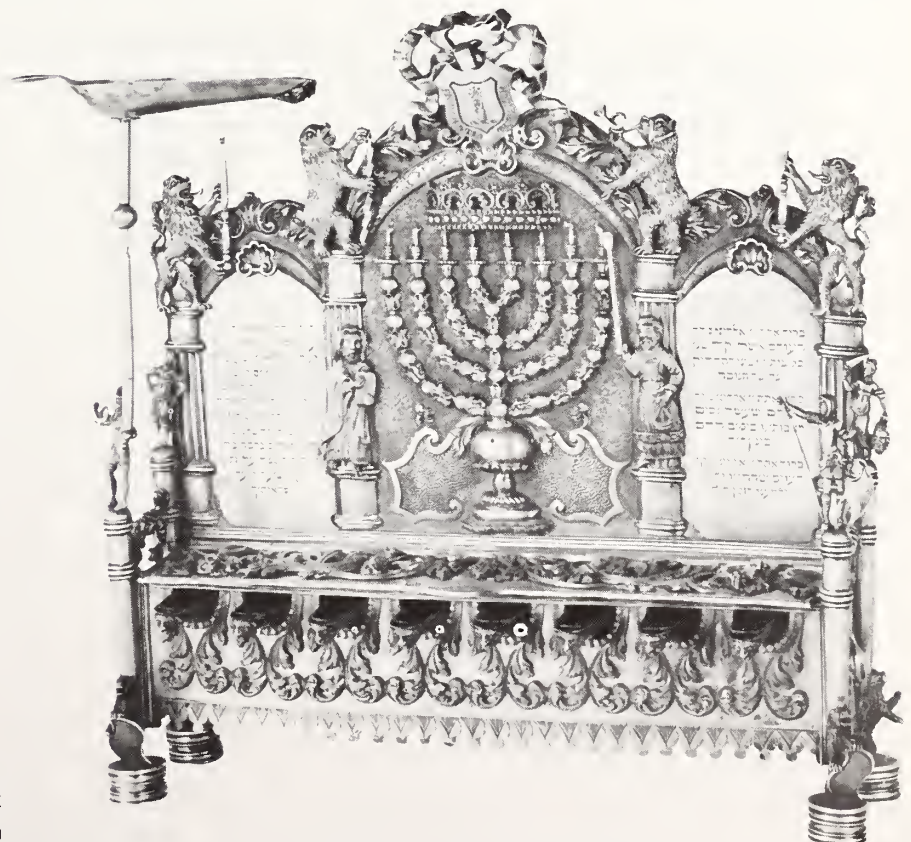
"I would like to include as many ceremonial objects as possible taken from North Carolina homes," he said. "They may not be of the highest artistic value but I think it would add to the interest.

"For example, recently a woman from Durham made a donation to the catalogue and then suggested that I look at some of her things. She brought them

see page 6



Traditional Seder Plate



Old style traditional Hanukkah Lamp

from page 5

into Raleigh and they are beautiful. All of them are old, they include a beautiful Torah pointer and a Kiddush cup. She has a lovely small collection. A pair of candlesticks are another item to be displayed from a North Carolina home. On loan from a Rabbi's widow who lives in Wilmington, they were brought over from Germany during the Hitler era."

For those people who have an object they think might be of interest, Dr. Kanof suggests they should write to him at the North Carolina Museum of Art in Raleigh, with a description and preferably a photograph. The age of the object is not the important criteria, rather he looks to see if it is nice, is it well-made. If he thinks it should be displayed he will ask to see it. For residents in the Raleigh, Durham, Chapel Hill area he can arrange to see the objects in the owner's home. For people who live further away, arrangements can be made after Dr. Kanof knows what the articles are.

How can other members of the Jewish community help in this project? Although the state is spending

about \$ 20,000.00 on this exhibit it is prohibited from making the catalogue according to Dr. Kanof. Money is needed for two purposes: the catalogue and a permanent exhibit. Because of the great interest in this Jewish exhibit almost all the funds for the catalogue have been raised, however, Dr. Kanof suggests those people who are interested may wish to contribute towards the setting up of a permanent collection. This will cost about \$ 10,000.00. If a person gives a specific amount that covers the purchase of an object which is placed in the permanent collection, the object will be appropriately labelled with the donor's name. If a smaller amount is given and several donations are used to purchase one item, then the names of all donors are listed. Contributions should be made to the North Carolina Museum of Art and are tax-deductible.

"If we get enough money we can purchase pieces for a representative collection which we will set up in such

a way that it can travel easily," he suggests. "Since we have a very scattered Jewish community it would be nice to have a permanent collection. This type of traveling exhibit can be installed in a folding case. Let's say that a small Jewish community wants to have an exhibit to go along with the Passover holiday — they would order it from the Museum and on arrival all they would have to do is open the case. The pieces would be labeled and a written explanation and mimeographed lecture included, for anyone who wished to present the lecture. They wouldn't need an expert to show it."

This type of traveling exhibit would serve two purposes: educate the scattered Jewish population and help them keep in touch with their heritage; and, secondly, keep alive the interest in Jewish culture that has been expressed by the Christian communities. When not traveling around the state it would be on exhibit at the N. C. Museum.

### ABOUT THE COVER PICTURE

The cover photograph is taken from JERUSALEM: CITY OF MANKIND recently published by Grossman and The Viking Press. The book is based on the First Triennale of Photography exhibit, organized by Cornell Capa. The exhibit, first shown at the Israel Museum in Jerusalem (1973) and currently on display at the Jewish Museum in New York (through September 3, 1974), contains over 200 color and black-and-white photographs from the book. The collection portrays Jerusalem in all its diversity. Here are its stones, its people, and a way of life as viewed by twenty-one distinguished photographers. Their highly personal perspectives combine to give a rich, comprehensive view of this unique, most universal of cities.

Our cover is a group of Orthodox Jews celebrating Purim. The picture was taken by Leonard Freed in 1967. It reflects the simple joy of worship.

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# Tisha b'Ab:

## IN and OUT

Ben Mordechai

As this is written, agreement for a cease-fire between Syria and Israel has been reached, and plans for a peace conference this summer at Geneva are going ahead. The prospect for permanent peace between Israel and her Arab neighbors, after twenty-six years of hostility, may this year lay to rest the recurrent worry, since 1948, that we might witness a third *Tish b'Ab*.

Two events in Jewish history are commemorated on this sad ninth day of Ab — the destruction of the First and Second Temples and the two Jewish Commonwealths of which they were the central unifying symbol. Since the establishment of the Third Commonwealth, the State of Israel, the question has been asked whether we should continue to observe the Fast of Ab. After all, a free and independent Jewish State is a reality, and it has admirably demonstrated its ability to defend itself.

For the traditional Jew this question has no bearing. True, all of Jerusalem is in Jewish hands, but the Temple has not been rebuilt. The *Beth ha-Mikdash* is required for true national redemption, as is the reestablishment of the Davidic kingdom; therefore, the Orthodox continue to mourn the loss of the Temples and the nation through the Fast of Ab. But since many Jews are not literalists, is *Tisha b'Ab* then not binding upon them?

Ours is not the first generation to ask the question. It is recorded in the Book of Zechariah that in about 518 BCE, the exiles who returned from Babylonia asked this very question. Now that the Temple was being rebuilt and national life was being restored in *Eretz Yisrael*, they asked, "Shall I (the community) weep in the fifth month (fast on *Tisha b'Ab*), separating myself (from pleasures) as I have done for so many years?" (7:3). The Jews who remained in Babylonia are said to have made the same inquiry.

The Prophet Zechariah replied that all fast days associated with the destruction should be converted into "joy and gladness, and cheerful seasons" (8:19). Oddly, the people did not accept his ruling altogether. While they stopped fasting on the other sad days, *Tisha b'Ab* remained a day of national mourning throughout the Second Commonwealth. In fact, it gained even stronger adherence toward the end of that period. It was as though the people sensed impending doom, and braced themselves to meet it.

When the Second Commonwealth was destroyed by the Romans in 70 CE, the status of the fasts was again debated. The Rabbis concluded that minor fasts should be observed according to the current situation. When there was peace, they should be celebrated as feasts; in days of persecution, as fasts; when neither persecution nor peace prevailed, the individual should decide for himself. But *Tisha b'Ab* was in a different class. Since it commemorated so many catastrophes, it must be observed as a fast.

Later, the Jewish people restored the minor fasts. During almost nineteen hundred years of wandering, persecution most often described their situation in one country after another. Six million dead in the Nazi holocaust, followed by the attack on the State of Israel on the day of its birth, kept many Jews in the tradition of mourning.

It was generally agreed, after the 1948 War of Independence, that there was no basis for relaxing the mourning rules because the Old City of Jerusalem and the Wailing (Western) Wall were still in Arab hands. After the Six Day War in 1967, however, calls for change were heard again. Many refused to recite the "Nachem" for bereaved Jerusalem. Shlomo Goren, then Chief Chaplain of the Israel Defense Forces, substituted for it a prayer of thanksgiving which is now used in a number of Orthodox synagogues in Israel on *Tisha b'Ab*. The head of the Rav Kook Yeshiva in Jerusalem, declared it no longer binding to perform the rite of *keriah* (tearing one's garment as a symbol of mourning) at the site of the Temple and the walls of Jerusalem, now that Jewish sovereignty is restored to the Holy City.

The Israel Chief Rabbinate in 1967 was officially opposed to changes in liturgy or to the relaxation of mourning customs. Reasons they cited included Israel's tenuous security, continuing persecution of Jews in Arab lands and in Russia, the apparent spiritual divisions among Jews, and assimilation.

Much has changed since the Six Day War. Sixty thousand Russian Jews have been permitted to emigrate and are now living in Israel. Tension between Israel and Egypt has eased; the Syrian front at last has a buffer zone; and, peace talks for

see page 10

# So What's New?

## N. C. HEBREW ACADEMY

On May 30, 1974 a general board meeting of the membership of the North Carolina Hebrew Academy at Greensboro was held and the election of the Board of Directors took place. A list of those who either remained on the board or were newly elected is printed below:

President: Barry Frahm  
1st V.P.: Mrs. Jack Levin  
2nd V.P.: Mrs. Michael Falk  
3rd V.P.: Kenneth Miller  
Treasurer: Jack Slotchiver  
Fin. Sec.: Barry Seithchik  
Rec. Sec.: Mrs. Robert Saved

### Board of Directors:

Mrs. Irving Cohen  
Dr. Bert Goldman  
Sandy Henick  
Mrs. Jerry Hyman  
Lee Kabat  
Irving Kates  
Sol Levin  
Irving Pinsker  
Mrs. Frank Weiner

## ASHEVILLE

NORTH CAROLINA

By Mrs. Morris Fox, Correspondent

A State of Israel Bond Rally was held at the Jewish Community Center, Sunday evening, June 10. Mrs. Sam Baer of Asheville was the honoree of the evening.

Mr. Emil Cohen, a great humanitarian and humorist was the speaker of the evening. Approximately \$28,000 of Israeli Bonds were purchased, which is a good amount since just six months ago over \$30,000 were sold in bonds for the emergency drive.

"The Jerusalem Plaque" was presented to Mrs. Bael and Family posthumously for her late husband by Mr. Milton Lurey. On the Plaque was inscribed: *Samuel Bael for outstanding participation in the Israel Bond Program which is strengthening the economy of the State of Israel as the foundation of the spiritual and cultural rebirth of the Jewish people. June 9, 1974*

*State of Israel Bonds*

## MAZEL TOV

### ENGAGEMENTS & WEDDINGS

Mr. & Mrs. Donald Brown of Winston Salem on the engagement of their daughter, Eileen Sue to Mr. Martin M. Friedman of Macon, Georgia.

Mr. & Mrs. Dave Feinstein of Charleston on the engagement of their daughter, Esther to Jay Berkowitz of Alexandria, Virginia.

Mr. & Mrs. Louis Nathan Howard of New Bern, N.C. on the engagement of their daughter, Bertha Neugass to Frank Jolles Miller of Winston-Salem.

Mr. & Mrs. Manny Leblang on the marriage of their son, Dr. Michael Leblang to Miss Sherry Greenleaf.

### BAR MITZVAHS

Beth David Synagogue, Greensboro:

Tammy Ellen Cohen  
Scott David Kaplan  
Pamela Jo Ershler  
Steven Fox

Temple Emanuel, Greensboro:

Gary Howard Karesh

## WELDON-EMPORIA ROANOKE RAPIDS

NORTH CAROLINA

Louise N. Farber, Correspondent

It is June the month of roses; schools are closing, summer schools are opening, young people are finding work, some are traveling here and abroad, others are relaxing from the winter grind of work and enjoying the lovely summer days.

Henry Farber of Weldon and Morris Vatz of New Bern are joining a group of students from UNC and Guilford who will study at the University of London. They also plan to tour Europe at the end of the school term.

Maralyn Farber is attending Summer School at UNC. Ben Kittner is working in Washington this summer. Betty Kittner is being honored by the N.C. Council of B.B.Y. as the best all around girl in her group. Betty will attend U.N.C. in the fall.

Mike Josephson, charter member of the Lions Club was honored for his dedicated services and made Lion of the year.

The Epstein-Rosenbloom Lodge enjoyed a dinner-dance at the Holiday Inn in Weldon on June 3rd. Jules Kluger, president, presided.

Lisa Kittner, Mimi Freid, Jeff Fox and Sammy Kittner conducted the Friday evening services under the direction of Rabbi Sack.

## SALISBURY

NORTH CAROLINA

Mrs. Lee S. Goldman, Correspondent

Temple Israel was very fortunate to have Samuel Segev, Washington correspondent for the leading Israeli newspaper, *Maariv*, speak at an open meeting on June 3rd. Mr. Segev's appearance was very timely, since the Middle East peace agreement had been signed only days before. The speaker was formerly a member of the Haganah Israeli underground, a captain in the Israeli intelligence service, and assistant military governor of the Gaza Strip. He spoke of the change in attitudes in the Middle East that made it possible for a peace agreement to be signed at this time. He also discussed the change in attitudes in the Middle East that made it possible for a peace agreement to be signed at this time. He also discussed the change in attitude of the Israeli people toward the American Jewish communities.

New Sisterhood officers for the upcoming year are:

President: Mrs. Jerome Madans  
Vice-Pres: Mrs. Sol Singer  
Rec. Sec.: Mrs. Lee Goldman  
Corr. Sec: Mrs. Jon Isley  
Treasurer: Mrs. Craig Madans

Best wishes to Mr. and Mrs. David Zakar on the marriage of their son, Stephen J. Zakar, to Miss Linda Miller. The wedding took place in DuBois, Pennsylvania at the Sheraton Motor Inn on April 21st.

Mr. and Mrs. Leonard Blau are proud grandparents. Their granddaughter, Cathy Sue D'Ambra, was accepted on the Dean's List at the University of Rhode Island.

# GREENSBORO

## Beth David

NORTH CAROLINA

By Ms. Ronald Levine

The arrival of our beautiful, traditional holidays during the spring months, especially when everything around comes into full bloom, adds a certain stimulous to all.

It was a special delight to witness our Hebrew School children perform during the Purim Program which included skits; solos on the piano and violin; a play presented by our Drama Club; lunch and a fun laden carnival full of surprises and gifts, including innovative decorations with an original Megillah rewritten in Hebrew.

In true form the Model Seder was enacted with love and sincerity for what we hold dear. This year, music and dancing gave it an Israeli flavor and good experience along with fun for the children. We must not overlook the fact that our Drama Club sojourned to the Jewish Home for the Aged and performed their Purim play thereby giving much enjoyment to many.

It was directed by Ms. Randy Singer who also gave much time to the Mother's Day program which she worked on with the Hebrew School children. The program was presented on that special day after a delicious breakfast that was prepared and served by our gracious hosts, the Beth David Men's Club.

Our annual Sisterhood raffle, proceeds all going to the N.C. Jewish Home for the Aged, was held at our final meeting on May 15th at the Cheshire Cheese Restaurant. Along with this highlight, there was the new installation of officers, Sisterhood Sister revelation and a most moving musical program by Eleanor Moskavitz.

Our teenagers have also been quite active these last months. In February many USY'ers attended a Torah Institute in Maryland. On March 1st a group went to Charlotte for a convention — a first for many, all having a good time. During April some attended a convention in Norfolk. Besides going to conventions, they have been meeting socially either to bowl or

see a movie; they have had a work day and accomplished much in their own USY room; they listened intently to David Gorin, Regional Director of USY, consequently benefiting by his suggestions. They have had a great success selling Israeli candy, and organizing a workshop consisting of Israeli songs which they will use at their functions, and are planning a very motivating discussion group on different topics where Jewish awareness is stressed. During May a Spring Kenus was held which brought groups from all over the region and Regional officers were elected.

The Shirah BBG Greensboro Sweetheart Beau weekend was fun and successful. They held a dance and court where many awards were given. The three BBO Chapters held their Spring Council Convention here in May and members from chapters throughout North Carolina voted for next year's N. C. Council officers.

# WILMINGTON

NORTH CAROLINA

Mrs. Sam Winter, Correspondent

On May 21, Congregation B'Nai Israel observed a sacred memorial dedicated to the slain martyrs of Maalot. Rabbi Weitz of Temple Israel gave the invocation, after which Rabbi Segal of B'Nai Israel intoned the memorial prayers.

Wilmington chapter of Hadassah recently installed the following new officers:

President: Mrs. Mark Alper  
1st V.P.: Mrs. Moe Kotler  
2nd V.P.: Mrs. George Alper  
3rd V.P.: Mrs. Daniel Retchin  
Rec. Sec.: Mrs. Harry Stein  
Cor. Sec.: Mrs. Sam Winter  
Treasurer: Mrs. Aaron May.

Samuel Segev, correspondent for a leading Israeli newspaper, spoke at Temple of Israel on May 26. Segev, who is also a radio and television commentator, used as his theme, "Is Peace Possible in the Middle East?" The lecture was followed by a discussion period.

# CHARLOTTE BETH SHALOM

Mrs. Richard Klein, Correspondent

Rabbi Mel Silverman, spiritual leader of Beth Shalom for the past three years, has left Charlotte to return to his native California for a new position there and to continue his studies. Richard A. Klein, president of the congregation, said he spoke for all members saying how grateful Beth Shalom had been for Rabbi Silverman's service to the community. "We're losing a dear friend as well as a Rabbi and teacher. The Rabbi has been a source of inspiration to all of us. The years have gone by too quickly." He also said that Beth Shalom should continue many of the programs initiated by Rabbi Silverman, including building stronger bridges with the members of other faiths, a better understanding of Jewish teaching and philosophy, and more adult education.

Rabbi Silverman is a graduate of the University of California at Los Angeles and earned a bachelor of Hebrew letters degree from Hebrew Union College in California. He was ordained in Cincinnati at the Hebrew Union College-Jewish Institute of Religion.

Last month Beth Shalom held the annual Congregational Picnic at Tega Cay. There was a large turn-out, mostly young families with small children. As it was a hot day, the children especially enjoyed swimming in the lake, and the adults enjoyed boating and water skiing.

The big social event for July will be the weekend at Wildacres, July 26-28. This will be an educational as well as relaxing holiday weekend in the mountains. The Union of American Hebrew Congregations will be represented by several national leaders who have planned an informative and stimulating program.

Walter Klein, President of the Charlotte Lodge of B'nai B'rith, was recently elected a state vice president and attended a regional convention in Atlanta. Richard A. Klein was named to the newly re-organized National Committee for Small Congregations of the Union of American Hebrew Congregations and recently attended a meeting of the committee in New York City.

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the first time seem a real possibility. There is even a vague promise that the United States will "understand" should Israel be forced to cross into neighboring territory to act against terrorists, implying that the United States will not condemn her for such actions in the United Nations. And inside Israel there is a new generation of leaders eager to take the necessary action if there is never to be another Tisha b'Ab.

If the danger of an invasion comparable to those mounted by the Babylonians and Romans has receded, the dependence of Israel upon the United States has not. Peace has not yet been achieved; the long arm of Russia still reaches into the Arab capitals, delivering political pressure and military hardware; Arab governments have yet to prove that they can be united among themselves in peace with Israel; and, no solution has yet appeared to bring peace to the terrorists who call themselves Palestinians.

Israel continues to need the active support of the United States government if she is to hold her position among the nations of the world. A neutral or indifferent United States is catastrophic to the security of Israel, when the Arabs continue to receive all the Russian support. If a third *Tisha b'Ab* is to be averted, then the voice of American Jewry must be heard.

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from page 3

taking the first train out of town. Asked to explain his sudden departure, he tells of the bear and the order to shoot him on sight.

"What has this to do with you?" his friend asks. "Are you a bear?"

"Well," he answers, "the first thing they will do is shoot a Jew, and then let him prove he is not a bear."

Yiddish literature is rich in humor and Sholom Aleichem is its outstanding exponent. He tells two good stories of laymen and their rabbis.

A traveling salesman, going by train from city to city, leaves the train at a stop to buy some food in the depot. As he turns to reboard the train, a man detains him to request that he remain in his home a few days to help make a *minyán*. His wife has given birth to a boy, he explains, and he needs a tenth man for the *bris*, which is to take place in a few days. Although he cannot afford the delay, the salesman consents to do this great *mitzvah*.

For several days before the *bris*, the young mother, already up and around, serves him delicious meals. The day of the circumcision arrives. After the gala feast, the salesman wants to resume his travels, but his host prevails upon him to stay another day. When he is about to depart the next morning, the host presents him with a bill for all the meals he has eaten, except for the feast of the *bris*.

Shocked, the salesman exclaims, "I preformed a *mitzvah*, and you charge me for it? This is the justice of Sodom and Gomorrah."

The host replies, "Food costs money. But if you do not agree to pay, come with me to the Rabbi. Whatever he decides, we will do."

Upon hearing the Rabbi rule that he must pay the bill, the salesman faints dead away. Revived with a dash of water, he sees his host, smiling, tear up the bill, saying, "You don't owe me anything."

"So why did you do this to me? Besides losing a week's work, I could have died from the shock!"

"I just wanted to show you," the host replied, "what kind of a Rabbi we have here."

Then Sholom Aleichem tells about the laymen. Again, a traveling salesman comes to town; this time it is *Erev Yom Kippur*. He has company money with him. He can't take it to *shul*, and he is afraid to leave it in his hotel room while he is praying, so he decides to leave it with the Rabbi.

He goes to the Rabbi's home and requests permission to leave his money there. The Rabbi agrees, but he calls in two of his finest *baalebatim* (townspeople) to serve as witnesses that the money was left with him for safe-keeping. Only then does he put the money into his safe.

After *Yom Kippur*, the man comes to claim his money.

"What money?" asks the Rabbi.

"But you called in your finest *baalebatim* as witnesses!" the man exclaims. So they call the witnesses and the two say that they say nothing of the kind.

Naturally, the man faints (as people often do in Sholom Aleichem's stories). When he comes to, the Rabbi goes to the safe and gives him his money.

"But why did you do this to me? From such a shock, I could have never recovered."

Replied the Rabbi, "I just wanted to show you what truthful *baalebatim* I have here."

Jewish humor touches every facet of Jewish life. **The Jew laughs, and his laughter is an expression of ideas and attitudes.** His humor reflects his mood in a given period in history and is a commentary on life. It is both timely and timeless.

# N. C. ASSOCIATION OF JEWISH MEN

## THEY'RE EYEBALL TO EYEBALL SHARING THEIR GREATEST CHALLENGE

KAYS  
GARY

It is eyeball to eyeball, one Jew talking to another: "It is a family, Sam, a Jewish family in Russia waiting at the gates to go to Israel. There's no other place to go. It could be you and Shirley and the kids, Sam, but it is them. You can open the gates. Do you turn your back? If you do, who do we ask? They're Jews, Sam. You're a Jew."

Eyeball to eyeball. Then silence.

The talking Jew continues in soft tones.

"Israel is the last place, Sam, the first homeland in 2,000 years. Suppose it were wiped out tomorrow and you had done nothing. Nothing?"

The listener's eyes are moist. He grips a pen, writes out a check — \$ 45,000 — and Al Segal quietly thanks him, tells him he must take a trip to Israel "and then you'll know it is all worthwhile."

That scene, or something approximately it, has taken place thousands of times in the homes and offices of Jews in the Carolinas and the Southeast in the past seven years and that is why, days ago, Charlotte's Jewish community gave a testimonial dinner for Al Segal, age 61.

In seven years the 61 year-old chairman of the board of Pic 'n Pay Stores has raised millions for the United Jewish Appeal and the development of Israel. He is now a member of the executive committee of the national cabinet of UJA. It is, now, an inescapable mission.

"I started making money when I had to support a family at age 17. It hasn't been long since I thought making money was more important than helping others," Segal said last week as he sat behind a huge, semi-circular desk at his office in Matthews, headquarters of a network of more than 200 stores in nine states.

"A visit to Israel in 1967 changed all that. But the benefit has been to me. The Lord has been good. And I'm not the biggest or hardest worker. I give maybe a third of my time, maybe sometimes half. I can point you to a fellow in Norfolk who works 10 months of the year for UJA and has the most prosperous furniture business there."

But since Al Segal got "turned on" in 1967 contributions of Charlotte Jews to UJA have increased from \$ 45,000 to the neighborhood of \$ 1 million in 1974 — all that in addition to meeting community obligations such as United Appeal "because here we must set an example."

"It isn't just Charlotte and goodness knows it isn't just me," said Segal. "Jewish people

are giving 10, 100, sometimes 1,000 times as much as they've given before. It's a matter of education, showing the need, exposing the responsibility. And it isn't brow-beating. It is a matter, too, of the heart, rather than net worth. If a man hasn't got a heart you're simply talking to a wall. I have discovered that I have a certain ability in this. And once a man is motivated . . ."

Al Segal was motivated as a member of a 1967 mission to Israel following the Six-Day War. There mission members were told the facts of the tiny country's struggle for survival. And they were shown.

Practically all of Israel's budget is consumed by demands for defense. There are no funds for social needs — for resettling 45,000 immigrant refugees annually, for education and medical needs, housing, caring for the aged, developing the land. Mission members watched planeloads of refugees arrive, burst into tears, kiss the ground. They visit homes for the aged where bare-foot elderly women, tattoos of long-ago concentration camps on their arms, reach out and hold hands. They visit a cemetery where fresh graves . . .

"I remember a tall, handsome man . . . Rogel was his name . . . from Connecticut. He stood, tried to talk and began to cry. Finally he said: 'I am so ashamed. I came from Russia as a boy of 17. I became wealthy, lost it all. I did nothing. I am wealthy again. These boys in their graves. Children. If I had given . . . Well, he gave \$ 200,000 right there. Bill Rosenwald of Sears gave \$ 1 million. The smallest given was \$ 100,000 and there was I, giving only a fraction of the smallest. So I pledged that on my return I would work every community in the Carolinas . . . in the southeast. We keep finding new commitments."

The first thing he discovered was that to ask for contributions one must himself set the pace.

"That was uncomfortable. I had never been a religious Jew. I suppose I was a fair contributor but I wasn't giving enough. My brother-in-law (Al Levine) and I had to increase it more than 10 times. It is a cliché but it's true that business of giving until it feels good. And then a man comes to the realization, another cliché, that he can make money on top of money but if he contributes nothing there is no meaning . . ."

He never asks for a particular sum of money. It costs \$ 45,000 to resettle one family of five. He asks: "Open the gates for one family." And after that he may add:

"You have evened the score, but what about those who aren't able to care for one family? What about the old women?" He has seen contributions increased immediately from \$ 45,000 to \$ 100,000.

Al Segal doesn't like to mention sums. It brings feedback like: "The Jews have all the money." Poison pen notes.

"If there weren't so many desperately poor Jews it wouldn't be so hard. All wealthy? Of 800 Jewish families in Charlotte there's a handful you could call wealthy. In New York, metropolitan areas, they're on welfare. In minimum wage jobs, sweeping the streets as others. As I said, we're Americans first. We must give here. But then we are Jews responsible for homeless, harassed Jews. It is difficult to explain to a non-Jew. But there in Israel, one has the feeling of having been there before. And if one does not help his brother, who will?"

Al Segal is going back to Israel on a Prime Minister's Mission in August. He will be asked to give more and do more. "I know that, but it will be a transfusion," he said. "I can come back home and I can sit down with Sam, eyeball to eyeball, and it will feel good."

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from the Charlotte Observer

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### Honorary Dinner Held for Segal

The Charlotte Jewish Federation honored one of our outstanding members on May 23rd at a local Country Club. Albert G. Segal, president of Pic 'n Pay Shoe Co, was the honoree.

Al Segal has, over the years, been one of the leading forces in the Charlotte campaign on behalf of Israel. He has not only been perennial big gifts chairman in Charlotte, but has been active throughout the southeastern part of the United States on behalf of Israel.

His efforts have been recognized nationally by UJA, which some years ago placed him on the national Executive Committee of United Jewish Appeal.

There were more than 100 people present in the group which included those most actively engaged in Federation work. The chairman of the dinner was Herman Blumenthal, Federation president. During the course of the evening, there were many tributes to Al from his fellow workers. There were also several presentations including a scroll from the UJA and a watch from his friends in the Federation.

It was a heartwarming affair and bespoke the affection Al Segal holds in the hearts of his friends in Charlotte.

# for the CHILDREN...

## THE MIXED- UP MAN FROM AZAR TOWN

*By Leah Goldberg*  
*Translated By Eric Kimmel*  
*Illustrations by Su Jacobs*  
reprinted from the Young Judeean  
January 1974



A man we know is sure to be  
The strangest man you'll ever see.

Here he is, that silly clown,  
The mixed-up man from Azar Town.

He gets up early and scratches his head.  
"Is it time to get up, or to go to bed?  
That thing in the sky, that shines in the room,  
Now is that the sun — or is it the moon?"

"The clock just says nine . . . oh no! What sorrow!  
It was nine last night . . . so today is — tomorrow!  
And if this is tomorrow, and I think that's so,  
I'm a day late for everything! What shall I do?"

Isn't he a silly clown,  
The mixed-up man from Azar Town?

He bustles around in one great rush  
And cleans his teeth with his toothbrush.  
He reaches down to pull on his boot  
And in the basin sticks his foot.  
"I can't find a thing! I must leave in an hour!"  
(His book's on a plate on a chair in the shower,  
While in the kitchen the sink overflows.)  
And every day this is how it goes.

Isn't he a silly clown,  
The mixed-up man from Azar Town?

"My feet are wet!" he cries. "Oh darn!  
I'd better put my rubbers on."  
When he does this he gets the blues  
When his stockings won't fit over his shoes.  
"How strange that this should happen at all!  
I always thought my feet were small."

He says, "Each thing must have its place."  
But each thing's place could be anyplace.  
Seek in the closet, or in the hall,  
You never can find what you want at all.  
Here is his watch in a mason jar.  
His towel's in the backyard, under the car.  
Glasses in the fridge by the cauliflower,  
And here's the sour cream — in the shower!

Isn't he a silly clown,  
This mixed-up man from Azar Town?

"Excuse me," he says, if you step on his toes.  
"Gut Shabbos!" if you sneeze from a cold in your nose.  
Each morning he merrily calls out "Goodnight!"  
And when friends come to visit he cries, "Gesundheit!"

He wants to stay well and won't refrain  
From taking two umbrellas out in the rain.  
He came home with a cold. But how can that be?  
Here is what happened. It's easy to see.  
The one that is up is closed, and the other,  
Though open, hangs upside down in the gutter.

He leaves to go out. Here are troubles galore.  
(There's no lock and no keyhole -- just a hole in the door.)  
But he sighs and he frowns and he mutters, "Oh me!  
Where in the world have I hidden my key?"  
He shakes out his briefcase and turns down his sock.  
"Now just who has taken the key for the lock?"  
He pokes in his mattress and under the grate.  
He empties his wallet and lifts up a plate.  
The hours fly by. The day is a waste.  
By evening he's found it -- in his eyeglass case!

Isn't he a silly clown,  
This mixed-up man from Azar Town?

With neither ticket nor hesitation  
He hops on a bus at the Dizengoff station  
And says to the driver, "Dear Sir (ahem)  
I must catch the train to Jerusalem!"



The driver laughs and steps on the gas.  
The bus is going very fast.  
(This is due to acceleration.)  
But there's no sign of the railway station.  
They pass through streets and alleyways.  
The mixed-up man gets up and says,  
"I want the sta-stop for the bus-tion.  
Oh, my head is all a fustion.  
Excuse me please, I meant to say  
I want the rail-stop for the bus-way,  
Because it's vital, sir (ahem)  
I leave Jeru-Aviv for Telalem. "

The driver stops and says aloud  
To the laughing, roaring crowd,  
"Isn't he a crazy clown,  
This mixed-up man from Azar Town?"

In the station Tel-Aviv-Yafo  
Trains come in, and out they go.  
The noise is awful, and so loud.  
Screeching wheels! Shrieking crowd!  
But here's a car off to one side.  
Just the thing in which to ride!

The mixed-up man, with a loud guffaw  
Jumps inside and slams the door.  
"My lucky day! This is a treat!  
How fortunate to find a seat!"  
(His gleeful laughter is in vain.  
The car's not coupled to a train.)

But it's so calm and nice inside.  
Our hero leans back to enjoy the ride,  
And falls asleep for an hour or more.  
He opens his eyes and walks to the door.

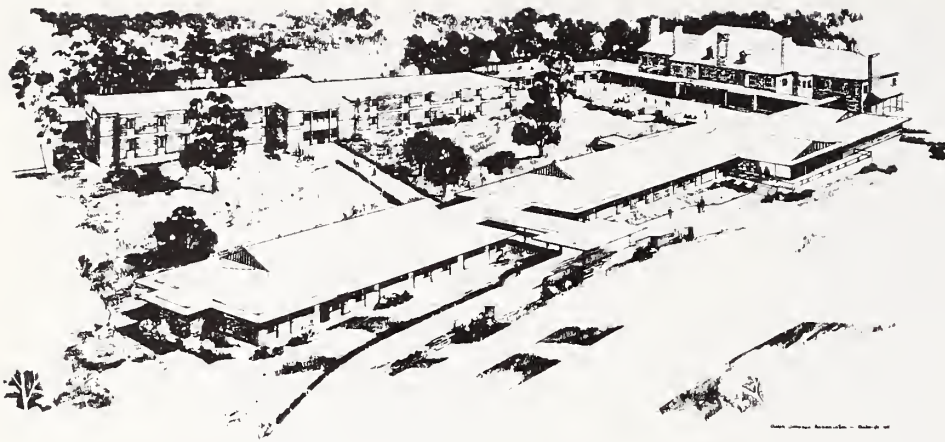
He questions a porter with some hesitation.  
"My friend, could you tell me the name of this station?  
You see, for a while I've slept in the car  
And I'd like to know, is Jerusalem far?"  
"Jerusalem far?" said the porter. "I'd say  
That you'd still have to go an awful long way."  
"Disgraceful!" our friend says, closing his eyes.  
"These trains run so slowly, and how the time flies."

A two-hour doze and he then looks about.  
"That's funny." He scratches his head in doubt.  
"What station is this?" he calls out in haste  
To travellers rushing all over the place.  
"Would somebody please tell me where we all are.  
I've slept for a while. Is Jerusalem far?"  
But their answer he finds rather hard to believe.  
"Jerusalem far? This is still Tel-Aviv!"

"Tel-Aviv? Really? Well, wouldn't you know!  
With the way this day's going the train would be slow.  
But there's nothing to do and it won't pay to keep  
Grumbling further. I'll go back to sleep."

He was not seen again. Oh, let us grieve  
For I don't think he ever will leave Tel-Aviv.  
From sunrise to dusk as the sun runs its race  
He travels forever, but in the same place.

That poor, poor silly mixed-up clown,  
The mixed-up man from Azar Town



# Our North Carolina Jewish Home

CLEMMONS, NORTH CAROLINA

*Co-Sponsored by*  
NORTH CAROLINA  
ASSOCIATION  
OF JEWISH WOMEN  
*and*  
NORTH CAROLINA  
ASSOCIATION  
OF JEWISH MEN

## Progress Report— New Construction

The new 2 million dollar nursing care wing is under construction. The temporary power lines and telephones are in. The construction and contractors' work trailers are in place. The foreman's shack has been designated.

The old stone walls have disappeared, trenches for water and sewage pipes have been dug, temporary roads laid, and the framing for the footing and foundations are in place. The concrete footings are all poured. Reinforcing steel has arrived and is being woven into place, and one can see various fabricated steel forms, piping and other hard to get material stored about the grounds. As soon as the weather clears, marked building activities will be underway and the whole area will hum with workers.

The plumbers are in the present building arranging the piping and appropriate connections for modification and tying in the new lines. All underground sewage and drainage pipes have been installed. Leads with cut offs have been carried over from the pres-

ent wing for the water, heat, air conditioning, and certain auxiliary gases and all is in readiness for "tie in" at the appropriate time.

The auxiliary boiler has arrived and the new air conditioning units are ready to be installed. Certain structural steel is still in short supply but this should not delay the total construction time beyond 2 or 3 months, if that long, unless there are unforeseen delays in the receipt of other materials, or extreme weather delays the "close in" of the structure.

In spite of the rain and extreme weather, the workers continued with their excavations and necessary preparatory work. Brick has arrived as well as other basic construction material, and it is believed, that one should be able to recognize the basic wall outlines of this \$2,000,000.00 project.

Previously excavated ground has been prepared by the excavator, enabling the Home staff to plant the area for erosion control and subsequent

green background for the total landscaping of the project. I am pleased to report that sprouts of greenery are now being observed over what was just a few weeks ago, barren, raw, red clay and soil.

The weather has now changed and the construction site became a beehive of activity as July approached. Men and heavy equipment are swarming throughout the area. Brick is being laid, heavy cranes are pouring concrete or lifting steel into place.

That, which was once a beautiful, rolling plain and later a sea of mud, is now taking form into the edifice that grew from a dream to a fact.

The initial phase, completed 11 years ago, has served our Jewry well. When the new construction is completed and properly equipped, the heart felt beauty that is now arising from the ground will reflect into a full blown utilitarian structure while still retaining the homelike atmosphere providing the comfort and well being so deserved by our Elders. As previously reported, the Home should

then be able to consider those applicants who therefore were medically non-admissible.

Critically short construction material and other heavy equipment, because of heavy demand and shortages of basic raw material has made it necessary to pre-order. This situation has resulted in massive outlays of funds from our reserve which is being rapidly depleted. We are underway. We must continue the job. It can not falter, nor can the Home over obligate itself to large mortgages and larger interest rates.

The die has been cast — now as never before North Carolina Jewry must put their collective “shoulders to the wheel.” Funds are now needed to offset mortgage and interest monies.

Help the Home, our Elders, and future generations from being burdened by a large deficit. Your generous help is needed now.

## **VOLUNTEERS: CRITICAL SHORTAGE**

Volunteers are needed now, moreso than heretofore with expanding programs, new constructions, gasoline shortages — the volunteer segment of the community as related to the Home is dwindling. The support we need of new faces, activity expansion, continuum of community recognition by the Residents as well as continuum of present activities is a service that can only be supplied by a good active Volunteer Corp. The past cooperation of volunteers from High Point, Greensboro, and Winston Salem has been outstanding. As the years go on and activities with the routine expansions of the Home develops so does the need for new volunteers and activity programs.

Pick your area of interest and enjoy a labor of love; the wages received can not be taken from you or taxed. That feeling of well-being when you leave the Home will remain in your heart.

# Admission Criteria

Now is the time to plan or seek information about the Home. Your need or that relating to a loved one should not be put off until it is too late. It is possible that a need may be accommodated before the new structure is completed. It is recommended that interested persons contact Mr. Elbert E. Levy, Executive Director of the Home. He will assist in planning for present or future needs and provide detailed information in regard to individual situations.

The following data is reprinted at the request of many readers and in response to the many questions asked about the Home.

“The Home provides comprehensive sheltered care including room and board, medical, social, health, and nursing care services to persons who have resided in North Carolina for a minimum of one year prior to making application. Care is provided on various levels, with the exception of those whose mental condition is such, at the discretion of the Medical Committee, could not be properly served or cared for in the present facility.

The Home is a fully accredited facility, licensed by the state and approved to serve those who qualify for medicare and medicaid. The services available, in addition to maintenance and care include:

1. Routine skilled nursing services 24 hours per day.
2. Social, recreational, and general activity programs.
3. Medical services including Occupational & Physical Therapy, Hobby Shop Podiatry, Dental Services, Optometry, and other miscellaneous medical and paramedical specialties.
4. Social Services guidance.
5. Contractual hospital services.
6. Beautician — barber

Need is the primary consideration for admission to the Home. The need

may be health, personal, social, or financial, and can be a combination of the above. Priority is given to those with little or no financial resources.

Applicants and/or relatives are called upon to assist financially, to the best of their ability, wherever possible. The Home does not ordinarily require an applicant to turn over all assets upon admission.

Financial arrangements are made with applicants, relatives, with each case reviewed and administered in the light of its unique aspects and circumstances, such as age and health of the applicant, financial status of applicant and relatives, their needs at present and in the future.

To clarify many questions, the following admission policies of the Home are listed for general information:

1. Full pay adult applicants will be considered for admission without relation to age, race, or national origin consistent with facilities available and the approval of the Admission and Medical Committees.
2. Consideration for priority of admission will be given to persons of the Jewish Faith.
3. Admission of persons who cannot pay the full cost of care and maintenance is limited exclusively to North Carolina residents of the Jewish Faith or their direct relatives.
4. All applications must be accompanied by a physical and medical examination report and/or a recent hospital summary, including psychiatric data when indicated.
5. Medicare and short term applications must be accompanied by the written recommendation of a physician unless the applicant has had the previous approval of the Admissions Committee or their designate.

Capital gifts from applicants and their relatives are welcome. The Home requires funds for capital improvements such as expansion, remodeling, and continual modernization. As the need is great, the Home must turn to those who can afford to help.

# Gifts

## to the NORTH CAROLINA JEWISH HOME

The prayers and thanks of our Residents  
are expressed for the contributions made  
to the Home from May 5 to June 5, 1974.



### HAPPY BIRTHDAY

May your name be inscribed in the Book  
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Clara Davis  
Ada Levy  
Samuel Mabel  
Sarah Pecker  
Ida Polashuk

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May you enjoy a long, happy, health life!

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## SHOP TALK AT montaldo's

Sheila Fisher

Hey, *Mamaleh*, are you beginning to look like a prune? Is S-U-N becoming a three-letter dirty word along with A-G-E, F-A-T, and O-L-D? Have tiny "character lines" become dinosaur tracks? Are fish scales beginning to look like jewels compared to your dry skin? *Oi vey!* What you need is "Doctor Montaldo's" and the kind of SHOP TALK that'll cure those sauteed, fried, or broiled summer time ills, and, advice on restoring that clear healthy glow of youth!

The first step on the road to recovery is a visit to the expertly trained staff in Montaldo's cosmetic department for a personal analysis. Next, select your favorite brand of cosmetics from the internationally famous firms such as *Marion Bialac, Erno Laszlo, Estee Lauder, Alexander de Markoff, and Germaine Monteil*. Then, away we go on a suggested program designed to help properly cleanse, protect, moisturize, beautify, and make-up into a remarkably lovely new you.

As laymen, we are generally most concerned about face care, but Montaldo's reminds us to be equally concerned about the throat and neck, and that we should use creams and moisturizers. Lotions and body splashes are refreshing for all areas that get over-exposure to the sun's ravaging rays. Super-sensitive complexions will greatly appreciate a sun-block, but anyone who tans nicely will enjoy bronzing oils and after-sun-soothing lotions for a satin smooth look. *Pantene's* shampoo, conditioners, setting lotions, and spray do marvels for the restoration of a silky look to hair that has turned to brittle-tipped straw.

Sun-color base make-up produces a radiant natural glow. Rouge or cheek glossers are suggested for subtle color and contour. Lipsticks should be a "kiss of color" . . . pale colors may tend to look lifeless; vivid colors may tend to be aging (yecch!); much depends on your own skintones.

Another super tip is to use more than one shade of eye shadow or highlighter that compliments your attire and enhances the shape of your eyes. Subtly soft brows and thick silky lashes defined with dramatically contoured eyeliner will produce an exciting effect. Nail enamels are a matter of personal appeal, but strong colors are IN this season. Summer fragrances in solid perfumes come in wonderfully attractive compacts and medallions and can be easily carried or worn, even to the swimming pool.

Montaldo's most strongly suggests that our best protection is sensible timing. If you must be in the sun for prolonged periods of time, select a smart broad-brimmed hat to shade your face; from Sportswear select a chic bathing suit cover, long or short, but cover up!

From Montaldo's I'm learning how to delete some of those three-letter expletives earlier mentioned, so, "Watch it, Mother Nature — I'm going to fool you yet . . . *alevai!*"

## montaldo's

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Richmond, Virginia

# A HISTORY OF NORTH CAROLINA'S ASSOCIATION OF JEWISH WOMEN

(adapted from an article by Emma R. Edwards, former president)

The North Carolina Association of Jewish Women, the only organization of its kind, is 53 years old. The Association, to paraphrase Emerson, "is but the lengthened shadow of one woman," Mrs. Sol Weil of Goldsboro, now deceased.

Many Jews had dreamed of drawing all factions (Reform, Orthodox, & Conservative) together, but only Mrs. Weil did something about it. Calling together 35 representative Jewish women from all over North Carolina, she outlined her plan to them. The organization meeting was held in Goldsboro, January 11-12, 1921. Rabbi Louis Mendoza of Norfolk spoke to the meeting of the menace of Henry Ford's anti-Jewish propaganda, and Sunday school leaders were heard. A State Organizer or Field Secretary was appointed to visit all communities where Jewish women lived and invite them to join the new Association. A budget of \$ 2,500 was subscribed by generous charter members and patrons.

Jews had lived in North Carolina for nearly a century; though not numerous, their fine qualities as citizens and their deep-rooted Jewish loyalties had won respect for them wherever they had settled. Formal congregations were few in number, and organized Sunday schools were scarce. In 1921 there were only two Rabbis in the entire state. The early program of the new organization concerned itself with enriching the religious life of the Jewish child, both in the home and in the school. Better observance of the traditional holidays was urged, and progress along these lines has been steady.

## *Leadership*

Rich in its leaders, North Carolina Judaism holds a high place. Stephen Wise said in 1922, "North Carolina is so finely loyal from a Jewish standpoint, that it is much less in need of outside stimulation than many other states." Jewish men and women hold places of responsibility and honor in civic, educational, and non-Jewish organizational work, as well as in their own particular sphere of religion.

Mrs. Weil, first president and subsequently honorary president for life, remained close to the heart of the organization that she had founded until her death in 1928. Other women have filled the presidency with distinction and efficiency, including Miss Gertrude Weil of Goldsboro who is now commemorated by a scholarship fund.

The individual next to Mrs. Weil who meant most in launching the new organization was Mrs. Hattie S. Weinberg who served as Field Secretary for three and a half years. Mrs. Weinberg made the proud boast that she had shaken hands with every Jewish woman in North Carolina. After the membership had reached the 500 mark, the services of the field worker were dispensed and one-dollar membership fees were initiated thus making the organization thoroughly democratic.

## *Early Activities*

In order to improve Sunday schools, the Association sought to improve the teachers, all of whom volunteered their services with little or no preparation except a zeal for Judaism. Institutes were held in convenient localities and teaching methods were discussed.

The Association carried out an ambition of Mrs. Weil's in developing a Library of several hundred books on Jewish subjects or by Jewish writers: these books were loaned free to anyone who requested them and was willing to pay return postage. Many availed themselves of the books for research material as well as for pastime.

## *Conclusion*

Thus the record goes on, and every year adds other items. As new leaders rise up to take the places of those who weary after long and arduous tasks, North Carolina Jews should offer a prayer of thankfulness that such a woman as Mrs. Sol Weil should have lived and labored among them, peering with far-sighted gaze into the years to come.

*North*

*Carolina*



*Association*

*of*

*Jewish*

*Women*

---

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# Jewish Humor in America

Naomi & Eli Katz  
reprinted from The Jewish Digest, 1974, as  
condensed from The Journal of American Folklore



## LAUGH A LITTLE

Ben Mordechai

Some families think a worship service is a convention — they send one delegate, usually the child.

\* \* \* \* \*

Asked at a Tu B'Shevat assembly about his favorite tree, a pupil told the Rabbi, "psychiatry."

\* \* \* \* \*

At a synagogue near Cape Kennedy they count the *minyán* backwards.

\* \* \* \* \*

A wit was overheard saying to a woman: "You look like a million, and I mean every year of it."

\* \* \* \* \*

A Rabbi was once introduced as follows: "Of all the ranking clergymen in town, he is the rankest."

\* \* \* \* \*

In introducing his 1960 collection of Jewish-American dialect stories on tape, Richard Dorson characterized the Yiddish dialect joke as a form of American Jewish folklore. He pointed out that the phenomenon of the dialect joke among American Jews was paralleled among other immigrant ethnic groups and defended such stories on esthetic grounds, "Reading endless Jewish jokes robbed of their dialect sauce soon palls." Dorson specifically took issue with the opinion of Nathan Ausubel, who wished to exclude dialect jokes from the category of Jewish folklore on the grounds that "a large body of so-called 'Jewish dialect jokes' are not Jewish at all, but the confections of antisemites who delight in ridiculing and slandering Jews."

Jokes form a prominent part of the Jewish folklore tradition. Jewish folklore itself attributes to Jews a kind of expertise as raconteurs and connoisseurs of jokes. An East European Yiddish story makes the following observation:

*When you tell a peasant a joke he laughs three times: once when you tell it, once when you explain it, and once when he understands it.*

*When you tell a land-owner a joke he laughs twice: once when you tell it and once when you explain it — he'll never understand it.*

*When you tell a military officer a joke he laughs only once — when you tell it. Because he won't let you explain it and of course he doesn't understand it.*

*But when you tell a Jew a joke, he tells you he's heard it already — and besides, you're telling it all wrong.*

The East European heartland of the Yiddish-speaking Jews, from which this story comes, was the predominant source of Jewish immigration to the United States. To understand the so-called anti-Jewish Jewish joke of the New World we must first refer to the corpus of East European Yiddish stories. Our data are taken from a collection by Immanuel Olsvanger, which, unlike many anthologies of Jewish humor, consists of stories recorded in the field in the original Yiddish and — judged by linguistic criteria — subjected to a minimum of editing.

The Yiddish stories in Olsvanger's collections reveal the Jew in the tension of a social situation where he is explicitly excluded from full participation in a dominant society whose ways he regards both with suspicion and with a degree of condescension — moreover, they are ways he does not completely grasp. At the same time, he must get along in the environment defined by this dominant culture, one that does not allow him to live freely in the ways that seem appropriate to him. In such a world it is inevitable that the behavior of the Jew will frequently be inappropriate — and the ludicrousness of such behavior appreciated. Thus we have the Jewish recruit who is asked by the training sergeant, "What is the purpose of a rifle?" and answers, "To shoot with, God forbid." Or the pauper who in desperation seizes a kitchen knife in order to embark on a life of crime. His first victim is unimpressed when he cries, "Your money or your life!" so he draws his knife — only to throw it down in disgust because in his haste he has grabbed a dairy knife, which according to Jewish ritual may not be used for cutting flesh.

The Yiddish joke as often as not evokes amusement at the usually ineffectual although sometimes valiant and frequently ingenious attempts of the Jew in Czarist Russia and Poland to get along while trapped in an essentially hostile society that makes no sense to him, of which he basically does not approve, and in which he does not normally aspire to full participation. A constant source of anxiety were the Czarist residence laws excluding Jews from many regions. In order to circumvent these restrictions Jews sometimes risked traveling without the necessary papers or with forged documents. A man by the name of Rabinovitch was once traveling with a passport that carried another (fictitious) name. When the train reached a check-point, the documents were collected for inspection. By the time the official came to return the passports Rabinovitch had in his anxiety forgotten the name on his document. Finally his turn came to step up and claim his passport. "Well, what's your name?" asked the official. The befuddled traveler reflected for a moment and replied, "One thing is sure — it isn't Rabinovitch!"

In all of these stories one can find a strong element of laughing at oneself, an appreciation of the ludicrous position in which Jews found themselves — or even put themselves — while attempting to function in what was to them an absurd environment. There are also Yiddish jokes that capitalize, often sharply, on situations or attitudes within the Jewish community itself. Of particular interest in this category are stories dealing with the *schnorrer* and with his antagonist, the miserly rich man. Oral tradition tells of two brothers who were accustomed to receive a monthly stipend from Rothschild. When one of the brothers died the survivor was outraged to receive only half of the previous amount. "Who should be my brother's heir," he cried, "Rothschild or me?" On the other hand, there was the magnate who dissolved in tears at a *schnorrer's* tale of woe and called to his servant. "Throw this man out — he's breaking my heart!" When either of these types is ridiculed, however, it is not, of course, as the representative Jew, but as one who either deviates from the accepted norms or expresses to an exaggerated degree qualities which, if not necessarily praiseworthy, were regarded as understandable in the struggle for survival.

Contrast a specific East European Yiddish story with one from Dorson's collection.

*In our town you can't get on to the railroad platform without paying. If you want to get on the platform you have to buy a ticket that costs ten kopeks. So there's a machine at the station and if you put in a silver ten-kopeck piece a ticket comes out. Once a Jew came up and wanted a ticket, but he saw the sign said, 'Deposit ten kopeks.' So he thought to himself, 'Ah — you'll give it to me for five kopeks just as well.' So he put in a silver five-kopek piece, but no ticket came out. So he said to the machine, 'O.K., don't get mad; here's another five kopeks; give me a ticket and let me go.' And he put in another five-kopek-piece — but still no ticket appeared. So he thought that the machine was probably a complete fate. Just then he saw an officer come up and deposit a ten-kopek-piece — and the ticket came right out. So he said to the machine, 'You wouldn't give it to me but you gave it to that goy; in that case you're nothing but an anti-Semite!'*

A negative reaction to behavior that is inadequate or inappropriate is interpreted by the Jews as reflecting ethnic prejudice. In this story, however, several other elements are worth remarking on. First, the mild indignation expressed by the narrator at having to pay at all to walk onto the platform. Second, the attempt to outwit the supposedly infallible machine. This is not only analogous to the universal satisfaction experienced as a result of getting a free coke or phone call when a machine malfunctions. It also suggests that the Jew brings to a situation of money exchange the experience of the market place in most peasant societies; the asking price is never the final price.

continued on following page

Why, at a bris, is so much fuss made over the boy before the surgery and so little after? Because, before, the kid is still a gentile, and Jews fuss over them; but, afterwards, he's just another Jew.

\* \* \* \* \*

Did you hear about the lady who bragged to her friend that her children were *azoins und azelchs* (super duper.) When her friend said, "Alas, I have no children," she retorted, "You don't? Then what do you do for aggravation?"

\* \* \* \* \*

**Louis Nizer tells about the woman on the stand who testified she had so been faithful to her husband — dozens of times.**

\* \* \* \* \*

The alte Rabbi Jacob Rothschild of Atlanta told about a colleague who was told, after a funeral, "Rabbi, that was a beautiful urology."

\* \* \* \* \*

When the intermarried art connoisseur was asked whether he liked a Goya, replied he had one.

\* \* \* \* \*

If President Lincoln had been Jewish, his name would have been Arnold Lincoln.

\* \* \* \* \*

There was a Jew to whom everything was good. "In the summer, I'm good and hot; in the winter, good and cold. My roof leaks, so most of the time I'm good and wet. I'm good and hungry, and good and tired of it all."

\* \* \* \* \*

**"My priest knows more than your Rabbi," boasted a youngster. "He ought to," came the reply, "you tell him everything."**

\* \* \* \* \*

When Krushchev claimed that Adam and Eve were Russian, a wag retorted, "What else could be if they didn't have a stitch to wear and thought they were in the Garden of Eden?"

\* \* \* \* \*

\* \* \* \* \*

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 Need for  
**ENERGY**

The age of the story is attested to by the fact that for this machine two nickels are not equivalent to one dime. The Jew, insensitive to the rigid demands of technology attempts to make good by adding the second five-kopek-piece — to no avail. Once again he evaluates the situation in terms of general experience and concludes this time that the machine is a fraud. Then comes an officer — the representative par excellence of official gentile society but (as our first story illustrated) stereotyped by Jews as being stupid. The officer successfully negotiates the purchase of the ticket, and the Jew reaches what is for him now the only possible conclusion: the machine discriminates.

Dorson's story also involves a charge of anti-Semitism.

*Oh, this fellow was traveling in a Pullman car, and he walks into the lavatory in the morning, and another fellow's in there making his toilet, and the Jewish man walks up to him and says (very apologetically), "Is all right I, I, I use a bissle your soap, just a little soap?"*

*The fellow says, "Sure, go ahead, g'ahead, use the soap."*

*When he's finished using the soap, he says, "Is is okay I take your razor for a minute? I don't have nothing wit me, and I'd like to shave wit your razor."*

*"Yeah, you can use it, g'head."*

*Well, after he's finished shaving, he says, "Can I use a little talcum powder, just, just, some talcum powder?"*

*"Sure, g'ahead, help yourself; use the talcum powder."*

*When he finishes with this, he says, "Maybe just for a minute I can use your toothbrush a little?"*

*The other guy turns around, "Well, I don't mind your using my soap, my razor, and my talcum powder, but I must, I must draw the line at the toothbrush" (mildly indignant).*

*"Aha (triumphantly), anti-Semitism" (drawn out, rhythmic).*

In this story it is not the inanimate machine that is accused of anti-Semitism but a man, who presumably belongs to the majority culture and who has behaved toward the Jews with uncommon courtesy and — be it noted — toleration. The Jew, on the other hand, is at best an outrageous and at worst a repulsive figure. We may in fact be initially amused at his impudence. In this respect he is reminiscent of the *schnorrer*, who outrageously importunes the generous benefactor in many Yiddish stories. But, as was long ago pointed out by Freud, the cultural context in which the Jewish *schnorrer* harrasses the Jewish donor was one that conceded implicitly that the poor man was exercising a legitimate claim on the rich man in terms of the welfare of the community. One could go further, pointing out that the *schnorrer* was in a sense rendering a service to his benefactor, giving the latter the opportunity to perform a virtuous act, which gained him great merit in the afterlife. These justifications are, of course, irrelevant to the American story. Here the Jew soon appalls the hearer by his total lack of standards in such elementary matters as hygiene and privacy, not to speak of more subtle areas as delicacy and good manners. He has already been indulged far beyond the patience any hearer would show and, when the line is finally drawn, his cry of "anti-Semitism" is the culmination of a process that has taken him progressively out of the realm of our sympathy.

With regard to the European story, it is fair to assume that the Yiddish-speaking teller and hearer to some extent share with the Jew on the platform the premise that the world of the railroad, the machine, and the officer was bound by its nature to bedevil him, while its values were neither attainable nor particularly desirable. They are prepared to laugh at the ineffectual Jew in his comic situation, but he remains, as it were, "one of us." In the American story we no longer have the Jew in a comic situation, but rather the comic Jew. Here the values of the donor — clean-

liness, good grooming, hygiene, and the personal responsibility for the maintenance of these qualities — are taken for granted by the teller and the hearer, while the Jew's appalling insensitivity to these values sets him apart from both hearer and teller. But in the dialect joke the Jew has already been set apart by the grotesque speech attributed to him.

Now, what is signified when an American Jew recounts a story in dialect in which the very use of this device marks the Jewish subject of the joke as an outsider? It has been established that such a story cannot be told by the immigrant Jew who retains a Yiddish accent in his English speech, and in fact these stories when told by Jews tended to be told by the children of immigrants or by those who had migrated at an early enough age to have lost any trace of accent in their speech. They reflect the uneasy situation of the second generation American Jew who still strongly regarded himself as part of the Jewish community, and was aware of being so regarded by others, but who wished to separate himself sharply from the unassimilated immigrant, whose ways he viewed not only as old fashioned and irrelevant but, most important, as an obstacle to his own efforts toward acceptance by the majority culture.

The American Story when told by a gentile can be regarded as anti-semitic to the degree that the repulsive Jew is meant to stand for all Jews. When told by an American Jew its point is precisely that the subject does not stand for all Jews. Rather than being anti-Semitic it is antigreenhorn, anti-immigrant, anti-Old-World, and possibly antipoor. If the Jewish dialect joke is to be regarded as a form of Jewish humor, it represents an adaptation to an altered set of social relations in a new country. In contrast to the East European situation, relatively complete participation in the majority culture was available to Jews in America on condition of their adopting the ways of that culture, ways which then came to be regarded as expressing universally applicable values. The aspiring second-generation Jews needed to underscore not only their adherence to those values, but also their disdain for their ethnic brothers/fathers who failed to appreciate or were unable to grasp them.

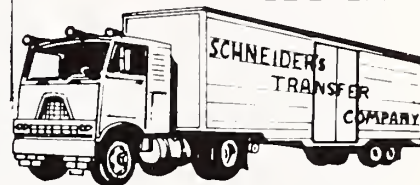
Consistent with this interpretation is the apparent decline in the popularity of dialect jokes in recent years. The "visibility" of the Jew speaking with a heavy Yiddish accent has been considerably reduced in proportion to the Jewish community as a whole, and there is far less likelihood of his being regarded as representing the American Jewish "type" than was the case thirty years ago, or even ten years ago when Dorson's collection appeared. At the same time the descendants of the East European Jewish immigrants have largely "made it" in this country, generally by embracing the values of the broader society in a manner impossible to their parents in old Russia or Poland, and can now relax some of their defenses. Moreover, a variety of circumstances has led large numbers of American-born Jews to an attitude of nostalgia toward a somewhat mythologized view of the "Old Country", which permits them to regard Yiddish and even Yiddish-tinged English no longer as ignorant and embarrassing, but rather as quaint and "warm."

To a significant extent the contemporary Jewish joke represents a subsequent stage of adaptation, this time on the part of young American Jews who reject what they regard as the excessively vulgar, ostentatious and materially oriented conformity of their Americanized parents to the values of well-to-do suburbia. An example is the anecdote concerning a father who had recently been invited to a bar mitzvah reception in the form of a Caribbean cruise. Determined to surpass this extravagance in the case of his own son's bar mitzvah, he invites several hundred guests on an African safari. The guests, having been transported to Nairobi by chartered flight, assemble in a caravan of Land Rovers, complete with white hunters, and proceed into the bush, only to find themselves stalled a few miles outside the city. When the host inquires concerning the delay, he is told by the guide that he must wait his turn as there are already three bar mitzvah parties ahead of them on the road.

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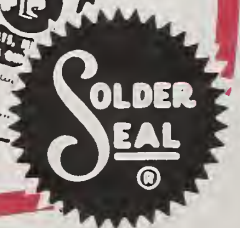


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AUGUST 1974



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## ABOUT THE COVER

Our cover this month is a group of pictures taken by your editor, Janet Hough, of the Soviet Jewish refugee families who are resettling permanently in Charlotte, North Carolina. There is a feature story entitled, *Welcome New Americans*, on page 8 of this issue which explains how the families were brought here. It also gives a brief accounting of the families' activities now that they are beginning to get settled.

The remaining portion of the magazine is devoted to reports on the status of Soviet Jewry and other related information.

*Identification of the pictures will be from left to right by rows beginning with the top left-hand picture:*

#### 1st Row:

1. A group of young people wait with Berta Kaplan and Richard Klein to greet the Russian family as it stepped from the plane.
2. Margarita & Israel Katsen with Berta Kaplan (center).
3. The Betelman family.
4. Herman Blumenthal with Michael and Genady Betelman.

#### 2nd Row:

1. Michael Betleman with B'nai B'rith Women at the airport.
2. The Betlemans with Walter Klein & Miriam Wallas.
3. M. Katsen with Berta Kaplan.
4. Israel Katsen proposing a toast with vodka he brought from Russia at the apartment warming.

#### 3rd Row:

1. B'nai B'rith Women at the airport.
2. Ekaterina Katsen receiving gifts.
3. Affixing a mezuzah (Rabbi Rocklin)
4. The Betelmans with Rabbi Rocklin.

#### 4th Row:

1. Mrs. Baicovitz chatting in Russian with Mrs. Betelman.
2. Two of the Russian families with the welcome committee
3. Mrs. Betelman with Mrs. H. Levine.
4. Margarita Katsen

#### 5th Row:

1. Bobby Pollack conversing with Mr. Betelman and M. Katsen.
2. Ekaterina Katsen cuddles a new dog
3. Group photo of welcoming committee and the Betelmans.
4. Margarita Katsen with B'nai B'rith Women,

# EDITORIAL: The Stagnant Situation for Soviet Jewry

Janet Hough

Little has changed in the condition of the Soviet Jew over the past few years; however, recent months have brought a renewed awareness of the struggle of Soviet Jewry to practice their religious beliefs openly and freely. The President's visit to Russia began a harsher repression of the Jewish activists which triggered American protests. The communists continue to insist that their treatment of citizens (Jewish or otherwise) is an internal matter and that it should have no effect on trade agreements and other dealings with the U.S.

Everyone is familiar with the treatment of Russian Jewry. There are no synagogues or schools where the Jew can practice his beliefs or study his heritage and culture. Law forbids the making of prayer shawls and menorah. Many who apply for exit visas are fired from their jobs and excluded from Soviet life; they are harassed and questioned by the KGB; and, many are sent to slave labor camps to suffer.

Appeals for Presidential intervention came from a number of groups prior to Nixon's departure for the "Summit III" talks. A governmental appeal with documentation went to the President via the State Department and Presidential Counselor Leonard Garment. It urged that President Nixon make "direct representations" to Communist Party Secretary Leonid Brezhnev to end the arrests "since they are obviously linked to your visit." [NCSJ] Public pressure for intercession also came from Senator Henry Jackson and AFL-CIO president George Meany, who sent telegrams to the "We Are One" concert rally sponsored by the Student Struggle for Soviet Jewry held in Queens on June 24. Numerous religious and interreligious organizations as well as community leaders sent messages expressing concern and urging intercession (see page 5, Response of National Agencies).

The question of the Jackson Amendment to the Trade Reform Bill is still nebulous at the time of the writing of this article. As late as July 17, Jackson contended that his amendment, which conditions U. S. trade benefits to Russia on an easing of its emigration policies, was negotiable. He said there "are areas in which compromise and negotiations from which compromise can be effected. Jackson stressed that the number of people who leave Russia "can be worked out."

see page 4

## calendar

Rosh Hodesh Elul . . . . .	Aug 18
National Convention for Jewish War Veterans . . . . .	Aug 18-25
Labor Day . . . . .	Sept 2
Rosh Hashanah . . . . .	Sept 17-18
Yom Kippur . . . . .	Sept 26
Succoth . . . . .	Oct 1-9
Columbus Day . . . . .	Oct 14
United Nations Day . . . . .	Oct 24
Veterans Day . . . . .	Oct 28
Election Day . . . . .	Nov 5
Thanksgiving Day . . . . .	Nov 28
Chanukah . . . . .	Dec 9-16

NOTE: Jewish Holidays begin on the night before at sundown (approximately 6 p.m.).

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## The American JEWISH TIMES-OUTLOOK

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Janet Hough  
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States justify a friendship with a country who openly violates the ideals for which this country was founded?



Finally, after a lifetime of waiting and dreaming, these Soviet immigrants are on their way to Schoenau, first stop enroute to a new home in Israel.

*Of course the terms "detenté" and "peaceful co-existence" have entirely different meanings to Communists than they do to us. Brezhnev mentioned the "peace program" of the 24th Congress of the Communist Party of the Soviet Union as underlying the "peace drive" proceeding under "detenté."*

*In his report to the 24th Congress, delivered on March 30, 1971, Brezhnev instructed fellow Reds that the goal of the "peace" drive of Soviet foreign policy was to insure "favorable international conditions for the construction of . . . communism . . ." In short, it was to pursue world-wide victory for communism and Brezhnev told fellow Red conspirators that their "full triumph . . . all over the world is inevitable . . ." In his concluding speech to the Congress, Brezhnev exhorted fellow Reds: "Under the banner of Marxism-Leninism — forward to new victories of communism!" ["The Meaning of 'Detente'", INTELLIGENCE DIGEST, Julian Williams]*

There has been no positive change in the condition of Soviet Jewry. We must do what we can to help our Russian brothers. The regularization of emigration procedures and the abeyance of all repressory tactics should remain our fundamental objectives. Activists repeatedly claim that American demonstrations and letters of protests reduce the pressure of Soviet repression. It is our moral duty, therefore, to continue to hold demonstrations and rallies to protest the stagnant situation of Soviet Jewry. We should also write letters and support community drives and fund-raising campaigns which will help resettle Russian Jewish families in Israel or the United States. Please contact the Student Struggle for Soviet Jewry, 220 West 72nd Street, New York, New York 10023 for further information or suggestions on ways to help.

from page 3

And just what has happened to detenté? The detenté in U.S.-Soviet relations was given formal status in the legal agreements signed at the Moscow meeting in May 1972. It is defined as "a lessening of tension or hostility, especially between nations."

Detenté has come to embody Western trust and expectations concerning U.S.-Soviet relations. How does one then react to the Soviet severance of U.S. network broadcasts during the summit talks? Or, how does one explain the cut-back of emigration figures and the renewal of repression of political activists? Can the United

# NEWS on Soviet Jewry



## Repressions Accelerate

As the date of the 1974 Moscow Summit talks drew near, Soviet authorities reflected their increased anxiety in a rapidly accelerating campaign of harassment, arrest, and repression. The number of Jewish activists detained at different times during the weeks beforehand was over 60, and KGB and militia tactics grew cruder and covered a wider area. Activists in outlying Vinnitsa and Kishinev were warned not to leave their apartments. Jews from Kishinev who came to Moscow for this period were arrested while in the capital. Aleksandr Voronel, in whose apartment the scientists' seminar was scheduled to take place July 1-5, was picked up in the morning and kept at the police station for up to 7 hours daily. Authorities attempted to compel him to cancel the seminar on the grounds that his neighbors "object to its being held in their building." Voronel alerted friends to disregard as false any statement to the effect that he had cancelled the session. Scientists Mark Azbel, Aleksandr Brailovsky, and Aleksandr Lunts, who were protecting themselves against the threat of enforced conscription in the reserves (they are all over 40 years old), were sought out and arrested.

## Voronel Appeals

Before he was arrested, physicist Aleksandr Voronel drafted a statement to the world scientific community in which he detailed the harassment, "law-

lessness, and violence" with which the Soviet Government is repressing attempts of Soviet Jewish scientists to maintain their professional and cultural identity. Voronel emphasized the legality of the procedure the scientists followed in planning the seminar, which was to be on "Collective Phenomena," contrasting it with the Soviet Government's infringement on the scientists' rights: *The banning of the seminar and the repressions applied to its participants are manifestations of crude tyranny and violate the principles of academic freedom. We think that the infringement of our rights is something that concerns not only us, but also the scientists of the entire world . . . What is now at stake is no less than the survival of part of the international scientific society . . . We see no grounds for abandoning the idea of the seminar. We count on the solidarity of our colleagues.*

In a related appeal, the wives of the scientists expressed their fear that their husbands, all taken by plainclothesmen to an undisclosed location, might be prosecuted by Soviet authorities for "anti-Soviet activity" and "treason" and could receive sentences of up to 10 years.

## Congress reacts to Pre-Summit Arrest of Soviet Jews

Members of the U. S. Congress were quick to express indignation at the widespread arrests and harassment of Soviet Jews prior to President Nixon's Summit meeting in Moscow. Some legislators also criticized the President's speech at the U. S. Naval Academy in Annapolis, during which he termed Soviet emigration practices an "internal affair" of the U. S. S. R.

A bi-partisan group of 21 senators sent a telegram to the President on the day of his departure **calling the arrest of Soviet Jewish activists "an appalling beginning" for the Summit meeting, and urging the President to protest this action publicly.** They asserted that "the argument in your Annapolis speech that so-called domestic affairs are beyond the reach of detenté could give the Soviets a false impression that they can persecute minorities and dissidents with no adverse impact on American opinion and on support for detenté."

In another bi-partisan effort, Herman Badillo (D.—N.Y.) organized colleagues to send a letter to the President **urging him to "impress upon the Soviet officials our very deep concern, and that of our constituents, over the various forms of repression and intimidation of Jewish citizens by the Soviet Union."** The Congressmen refuted the Soviet contention that its emigration policies are an "internal affair."

At the same time Rep. Hugh Carey (D.—N.Y.) and two other Congressmen introduced a resolution expressing their sentiments that **President Nixon should not attend the Summit meeting until there were assurances that Nixon's visit would not be used as an excuse for intensified persecution of those individuals struggling for basic human rights, and until the President intervened on behalf of the arrested Jews.**

Other members of Congress protested the pre-Summit arrests and other repressive measures against Soviet Jews individually.

## Response of National Agencies

*National Conference on Soviet Jewry:* Contrary to the President's statement, America has spoken out time and time again over the last hundred years for freedom and against tyranny and discrimination in foreign lands. In fact, in the first five years of this century, such a position against Czarist Russia's anti-Semitism was the policy of the Congress and the Republican Administration, and resulted in the breaking of commercial trade relations with the Russian anti-Semitic government.

We have supported and continue to support, the diplomatic efforts of this Administration on behalf of Soviet Jews, but it is the Soviet leaders who have jeopardized detenté by: 1. putting innocent Jews in labor camps, 2. preventing hundreds of thousands of Jews who wish to leave from emigrating, 3. harassing potential applicants, and 4. cutting emigration by over 35%.

Detenté is a two-way street. The Soviets want our trade credits in the

see page 22

**IS MOSCOW NOW OPEN TO AN ISRAELI  
BID FOR REOPENING RELATIONS?** David Horowitz

Has the new American role in the Arab world made Moscow reappraise its own policy in the Middle East, especially as regards the Jewish state?

Is the Soviet Union, serving as co-chairman with the United States at the Geneva Conference, awaiting some move from Israel on the issue of the renewal of diplomatic relations? Are the Kremlin leaders, in the light of the new Mideast scenario and in connection with President Nixon's visit to Moscow, amenable at this time to renew contact with the Israelis?

On the basis of an exclusive interview your correspondent had with a Soviet source here this week, these questions may be answered in the affirmative. **It now appears that the Soviets — who jointly with the United States strongly supported Israeli statehood when in November, 1947, the UN voted on the partition plan in the face of vehement Arab opposition — are taking a new look at the whole situation.**

During the lengthy interview, the various issues affecting the Middle East — the disengagement agreements, Soviet-US and Soviet-Arab relations, the forthcoming Geneva conference, etc. — were discussed at length and when your correspondent raised the matter of the USSR-US co-chairmanship of the conference, pointing to Washington's policy of friendship with both sides as opposed to Moscow's position of leaning to one side only, a position casting a shadow on the impartial fairness of such representation, the source responded with a surprising query:

**"Why doesn't Israel show some sign of willingness towards a rapprochement? Why don't the Israeli leaders make a move, a first step, indicating a desire to re-establish relations with Moscow? Why not try it and see what the Soviet response will be?"**

Having received this hint, your correspondent wondered: could it be possible that the Israelis, preoccupied as they have been and are with their own internal problems and in the light of continuous Kremlin animosity, have given up all hope of contact with Moscow and thus dismissed from their minds any thoughts of a possible change in Soviet policy?

The Russian said: "Why not try it and see what the Soviet response will be?" What can Israel lose?

If indeed there has been a change in Moscow's policy in regards to the Middle East, what might have been the motivations for such a change at this time?

Upon reflection, following the interview, the writer thought of these possibilities:

1. In the light of Washington's new policies in the Mideast — re-establishment of diplomatic relations with Egypt and Syria and the forging of closer ties with other Arab states in the region at — what some observers thought to be — the expense of the Soviet Union — Moscow felt impelled to take an entirely new look at the whole situation in an effort to 'equalize' its relationships in the area by opening the door to the Jewish State.
2. Re-establishment of diplomatic relations with Israel may, in turn, automatically serve to improve Soviet-American ties, strengthen the detente and possibly win over hitherto unsympathetic Senators and Congressmen who have set certain conditions to the granting of the "most-favored nation" status in trade.
3. Serve notice to the Arab states that Moscow, not only Washington — while friendly to them and espousing their cause — can maintain an equal relationship with all the countries in the region such as the Rumanian Government maintains on the basis of resolution 242 which all the parties have accepted.
4. Give Moscow a more "even-handed" role as co-chairman at the Geneva conference where the next stages of the disengagement are to be adjudged and decided upon by the parties themselves.
5. Neutralize Jewish dissidents in the USSR who may find the new policy towards Israel a hopeful sign for the betterment of their own status in Russia while at the same time it could also serve to diminish the unceasing protests and demonstrations organized by American Jewish organizations.

These five points might well constitute the motivations behind the possibility of the Kremlin's change of policy vis-a-vis Israel, if such change is in the offing.

That such a change may indeed be in the offing was also hinted at by Leonid Brezhnev during his lengthy foreign policy address delivered in Moscow on June 14 before the CPSU Central Committee. In his brief reference to the Middle East, he referred favorably to the Israeli-Syrian-Egyptian disengagements agreements and to the hopes of the Geneva conference. A settlement, he stated, could "be accomplished only through combined efforts of the states participating in the conference."

He then concluded: "Progress in the field of settlement will create conditions for the development of our relations with ALL countries of the Middle East. A genuinely strong and just peace should at last triumph on the land of the Middle East."

Of course, after so many years of estrangement and expressions of bitterness, Soviet-Israel relations cannot eventuate overnight. The process will be slow and by stages. It is the view of your correspondent, on the strength of the interview with the Russian source here, that either the United States or the Rumanina Government could act as an intermediary between Moscow and Jerusalem. It is entirely possible that President Nixon might raise the issue during his meeting with the Soviet leaders this week.

Whatever develops, the Soviets as well as the Americans must realize that Israel's main problem is security, namely, she must have as Security Council Resolution 242 demands, "secure and recognized borders" — and that means that there can be no return to the insecure 1967 boundaries.

Moreover, both the US and the USSR must jointly take measures to halt Arab terrorist activities, and that means a change of policy vis-a-vis the so-called Palestine Liberation Organization (PLO) which is seeking recognition at Geneva.

One thing is certain: re-establishment of Soviet diplomatic relations with Israel can only bring beneficial results to both countries.

---

## HONORABLE MENCHEN



Rita Berman

### Rita Berman —

Rita Berman, frequent contributor to the TIMES—OUTLOOK, has been chosen to speak at the 10th annual Tar Heel Writers Roundtable to be held in Raleigh in August, 1974.

Born in London, England in 1932, Rita first came to the United States on a "working holiday" for a year. She later emigrated to this country with her sister in 1956. She was married to Ezra Berman of Brooklyn, N.Y. in 1959.

After operating her own secretarial service in Colorado and Virginia, Rita turned to free-lance writing in 1971 and specializes in non-fiction articles for trade and special interest magazines. A member of the National Writers Club, she received first prize for a Feature Article in the Tar Heel Writers Roundtable in 1973. She was a judge for the Charlotte Writers Club Feature Article Contest, 1974. Her pieces have appeared in the United States and Great Britain, in such magazines as Architectural Design, Real Estate International, The Jewish Digest, Catholic Fireside, Modern Maturity, The Secretary, etc.

\* \* \* \*

### Mike Kane

Mike Kane, son of Mr. and Mrs. Manuel E. Kane of Charlotte, has been elected president of the Limestone College Student Government Association.

Kane has served the Student Government Association as an upper court member and is a senate representative. He has served on the dining, publication, and orientation committees, and as a member of the business club. His major at Limestone is Social Studies.

Outside the school activities, he is a member of the American Civil Liberties Union, Americans for a Democratic Action, North American Jewish Students Network, and the American Society of Notaries.

Kane is a member of Temple Beth Shalom in Charlotte. He is the only Jewish student attending Limestone College at this time.

\* \* \* \*

### Alan D. Goldberg —

Alan D. Goldberg, son of Mr. and Mrs. Herbert S. Goldberg of Charleston, has been named the outstanding senior in the School of Liberal Arts at North Carolina State University.

One of the highest awards attainable by a graduating senior at the university, the outstanding senior is selected each year by the Liberal Arts Council, the student governing and funding body for all the departmental societies within the School of Liberal Arts.

As a student, Goldberg served as a junior varsity cheerleader, student senator, varsity cheerleader, member of the University Library Committee, representative of the Liberal Arts Council, one of the organizers and chairman of the Board of the Legal Defense Corporation, student body treasurer, chairman of the student Senate Finance Committee, ex-officio member of the Publications Authority, ex-officio member of and adviser to the Student Government and Audit Board, a member of the Golden Chain Honor Society, a member of Sigma Alpha Mu Fraternity and on the dean's list. The award was presented to Goldberg during the Political Science Department graduation on May 11.

# Welcome New Americans

Smiling faces and warm hearts extended greetings to Russian families on three separate occasions at the Charlotte airport in the month of July. The three families are: Michael and Anna Betelman and their 17-year-old son Genady, Israel and Margarita Katsens and their 5-year-old daughter Ekaterina, and Abram and Lara Gin and 6-year-old son Leonid. They are pictured on the cover with members of the community who met them at the airport.\*

Charlotte Lodge of B'nai B'rith has organized its community to bring several Jewish refugee families from Russia into North Carolina for permanent resettlement. This "New Americans" Program is the first in the nation involving a community that does not have a professional Jewish social service agency. It is also the only community in America where a B'nai B'rith lodge is spear-heading a Soviet refugee program.

Through the generosity of the Luski and Gorelick families, all are getting a head-start on their rent at a modern apartment complex. Young Genady is headed for medical school after UNC-C waived admissions rules for his undergraduate work on the Charlotte campus. All three families are getting intensive English instruction at Central Piedmont Community College, with Dr. Paul Saman of UNC-C and from volunteer David Kraus.

The program was made possible by the Charlotte Federation of Jewish Charities which made an initial allocation of \$ 10 thousand. All Charlotte Jewish organizations are participating with the work of resettling the families. B'nai B'rith Women, Hadassah, three temples and their sisterhoods and men's clubs, ORT, and other organizations with almost 200 individuals are performing special jobs that range from helping the families get settled to x-raying teeth.



A welcoming committee greeted each Russian family on their arrival at Douglas Airport.



Michael and Anna Betleman are pictured with their 17 year-old son, Genady.

NOTE: Unfortunately, photographs of our third family, Abram and Lara Gin and their son Leonid, are not ready in time for the printing of this magazine. Look for them next month on the community news page. Mr. Gin has asked me (JDH) to convey his sincere gratitude to everyone who was involved with this project for their kindness and helpfulness.



Bobby Pollack, Margarita Katsen, Berta Kaplan, and Israel Katsen engaged in immediate conversation when the Katsens arrived on June 27th.



Genady and Michael Betelman exchange greetings with two members of the Charlotte welcoming committee.



Affixing a mezuzah to the doorpost was one of Rabbi Rocklin's first duties in helping the Betelman family to begin their new life in Charlotte.



Ekaterina Katsen proudly displays the gifts presented to her by children of the B'nai B'rith Women.



Trying to get an excited group to stand still for a photograph is almost impossible — actually, it is impossible.



Walter Klein and Miriam Wallace (standing) discuss last minute details at the airport.

## SHOP TALK AT montaldo's

Sheila Fisher

Going . . . going . . . almost gone. Uh-huh, the long *haise* summer is drawing nigh and SHOP TALK at **Montaldo's** is of the new "droop" and the "big look." I know it's only August, but transeasonal selections are best right now.

Designers are giving us flexible collections that stand alone or interchange with garments we already own. (Very practical!) Hemlines will cover the knee (even for the "swinging set") or drop to the top-of-the-calf and will be worn with wide-leg boots or dark pantyhose, patterned stockings, or knee-socks.

In Sportswear, **Montaldo's** selections are fabulous. Suits are back with a man-tailored (slim jacket and skirt) look, the sweater suit with belted sweaters and tweed skirts, and the Big Skirts with yoke detailing and blazer jackets that shape to the figure. *Geoffrey Beene's* sport group is loosely shaped with Big Top square necklines, roll-up sleeves and slouch pockets. Pants are still in and they, too, vary in shape from slightly tailored flannels to the wide liquid party pants. The evening pants pack the biggest wallop, especially party pajamas in silks, crepe de chine, velvets, and chiffons. The Big Coat is newsworthy; drop shouldered smocks and tenty, swingy coats that fit over anything and everything are IN, and capes are becoming an increasingly more important fashion accessory.

Two-piece dresses will be pets. Fabrics are sensational in textural nylon knits, qiana, Ultrasuede, sheer wools, and other natural fibers. Color-favorites will be earthtones, camel, terra cotta, pine, burgundy, eggplant, and all browns. Many costumes display the Russian Cossack and peasant influence, or, ultra long muffler scarves that are sometimes worn in pairs.

Co-eds and career girls will love the super cool selections in Montaldo's Junior Department. Reptile print jerseys, earth-toned plaids, denim-knit polyacrylics in dresses, suits, and sep-

arates by *Kelley Arden*, *Tracy Petites*, *Sue Brett* are definitely eyecatchers, plus a wealth of other fashion favorites.

The Shoe Salon has the prettiest collection I've seen in many moons. Shapes are très feminine in open and closed-toed pumps and slingbacks with 3 inch heels. Soft suedes and leathers of camel, rust, brick, and earthtone combinations are luxuriously comfortable as well as flattering to a well-

turned ankle! Boots are raging back . . . cowboy boots, wide-leg boots, and smoothe calf-hugging boots.

Accessories can smartly polish your ensembles so be sure to co-ordinate for a total look while you're at **Montaldo's**. Hats are making a comeback and the soft beret is the newest; wool-knit gloves will also be very popular. That's the *ganza zach* — see you at **Montaldo's**.

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# MONTALDO'S

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Our Kimberly shepherd check . . . a wear everywhere pantsuit of double knit wool, newly jacketed long, to belt or not. Solid stock-tie shirt in fluid polyester knit. Henna/white. 8 to 16 sizes, \$195.

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Charlotte, Winston-Salem, Greensboro, Durham, Raleigh, North Carolina, Richmond, Virginia

# for the CHILDREN...

## Folkways and Minhagim

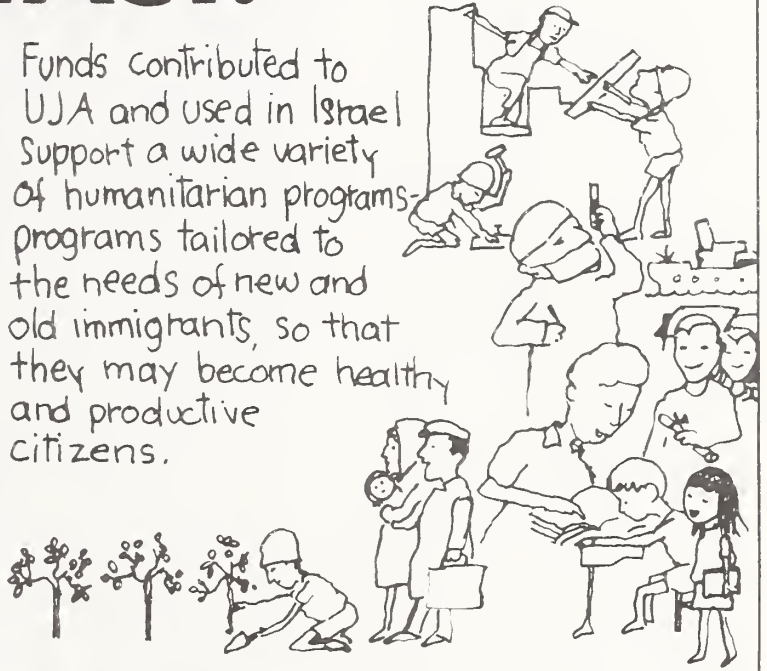
by Rabbi Bernard Zlotowitz

How can we best express our sorrow and indignation over the plight of the three million Jews in the USSR who are being denied the right to practice their religion freely, to teach it to their children, and to be a part of the Jewish people's past, present and future? The American Conference on Soviet Jewry has proposed a special ceremony to be added to the Passover seder ritual called the "Matzah of Hope," by means of which we would remember and pray for Soviet Jews. Do you think this is the best form we can devise?

Should Jewish youth in the free world adopt a special way of demonstrating solidarity with Soviet Jewish youth? The author, Elie Wiesel, has written very movingly about the thousands of Soviet Jewish youth who came to dance all night outside the Moscow synagogue on Simchat Torah. These young people have had no Jewish education; they have no books, no teachers, no schools, no newspapers, no way to learn Hebrew or Yiddish. They teach each other the words of Hebrew songs they have learned fleetingly and barely understand them. But on Simchat Torah, in defiance of a government which denies them the means to learn about their Jewish identity, they pour out to sing Jewish songs and to dance the hora. In the past few years, American Jewish youth have also begun to hold such "dance-ins," but the attendance has been disappointing. How best can Jewish youth in the free world show Soviet Jewish youth that we applaud their courage and understand their plight?

## FACT:

Funds contributed to UJA and used in Israel support a wide variety of humanitarian programs—programs tailored to the needs of new and old immigrants, so that they may become healthy and productive citizens.



**FACT:** UJA supported Youth Aliyah programs are designed to bring together the youth of many nations, many with backgrounds of deprivation and frustration, to encourage them to work and learn together in mutual understanding, and to help them develop their fullest potential.



# So What's New?

## MAZEL TOV

### BAR MITZVAHS

*Synagogue Emanu-El, Charleston*

Stewart Robin, July 27th  
David Sabel, August 3rd  
Joshua Baker, August 18th  
Phyllis Berlinsky, August 24th  
Joel Goldberg, August 31st

*Temple Israel, Charlotte*

Robert Rochman, son of Mr. & Mrs. Lawrence Rochman  
Mitch Oestneich, son of Mr. & Mrs. Hal Oestneich  
Joanne Katz, daughter of Mr. & Mrs. R. Katz  
Daniel Leth Levine, son of Mr. & Mrs. Al Levine  
Robert Allen Gross, son of Mr. & Mrs. H. Warren  
Richard Allen Mazus, son of Mr. & Mrs. S. Mazus  
Cynthia Ann Rosenberg, daughter of Mr. & Mrs. Thomas Rosenberg  
David Meltsner, son of Mr. & Mrs. Charles Meltsner

### ANNIVERSARIES

Mr. & Mrs. Charles T. Zuckerman of Durham on their 60th anniversary  
Mr. & Mrs. Ben Jaffa, Sr. of Charlotte on their 54th anniversary  
Mr. & Mrs. Paul Pilzer of Charlotte on their 25th anniversary

### WEDDINGS

Debby Levine, daughter of Mr. & Mrs. Dick Levine of Durham on her marriage to Richard Best.

### SCHOLASTIC HONORS

David Katz of Kinston on his college graduation  
Mr. Paul Camnitz on obtaining his M.D. degree. Formerly a resident of Kinston, he plans to take post-graduate courses.

## NATIONAL CONFERENCE OF CHRISTIANS & JEWS

Faye Green

The regular meeting of the Board of Directors of the Mecklenburg Chapter of the National Conference of Christians and Jews was held on June 19, 1974, at the McCrorey YMCA at 12:30 p.m. Sis Kaplan, Co-chairperson, presided.

The invocation was given by D.G. Martin.

Bob Freeman reported for the Inter-faith Committee that the Festival of Faith will be held the first Sunday in November and the Tour of Understanding will be conducted one Sunday in October.

The School Committee report was presented by Roy Alexander. An evaluation of last year's activities of Project Aries is being compiled and the high school staff members are being chosen for the project for next year. The committee is looking into the area of cultural arts in the schools and a "Books for Brotherhood" program is being planned for next year.

Zoel Hargrave reported that the Program Committee has planned the following programs for the Board: June — Moe Ward re Dimensions for Charlotte; July — E.B. Hendrix re Pre-trial Release.

Moe Ward, Director for Dimensions for Charlotte was introduced. He made the following points: Dimensions is a group of interested citizens planning for the future of our community; the program will set goals and develop plans; 2,100 citizens participated in neighborhood meetings (30) over 3 nights in order to have broader input into the goals and 94 goals were proposed; 200 new ideas came out of these meetings; task forces will be developed to attain these goals. The meeting adjourned at 2p.m.

## ASHEVILLE

NORTH CAROLINA

Mrs. Morris Fox, Correspondent

Col. Herbert Y. Schandler, U. S. Army, son of Mrs. D. S. Schandler of Asheville, was awarded the degree of Doctor of Philosophy (Ph.D.) in political economy and government at the 332nd commencement at Harvard University on June 13. Col. Schandler is currently assigned in the NATO Policy Branch, Joint Chiefs of Staff, in Washington. He was graduated from the United States Military Academy, received his master's degree from Harvard and also served as assistant professor of political philosophy at West Point. He is the brother of Aaron Schandler, Dr. Joseph Schandler, and Mrs. Morris Fox, all of Asheville. He is now a full Colonel.

We are very sorry to hear of the passing of Isadore Goldstein, 80, of 53 Maney Avenue, on July 2, after a long illness. Mr. Goldstein had lived in Asheville since 1913 and was a life member in the Asheville Elks Club and a member of Congregation Beth Israel. He was a retired merchant, operating Goldstein's Salvage Company for several years. Survivors include his wife, Mrs. Ida Schas Goldstein, and two daughters.

## KINSTON

NORTH CAROLINA

Mrs. Sol Schechter, Correspondent

One of the highest national scholastic awards open to high school students is the "National Merit Scholarship." We are happy to record that this great honor was achieved by Carol Ostrow. We wish Carol continued good success.

At the Greenville Arts Festival, a second prize in oil painting and a

third prize in pottery in the high school section was awarded to Ellen Crane. Her father recently received an award for one of the photos he exhibited at the Kinston Arts Festival. Congratulations to father and daughter.

The Thirteenth Annual Conference of the Southern Seaboard Region of Hadassah in Washington, D.C. was attended by Mrs. M. Chused, Mrs. L. Levine, Mrs. S. Schechter, Mrs. M. Selinger, and Mrs. N. Siegler.

Mrs. J. Kaminski was honored by election as president of the Pink Ladies Volunteer Service at Lenoir Memorial Hospital.

Mr. Les Fuchs spoke of his trip to Israel at services dedicated to the country's 26th birthday. Thanks to Mr. & Mrs. Fuchs for their gracious birthday gift of Jaffa oranges.

The Spring Dinner, with Mrs. S. Schechter as chairperson, was a great success. Many thanks to her, to the Hadassah-Sisterhood ladies who contributed foods, and to the members of the committee, Mesdames I. Appelbaum, E. Traub, A. Bronstein, J. Goldwasser, S. Zicherman. It was a pleasure to welcome many out-of-town guests.

Mr. & Mrs. Y. Smolar attended a B'Nai B'Rith Conference in Myrtle Beach, S. C.

Congratulations to Mr. Martin Goldfarb on his office with the Jaycees in Greenville.

Ms. Judith Kurzer, Assistant Director for programs at Caswell Center, was the guest speaker at a meeting of the Lenoir County Association for Retarded Children.

Allen Kass and Rickie Sandbank went to New York with the Drama Club of Kinston High School. They attended various plays.

Mrs. M. Chused was awarded a certificate by the North Carolina Symphony Society for her membership achievement. Mrs. M. Camnitz, Mrs. M. Selinger, Mrs. L. Fuchs were among the guests of the Society's luncheon at which Rabbi Selinger gave the invocation.

Mrs. S. Fuchs had the pleasure of her children's company for the celebration of her seventieth birthday.



Rabbi Stanley R. Skolnik

## CHARLOTTE BETH SHALOM

NORTH CAROLINA

Mrs. Richard Klein, Correspondent

Beth Shalom is pleased to announce the arrival of our new Rabbi, Stanley R. Skolnik, who served for the past five years as spiritual leader of Congregation B'nai Abraham in Hagerstown, Maryland. Rabbi Skolnik was a Phi Beta Kappa graduate of the University of Cincinnati and received his Bachelor's and Master's of Hebrew Letters degree from Hebrew Union College Jewish Institute of Religion. He was ordained in New York in 1969.

Rabbi Skolnik enjoys working with young people and has had extensive experience in that field. He has lectured frequently on college campuses for the Jewish Chatauqua Society; served as a leader for a Boy Scout troop for retarded boys; worked with the Jewish Big Brothers of Baltimore in the Hagerstown area; served as Rabbinic Advisor to the Mid-Atlantic Federation of Temple Youth (MAFTY); and on the staff of the Torah Corps and Summer Leadership Institutes. He also has first-hand experience in working with children as he and his wife, Norma, have three children: Jonathan, 7, Julie, 3½, and Miri, 1½.

Rabbi Skolnik created and conducted a local weekly radio program of Jewish interest in Hagerstown. He and our temple president, Richard A. Klein, who has had some experience in radio programming, have discussed starting such a program in Charlotte and hope to be broadcasting before too long.

Sisterhood is planning a reception honoring Rabbi and Mrs. Skolnik and inviting the Jewish community of Charlotte to meet them. The reception will be held Sunday evening, August 4, at Beth Shalom.

## CHARLOTTE Temple Israel

NORTH CAROLINA

Mrs. Paul Fligel, Correspondent

Aloha! Didn't mean to neglect you last month, but yours truly and husband were on a tour of Las Vegas, the outer islands of Hawaii, and San Francisco. Anne and Jeff Colvin made the trip with us — we all thought it was just too much and never to be forgotten!

Mr. Al S. Rousso is most deserving of our best wishes as President of our Temple as well as Mrs. Simon Wojnowich, President of our Temple Sisterhood. And with their capable officers and board, we're bound to have an excellent year.

Congratulations to our Confirmation class this year — they presented a most unique service!

Since children of all ages are very "special" people, we salute our Temple Youth who have had programs and trips of much interest. Thanks to Rabbi Rocklin, Cantor Birnbaum, and Jerrold Leeson who give so generously of their time.

Our best wishes to Dr. & Mrs. Louis Levy who have recently moved to the N. C. Jewish Home in Clemmons, N.C.

As I close for this time, many of our members will be leaving for a real *Shabbas* experience! At beautiful Wildacres, we will attend a weekend of the "Jewish Expression of Marriage Encounter." Happy Landings to all!

# ISRAEL: Summer of '74

Rabbi Israel J. Gerber

"Laughing on the outside, crying on the inside" aptly describes the mood of many Israelis today. One would hardly come to this conclusion from the demeanor of the people in the shops, strolling the streets, or conversing at tables in cafes and restaurants. When the inner feelings of the people are probed, however, a picture emerges that contradicts this surface impression.

It was with a feeling of uncertainty that I embarked on my trip to Israel this year. My purpose in going there was to pursue a study I am engaged in, but I was also concerned with the mental attitude of the Israelis. How much of a toll did the Yom Kippur War take? I must admit that I expected to find a people distressed and sullen. To my amazement, the mood was anything but somber. At a sidewalk cafe, for instance, frequented by Israeli and international journalists on Tel Aviv's Dizengoff Street, everyone seemed light-hearted. This kind of an attitude was generally evident.

"It only seems so," Emmanuel Bar-Or corrected me as he drove us to the Delson-Richter Gallery in Jaffa.\* "Underneath, we are worried." After a moment's pause, he explained that much had gone wrong since October of 1973 and it has shattered the people's complacency. Israelis are not cocky, not as sure as they were. Much of the lustre of victory has rubbed off, and the Israelis have assumed the dimensions of mortals with all their frailties and weaknesses. As I listened to his soft but penetrating voice, I imagined the Psalmist saying, "Do not rely upon princes, upon the son of man in whom there is no help."

**Mistakes and poor planning by governmental officials have disheartened the Israelis. They know they are not perfect, but what is most worrisome is their dependence upon the United States to sell them arms. To recognize that without the American airlift Israel would surely have lost the last war engenders a feeling of helplessness.** Their fate does not rest in their own hands, but on the willingness of America to sell them arms. Their future is contingent upon the American attitude of the moment — the point of focus of the Administration. With President Nixon's pursuit of detente with Russia, the Israelis see the balance of power equalized between their country and the Arabs. Some fear that the Arabs may eventually dominate Israel by sheer weight of numbers, if indeed Israel can survive at all.

This fear is not exaggerated. A day or two after my conversation with Mr. Bar-Or, the headlines announced that President Nixon had promised nuclear technology to Egypt "for peaceful purposes." France made a similar promise when she sold Mirage jets to Libya that were "not to be used for aggressive purposes." This did not prevent them from joining the battles in the sky when Egypt and Syria attacked Israel on Yom Kippur.

Mr. Bar-Or's apprehensions were echoed by others inside as well as outside the government. Disillusionment with the government runs deep. Mrs. Meir is blamed for neglecting internal problems during the boom years of 1968-1973 and for presiding over the October blunders. Although Chief of Staff David Elazar was made the "fall-guy" for him, Moshe Dyan, as Minister of Defense, is held responsible for the failure to defend the nation properly on Yom Kippur. Pinhas Sapir failed to stem inflation, and Abba Eban failed to prevent Israel's isolation. These and other weaknesses, followed by the present weak government under Yitzchak Rabin, and continuous terrorism, are demoralizing to a people that suffered a heavy death toll ten months ago.

A friend in Jerusalem, a government official, stated quite bluntly that the people were misled. **The nation was told repeatedly that the Arabs would never attack again. This false reassurance caused a relaxation in military preparedness,** he said. Tanks stood idle for years without being kept ready for instant use. As a result, **Israel was caught flat-footed.** That she was still able to whip Egypt and Syria and their allies does not lessen the loss of confidence in their elected officials.

My friend's wife was more optimistic. True, Israel suffered a great blow, but it served a valuable purpose, she insisted. Israel needed a shock to get it back on the right course again. She regretted that it took a war with the loss of many lives to bring this about, but since it did happen, it should stand Israel in good stead. The future of Israel is more secure now than it was a year ago, she concluded.

**This point-counterpoint typifies the general mood that is running across the country. Men pessimistic; women optimistic. Perhaps this is so because the men do the fighting and dying.** On the streets of the country, many young men are seen hobbling on crutches and canes, and others with hands in bandages and casts.

**Lest one think that Israel cannot survive, there is much to dispel such a conclusion. Despite an underlying oppressive mood in Israel, there is much hope and expectation.** There is no rush to leave the country as some would have us believe. At a performance of the Israel Symphony Orchestra that we attended, hardly a seat was empty. Cabinet ministers and Members of Knesset were conspicuously present. Despite the problems, the cultural life of the country is not to be halted.

One Saturday night, we went into Jerusalem's downtown to eat at Fefferberg's — *kishke, cholent, etc.* — and what we encountered on the way lifted our spirits. It took us fifteen to twenty minutes to walk two blocks because the streets were jammed with young people eating ice cream, laughing, teasing, joking, frolicking, — all that is associated with the behavior of youth. They are the next generation of Israelis. Among them are the future leaders who will formulate out of their life experience the policies that will keep Israel alive. Our hearts felt lighter, although we knew that the underlying problems were still there.

There are other positive factors. It is to President Nixon's credit that he did not submit to the demands of the Arab leaders for return of all the territory Israel captured in the Six Day War. According to Dr. Kissinger, Syria no longer speaks of the liquidation of the Jewish State, but views it as a continuing national entity. A distinction between the rights of Palestinians and terror by Palestinians has been made and accepted by the Arab heads of state. Israel won the Yom Kippur War despite the euphoric air prevalent in the Arab world. She is a state the Arabs know they must reckon with and deal with face to face.

Peace is being won. Syria is concentrating on normalizing the areas Israel evacuated near Kuneitra and is bringing back its former residents. At the same time, the Egyptians are busy reopening the Suez Canal and are reconstructing and repopulating the bombed cities of Kantara, Ismalia, and Port Said on the canal. There would be no point in re-establishing these cities if they intend to renew warfare.

Israel has conceded much in the pursuit of peace — more than her Arab neighbors. She returned all the land conquered in the Yom Kippur War and some of the land occupied in the Six Day War. The victor is yielding to the vanquished. The Arabs, on the other hand, have given nothing, not even the promise of peace. Israel still cannot use the Suez Canal despite a United States promise made in 1956. Israel earnestly seeks peace, but many Israelis question the wisdom of returning occupied land when some Arabs still speak of displacing Israel from all of its territory.

The test of Arab intentions will come in Geneva. The bargaining there will be even more difficult than at the disengagement. But if Egypt opens the Suez Canal to Israeli passage, and if the Arab states terminate their economic boycott of Israel, and if the Palestinian claims will be settled by diplomacy rather than by terrorist activity, then peace in the Middle East will become a reality.

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## WELDON-EMPORIA ROANOKE RAPIDS

NORTH CAROLINA

Miss Louise Farber, Correspondent

Mrs. Lena Liverman celebrated her 80th birthday with her children, grandchildren, and great-grandchildrer who came from their distant homes to be with her on this special day.

Howard Bloom has returned from a trip to Switzerland, France, Poland, Russia, and England. This trip was arranged by the State Department and officials from North Carolina.

The William Kittners entertained the congregation at their home on the 4th of July.

**PEOPLES**  
CHARLOTTE, N.C.  
**SAVINGS & LOAN**  
*Association* • 212 S. TRYON ST.  
Charlotte, N. C., 28202





# Our North Carolina Jewish Home

CLEMMONS, NORTH CAROLINA

Co-Sponsored by  
NORTH CAROLINA  
ASSOCIATION  
OF JEWISH WOMEN  
and  
NORTH CAROLINA  
ASSOCIATION  
OF JEWISH MEN

## *Festive Russian Dinner Served at the Home*

Our Residents enjoyed another "Festive Dinner" at the Home on their "Trip Around the World" when they stopped off at one of the older countries in Asia, Russia. Spirited old country, traditional Russian music with balalaika background filtered through the dining room and down the corridors as dinner was served in an atmosphere of old Russia.

The several course dinner ranged from appetizers to dessert. The following menu is illustrative of the *Rusko Obad* (Russian Dinner):

**Apetazeng**  
Vodka Cocktail

*Coulebiac*  
(Beef Roll)

**Entrée**  
*Moskoviskaya Solyanko*  
(Beef Ribs and Sauerkraut)

*Kartoshka*  
(Potatoes)

*Pumperknickel Shlab*  
(Bread)

*Ruski Chi*  
(Tea)

**Kampot**  
*Apacini Kusucko*  
(Orange and Cranberry Dessert)

## Hi-Lites

Rabbi Richard Rocklin and Cantor Birnbaum of Temple Israel of Charlotte presented a program of interest and entertainment to our Residents. Several children from the Sunday School wound up the program with a "playlet." Rabbi Rockland was Master of Ceremony and gave a beautiful talk preceding the program. Cantor Brown sang several songs and accompanied some of the children at the piano as they presented their individual numbers. The theme of Love entrallled all in attendance.

A picnic on the Blue Ridge Parkway was an all day event for many of our Residents. The limousine was used to full advantage taking several who could not otherwise enjoy the outing. The round trip over the countryside exceeded 150 miles.

The feature movie for this month was "Calamity Jane" with Doris Day and Howard Keel.

In addition to the usual activities an old fashioned barbecue was held on the front lawn. Practically all the Residents attended and enjoyed this gastronomical experience.

# Pictorial Progress Report

As of this writing, the brick walls are rising on the north end of the building. By the time of this printing, we should see more steel in place and greater progress with the brick laying and perhaps a start with some of the internal sub-structure.

Rather than write a lengthy report, printed in this issue are several progress pictures. They are from top to bottom:

1. Completion of the foundation wall
2. Steel framing and reinforcement
3. Placement of an auxiliary boiler.



# Residents Create Cards

After many tedious hours, several residents, under the guidance of the Craft Shop Manager, Mr. Vincent Smith, created and silk-screened greeting cards for Rosh Hashana. This handi-work resulted in the printing of several hundred cards, each one individually hand-screened on beautiful paper with envelope to match. The Residents are offering these cards and envelopes for the benefit of the Home and its Residents in packages of eight for \$ 3.00.

Help support the work of the Residents. The funds received shall be used to help offset the cost of care of those unable to pay the full amount.

Buy your Greeting Cards from the Home — encourage our Residents while you help others. The price is right — the cause is good. Send your check with your order c/o the Executive Director. The cards will be mailed directly to you. You may also purchase them directly from the Home Gift Shop when you visit the Home.

The High Holy Days will soon be with us. Use the Home as a source for your greeting cards.

(Please see the illustration on the following page.)



SEND A NORTH CAROLINA JEWISH HOME NEW YEAR'S CARD



HAPPY NEW YEAR



HAND  
CRAFTED  
BY  
N. C.  
JEWISH  
HOME  
RESIDENTS

ORDER YOURS NOW!

**NOTICE!**

We are constantly receiving notices from the Post Office concerning second class mail which is not deliverable, due to insufficient address. Since each of these notices costs **The North Carolina Jewish Home** 10 ¢ within a short time it amounts to a needless expenditure of a considerable sum of money.

We are therefore requesting that you notify us at once of any address change, giving both the old and new address.

OLD ADDRESS

NEW ADDRESS

_____	_____
_____	_____
_____	_____
Zip _____	Zip _____

Your cooperation in this matter will be greatly appreciated. Mail all address changes to **The North Carolina Jewish Home**

P. O. Box 38, Clemmons, N. C. 27012

A separate application should be completed for each individual. Please forward to a friend if you have previously paid your dues.

**MEMBERSHIP APPLICATION FOR 1974**

Individual Membership in the North Carolina Jewish Home can reduce the deficit by an estimated \$ 30,000. Help maintain the necessary services for our aged residents through participation.

Member: \$ 25.00	Name _____
Patron: \$ 50.00	Address _____
Founder: \$100.00	City _____
	State _____

Please make check payable to North Carolina Jewish Home, and mail to Mr. Seymour Levin, Membership Chairman, P.O. Box 38, Clemmons, North Carolina 27012.

**REMEMBRANCE CHAIRMAN**

- ASHEVILLE  
Mrs. Benson Slosman
- CHAPEL HILL  
Mrs. Gary Smiley
- CHARLOTTE  
Mrs. H.J. Nelson
- DURHAM  
Mrs. Sam Freedman
- FAYETTEVILLE  
Mrs. Nettie G. Mattox
- GASTONIA  
Mrs. Max Bennett
- GOLDSBORO  
Mrs. Herman Levin
- GREENSBORO  
Mrs. Cyril Jacobs
- HICKORY  
Mrs. Theodore Samet
- HIGH POINT  
Miss Bess Schwartz
- KINSTON  
Mrs. Morris Heilig
- LUMBERTON  
Mrs. David Weinstein
- RALEIGH  
Mrs. A. L. Sherry
- JACKSONVILLE  
Mrs. Martin Bernstein
- ROCKY MT., ENFIELD, TARBORO  
Mrs. Jules Kluger
- STATESVILLE  
Mrs. Saul Walsh
- WALLACE  
Mrs. Noah Ginsberg
- WELDON  
Mrs. Harry Kittner
- WHITEVILLE  
Mrs. Herman Leder
- WILLIAMSTON  
Mrs. Irving Margolis
- WINSTON-SALEM  
Mrs. J. S. Robin
- MYRTLE BEACH, S.C.  
Mrs. Hy Levine

Please contact the Chairman in your area if you wish to make a contribution to the North Carolina Jewish Home in memory of or in honor of relatives and friends. If your town does not have a representative, please offer your services. Write:

Mrs. Nathan Sutker  
723 Larkhall Lane  
Charlotte, N. C. 28211

# Gifts

## to the NORTH CAROLINA JEWISH HOME

The prayers and thanks of our Residents  
are expressed for the contributions to the  
Home from June 5 to July 5, 1974.

*Remember him whose heart outflowed  
to thee . . .*                      TABERNACLES, 138



### IN MEMORY OF FRIENDS

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Josephine Rappaport  
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Rebecca Holtzman

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### HAPPY BIRTHDAY

MRS. FANNIE BARNEY: Mr. and Mrs.  
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MR. I. D. BLUMENTHAL: 80th: Mr. Samuel  
Lerner  
MR. JOHN GREEN: Mr. and Mrs. Harold Linder  
MRS. IDA SLACK: 80th: Mrs. Julius Strause

### HAPPY ANNIVERSARY

MR. AND MRS. HARRY KRAMER: 40th:  
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I. Kramer  
MR. AND MRS. SOL LEVIN: 50th: Mr. and Mrs.  
Jerry Hyman, Mr. and Mrs. Edward Leyton  
MR. AND MRS. ROBERT SILVER: 25th: Mr. and  
Mrs. Arthur Cassell, Mr. and Mrs. Danny  
Ballow, Mr. and Mrs. E. Rosen

### CONGRATULATIONS

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Schwartz, Mr. Samuel Rawer, Mr. and Mrs.  
Danny Ballow, Mr. and Mrs. Robert Silver

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# *A Tribute to Madolyn Blumenthal*

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A slender blonde with blue eyes and a quick and infectious laugh—she kept her hand in everything from the kitchen to community service. A perfectionist, Mrs. Blumenthal was persistent, tenacious, and persevering, never giving up on anything. If it doesn't work one way, it will another, was her philosophy.

Married to I. D. Blumenthal in 1944, she immediately involved herself in his dreams for making Wildacres, his estate at Little Switzerland, available to all groups interested in the betterment of human relations and inter-faith amity.

Many men have high purposes and visions of doing something about them, but few have the able assistance of a human dynamo to put the steam behind them that Dick Blumenthal found in Madolyn.

Dedicated in 1946 to the betterment of human relations, their beautiful estate at Wildacres has become the center for assemblies of church and civic groups interested in developing better understanding between all peoples. Wildacres appeals to a variety of groups, who find in its setting and its purposes an opportunity to further their own high goals, and conferences have been sponsored by state and national organizations.

Her interest sharpened by what she saw being accomplished there, Mrs. Blumenthal soon felt a stronger personal involvement, and after a few years she took over the actual management and direction of the operation. She always seemed to enjoy the mechanics of running Wildacres, hiring the staff, planning the means, painting, fixing the roof. And yet her deepest interest was in seeing that those who came to Wildacres shared the ideal of improved inter-faith relationships and went away with renewed inspiration.

Outstanding community service cannot always be confined to a single project, and Madolyn Blumenthal's contributions in the field of human relations and inter-faith amity were the result of a continuing and long standing involvement, instead of a recent interest. She kept up a lively interest in many of the things in which she once actively

participated after her physical activity was drastically curtailed by multiple sclerosis. While she still served on a number of committees and boards, she was not always able to attend the meetings. She quite often conferred by telephone and letter with fellow officers and committee members, and her ideas found their way into the plans of the organization.

Mrs. Blumenthal's affiliations included: Membership in Temple Beth El and Temple Israel in Charlotte; Charlotte Woman's Club; B'nai B'rith Women; Charlotte Chapter of Hadassah, N. C. Association of Jewish Women; Charlotte Opera Association Patron; Charlotte Symphony Society Patron; Mecklenburg Historical Association; Young Women's Christian Association; Joint Council on International Affairs Charlotte Chapter, National Conference of Christians and Jews and Charlotte-Mecklenburg Council on Human Relations.

Mrs. Blumenthal held the following offices: Chairman of the N. C. Home for Jewish Aged; Board member of Charlotte B'nai B'rith Women; Vice Chairman of N. C. Anti-Defamation League Advisory Board. She had previously been president of N. C. Association of Jewish Women; served on Board of YWCA, Charleston, W. Va.; served on Board of Charlotte Symphony Society, Charlotte, N. C.

Despite the multitude and variety of Mrs. Blumenthal's interests, her favorite project was the North Carolina Home for the Jewish Aged.

On December 3, 1957, Mr. and Mrs. Blumenthal were given joint recognition by the Greensboro B'nai B'rith Lodge for their service to Jewish causes in the state.

In July 1959, she received joint Citation with Mr. Blumenthal from the Southeastern Division of NCCJ "for their leadership in state and national organizations contributing to the training of better citizens . . . and for their dedication of purpose to better human understanding."

She received the Certificate of Recognition by the N. C. Association of Jewish Women for "responsive and creative leadership in many fields"—April 1963.



We were all truly blessed to have known and worked with Madolyn Blumenthal before her death on July 19, 1974. This group of pictures reflect only a small portion of the activities which filled her life.



Mrs. Blumenthal feeding sugar to Prince



With Mr. I.D. Blumenthal at Wildacres



Mrs. Blumenthal (seated center) at a luncheon honoring Mrs. Tom Clark, wife of U. S. Attorney General, and Mrs. Lamar Caudle, wife of the Assistant Attorney General (seated to Madolyn's right).



With Mr. Blumenthal on their first wedding anniversary in Grand Teton National Park.

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from page 5

hundreds of millions of dollars, and "most favored nation" treaty status. **All Americans want in return is a human right — the right of Soviet Jews to emigrate in accordance with international law.** Is this "unacceptable pressure?"

We do not seek to intervene in the domestic affairs of the Soviet Union. **We seek to maintain America's image as a supporter of human freedom and a defender of international law.**

We are for detenté, but we want freedom also. We support the 349 members of the House of Representatives who voted for the Mills-Vanik Bill and the 78 members of the United States Senate who are co-sponsors of the Jackson Amendment. Both we and they believe that freedom is an integral part of detenté.

*National Council of Jewish Women:*

The National Board of the National Council of Jewish Women, in meeting assembled, expressed grave concern about the Soviet Union's deliberate and escalated harassment and arrests of Jewish activists.

A repressive campaign to restrict emigration in the face of a known backlog of thousands of requests for exit visas, underscores the sharp deterioration of the condition of Soviet Jews.

We express our disagreement with the administration's announced position that the treatment of Jews in the Soviet Union is an internal matter.

Accordingly, we call upon our government to intensify its efforts to influence the government of the U. S. S. R. to halt its systematic campaign of oppression and demoralization. We further call upon our government to **seek every opportunity to persuade the U.S. S. R. to grant to its citizens basic cultural, religious, and human freedoms, including the right to emigrate.**

We urge President Nixon on his forthcoming visit to take full advantage of his diplomatic prerogatives to convey this appeal to the highest levels of Soviet Authority.

*Seaboard Region United Synagogue of America:* During the last six months the situation of the Soviet Jews has de-

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teriorated considerably. Harassment by Soviet authorities has increased and is worse than it has been in twenty years. Emigration from the Russian and Ukrainian SSR's, where most of the Soviet Jews reside is almost non-existent. Overall Jewish emigration from all of the Soviet Union has declined by 40% compared to the previous year.

Seaboard Region of the United Synagogues of America urges all of its affiliated congregations to contact President Nixon to urge that he once again bring the plight of Soviet Jewry to the attention of the Soviet leaders on his forthcoming trip to the U. S. S. R. We also urge all affiliated synagogues and their congregations to contact their respective senators to respectfully request that they support the Jackson Amendment to the East West Trade Bill, and that most favored nation status and credits not be granted until the Soviets allow the Jews the elementary human right of emigration.

*Conference of Presidents of Major American Jewish Organizations and National Conference on Soviet Jewry:*  
 We have today learned of the arrest of several Soviet Jews and of the brutal beatings and harassment of others in Moscow and in other cities. For weeks now we have been warning of the possibility of such actions against Soviet Jews in anticipation of your (President Nixon) visit to the Soviet Union, based on similar repressive measures taken prior to your visit in 1972.


Soviet Jews themselves have been fearing mass arrests and expressed those fears just a few days ago in an open letter to you. We do not believe that Soviet Jews should be made to suffer because of your forthcoming visit which is designed to advance the cause of peace. We urge that you immediately make the strongest possible representation to Mr. Leonid Brezhnev requesting that Soviet Jews be released immediately and that all further harassment cease. We also urge that you impress upon him that these actions coming at this time before this important Summit meeting impair the chances of a true detenté.

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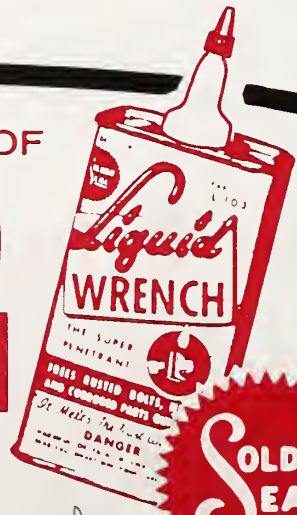


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